

17 February 2015

Dr Eng. Jan Pająk

"Web pages of Jan Pająk - [pajak for mp 2014.pdf](#)"

(i.e. a PDF brochure with the content of web page named [pajak for mp 2014.htm](#) and entitled

**"Pajak Jan for MP in 2014 NZ - to bridge gaps
between people"**

Wellington, New Zealand, 2015,
ISBN 978-1-877458-69-9.

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Date of the latest update of the web page presented in this brochure is provided above in the top-left corner. (Note that in case of having access to several copies of this brochure, it is recommended to read the copy which has the latest date of amendment.)

This PDF brochure publishes the text of the web page authored by Dr Eng. Jan Pająk, indicated in the title of it. In turn the author's web pages are forms of fast reporting to the readers results of scientific research accomplished by the author of this brochure. The author is aware, that this research, and the results, are unique, as no-one in the entire world undertook earlier research of topics elaborated in this brochure. Therefore ideas which this brochure presents are the intellectual property of the author of this brochure. All ideas, theories, inventions, discoveries, explanations, descriptions, etc., published here, which have documentary or evidential value, are presented accordingly to standards applicable for scientific publications (reports). A special attention the author has given to the requirement of repetitiveness, i.e. that on the basis of this brochure 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 the same or very similar results and conclusions.

This brochure is another one from a series of similar brochures in PDF, offered free of charges to interested readers through the totaliztic web page named [text 11.htm](#) - which disseminates PDF versions of most significant and most widely read web pages by the author. The topic of this brochure is represented also in the newest [monograph \[1/5\]](#) with following editorial details:

Pająk J.: "Advanced Magnetic Devices",
Monograph, Wellington, New Zealand, 2007, 5th edition,
in 18 volumes, ISBN 978-1-877458-01-9.

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As a scientist experienced in identifying and utilising regularities which hide in areas where other people just see a "chaos", I have noticed that a lot of ill-fortunes is heading towards New Zealand. Therefore I volunteered to fulfil the patriotic duty by offering my knowledge and skills in service for the preventing these ill-fortunes from eventuating. The most morally correct way of offering such service aimed at the prevention, was to stand for the parliamentary election in 2014 - as it gave to others the choice to accept or to reject the offer. This web page is a report from the history, course and outcomes of my contribution to 2014 election (results of the 2014 election are in item #L2 near the end of this web page). Starting already from the next paragraph, this report is left in the form originally given to the web page during my preparations for the election - only that after 20th of September 2014 this web page ceased to perform the former function of my "election advertisement".

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Have you ever asked yourself the kinds of questions that

hardly anyone has the courage to ask in public? For example the question, whether in the optimistic statements of politicians is more truth than in their pre-election promises? Or the question, whether the avoiding like a plague of the statement "our country urgently needs the profound social, economic and political reforms" is the sign that in fact such reforms are still NOT needed in our country? Or, where leads to, and how finishes, the social, economic and political trend which we now see in our country? Or whether really the official science promotes truth when it teaches us in schools that every problem has only one correct solution, and that the criterion for finding this solution should be the human greed which requires us to choose the solution which brings the greatest financial profit? Or, if a leading country stubbornly prints money, then what is going to happen with this country and with the rest of world, when the unavoidable financial crash finally arrives (as warns item #G2)? Or, if in the previous year, two new countries exploded into violence and anarchy, while in this year four new countries already have experienced the same fate, does this mean that if this trend continues, then by 2020 in all countries of the world will be a situation similar to that which today prevails in countries such as Ukraine or Syria? Or the question, whether the current political, social, economic and financial trends can change for the better just by themselves, without us carrying out the required reforms? Or the question, whether all these scientists, who in numerous research papers and articles (of the kind listed as article [1#H4] in item #H4 from the web page named [prophecies.htm](#)) are trying to warn us, that the present humanity rushes straight to a disaster and self-annihilation, are just alarmists and fearmongers? Or whether all these people who currently on massive scale are training themselves how to practically survive in wildness and without food, and who relentlessly search and view programs and films that teach skills of survival (of the kind of TV serial "Man Vs. Wild"), are doing this because their intuition and

experience are telling them that soon the skill of survival in a wilderness is to decide about life or death, or because they are just bored and wish to experience a bit of unusual life? Or the question, whether these are just idle talks all these Biblical warnings and old prophecies of the kind described in items #H1 to #H3 from the web page named [prophecies.htm](#) (e.g. the old Polish prophecy stating that "the humanity is to bring upon itself such a disaster and depopulation, that men will kiss the ground when they see footsteps of another person")? Or the question, whether, after all the countries of the world are already engulfed in riots, violence and anarchy, is there any chance, that our neighbours, dear ones, and ourselves, to whom naturally we wish the best, are able to find an access to sufficient source of food and sufficient mental strength, to survive until the time when the world calms down again? Etc., etc.

Relatively recently a new philosophy named "[totalizm](#)" was created, which in turn gave birth to a new science named the "totaliztic science" (see item #C1 to #C6 from the web page [telekinetics.htm](#)). They have the courage to openly provide answers to the above questions. Also they offer simple and effective solutions for problems caused by the errors of official human science. After all, to the range of most vital truths to which they bring our attention, belongs also the fact that **every problem can be solved on a number of ways that differ amongst themselves by the level of fulfilment of the criteria of morality**, and the fact that **amongst all known to us ways of solving any problem, the most of long-term benefits and the least of undesirable "side effects" are brought by the solution which most steeply climbs uphill in the so-called "moral field" (i.e. are brought by the solution which is the "most moral")**, while all immoral solutions never truly solve human problems, but only escalate these problems and postpone to a later date the need to solve them in a morally correct manner

(see explanations from item #J1, "Fig. #I1" and an example from item #N4 of this web page). So what stops us from causing that we start to promote these simple truths, and that we stop increasing the human greed with the vision of supposedly only one correct solution which is based on financial benefits? After all, this would stop the escalation of troubles which currently we see around ourselves and which really threaten with the complete disintegration of our current civilisation and with the turning of Earth into a desert land.

In view of the most likely answers to questions such as these above, each one of us has two choices. Namely, either (1) will continue his or her sitting on own hands and waiting until somewhere around 2040, the situation probably already repairs by itself - firstly killed, and then revived as new, by laws of nature and by psychology of crowds. Or (2), he or she decides to try to make own contribution towards a democratic, peaceful and moral remedying the incoming problems, through the contribution of own knowledge and energy into the action. I chose the second option and urge you, the reader, that you do the same. After all, reading this web page may provide you with an inspiration and various ideas as how this should be started. For example, if you live in a country other than New Zealand, then perhaps some of ideas presented on this web page still can be adapted to the situation of your own country. In turn, if you live in New Zealand and in the electorate named "Hutt South" (see the list of towns of this electorate provided in item #C1 below), then your contribution to the action will be very simple. Just it is enough, that in the incoming elections to parliament of 2014 you cast your vote for the author of this web page - if possible, together with your entire family and all your friends. However, if you live in New Zealand, but in a different area than the Hutt South electorate, then you may follow the example of the author, and also stand for election in 2014, and even better, together with the author of this web page try

to quickly organize a political party based on the philosophy of totalizm, so that under its banners it is to come easier to win this election together. After all, in New Zealand it is enough to unite only 500 members-organisers, to register a new political party. Thus, if e.g. a single reader was able to find amongst own family, colleagues from school, friends, and workmates, let's say 50 such new members, who would support his or her election to parliament, then a cooperation of only around 10 such readers would suffice to establish a new party. However, even if there turns to be NO enough time and energy to organize such a party, still it is enough time to start gathering the required political experience by standing in these elections. (Those readers who stand to election while sympathizing with the philosophy of totalizm and sincerely believing, like the author of this web page, that totalizm knows all the answers urgently required, may save on preparation of own election programme, and may simply recommend this web page to voters, explaining only which ones, out of the moves and solutions described here, do NOT relate to the situation in their area or country.)

The election to parliament will be held in New Zealand on Saturday, September 20, 2014. (Note, that because the name of the country New Zealand is used on this web page very often, in many places it is replaced by the abbreviation NZ.) So to utilise blessings of the democratic process that prevails in this my adopted homeland, I (means Dr Jan Pająk - see "part #F" of this web page in which I summarised my life) took the abovementioned decision that through subjecting to voting my candidacy for a member of NZ parliament, I will offer my knowledge, life experience, and my skills to use totaliztic methods for decision-making and for solving human problems, towards working for the good of all inhabitants of this milk and honey flowing country. After all, already now I meet all the criteria required to be approved for these elections as a so-called "independent" candidate - i.e.

the candidate, which does NOT represent any political party. I also decided, that with my candidacy I will stand in the electorate named "Hutt South" (to which, in addition to the township of [Petone](#) with around 6-thousand inhabitants, in which I live, belong also numerous other townships listed in item #C1 below on this web page - together inhabited by around 42 thousands of voters).

I prepared this web page so that all persons registered as voters in that electorate "Hutt South", could consider voting for my candidacy. After all, "Fig #A1" of this web page summarizes, while item #D1 explains in details, the main goals, reforms, and actions that I would try to implement in case I was elected to NZ parliament. So if the reader is registered as a voter in the electorate "Hutt South", and he or she finds convincing whatever I presented in "Fig. #A1" and in item #D1, then I would be grateful if the reader votes for me. On election ballot papers my name will be written as follows:

Pajak, Jan
Independent

(Notice that the voting for me, still would leave you with another "party vote", which you could give to any party that you would like to support.) I suspect, that in spite the preparations for 2014 elections seem to be foretelling a complete transformation of the political landscape of New Zealand, still on the "Hutt South" election ballot papers I will probably be the only "independent" candidate. This is a bit pity, because according to my understanding, New Zealand urgently needs in parliament independent candidates with my level of education, knowledge, life experience, creative mind, and unconventional way of thinking - that means needs candidates with characteristics that were shaped in people by fates described in more details in "part #F" from this web page.

Progress in my preparations for these elections, and their final results, I intend to regularly report to the readers on this my informational web page - e.g. see item #M2 near the end of it. **Thus, the reading of this web page probably will prove to be fascinating also for persons that are NOT connected with election described here.** After all, for example, the situation in which I am, already decided for me, that my "election campaign" is to be highly untypical and practically constitute a kind of precedent for modern times - that means, it must be a **"zero-dollar"** campaign. This means, that for the campaign itself I will try to NOT spend even a single dollar (ignoring the inevitable initial cost of registration and legal formalities). Such a "restrain" in my campaign stems mainly from the fact, that for a required spending I cannot afford, while simultaneously I do NOT have wealthy sponsors who would finance my campaign. So, if for example, a **"miracle"** is to occur, and with the help of God I actually become elected, then this is to mean that voters appreciated my potential, achievements and the program of reforms which I propose, not just appreciated the "money talking". This information web page (which I prepared myself, and thus totally for free) is a harbinger of the approach of this "zero-dollar" election campaign. It is also a kind of progress report explaining to the reader the advancement of my preparations for these elections, subsequent goals and intentions which I set for myself, new experiences and knowledge which my actions in the matter of elections have provided, etc. This web page is NOT yet my official web page of the election campaign - because the official web page for this campaign I can create only about 26 August 2014, when it becomes officially known whether the electoral commission definitively approves me for a candidate to this election - as this is explained in item #M2 from this web page.

Unfortunately, from 26 August 2014, when according to the

schedule of elections, the approvals of candidates will be definitively ended, until the date of the elections on 20 September 2014, is to remain only around 3 weeks of time. So in spite that I am going then to formulate quickly and to publish my official web page of electoral campaign, and formally initiate my electoral campaign, still too little time is to remain for me to be able to actually implement my campaign and let to know to all potential voters about my existence and about goals and intentions which I would try to pursue in the case if I am elected. On the other hand, elections to parliament always have very strong and widely-known candidates, out of which some have already "eaten their teeth" on winning subsequent elections, which have in their disposal the required funds and plans for their election campaigns that are to reach to all voters, which are supported by the widely known political parties, and for which the existing election laws seem to give an additional advantage over the "independent" candidates - for an example see the caption under "Fig. #J1". Thus, for the "independent" novice like me, it seems to be virtually impossible to win the election - if I start to inform voters about my existence, goals and intentions only after 26 August 2014. Therefore, already since 25 March 2014, means almost since I made the decision to stand for this election, I keep opened this informational web page for viewing by all the interested people.

A note to readers from countries other than New Zealand - for example, from Poland. Although elections to the parliament in New Zealand may seem irrelevant to the inhabitants of other countries, in fact in today's world everything is so interrelated, that whatever happens in one country, it also transforms the situation and life of people from other countries. After all, the internet and modern communication, cause that examples of actions, ideas, and inspiration flow fast from a country to a country. In turn God so created us, that the voice of our conscience, or the innate desire to even with others, do NOT allow us to remain indifferent to either the suffering of a neighbour, nor to the type of someone's actions that led him or her to a success. In addition to all this, I am also the creator of the philosophy of totalism - the number of followers of which is constantly growing, both in

Poland and in other countries (the main principle of this philosophy is explained in items #J1 and #J2 of this web page). So I hope, that some of these supporters will repeatedly pray for the success of my goals and intentions. After all, even atheists and people stubbornly ignoring my formal scientific proof for the existence of God are repeatedly reassured (although they deliberately ignore later this truth) that in fact "prayers make miracles". So it is really worth that you, the reader, actively engage yourself in tracking and supporting my actions - which this web page describes. Even if it will NOT become for you clear and visible, still whatever I am describing here at some stage will also irrevocably influence your own fate.

www.pajak.org.nz



My **Vote** for **Dr Jan Pajak!**
 drjan@pajak.org.nz

„I live 32 years in New Zealand
 Since 2001 in *Our* Petone”

Professionalism. Experience. Vision. For Us.

20th September 2014 for Parliament



Absolutely NO to Stadium!

- **For Hutt South:**
 - ✗ NO to unwanted projects (e.g. stadium)
 - ✓ YES to better security and safety
 - ✓ YES to better roads and transport
- **For NZ:**
 - ✗ NO to anti-smacking law!
 - ✓ YES to lower cost of living
 - ✗ NO to monopolies
- **For You:**
 - ✓ Free workshops for inventors and DIY
 - ✓ Reform of health services
 - ✓ Return to family values



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Authorised by Jan Pajak

Fig. #A1. Here is the electoral flyer (poster) designed voluntarily by one of the readers of this web page. (Its improved, 2 pages long version shows "Fig. #M1".) The flyer summarizes briefly most important information about my 2014 electoral campaign. Thus, amongst others, it briefly summarizes the described in items #D1 of this web page most vital goals of my election campaign - the achieving of which in case of electing me for an MP I would like to devote everything in my power. It gives also the internet address of the web page that describes my campaign, and my email address. For the benefit of these voters and readers who impose stringent moral

requirements onto those persons who are to represent them in the parliament, this flyer has been stamped with the symbol of morality and obedience of moral requirements, means with the logo of totalizm - i.e. the logo of most moral, modern, human-formulated philosophy on Earth, which philosophy, amongst others, uses scientific methods, empirical evidence and logical deductions to confirm and justify the truth of statements of the Bible, to translate explanations from the Bible into modern scientific and everyday language, and to extend our access to methods and tools that allow us to fulfil better requirements contained in the Bible (for details see the caption under "Fig. #J1ab" below on this web page). The above flyer (poster) was prepared in the safe "jpg" format designed for photographs, and it is NOT blocked from being copied.

Exactly 9,999 copies of the above version of the flyer size A5, after being printed in Germany, were posted to me in New Zealand. This is the number which I consider sufficient for my election campaign. Thus, the above version of the flyer will NEVER be printed again. Starting from 17 June 2014, almost everyday I continue the task of personal delivery of these flyers directly to hands of voters from households in the Hutt South electorate. I am describing my delivery in item #N4 of this web page. (**If, instead of getting it into own hands, a voter from the Hutt South electorate finds this flyer in his/her mailbox, the reason is that either he/she is NOT present in the house when I knock to the door, or something prevents him/her from receiving this flyer in person when I stand by the door of his/her house to introduce myself, to talk to him/her in person and to shake his/her hand.**) This flyer already has an interesting history - see introduction to item #N4. Thus, for those who received it, I would recommend to keep it, as over time it may become a kind of **"collectors' item"**. In order to increase additionally its collectable value, I decided to place my personal (hand written) signature on 50 flyers that I gave away - for details see the caption under "Table #C1". The uniqueness of this flyer depends on the fact, that it is printed NOT on an organic paper produced at the expense of our trees, but especially superbly and qualitatively on a flexible, "bio-degradable" paper which does NOT contain cellulose (thus which does NOT destroy trees) covered with a ceramic layer - as it is described in (2014/5/28) from item #M2 below on this web page. Hence, this flyer represents the quality of the printed medium (i.e. flexible and "bio-degradable" ceramic leaf), and a technology of printing, that yet are NOT available in New Zealand and are likely to remain unavailable for some years to come. Furthermore, this flyer represents also the outcome of the first miracle which I described in the beginning of item #N4 below, NOT mentioning the fact that only one flyer in statistically every around 200 given away to voters contains a personal signature of the creator of totalizm.

Part #A: What I am dreaming about:

#A1. What kind of New Zealand I dream about:

If someone asked about my dreams for the country, which for me since 1982 has become a second home, my dream is that New Zealand has combined all the good that the future is to bring to the humanity, with everything best that New Zealanders carry out from their past. And so, regarding the future I dream that New Zealand has become a super-modern and highly prosperous country, to which its resources and capabilities qualify it, and in which people benefit from the latest technical equipment and scientific achievements to improve the quality of their lives and to effectively care for nature and the environment. In turn, **as for the past, I dream that New Zealand again became this "paradise on earth", means become a moral, beautiful and natural country which I remember it, that it was right after my emigration from Poland in 1982.** I mean, I dream that again the streets of New Zealand re-populate with happy, well-maintained, prosperous people who are always smiling, helpful, accommodating, objective, moral, and just. My dream is also that New Zealanders again could safely leave wide-open doors of their homes, even when inhabitants are NOT at home. I dream that NZ has become a country where women are NOT afraid to exercise alone in parks even after midnight, because they know that nothing threatens them in there, and the only thing that can happen to them is to receive smiles and greetings from other passers-by - that means has become the country as safe and moral as now is the South Korea, in which in 2007 I saw just how many single women exercised in city parks well after midnight. I dream that it again is a country where the water is crystal clear, the air smelling fresh, while the nature is undefiled - as if people and their droppings do it NOT exist in it. To become a country in which all people live in healthy, dry, full of light houses with an affordable for everyone price. To come back to the situation in 1982, when the education and health-care were for free, and thus that everyone who has a desire, abilities and needs could get in the education that suits him or her. That again it becomes a country in which every citizen who wants to work has a job and a decent livelihood that meets his or her basic needs. That again it becomes a country which in the evenings and even at night, have the streets full of lights, open cafes, tables on the sidewalks, and the crowds of strolling holidaymakers and locals who enjoy the life after productive and professional satisfaction filled days of work.

#A2. How the reality of today's New Zealand really looks like - means a review of examples of situations the remedy of which urgently calls for reforms:

However, it does NOT take to look far to discover, that the reality of today's New Zealand increasingly fast distant itself from my dreams about this country described above, in spite that these dreams are realistic and accomplishable, because they existed already in this country as recently as 1982. It is enough to look at newspapers to discover in them articles of the kind [1#A2] published under the title "Global survey shows one in six Kiwis struggling for food", from pages A18-9 of newspaper [The New Zealand Herald](#) (issue dated on Friday, March 21, 2014) - which article reveals that in spite New Zealand is one of the largest producers and exporters of food in the world, at the same time it is also the ninth worst out of developed countries in which the population cannot afford to buy the amount of food they need. (I.e., that NZ is the 9th worst out of developed countries, a large proportion of the population of which is simply starving.) It is also enough to see old, wet, full of moulding, plastered with deadly asbestos, apartments and houses which are home to a significant proportion of New Zealanders. (May shock us also the number of homeless people currently existing in New Zealand.) Or see how empty and dark at nights are NOT only the parks, but even sidewalks in most of cities of the country - could this mean, that after the nightfall, people now simply are afraid to leave the safety of their homes or cars? Or learn statistics how big is already, and how quickly is growing, the gap between rich and normal New Zealanders. Or try to get to know still kept secret statistics on avalanche of suicides which troubles the country - see the article [2#A2] entitled "Ease rules on reporting suicide, commission says", from page A2 of newspaper [The Dominion Post](#) (issue dated on Wednesday, April 2, 2014). Or check when for the last time someone in NZ, e.g. any amongst its numerous monopolies, has implemented any commonly seek political or economic reform that would actually improve (rather than hinder) the quality of life of the inhabitants of the country. Etc., etc. - such a review can be extended almost indefinitely.

One does NOT need any unique abilities to deduce, that since both, the resources of New Zealand, as well as its population, nearly have NOT changed since 1982, while the production and export of the country considerably increased in the meantime, but the quality of life of citizens in the same period of time fell sharply by such a large value, the blame for this must bear decision makers who avoid the introduction of reforms that are required. So these decision-makers either do NOT apply appropriate criteria for the assessment of the situation and the consequences of their decisions, which would tell them of "what" and "why" is to be reformed - as this is indicated in item #11 from this web page, or they simply decide that the introduction of reforms about which they know that are required, is too risky because in the country there will always be a number of influential people, whom these reforms will NOT please. It is also easy to deduce, that if in the end there appears someone, who will introduce reforms most urgently required, then the quality of life for all inhabitants of the country will again begin to improve. Notice that I use here of the word "all" people, because it is NOT difficult to notice, that among the materially well-standing citizens of the country seems to dominate the opinion that supposedly does NOT matter what is the situation of rest of the population, if only they themselves can afford whatever they want to have. However, the truth is that when the lack of reforms causes the fall of situation in the country, then the standard of living of practically every

citizen decreases very rapidly. For example, even the wealthiest cease then to be safe in their own homes, nor they can in the evening leave the safety of their cars at any location they would be willing to stop. As also the recent events from the South Africa illustrated this to us, when in the country morality and rules of law are collapsing, then even these most famous and rich risk their lives when they just go at night to toilet in their own home - where still can kill them someone amongst people closest to them. Also, for example, when the country is poor, then even the wealthiest are protected by almost nothing in a hospital against a mismatched transfusion of blood infected with a deadly disease, which blood was given by an ill donor, nor anything protects them against eating cancer-causing food ingredients, which food their greedy colleagues inadvertently packed with the same chemicals that they use for soil or products earmarked for the poor. Etc., etc. What I want to point here to the reader, is that the really high standard of living can be enjoyed only in a country where "all" inhabitants have satisfied their basic needs. (However, please DO NOT confuse here the "needs" with the "whims" - for example, having a healthy and comfortable flat is the "need", in turn having a villa is already a "whim".) In other words, in the vital interest of virtually every New Zealander is to vote in the upcoming elections either for Dr Jan Pajak, or for someone who is serious about making the necessary reforms, and do NOT treat reforms only as a pre-election advertising that is to be forgotten immediately after winning the election.

#A2.1. Notice, however, that in order to become clear, every review must be presented in an unbalanced manner and ignore all kinds of different shades of whatever was discussed:

Motto: "I may disagree with whatever you say and in whatever you believe, and I may spend my life to fight against it with all means available to me, but at the same time I will do everything in my power so that you have the right to express your opinions and beliefs in a public manner without experiencing from this reason any harassment or externally imposed unpleasantness."

Human perception works in such a way, that in order anything is to be clearly understood, the argumentation of it must focus on only one aspect, or on one topic. This is because people are able to process at any given time only one topic or one problem. So every effectively working overview that someone carries out on any topic, must be one-sided, and thus non-objective. It is impossible to concentrate only on one aspect or one theme, and at the same time be objective. After all, our reality consists of a long range of various shades, while if all of them were discussed in a single overview, then the overview would be too confusing, and thus incomprehensible. I am explaining this because in previous item #A2 of this web page I focused on presenting those aspects of life in NZ, which already require urgent political, economic, or social reforms. If I do NOT reveal these aspects, then my claims on which I am going to build my electoral campaign,

namely that New Zealand urgently needs reforms, would NOT have obtained a justification and would NOT have the evidential foundation.

But God is a great "balancer". The world that He created and very wisely manages God always balances so perfectly, that every negative is balanced in this world by a different positive. This divine balancing exists and operates also in New Zealand - as evidenced by the fact that in spite of the facts that I mentioned in item #A2 above, I still live in New Zealand, and NOT for example in Australia or America. Examples of positives which in NZ balance some negatives indicated above in item #A2, include, amongst others, that in NZ there is still a democracy and that people like myself can stand in elections - which e.g. cannot be said for many other countries of the world, or for example, the fact that in NZ I can freely publish a website which reveals the truth - i.e. a website such as this one, what I would NOT be able to do in a shockingly large number of countries in the world without experiencing later some forms of persecution and externally caused troubles.

Stating the above about balancing of all matters by God, I must simultaneously add, that the existence of this balancing does NOT absolve us from the obligation to remove the negatives that hinder our lives - that is in the case of issues discussed on this web page, from the implementation in NZ of reforms that would rectify, amongst others, situations described in item #A2 above. After all, without removing these negatives, the life of "all" of us would become progressively more miserable, while the country in which we live would turn into a kind of hell - which situation can already be seen in various countries inhabitants of which neglected to democracy and reforms. In other words, we "all" shall benefit in the form of improving the quality of our lives - if we support initiatives such as those described on this web page. These benefits may occur even in countries other than NZ, as good examples quickly spread. This means, that supporting my standing to election in NZ and goals that I set for myself and that I am describing on this web page, makes sense and is worth a positive endorsement by every person - even by those who do NOT agree with the political goals that I present here. So it should not surprise anyone the motto of this item - which is also one of the principles of my life, namely that **"I may disagree with whatever you say and in whatever you believe, and I may spend my life to fight against it with all means available to me, but at the same time I will do everything in my power so that you have the right to express your opinions and beliefs in a public manner without experiencing from this reason any harassment or externally imposed unpleasantness"**.

#A3. New Zealand urgently needs deep social, economic and political reforms - but its politicians are behaving as if they cannot see this need:

Fairies are NOT going to introduce for people reforms urgently needed in New Zealand. Someone amongst politicians have to weigh to begin to talk openly about the need for them, and must begin to make real efforts to get them introduced in life. For example, someone has to finally have the courage to publicly set to himself the aim of stifling the spiral of quickly rising costs of living. Someone must also take the goal of eliminating bureaucracy and greed that caused many people in NZ to be unable to afford to pay for the electricity they need, which New Zealand produces almost for free in numerous hydro-power plants built more than half a century ago - e.g. see the article [1#A3] "Power bills rise \$63 for the year", from page A3 of newspaper [The New Zealand Herald](#) (issue dated on Monday, March 31, 2014). Someone must also remove monopolies that drive up prices of everything, and that paralyze growth of productivity. Etc., etc. So far, however, such a person has NOT yet appeared in the arena of New Zealand politics.

Fortunately, the upcoming elections seem to promise that the political landscape of NZ will be transformed by them. After all, to vote comes a new generation that already disapproves the "sitting on hands" and avoiding acting. Also new political parties with fairly radical programs are created. In this situation, there is also a hope that voters of the "Hutt South" will vote for an "independent" with the program of reforms that this web page describes.

#A4. By my candidacy in the 2014 elections to the NZ parliament I would like to make a contribution to the implementation of at least a part of reforms so urgently needed in New Zealand:

Reforms NOT always can be implemented. After all, their implementation depends on many factors. For example, someone must have the courage to come forward with the idea of introducing them. He must also have the power and resilience to resist the opposition with which his efforts are to meet. Furthermore, he must also find many other allies operating together in harmony and discipline - because only "in the unity is strength". NOT all people have similar intentions and wishes. Nevertheless, it is always worth that someone tried implementing them. If we do NOT attempt a quick implementation, the country in which we live may begin to be shaken by events which consequences unpleasant for all of us will later be impossible to prevent. I went through the hard school of life - which is explained in more detail in "part #F" of this web page. I suspect that this "pleasure" is awaiting for me. After all, only when one tries, one can then go ahead and look in the mirror knowing that did everything in own power. And if by a chance, with the precious help of God, can be realized even a part of any

reform, then it can also be told to ourselves in the mirror, that our life was NOT in vain. After all, then we can leave behind a world which is much better than the one in which we started our lives.

#A4. In fact, the reforms and actions which I am taking resemble almost a "tackling the Moon with a hoe" - but with the simultaneous help from God, a miracle, time, and with a superhuman effort supported by a very wise action, these may lead to ending with a success:

Motto: "In whatever I do, I never fight with people, but only with morally deficient ideas or activities on which these people insist."

I am a scientist and a realist. I am well aware that reforms and actions to which I am referring on this web page and to implementing of which I am preparing myself, in fact are almost a "tackling the Moon with a hoe". After all, to have some chances for a success in these reforms, I first would have to win the elections. Meanwhile, I can only stand in the constituency in which I live (i.e. in the "Hutt South") - because only its problems I know well enough and hence I can use my efforts to solve these problems for gaining traction in my campaign. (Especially strong resonance among voters of electorate "Hutt South" has "the problem of the stadium" - which is described more comprehensively in "part #I" of this web page - especially in item #15) Meanwhile, the constituency "Hutt South" since long time is a "fortress" of "Labour Party". Local people for generations automatically and without hesitation voted for candidates who are indicated for them by this party. But I do NOT belong neither to this, nor to any other, political party. In addition, the electorate has a very good member of parliament, whom I admire very much and to whom I feel a huge respect, who "ate his teeth" on politics, and whom all here know and vote repeatedly for him. Can someone like me have any chance with him? I believe that YES. After all, in Poland we have the proverb "**only a new broom sweeps fine**". (The English equivalent of this proverb says it differently, i.e. "a new broom sweeps well".) But the current Member of Parliament (MP) can already be categorised as a proverbial "old broom" - the effectiveness of "sweeping" of which voters seem to doubt. This doubt is perfectly confirmed by the empirical facts - for example, by the apathy of voters that is described in (2014/3/22) from item #M2 of this web page. **So in order to win this (or next) election, I need to let somehow know to the most of voters about my existence, goals and intentions, and then convincingly prove to them that I have the power and the clout, in the presence of which**

in other candidates the voters already have doubted. As a scientist and a person experienced in carrying research, I believe that with the elapse of time I will find a way to prove this. Only that so-far I cannot estimate how much time I need for this - so whether I manage to achieve this before the current election.

To make elections even more interesting, party candidates standing here for elections will have a dedicated to them by their parties the sums of around \$25,000 allowed by the electoral law, to conduct election campaigns. However, I do NOT have a penny that I could devote for this purpose. I also do NOT have wealthy sponsors who would cover at least a part of the necessary expenses. Anyway, on this the obstacles that block my efforts do NOT end. After all, I am to campaign in the language that is NOT my native, thus from learning details of which I am still far away - and we must remember that the ability to express oneself (and truths) "diplomatically" would be an important point of one's advantage. So far I can also be accused that I lack the experience in New Zealand politics - after all, most of my experience in this area is derived from Poland. In addition, I chronically lack of time - I am, after all, a scientist who most of time spends on researching and publishing, while these need to be intensifying and reclassified into social knowledge, if I am going to win the election.

One of the important factors that significantly impedes my actions, is the **"principle of assessing and promoting (or combating) ideas, NOT people"** dictated to us by the **philosophy of totalism**. According to this principle, **in everything that we do we have an obligation to focus on evaluating the ideas and actions (and NOT the people), whether these meet the criteria of morality, and then we have a duty to promote or combat these ideas or actions, NOT directing our covenants or attacks on people who insist on them.** The compliance with this principle introduces a number of impediments to what I intend to do. For example, to combat only the ideas, NOT people, almost necessary becomes to deliberately avoid the use of names in whatever one writes or does. This in turn in the politically uninformed observers or voters may cause confusion and difficulty in understanding what is actually combated. After all, people are accustomed to pointing the finger and to combating other people, NOT ideas. Combating ideas, NOT people, also requires the use of particularly polite and impersonally addressed wording - which for me is a hugely difficult task, given that English is NOT my native language. Combating ideas requires also reminding of this fact to people with whose ideas we fight. This in turn imposes a requirement of personal visits to authors of the targeted ideas - i.e. visits similar to that one which I described in (2014/3/26) from item #M2 below on this web page, when I tried to visit the current Member of Parliament, to introduce myself, to pass to him my regards, to inform him as the first person, that I intend to compete with him in this election, and to remind him that **in case due to some miracle he lost with me this election, then for him it will NOT make any difference, because being high ranking on the list of activists of his party, he will be adopted to parliament by his party, even if he loses the election.**

Another important factor that still far outweighs the balance in favour of previously chosen Member of Parliament, is a phenomenon unique to New Zealand, which I call the **"syndrome of participation in a horse racing"**. Namely, similarly as in a horse racing people placing bets on individual horses heed only one aspect of these races - namely "which horse will win", also a

proportion of voters in NZ is NOT interested in what the political objectives or the program of reforms a given candidate for parliament proposes, but **the only thing that absorbs them is to vote for the candidate who wins**. If the candidate for which they voted wins the election, then awaits for them a lot of pleasures. For example, starting from the time when NZ was ruled by a leader who ruled prior to the one that rules at the time of writing this web page, the voters who voted for a candidate which wins the election, receive later a congratulation letter which is so nice looking that is suitable to even be framed and hang on the wall. These voters then can also boast to others that they voted for the winning candidate. For the sport-oriented New Zealanders there is a kind of personal satisfaction which voters feel when they see that "their" candidate wins. Empirics confirms that the syndrome described here has a great strength and is governing over a significant proportion of voters. An example of such confirming are fates of the "Kiwi" party in elections of 2008 and 2011 - when this party offered eagerly awaited by New Zealanders reform of the "anti-smacking law" described in item #B5.1 of the web page named [will.htm](#) - for the reform of which they voted overwhelmingly in a public referendum, however, the placing of this reform in the electoral program of the Kiwi party did NOT gave to it the number of votes that would count.

#A5. Luckily my characteristics and situation balances the obstacles described in item #A4 above:

Fortunately for the people who entrust me and will be voting for me, God put me through a school of life, and also has provided me with personal characteristics, that can balance the situational disadvantages discussed in item #A4 above.

And so, in terms of experience in the social and political area, I gathered them in Poland practically the entire period of my stay in there. Already in my high school class 11 (i.e. aged 17) I was an active instructor for the Board of County ZMW (i.e. the Rural Youth). Already then I organized sport and music festivals, dances, public fireworks shows (which I personally designed and shoot up - in these times a hysteria about the flare was NOT nearly as advanced as it is today), camps, conventions, and training for rural youth. It is at that time of my life that I even tried to organize my own music band - which is described in subsection A19 and in caption for "Fig. A4" from volume 1 of my newest [monograph \[1/5\]](#). During times of my university studies I worked in the Financial Commission of the academic board ZSP (Polish Students' Association), leading the cash assistance and loans for students and acting in several university canteens committees (which dealt with quality control of student meals). I also organized meetings of rural youth from the Milicz District with foreign students studying at the Technical University of Wrocław (one of those students was Mohamed Khalafalla from Sudan, he became a close friend of mine for the period

of study). After graduation I became involved in the activities of the ORIGINAL version of the Polish "Solidarity" - because of which involvement later I was forced to emigrate from Poland. In New Zealand I ceased to engage in political and social actions for a number of reasons, for example because I still was healing the psychological shock of having to emigrate from Poland, because I did not learned yet enough about the system of democracy in NZ, etc. But instead I concentrated on scientific research, which was to serve to many people, for example, such as my philosophy of totalizm or the Concept of Dipolar Gravity.

In turn, in terms of my personal qualities, I have a highly creative mind, high knowledge and education, experience in watching and in drawing useful conclusions, the habit of hard work, experience in overcoming difficulties that barred my way, a sense of citizen duty and love to my neighbours, and the certainty of existence of God who loves justice. In addition, many people, I hope including also you, the reader, already pray for the success of my goals and intentions.

Part #B: I begin and finish every most important my attempt with a prayer - so if your beliefs and wishes allow this to you, then please join me now in my prayer and repeat it with me:

#B1. The prayer - if you wish to join me in repeating it, then just suffices that you read it carefully with the asking and seeking spiritual attitude:

Holy Father, if this does NOT interfere with Your superior goals and plans, then I am asking sincerely to support with Your divine power the implementation of the compatible with Your will parts of the goals and intentions of your servant, Jan Pajak - the author of this web page.

Amen.

#B2. If your worldview allows it, I invite also you that after you have finished reading this web page, then together with me you also thanked God - just as I do in item #M3 near the end of this web page:

#B3. Reading this item (#B3) you can omit - it merely explains why everything important to me, I start and finish with a prayer, and why I also recommend to you, the reader, to do the same:

Although this may seem unusual, in my adult life until 1985 I considered myself to be an "atheist" and confessed to the so-called "scientific worldview". However, in 1985 I developed a completely new theory now disseminated in the world under the name of the [Concept of Dipolar Gravity](#). This theory is quite remarkable, because it literally shows to us everything from a completely opposite point of view than it is done by any other existing scientific theory. (This is why it can also be called the "theory of everything".) But most importantly, it scientifically proves to us the [existence of God](#). As such, for those who accept it, this theory gradually persuades to transform the whole of their views about life and about the world around us - that is, to accept the [philosophy of totalizm](#) to become the practiced everyday philosophy of their life. It also completely changes the foundation of our approach to virtually all matters. For example, in science it commands the approach "a priori" to research - practically now implemented only by the new "**totaliztic science**" described e.g. in items #C1 to #C6 from the web page [telekinetics.htm](#). During decision-making process it commands to look for directions from the "moral field" described, amongst others, in item #J1 of this web page. For disasters it recommends the based on morality methods of defence described on my web page named [quake.htm](#). Etc., etc. But this groundbreaking work of the [Concept of Dipolar Gravity](#) introduces also adverse implications for its dissemination. After all, most people have acquired in their youths the views and habits that allow them a comfortable life free from the need to improve themselves - thus because of such views and habits those people typically do NOT like to change just when somewhere appears a new theory which they are NOT forced to learn. This unwillingness of people to recognize the findings of new theories most perfectly is expressed by the adage

often repeated at my alma mater in Poland (in which I first lectured and conducted research), i.e. the adage stating that "in results of experimental research immediately believe everyone - with the exception of their author, and in results of theories no-one believes - except for their author". According to this Polish saying, I firmly believe in results of my Concept of Dipolar Gravity. So in my personal life, the Concept of Dipolar Gravity caused that now I already know for certain that God does exist. Knowledge is, as you know, more reliable than just belief. After all, **one can always stop believing, but one NEVER stops to know** - see the biblical reference [1#F4]. It is because of the new knowledge that provided to me the Concept of Dipolar Gravity, that from a former atheist with "scientific-views" - for which I considered myself before the year 1985, I gradually transformed into the present person who considers himself a "servant of God" and who prays fervently before starting any more significant action while thanks God after this action is finished.

Part #C: Most important data regarding the electorate "Hutt South":

#C1. The size of the electorate "Hutt South" - and thus also the enormity of just letting to know all these voters about my existence and my electoral intentions:

Every action on the political or social arena, including this of mine, is based on the help of others - that is why I am counting on your assistance. For me personally a support is especially needed because of the enormity of the task, which I try to implement in a way that it fulfils the demanding criteria of morality, thus which is simply impossible to achieve alone. To give here any idea of the magnitude of this task, **the electorate named "Hutt South"**, in which I stand to the election, occupies almost a half of the long mountain valley in which several dozen of towns and settlements are located - including about 6-thousand strong township of Petone, in which I live. As I managed to discover it only from the analysis of addresses provided on the list of voters living in this electorate (because initially no-one seemed to be able to provide me this information officially), in 2014 to this electorate belong the following towns, which I listed below in "Table #C1" in the alphabetical order (note that three towns were changed recently - about which fact I write in the paragraph below this list):

Table #C1. Here is a list of towns that belong to the electorate "Hutt South". With each town I provided various data which turned out to be useful in

planning and implementing my intention to personally deliver the election flyers directly to hands of voters (i.e. the flyers shown in "Fig. #A1"). The most of data originate from census of 2013 - which I found on the web page www.stats.govt.nz. In turn the data which were missing in there, I complemented from a number of other web pages.

Notice that I started my delivery of flyers on 17 June 2014, and that each day I was able to deliver around 100 flyers - as I explained this in item #N4 below. The 5000th flyer I delivered on 27th July 2014 - somewhere along the main street from the western part of the township Wainuiomata. The 7000th flyer I delivered on 17th August somewhere in the Eastern part of Petone. The 8000th flyer I delivered on 29th August somewhere in the Eastern part of Waterloo. The 9000th flyer I delivered afternoon on Monday, 8th September 2014, somewhere in the South-East part of Fairfield. The last, 9995th flyer designated for voters I delivered on the main street of Woburn around 3 pm on Sunday, 14th September 2014. (Four flyers from the received total number of 9999 I designated for a non-election use.)

Somehow it so happens, that already by now the philosophy of totalizm has become a kind of phenomenon on the world's scale. Also, with the elapse of time probably the uniqueness of this philosophy will even increase. Simultaneously, so far NO object was ever created for followers of totalizm, which they could laboriously acquire and then keep in their collection for the future generations. Thus, I decided to declare the printed version of the flyer from "Fig. #A1" to be such a **collectors' item**. After all, I am giving this flyer for free (i.e. in accordance with principles of totalizm), it already become an object of one miracle described at the beginning of item #N4, it is printed in the superb technical quality, it was printed only once and in a limited number, the flexible ceramic leafs on which it is printed have attributes the authenticity of which can easily be checked in the future, and in addition 50 flyers that I gave away contain near their end a blue personal (hand written) signature of the creator of totalizm - which fact means that statistically only one such signed flyer is given away to voters with each around 200 unsigned flyers.

Placename (town):	Number of inhabitants in 2013 (around):	Number of voters in 2013 (around):	Number of households in 2013 (around):	No of flyers I delivered in there to voters (around):	Estimated % of households to which I delivered my flyers (around):
Alicetown	1,971	-	774	800	95%
Ava	3,369	-	-	200	-
Belmont	?	-	-	120	-
Boulcott	2,484	-	957	-	-
Days Bay	?	-	-	-	-
Eastbourne	4,665	-	1,845	300	15%
Epuni	3,018 (W) + 2,871 (E)	-	1,182 (W) + 1,095 (E)	1000 (W)+230 (E)	85% (W) + 20% (E)
Fairfield	2,976	-	-	530	40%
Harbourview	?	-	-	60	-

Hutt Central	3,954	-	1,413	-	-
Kelson	?	-	-	200	-
Korokoro	1,332	-	516	150	30%
Lower Hutt	?	-	-	1000	5%
Lowry Bay	?	-	-	-	-
Mahina Bay	?	-	-	-	-
Maungaraki	3,777	-	1,380	630	45%
Melling	645	-	225	230	100%
Moera	1,533	-	612	450	80%
Muritai	4,600	-	-	-	-
Normandale	?	-	-	170	-
Petone	6609	2800	2000	2000	100%
Tirohanga	?	-	-	60	-
Wainuiomata	17,214	-	-	1000	35%
Waiwhetu	1,362 (N) + 2,601 (S)	-	507 (N) + 1,017 (S)	260 (N) + 100 (S)	-
Waterloo	4,245 (E) + 882 (W)	-	1,638 (E) + 336 (W)	430(E)	25%
Woburn	1,299 (N) + 390 (S)	-	462 (N) + 183 (S)	75 (S)	-
York Bay	75	-	30	-	-
In total: 27 settlements	around 98 238 inhabitants	Around 42,139 voters	around 35 988 households	I delivered all 9995 flyers	around 25% of households received my flyers

On 19 April 2014 I read, however, in the newspaper article [2#M2] described in (2014/4/19) from item #M2 below on this web page, that the workers' township "Naenae" from which a few days earlier I started my election campaign, was excluded from the electorate "Hutt South". Instead it, to this electorate were added two rather exclusive suburbs of Wellington, named "Korokoro" and "Maungaraki" - about which is almost certain, that their predominantly wealthy residents will NOT see a need for carrying out any reforms in NZ.

In 2013 the "Hutt South" had registered 42,139 voters scattered around these towns. Data for the year 2014 are NOT in my disposal, but it can be expected that they will be similar. Such a large number of voters means unenforceability of my campaign pursued by only one person. After all, if e.g. such a campaign I would carry out through personal talks with voters, then to each one of these voters I would have to devote at least 30 minutes (which is the absolute minimum understanding that in order to change the talker, in a significant proportion of cases I would need to move to another house or apartment, and from time to time also change the street or even to drive to another town). So by carrying out the campaign every day continuously for 24 hours, chats with all those voters still would take me about two and a half of years.

Part #D: My political manifesto - means, what are the political goals of my actions and how I intend to achieve these goals:

#D1. What I would intend to achieve, if I win the election and obtain the required support from other politicians and the nation:

Motto: "In life and in politics one can choose two ways: (1) easy - which depends on doing what pleases rich and influential people, or (2) difficult - which consists of doing whatever God, the Bible, conscience, morality, justice, and love for fellow humans dictates to us. I chose the way (2) - so I do NOT expect popularity and compliments, and I am NOT surprised by obstacles or by words of criticism."

There is a number of urgently needed political, economic, and social reforms, the implementation of which is coinciding with the moral requirements imposed on people by God, and thus the carrying out of which would significantly increase standards of life, prosperity, and personal happiness of all New Zealanders. In case if I am elected to NZ parliament, then whenever such a kind of reform would be suggested, I would support it with the entire my effort and the whole my knowledge. Simultaneously, I would do everything in my capabilities, to transform into more moral, all actions which are contradictive to the requirements of morality, and which in item #11 from this web page are described as "bear's favours" given to inhabitants of New Zealand. Out of all reforms awaiting to be implemented in New Zealand, in Hutt Valley and in Petone, the most urgent in my opinion is just several. Thus, into the realization of their need and into finding political allies for their implementation I would put the most of my effort and energy. Here is the list of these in my opinion most urgently needed reforms together with the indications as to whom they turn most beneficial:

1. For Petone and for the "Hutt South" electorate - means reforms and moves which would make easier and better the life of inhabitants of townships the voters of which are going to have an opportunity to vote for me:

1a. The release of ratepayers of the Hutt South electorate from the increase of cost of living due to additional charges imposed on their rates and designated for the construction of stadiums or roofs over stadiums. In the initial phase of my election campaign, for my action with the highest priority I

considered to be the replacement of the project of stadium in Petone, by any other project that would fulfil better the requirements of morality - for example, replacing the project of stadium in Petone described in "part # 1" of this web page, which stadium show all features of a "bear's favour" (disservice), by any other project which fulfils the criteria of morality - e.g. **(a)** by the project of "workshop for inventors" described in the sub-item "3a" below, or **(b)** by the project of finishing the completion of the [road tunnel that was drilled in 1930s and that links Petone with Wainuiomata](#) and the opening this tunnel for the use of motorists (instead of forcing motorists to travel through the top of mountain range - as this happens today). However, when on 12 June 2014 it turned out (as it is explained in item #15 of this web page) that someone out there had planned that instead of the increase of rates for the Hutt South electorate in order to build a stadium in Petone, it is better to increase the rates of these ratepayers in order to build a roof over the stadium "Westpac" in Wellington that is to cost almost a hundred millions of \$, my highest priority becomes now **the prevention of residents of the electorate Hutt South from additional increase of their rents in someone's attempt to build a roof over any stadium, or to build a new stadium**, and to ensure that the stadiums will finance by themselves, or that their financing is to originate from their sponsors or from institutions whose name they bear, and in no case will come from the rates of all the inhabitants of the region where these stadiums are located. Please note here, that **I am NOT against building stadiums or roofs over stadiums, but against the increase of costs of living of ordinary people through the extortion of money from ratepayers for building these stadiums or roofs over stadiums**. Also note that the above goal of my possible efforts in case I am elected to NZ parliament, is only one amongst a whole range of components of a much larger goal of my efforts and activities aimed at stopping the increase in cost of living, which goal is described in the sub-item "2b" below.

1b. Introduction of moves agreeable with criteria of morality, which are to decrease the crime and improve the safety of work and life in the entire "Hutt South". According to the article [1#D1]"Family turns hi-tech to snap thief in act", from page A1 of newspaper [The Dominion Post](#) (issue dated on Wednesday, April 2, 2014), in Wellington district the crime increased by 6.9% during just the last year. So no-one is surprised anymore by events described in the article [2#D1] "Stabbed hiker's desperate fight", from pages A1-2 of newspaper [The New Zealand Herald](#) (issue dated on Thursday, April 3, 2014). Such a situation is NOT giving to us the feeling of security. Therefore, I am assigning a high priority to solving the problem of crime, although I know, that designing and implementing the required reforms is a huge challenge - e.g. see item #D4 below. Fortunately, the [philosophy of totalizm](#) gives to us a hint where we should look for such solutions.

1c. Improvement of public transport and quality of roads. For example, the present road labyrinth turns the township of Petone into a kind of "trap" - what is explained in more details in item #B3 of my web page named [Petone](#). After all, Petone has a shape of a triangle, all three sides of which are impassable to people (one side is formed by sea, second side forms the deep "Hutt River" with practically only one bridge good for escape to more safe areas, third side is formed by fenced railway and highway - the passes through which drown in the

labyrinth and are blocked for escaping people. So in case of any cataclysms, e.g. tsunami, almost all inhabitants of Petone are to die, because the road labyrinth makes a fast escape impossible for them. A similar situation prevails in almost all townships from the "Hutt South" electorate. And we should remember, that under Petone, as well as under the entire Hutt Valley, runs one of the most active seismic "faults" of the Southern Hemisphere of Earth (infamous "ring of fire").

Another direction of efforts to improve the road situation in Petone and in the entire Hutt South opens this accidental "stumbling" in the internet on information described in (2014/7/7) from item #M2, namely that is already drilled and almost ready [a road tunnel linking Wainuiomata with Petone](#). Morality requires, therefore, that this tunnel is completed and open for the use by motorists. But probably to do so it is necessary to yield a significant effort to overcome the resistance of institutions which benefit from the fact that the tunnel remains forgotten and unopened, and hence that brings benefits for these ones whose profits depend on the increased combustion of fuels, on premature wear of cars, and on higher taxes.

2. For the entire New Zealand - means reforms and moves which would make easier and better the life of inhabitants of the entire New Zealand (i.e. even the life of those New Zealanders who will oppose these reforms):

2a. The reforming or abolishing the so-called "anti-smacking law", which correctly acting people treats like criminals. This law, and fruitless efforts of the entire nation, to abolish it, is described in more details in item #B5.1 from my web page named [will.htm](#).

2b. Stopping the spiralling increase of costs of living in NZ, which is getting out of control. This stopping is going to require a number of moves. Their example can be, amongst others, described in item "2d" below elimination of monopolies. After all, these monopolies are the motive force behind continuous and unjustified increase of prices. For example, the article [3#D1] "Kiwis spend more on food than most", from page B3 of newspaper [The Dominion Post](#) (issue dated on Friday, April 11, 2014), explains that the costs of food are fifth amongst the most expensive in the world. And this in spite that New Zealand is one amongst biggest producers of food in the world. New Zealanders spend on food around 14% of entire their income, while e.g. Americans only around 7% of their income. Another example can be stopping the increase of costs of living by various local institutions - for example such as that implementation of costly project, initially of the stadium in Petone, while now of the roof over the Westpac stadium in Wellington (see item #I5 below), cost of which is to be paid through the increase of rates imposed on the local population.

A significant proportion in the rising cost of living of New Zealanders have the artificially pushed up prices of electricity. In spite that in NZ electricity is produced almost for free in hydroelectric power plants constructed and financed by taxpayers money tens of years ago, various individuals who today manage the distribution of electricity continually increase its prices in order to multiply their own incomes and profits - for example, see the article [1#A3] from item #A3 of this web page. Thus, the stopping of further increase in electricity prices in NZ should receive one of the highest priorities. Moral analysis of the "totaliztic science" reveals, that this stopping can be obtained in a moral way by using a

relatively simple "**law for self-regulating electricity prices**". This law should be so designed, that it forces suppliers of grid electricity to pay to their customers exactly the same price for the electricity repurchased from them, as the price that these customers are paying for the grid electricity. (At present, the electrical cartel of NZ pays for the solar electricity that it repurchases much below costs of the production - which fact I explained more thoroughly in item #F3 from my web page named [solar.htm](#). In the result of such Draconian low price of solar electricity, these private persons, which allowed to be tricked into the instalment of "battery-deprived" solar systems in their homes, which systems by the way are breaking moral criteria, now are under the threat of a complete loss of purchaser for their electricity so that are forced to sell their electricity below costs of production. This means that currently they finance from their own pockets the excessive profits of NZ electrical cartel.) That "law for self-regulating electricity prices" should also be so designed, that it would force the suppliers of grid electricity to repurchase from their customers a certain percentage of electricity that these customers would generate e.g. during daylight with their photovoltaic panells or with own hydro or wind micro-power-stations. (For example, initially suppliers of electricity could be required to purchase back let say $c=500\%$ of the amount of electricity purchased previously from these suppliers by given customers during the previous month because of e.g. cloud cover, drought, or lack of winds that prevented small generators of electricity of these customers from work - but after the price of electricity would drop and started to stabilize at a lower level, that percentage "c" could be gradually reduced. Notice also that $c=500\%$ means that every customer who has set his own photovoltaic panels on the roof of his or her house, would have the right to sell to electricity suppliers up to 5 times more electricity than the amount of kilowatts which due to e.g. cloudy days he or she would be forced previously to purchase from these suppliers.) Such a law would convert e.g. night customers into e.g. daily competitors of present electricity suppliers - fast pushing down the price of this energy, while simultaneously increasing the ecologically best ways to produce electricity and also gradually freeing many consumers of electricity from dependency on work of large power plants. In conditions of New Zealand the introduction of such a law would also solve the biggest problem of this country, which are these so-called "**2 degrees of separation**". Namely, so close, because only 2-degrees apart, relationships of every inhabitant of NZ with every other resident of this country, make it virtually impossible to fight against monopolies and cartels, and to introduce the real competition. This is because, if a new company is created that supposed to compete with existing ones, then in its head-office always is someone who has former classmates or family members on the boards of these other companies. Thus, very soon this new company is included in the cartel already existing companies and together with them begins to behave like a monopoly - i.e. baselessly it increases prices and lowers the production. A famous example of this was in 1999, when a newly-established then NZ network of petrol stations, which supposed to break the cartel-like behavior of other gas stations, instead soon joined their cartel to reap similar benefits. However, the law described here will NOT work that way, because for the existing cartel which supplies the country with electricity it will be virtually impossible to eliminate the competition from its customers imposed by the law. (Notice that without the law

described here, the suppliers of electricity avoid as they can the repurchasing from their customers the electricity generated by sun, wind, or water, and if such a repurchase is somehow obliged onto them, then they pay only a small fraction of energy prices that their customers are forced to pay to them - which fact I explained in the abovementioned item #F3 from my web page named [solar.htm](#).)

2c. Decreasing the inequality and gap between citizens. From the country which in 1982 had one amongst the smallest inequalities and gaps between rich and poor (as this is reminded in item #A1 from this web page), until today New Zealand become the country which has one amongst the greatest inequalities and gaps. In turn these are a true source of all social evils and problems that New Zealand experiences - as this is emphasized, amongst others, in the article [4#D1] entitled "Poverty inequality in Aotearoa condemned", from pages 1 and 10 of the monthly [Wel-Com](#) (issue 315 dated April 2014), or the article [5#D1] "Inequality drives many to quit NZ", from page A33 of newspaper [The New Zealand Herald](#) (issue dated on Wednesday, April 9, 2014). So it is about time to introduce in NZ urgently needed reforms, which may prevent even bigger national problems. An example of one such a reform can be the introduction of the "maximum wage" which would be based on scientific findings determining how many times the productivity of most effectively working people is higher from the productivity of least effective employers with the same education and professional experience (such research were carried out by Software Engineering - for details see item #J3 from the web page [magnocraft.htm](#)). That "maximum wage" should also be linked by law with the "minimum wage", so that if one of them goes up or down, then the other one also follows.

2d. Finishing the present epoch of privilege for monopolies in New Zealand - and thus stopping the increase of prices of everything that these monopolies control, while simultaneously the efficiency of production of these monopolies is falling down.

2e. Reform of education and opening the possibilities for gaining a free education by academically most capable students. For example, the change of present policy of "investing in worst" by a policy of "investing in best".

2f. True reform of legal and criminal system - so that New Zealanders do NOT need to be afraid of going for a walk at night, or leaving the safety of their homes or cars.

2g. Opening ways for the increase of contribution of technical knowledge to parliament debates and complementing decisions taken during these debates by checks with criteria of morality. There is an obvious link between a level of expertise available to members of parliament, and the accuracy and quality of decisions which these members make. But if one listens to present debates in NZ parliament, the technical knowledge is poorly represented in these debates, while criteria of morality discussed in items #I1 and #J1 of this web page almost never are taken under consideration. An outcome is, that too-frequently decisions that the parliament makes turn out to be **"bear's favours"** given to citizens of the country. On the other hand, my technical knowledge in two disciplines (i.e. in Mechanical Engineering and in Computer Sciences) would allow finding ways for extending the access of technical expertise to debates. This in turn would allow the parliament to detect

imperfections of projects being approved already on the stage of making decisions about them. So there would NOT appear situations as that with the New Zealand "Novopay" system for counting teachers earnings, or the situation with approval by Japanese of the construction in Fukushima of the elementary-faulty nuclear reactors, which in case of almost any interference with their work were destined to melt down - as this is described in items #M1 and #M1.1 from the web page [telekinetics.htm](#). In turn the knowledge which stems from my research and development of the [philosophy of totalizm](#) indicates also clear moral criteria, like these from item #J2 of this web page, the consideration of which in decision making would allow to choose solutions which are deprived of negative so-called "side effects", and thus which for the population affected by them would give "true favours".

3. For you - means reforms and moves which would make easier and better the life of specifically you (i.e. the reader of this web page) - if these are introduced in your place of living:

3a. The initiation of a project of formation of a chain of "workshops for inventors" in every larger city of New Zealand. Furthermore, making sure that the **financing of construction of these "workshops for inventors" is NOT going to additionally increase the poverty of local population of cities in which these workshops are to be formed - means, that their financing is NOT going to depend on an increase in rates, but receives either governmental funding, or in entirety is going to be paid up by volunteers-philanthropists.** In these workshops various inventors and "Do It Yourself" (DIY) people, would have a free access to machine tools, tools, and to measuring equipment, which would be needed by them for the completion of their inventions, ideas, and home improvements of the DIY type. (Of course, only machine tools, tools, measuring equipment, and expert assistance would be available in these workshops for free - for materials from which the improvements and inventions would be made users would still need to pay, except that in justified cases these workshops would assist them in the purchase of materials which ordinary citizens are unable to purchase in NZ, for example, such as those described in item #D5 below.) The existence of a chain of such workshops, from one hand would continually increase the comfort and quality of life of many less wealthy people, on the other hand it would increase the technical know-how and practical skills in the entire country, as well as it would advance of the technical progress of the country. As such, these workshops NOT only that would lift up the level of science and technology in NZ, but also would contribute to an increase of the overall quality of New Zealand homes, farms and gardens, to a decrease of prices of homes, to the restoration of traditional role of husband and head of family, to the freeing of inventive potential of all people, etc., etc.

After I published the above intention that in case I am elected I am going to insist on the creation in NZ of a chain of these workshops for inventions, two different investors practicing totalizm contacted me with an offer that **those investors would be willing to finance the construction and the equipping of such a workshop in [Petone](#).** However, my past experience, that I described in item #D5 below on this web page, suggest that just the construction and equipping of such a workshop has NO chance to bring the expected success,

because this construction so-far is NOT accompanied by simultaneous neutralization of the "**curse of inventors**" and "inventive impotency" through creating the required legal climate and through implementing of the educational moves that would start to eliminate human attitudes of the type "I will NOT let you". Therefore, all actions on the physical building of the first of such workshops for inventors will probably have to wait until the time when in NZ parliament someone starts to wisely and prudently implement the required changes to legislations and to the philosophy of the educational system - for more details see item #D5 below on this web page.

3b. Reforming of health services - so that e.g. the present queues to life saving operations would disappear, while people would stop dying only because they have NOT lived long enough for their turn in queues to operations could come. One of the changes which I would try to pass in parliament, is that **each person whose earnings lie below a specific "threshold of poverty" (i.e. threshold that still awaits to be scientifically determined - as it lies somewhere below equivalents of 5 to 7 "minimum wages"), every year is to receive one free visit to a doctor of his or her own choice, which one visit would be paid by government.** This single free visit a year would provide poor people with a number of blessings. For example, it would save the country enormous amount of money now spend on efforts of curing illnesses for curing of which is too late ("prevention is cheaper than intervention"). It would also decrease queues to doctors, as they would NOT be busy with difficult cases because these cases would be detected when are still small problems. It would decrease the bureaucracy existing in present management of numerous governmental programs of free medical services for only selected social groups (e.g. programs of breast cancer or cervical cancer in women of specific ages). It would decrease the prevailing feeling of inequality, favouritism and injustice that result from the present programs of free medical services for only selected illnesses and for only selected social groups, ages and genders. It would increase the general health of the population as now many low-income citizens place preventive visiting a doctor as the least important item of their expenses. Etc. etc.

3c. The restoration of roles that are designated by God to family, marriages, parents, etc. For example, such reforming, or replacing by a different one, the infamous "anti-smacking law" described in more details in item #B5.1 from the web page named [will.htm](#), so that it stops turning caring parents into criminals, but starts really decrease the abuse of children. Also, for example, a complete elimination of advertisements from the governmental television channel "TV1" and imposing on this channel so strict moral requirements, that from the present "generator of profits" this particular channel is transformed into a channel of morally correct entertainment and information for the entire family, in which shown are positive and constructive models of family, marriage, parents, husbands, wives and children, from which future generations of citizens could draw positive role models and behavioural guidelines, in which information provided would be unbiased, broad, and meaningful, etc., etc.

* * *

If one carefully looks through the above reforms, then he or she is to notice, that in present realities of New Zealand, they are still impossible to be

implemented by even the most popular head of country or by the most powerful political party. This is why **none amongst political parties existing in NZ at present would have a sufficient courage to openly support and implement reforms and political moves that I postulate above**. So it would also be unrealistic and unscientific to expect, that a novice as myself would be able to implement these reforms just alone. Therefore, **reforms and goals of my efforts, which I am listing here, should NOT be taken for my electoral promises**. After all, as a scientist and a realist I am well aware, that one needs to accomplish much more, than just win elections, to be able to introduce to life such significant political, economic, and social reforms - even if these reforms are aimed at improvement of quality of life of all citizens of the country - including these ones who will oppose such reforms. (These, who do NOT agree with me, I encourage to recall, when in NZ was introduced the last reform which really make easier and more pleasant the life of the majority of inhabitants of the country.) Therefore, through indicating the above reforms and moves, I am signalling what kinds of goals and actions will get my full support, while to implement which I will do everything in my power. Also, the task of adding my contribution to the implementation of these reforms, I would elevate to be the main goal of everything that I would do if I win the election. However, before these reforms can be implemented, firstly I would need to find a significant number (in fact the parliamentary majority) of political allies and gain their support. This in turn will take a lot of time and a huge effort - which, however, cannot be even started if one is NOT included into the ranks of members of parliament.

#D2. My "zero-dollar" (\$0) campaign and its goals - means the campaign on which the situation forces me to spend zero dollars:

Although it may sound naive, I believe in the effectiveness of long-term accomplishments of even a "zero-dollar" = "\$0" election campaign - means the campaign for which I would like to spend almost zero dollars (or as little, as possible). The New Zealand electoral law allows to spend on own campaign up to \$ 25,000. For sure I will have to compete with candidates who will officially spend those \$ 25,000 on their campaigns.

Probably, if I tried very hard, then I could also get those \$25,000 for my campaign. After all, instead of standing for election as an "independent", I could, for example, organize my own political party - of the kind of the "party of totalizm" described in more details on my web page named partia_totalizmu_uk.htm. After all, New Zealand has a history of political parties based on the convincing for voters power of a single person of the leader. However, I decided that in this election, my "zero-dollar" campaign will allow me to achieve additional goals, which well-financed campaign would not be able to accomplish. Let us indicate

here most important out of these additional goals:

1. Convincing other politicians (potential allies), that New Zealand urgently needs deep reforms. The point is, that every success in the election accomplished by a candidate, who used a "zero-dollar" campaign, but instead of money he offered the idea of deep reforms, may convince other politicians, who so-far would NOT dare to come up with such reforms, that the deep reforms of this type are urgently needed in New Zealand. This in turn may cause, that other politicians become more inclined to support such reforms and that these reforms may actually be carried out one day.

2. Convincing voters about the level of my determination in my goals and intentions. If in fact I had some significant results with a "zero-dollar" campaign, this will mean that my results will be disproportionately higher when I start to have the required funds.

3. Collecting the statistical data on the actual effectiveness of the methods that I use for the campaign. If I had spent on this campaign a certain sum of money, then I would NOT know whether my results are the outcomes of the methods that I have used, or are the result of the sum that I spent.

4. Saving my potential to find sponsors, until the crucial elections. Sponsors typically invest only once in the candidate which had NO success. On the other hand, the elections in 2014 are NOT decisive. For I am preparing myself for a long-term action during more than just one election - which fact I explained in items #E1 and #E2 of this web page. So the decisive election will probably be the next one, and it will be then that I will need sponsors and spending for my campaign. Due to the use of "zero-dollar" campaign I will save my potential to find sponsors until that decisive campaign.

#D3. Just the standing for this election also will allow me to achieve several goals:

Even if I lose the current election of 2014, still only through standing for them, letting other people to know my political manifesto, and accomplishing a satisfactory number of votes, I will also achieve several goals described in more detail in the next "part #E" of this web page. For example, regardless of the learning and testing the democratic process in NZ, my efforts should allow me to accumulate a sufficient dose of knowledge and experience that these, in turn, later should allow me to win one of the next elections. After all, the time and the situation of people are working in my favour. In addition, the public presentation of my political manifesto from item #D1, in the event of gaining a satisfactory number of votes, probably will bring closer to me various overt or silent allies, who will later work with me for reforms and for the implementation of whatever I am describing here.

#D4. Every problem contains in itself at least one morally correct solution - one only needs to put the required intellectual effort into finding this solution:

There is such a thing as a "brainstorming", which allows one to find solutions to virtually every problem. If one thinks about it, also every problem that is troubling NZ or any other country, in fact do have a number of possible solutions. However, only those solutions that meet tough criteria of morality, are devoid of adverse, so-called "side effects". Unfortunately, the problem is, whether a given group of decision-makers can choose from a number of these solutions this best one, which in a given situation meets all moral criteria, and thus which with the passage of time will NOT introduce these adverse side effects (i.e. side effects which in item #11 of this web page are called the "bear's favour"), and also whether there is someone who will be able to implement this best solution. As an example, I suggest to the reader to consider a problem of stopping a further growth of crime in the country, and then to chose a solution to this problem, which later will NOT introduce undesirable side effects. To assist the reader in considering possible solutions to this problem, below I am indicating a few examples of such solutions - these are NOT all possible solutions, but just several most representative ones. And so, the problem of an increase in crime can be solved e.g. by **(a)** factual and evidential informing and educating people about the scientific evidence for the existence of God and about the actual moral requirements that God imposes on our lives - the compliance with which requirements God enforces with an iron hand. This educating could be accomplished e.g. through introducing the **Concept of Dipolar Gravity** (CDG) to formal education. The same problem of crime can also be solved by **(b)** elimination of poverty. NZ already tries to solve it by **(c)** paying psychologists and teachers to heal and to teach prisoners. A solution could also be **(d)** to assign a policeman to every citizen (and a more superior watchman to each watchman). A kind of solution is also e.g. **(e)** the "Australian model" which depends on letting convicts to serve their sentences in different countries, for example in Indonesia or in Papua New Guinea. In addition to the above, the reader probably himself or herself can come up with several further solutions to the same problem. But which one amongst these solutions, in the reader's opinion does NOT introduce undesirable side effects and can be quickly implemented in practice? (Notice also here, that a similar number of possible solutions can be found for virtually every other problem of a social, economic, political, or technical nature. So it is worth that in parliament were people with unconventional (lateral) way of thinking - such as the way of thinking to which I am used.)

#D5. How to protect our inventors and discoverers from persecution by the so-called "inventive impotency" and "curse of inventors":

Motto: "Because of a complex level of today's devices and technology, virtually do NOT exist truly new inventions, which could be developed, while the society in which inventors of these devices live, creates and implements the progress inhibiting laws of the type 'it is forbidden', and tolerates immoral attitudes of the type 'I will NOT let you'."

As it turns out, most of the mechanisms that govern our fate, God wisely pre-programmed on principles of "self-regulation". An excellent example of such a "self-regulation" are the moral mechanisms that govern over the development and implementation of new discoveries and inventions, described under the names of "inventive impotency" and the "curse of inventors" e.g. in item #G1 from the separate web page named [eco cars.htm](#). For example, the "**curse of inventors**" causes that in countries where the level of the collective morality of the entire nation falls below a certain threshold, inventors and discoverers are subjected to such persecution by their countrymen, that are unable to implement and disseminate their creative ideas. So in a result of such widespread persecution of the discoverers and inventors, countries or nations with such low levels of morality are declining and over time are absorbed or colonized by countries or nations with higher levels of morality - which establish in them a new order and thus restore their level of morality. An excellent illustration of this self-regulatory mechanism is the fate of the New Zealand builder of one of the first aircrafts in the world, named "Richard Pearse", whose quite typical for inventors fate is described in items #D1 and #D2 from the web page named [mozajski uk.htm](#), or are fates of inventors described in items #H1 to #H1.6 from the web page named [newzealand visit.htm](#). For example, because Richard Pearse was trying to build an airplane which was unknown yet at that time, his own countrymen called him names, while with their taunts, mockery and persecution they drove him to a mental hospital. They also did not let his legacy to spread over the world. Only now they erect him monuments and build museums - although it is too late, since he died, while the first airplane that entered permanently to accomplishments of the humanity has been built and promulgated by the Wright Brothers from the USA. This is why, the leading manufacturer and user of airplanes until today remains the USA, NOT New Zealand.

For a valid reason I emphasize here the relationship between the invention, the first building, and the dissemination of aircraft in the USA, and the leading role that the USA has in the world in the construction and use of airplanes. This is because my research carried out in accordance with the principles of the

"totaliztic science" reveal a highly repetitive rule, that **the country and the nation, which due to its moral acting and a collective effort, as the first country in the world manages to overcome an instant (short-term) resistance from the "curse of inventors" in building and in dissemination of an invention which generates for people moral products of its operation, is then rewarded in a long-term with a world's leading role in the production of this invention and in the benefiting from the fruits of its operation.** This fact is clearly documented by a significant number of inventions. For example, consider a country that as the first in the world developed a movie camera. Still even today it leads the world in the benefiting from the production and sale of various movies. Or consider a country which built the railroads and trains as the first in the world. To this day it remains the leader in the construction of quality railroads and trains, as well as in benefiting from the use of them. Or consider the country in which the first internal combustion car was built. The reputation of it as a producer and a user of cars until today tops in the world. On a similar principle it is not difficult to establish which nation and country reaps the greatest benefits from the development and dissemination of the Diesel engine. Etc., etc. (Notice, however, that the country which as the first developed and disseminated an invention that yields immoral products of its operation, is treated in an opposite manner - which stems from the way in which works the "moral field" discussed below in this item, and also in item #J1.)

The problem with the "inventive impotency" and with the "curse of inventors" lies in the fact, that in present immoral times they began to paralyze the progress in practically almost the entire world. For example, at present I know of only two countries in the world, such as Germany and South Korea, in which these moral phenomena certainly had not yet completely paralyze the creative achievements of their discoverers and inventors. In the rest of the world a truly new (i.e. previously completely unknown) discoveries and inventions have entirely disappeared. If in there something is described as "new", in fact this is only an old idea which is dressed in some new knick-knacks. So if people do NOT learn to counteract the escalation of these phenomena of "inventive impotency" and the "curse of inventors" with wise moves and laws, then very soon our world will begin to increasingly accelerate the already noticeable turning back in its development. After all, this dynamic "moral field" described in items #J1, #I1 and #N2 from this web page, is intentionally pre-programmed so wisely, that those who lie with their bellies up and do NOT do anything, means which stopped in the required from people constant climbing uphill in the moral field towards the morality and towards the progress, this field automatically pushes down into stagnation and backwardness - as this is described e.g. in item #A2.1 from the web page named [totalizm.htm](#), in item #E3 from the web page named [god exists.htm](#). and in item #F1 from the totaliztic web page named [rok uk.htm](#). In this item I am going to present my findings regarding: from what a wise counteracting of the escalation of "inventive impotency" and the "curse of inventors" should begin.

It just so happens that I have experienced quite a lot because of action of the "curse of inventors" and "inventive impotency" - e.g. see descriptions from item #N2 of this web page. Thus, I devoted much attention, data collecting, research and thinking to these self-regulatory moral phenomena. As I established, **the**

action of the "curse of inventors" and "inventive impotency", is just one in a large diversity of possible manifestations of the instant (short-term) resistance, that the so-called "moral field" places in front of every morally-correct action of people. (The instant, as well as the long-term, work of the "moral field", are described in more detail in items #F5, #I1, #J1, #N2 and #N4 of this web page.) This instant work of the moral field (i.e. the "curse of inventors" and "inventive impotency"), always incorporates at least five different ways of the simultaneous blocking of the creative actions of inventors and discoverers, namely: (1) physical preventing of the completion and popularization, (2) blocking the action by laws and regulations of the type "this is forbidden" (means by the so-called "**red tape**" - with which name in NZ are described the legal obstacles and bureaucracy), (3) isolation and stigmatizing inventors and escalation towards them various personal attacks, harassment, insults, etc., (4) the prevalence of attitudes of the type "I will NOT let you" amongst decision-makers and superiors of inventors or discoverers, and (5) taking away from inventors and discoverers the opportunities to benefit from fruits of the implementation of their creative ideas. Let us now discuss separately each of these ways of blocking the progress.

(1) The physical preventing of completion and popularization involves the formation of such a situation in a given country or nation, that inventors and discoverers do NOT receive in there any chance for a **physical completion of prototypes** of their inventions, nor for publishing and disseminating amongst other people the new ideas that they managed to discover and to work out. As a result, although statistically in every country there is a number of creative people with new ideas, in countries with below the threshold level of morality, their ideas do NOT receive any chance to reach the state of implementation and to enter permanently to the accomplishments of entire mankind, or at least a given country. So in order to break the deadlock in this regard, it is necessary to take such initiatives as e.g. the one that is described in "3a" from item #D1 of this web page - i.e. the creation of a chain of "**workshops for inventors**". After all, one of the primary obstacles in research and development of a prototype of any invention, is the lack of manufacturing capabilities, means the lack of access to suitably equipped workshop with tools and machine tools, lack of access to expensive measuring instruments that are required to develop the necessary improvements of the prototype, and often also the inability to purchase the required materials, components and parts. This is because to teach people morality, God almost never gives new ideas to those ones who have opportunities to complete them. So typical inventors almost never can afford to buy the necessary tools, machine tools, materials, parts and measuring instruments. In some countries there is a belief that these physical limitations can be overcome by financing - for example, through the grants for inventions and for research. However, there are also various problems with such initiatives as grants for inventions and for research. The most important of these is the scarcity of these grants. For example, the only such a NZ initiative known to me, is described in the article [1#D5] "Labour promises boost for IT sector", from page C9 of the New Zealand newspaper [The Dominion Post Weekend](#) (issue dated on Saturday-Sunday, July 12-13, 2014). It relates to the distant future (when the Labour Party is to govern), and it promises to New Zealand creators and

inventors a "garage grants" in the amount of \$NZ 10,000. Thus, if an inventor wanted to develop an IT system that requires e.g. to build a new hardware, this sum is even too small for him to acquire a high-quality oscilloscope - which is the basic instrument for the construction of the new hardware. So if in addition to this grant, the inventor would NOT have a free access to the oscilloscope from, for example, one of the "workshops for inventors" which I proposed to build in item #D1, then the lack of such access would block the implementation of his idea. Another problem with financial grants is the bureaucracy that accompanies their giving. Although grants are public money which obviously should be carefully accounted for, still the responsibility for documenting their spending should lie with the bodies that grant them, NOT on the shoulders of inventors and discoverers. Inventors and discoverers should only receive the funding and get on with the work for which the money is intended - that is with the advancement of their inventions or discoveries. However, the bodies awarding grants typically push all the bureaucracy on the shoulders of inventors or discoverers. As a result, instead of working on their inventions or discoveries, these highly creative people spend their time filling in a mountain of papers, applications, forms, plans, reports, etc. Yet another problem of financial grants lies in the fact, that money alone do NOT suffice to overcome the resistance of the moral field. Thus, giving money must simultaneously be accompanied with the elimination of laws and regulations of the type "it is disallowed" (which hamper the creative work with the "red tape"), as well as it must be accompanied by the change of the human attitudes of the type "I will NOT let you", into the attitudes "YES, I will help you". Otherwise, for example initiatives of the kind of abovementioned \$NZ 10,000 of the "garage grant" from the article [1#D5], for sure will always "come to nothing", because they are NOT accompanied by the required removal of legal obstacles of the type "it is disallowed", nor there is done anything to change the people's attitude of the type "I will NOT let you".

In the previous paragraph I mentioned difficulties that many inventors have, among others, in making **apurchase of the necessary materials and components**. The reason is that, for example, in NZ acts a ban on selling of many types of materials, components and parts to ordinary citizens. This ban is often driven by the immoral intention of supporting monopolies. For a one amongst several examples of work of such a ban, see my trouble with an attempt to purchase the programmer for a washing machine, described in the final paragraph of item #P5 from the page named [quake.htm](#). In a similar way as this programmer, I also recently cannot buy in NZ an ordinary anti-mosquitoes metal mesh to be placed on doors or windows of the flat. This is because for the instalment of such mesh-doors, just a few selected companies have a monopoly. It also seems that by a similar ban is covered in NZ the sale of photovoltaic cells for solar power - so that a cheap DIY installation of these cells by the users themselves have NOT been introducing a competition for companies maintaining a monopoly on the lucrative business of instalment of these solar power cells on the roofs of houses (this possible ban I still have to check and to confirm, when after the elections I find some spare time to continue my previous attempts to purchase such solar panels). So in order inventors are able to effectively overcome this type of purchase bans, it is necessary that, amongst others, the discussed here "workshops for inventions" received (to be legislated yet by the

NZ parliament) the right to import free of duty, or to buy tax-free directly from the manufacturers, raw materials and components that may be necessary for inventors which are to use the services of these workshops.

(2) **The blocking of inventiveness and creativity by laws and regulations of the type "it is prohibited"**, reveals itself in binding people with creative minds by a destructive to their creativity the so-called "red tape". After all, in present countries is multiplied so many legal restrictions and laws, that when an inventor or creator is trying to accomplish something new and untypical, then sooner or later he runs onto various legal restrictions or bans, which are blocking his work - for an example of just such a situation, see the web page named [boiler.htm](#). But new inventions and creative ideas rely heavily on making something new and untypical - which is usually forbidden by the existing laws. For example, at NZ universities the receiving of any financial grant to carry out research and experiments is associated with such a mass of "paperwork" of the kind of writing applications, preparation of plans, justification, approval, reporting, etc., that it would be easier to get the required funds through washing cars rather than by applying for grants. As a result, in NZ almost are NOT carried out at all any complex scientific experiments, nor are build prototypes of experimental devices. So in order to overcome such a destructive work of the "red tape", the intervention is needed at the level of NZ parliament, which would depend on the creation of a completely different laws and regulations, which would help the inventiveness and creativity, instead of blocking them.

(3) Somehow so happens, that **people with a low (fallen) morality** always react with anger, jealousy, attacks, etc., against anyone who in their own opinion threatens their ego by doing something that other people can perceive as a good deed, moral act, progress, significant discovery, important invention, significant achievement, etc. Also, they are to react so negatively for as long as other people tacitly accept and even support their immoral behaviour. As a result of this kind of reactions of immoral people, virtually every inventor and discoverer is inundated with an avalanche of insults, curses, accusations, invented ridicules, jokes, etc. If the reader does NOT believe, then I would suggest to learn a true history of any significant invention or discovery, and a history of the person who made it. So if a given inventor turns out to be sensitive to this kind of personal attacks, then these attacks are able to send him even to a mental hospital. But even when his personal immunity can save him from such a mental collapse, still these personal attacks are a source of indescribable amount of pain, disappointment, grief, discouragement, etc., which only exceptionally resistant individuals are able to endure and still continue their efforts. So this murky aspect of making inventions and discoveries means, that a number of inventors and discoverers who persevered to the end with the development and dissemination of their groundbreaking invention or discovery, is so small, that there are numerous countries in the world, including NZ, about which no-one in the world has ever heard that they developed and implemented any groundbreaking invention or important discovery.

(4) A major source of blocking of creative activities is also **the attitude "I will NOT let you" in decision-makers and in superiors**. For example, even if the rules, tradition and fashion allow that something has been done towards supporting of a morally correct new idea, still people on whom depends a

decision in a given case will issue the decision "you are NOT allowed". The reason is that such a decision releases them from the responsibility for everything that undesirably for them could happen in the future. And we know that in a situation of actually implementing some new ideas there is a lot of room for human errors and mistakes. After all, the philosophy of totalizm discovered that this is just through our failures, mistakes and errors that we ourselves learn, while all of humanity generates the progress. Moreover, the blocking of new ideas gives to these incompetent decision-makers the feeling, that they prevent the situation when their subordinate employee can create a competition to their cushy job. Thus, a typical reaction of decision-makers to someone coming out with a new idea is **"why I should risk that something will NOT come out right and that I will be held accountable, or even I lose my cushy job, if now I can decide 'I will NOT let you' and thus I can prevent all future problems - after all, this is NOT my idea, hence its implementation in my opinion does NOT lie in my private interest"**. The easiest way to eliminate this source of blockage would occur if schools began to teach the **Concept of Dipolar Gravity** (CDG) and the **philosophy of totalizm** - thus balancing with them the today's culture of laziness and greed induced by the deceitful statements of the old official science. This is because CDG and totalizm reveal to us, amongst others, that each defeat of an inventor in the completion of his new idea, actually reduces the quality of life of NOT only his own countrymen, but also all the inhabitants of our planet, since the dynamic "moral field" works in such a way that "doing nothing" actually turns into moving backward - for the explanation of this phenomenon see e.g. item #F1 from the totaliztic web page named **rok uk.htm**. So in the interest of all of us is to NOT sit on our hands, but actively assist inventors and discoverers in the implementation of their new ideas. An elimination of refusals concerning inventions and discoveries can also be accomplished through wise laws and organisational moves - e.g. through the creation of a special decisive body which would be completely independent from superiors of inventors and discoverers in a given institution.

(5) The human nature and our sense of justice is such, that **the motivation to contribute into something a huge effort, suffering and sacrifice, appears only if there is a real chance for the subsequent benefiting from the fruits of whatever someone is doing**. But if we analyze the history of inventions and discoveries, and the fate of people who made them, then it turns out that the inventors and discoverers themselves, who introduced something really moral to the lasting achievements of our civilization, practically never have the opportunity for personal benefiting from fruits of implementing their creative ideas. (Although moral field works in such a manner that from fruits of own work always do benefit instantly the inventors and discoverers which created something immoral, i.e. something that when used on a long-term basis reveals numerous undesirable side-effects and starts to work to the detriment of individual people and the entire human civilization - as examples, consider the discoverers of radioactivity, the builders of the first atomic bomb, inventors of pesticides-DDT and antibiotics-penicillin, creator of the theory of relativity, etc., etc., commented, amongst others, in item #H3 from the web page **mozajski uk.htm**, and in item #J1 from this web page.) After all, the history shows, that from fruits of the effort of such moral creators always benefit someone completely different, and often only after

their death. They themselves typically die in poverty and obscurity, in addition often harassed, mocked and despised. Such historically documented typical fates of inventors and discoverers are a source of serious discouragement. Thus, individual nations and countries should NOT shirking from taking the responsibility for rewarding their inventors and discoverers still during their lives, for the actual contribution of moral actions which they have made. Unfortunately, the historical experience reassures us about the inevitability of something quite opposite, while present inventors and discoverers are increasingly more aware of the meanings of these lessons of history. So more and more difficult is in such a situation to maintain until the end the motivation to implement whatever is invented or discovered.

Let us summarize this item #D5. Although two investors who practice totalizm expressed willingness to invest in the construction in Petone of the "workshop for inventors" about which I write in "3a" from in item #D1 of this web page, there is NO sense to charge someone with the difficulty and cost of building and equipping such a workshop while there is NO chance that the workshop is to succeed in current circumstances. The reason is that still there is NO preparation for the opening of these workshops, in the form of required legal environment and human attitudes. So even if such "workshops for inventions" have now been built, then still, because of the progress-blocking today's legal climate of the type "it is prohibited", and because of the attitudes of people of the type "I will NOT let you", for certain it is to prove, that they are unable to overcome the current level of "inventive impotency" and "curse inventors", which is reigning in NZ. But I hope that if someone in NZ parliament finally starts to wisely, prudently and systematically alter the content of existing laws and regulations from the type "this is prohibited" onto the laws and regulations of the type "we will help you", and also starts to introduce to schools the teaching of new theories and philosophies of the type of CDG and totalizm - which are to counterbalance the lies and distortions spread by the old official science, then this required legal climate and human attitude can be repaired. In turn, after their repair, all inhabitants of this country would benefit, and consequently the inhabitants of the entire our planet would also be better off.

Part #E: What goals I intend to achieve merely by standing in elections of 2014 to the New Zealand parliament:

#E1. I am a scientist and a realist - so I prepared myself for a lot of difficulties and

resistance in my actions:

In Poland we have a saying "a big city cannot be built at once" (in the original Polish wording "NIE od razu Kraków zbudowano"). As a realist and a scientist I am well aware that this proverb applies also to my goals and intentions described on this web page. After all, **it would be almost a miracle if a scientist, Dr Jan Pajak, almost completely unknown in New Zealand, won election to parliament without any problems and difficulties in the electorate, which for many years is a "fortress" for the New Zealand's "Labour Party" - and voters of which traditionally choose candidates from that party.** Because I research scientifically, among other things, "methods of God's acting", I am also well aware, that several principles by which God systematically acts, prevents the occurrence of an open and unambiguously interpretable miracle in the matter of my efforts to improve the situation of people and the democratic introduction of positive reforms - for more details I suggest to read the example of the divine method of upbringing of people, described under the name "**principle of reversals**", among others, in item #F3 from my web page named [wszewilki uk.htm](#), and in item #B1.1 of a different web page named [antichrist.htm](#). (Notice, however, that God likes to create unambiguous miracles, means miracles which have at least one more explanation of a "rational" kind - e.g. such as the miracle described in item #N4 from this web page.) Therefore, to accomplish a success in my goals and intentions, realism tells me to prepare myself for a laborious overcoming difficulties which I am to encounter continually on my path - as already now this fact is confirmed by events described in item #N3 from this web page. After all, if I persevere through such difficulties, then this would provide a second "rational" explanation to a possible miracle of my winning.

#E2. The goals that I intend to achieve in elections of 2014:

Due to standing with my candidacy in the elections of 2014, I intend to achieve the following goals of my acting:

1. To get to know exactly the process and formalities of political democracy in New Zealand. Although many people are NOT accustomed to planning further than "tonight", surely it should NOT bother anyone that I proceed in the manner to which I am used - so I plan my actions for several years ahead.

2. To realize to voters of the electorate "Hutt South" that I prepared myself for an acting with a scientific approach to the election. In other words, indicate to voters, that I am serious about the acting with the use of a scientific approach to my efforts.

3. To begin the exerting a continuous pressure on decision-makers from my electorate to better began paying attention to the goals that I set for myself in my manifesto (e.g. regarding the reduction of costs of living

that grows rapidly). After all, seeing that the neglecting of goals which I have set in my manifesto from item #D1 will gradually persuade voters to decisively vote for me in the elections, should cause that decision-makers acting in my constituency should be cautious in moves that are opposite to the goals that I have set myself - means also opposite to criteria of morality. In other words, if my candidacy constantly may gain due to any unpopular acting of decision-makers from the Hutt South, then this may induce reluctance toward the introduction of any moves that run against goals which I set for myself - for example, to the increase of costs of living by raising rents, taxes, local fees, costs of transport, etc. (At this point, however, I must admit, that I am also well aware, that this particular goal of my acting, is going to work only if I convince a significant number of votes to incline towards voting for me - for this reasons, I do hope that my goals manage to gain a noticeable support as soon as possible.)

4. Development of the most effective methods of campaigning, as well as the gathering of statistical data on the effectiveness of my methods campaigning. By taking specific actions in the election campaign, and by the subsequent scientific analysis of the election results, I hope to develop the most effective methods of campaigning - which can be used by candidates practicing the philosophy of totalizm.

Part #F: Now is the turn to introduce myself to potential voters viewing this web page (with special emphasis on those my qualities that will serve as assets if they start to benefit parliament debates - i.e. such as my creative nature, diligence, lateral thinking, the skill of overcoming or omitting obstacles, etc.):

#F1. Although I provided my name already in the introduction to this web page, I know that just name is NOT enough to decide whether to vote for me:

In this "part #F" of the web page, I am going to try to introduce myself a bit

more precisely than I did it in the introduction to this web page. For this purpose, I provide links to web pages and publications in which my life is described, I summarize my education and life achievements, and I explain why and how New Zealand may benefit if I am elected to the parliament.



(a)



(b)

Fig. #F1. Here is me, Dr Eng. Jan Pajak, captured in two opposite periods of my life. I am standing to this election as an "Independent" candidate, i.e. the candidate who does NOT belong to any political party. Thus, I am NOT bound by the "party discipline" to speak, vote and to do only whatever the party tells me to do and what later is judged by the leader of the party. Therefore, in case of being elected I would become the true representative of my voters. This is because I could afford to advocate for everything that is right and meets the moral criteria, is good for the country and people, and the doing of it is requested by the majority of my voters. So my position in every matter would NOT be dictated by concerns of the party, that whatever I intend to do, say, or support with my vote, is either e.g. too sensitive, too politically incorrect, too unpopular amongst important or noisy people, or it runs against either the party policy or against views of the party leader. In addition, if I was elected to NZ parliament, then I would also become this proverbial "new broom that sweeps well".

Fig. #F1a (left): Here is how I looked like soon after my emigration to New Zealand. The above my photograph is widely circulated in internet.

Fig. #F1b (right): Here is how I look like today. This image presents my newest photograph of the passport type, taken on 10th February 2015.

* * *

My profession and hobby is research, science and philosophy. Thus I am a person accustomed to finding rules and order, wherever other people see only random events and chaos. My education is in Mechanical Engineering. I also have the degree of a Doctor of Technical Sciences. My doctorate was defended from the border between Engineering and Computer Sciences. Therefore, when I lectured and carried research at 10 different tertiary educational institutions from 5 countries of the world, in years 1970 to 2005, and then also in 2007, I professionally lectured not only Mechanical Engineering, but also Computer Sciences and Information Technology. In my professional life I lectured (and thus also I mastered) around 100 different technically oriented subjects. Thus, the number of these subjects would suffice to create a small Polytechnic in New Zealand. In Mechanical Engineering I lectured at the Technical University of Wrocław (Poland), at the University of Canterbury in Christchurch (New Zealand), at the Universiti Malaya in Kuala Lumpur (Malaysia), and at the Universiti Malaysia Sarawak in Kuching (the Tropical Island of Borneo). In turn Computer Sciences in the specialisation of Programming, Software Engineering, Web Technology and Information Processing (using the Web Technology), I lectured at the Southland Polytechnic in Invercargill (New Zealand), at the University of Otago in Dunedin (New Zealand), at the Eastern Mediterranean University in Famagusta (Northern Cyprus), and at the Ajou University in Suwon (South Korea). **In both my disciplines, i.e. in the Mechanical Engineering as well as in the Computer Sciences, I advanced up to the professional level of an university Professor** - i.e. I was a Professor of Mechanical Engineering at the Universiti Malaya and at the Universiti Malaysia Sarawak, while I was a Professor of Computer Sciences at the Eastern Mediterranean University and at the Ajou University. In Poland I also worked as a scientific adviser in two huge factories, the first of which produced computers, while the second one - trucks and buses.

Since formerly in Poland every male passed through a compulsory military service, a part of my life experience is gathered in the Polish army as an officer (sub-lieutenant) of sappers. So I have experience in working under pressure and in making vital decisions in situations where typical civilians are panicking and lose their rational thinking. This ability could prove to be important, for example when NZ is affected by a cataclysm described in items #G2 and #K1 of this web page (e.g. epidemic of Ebola, earthquake, tsunami, hunger, collapse of law and order, etc.).

My hobby research, carried out until today in my private time and on my private cost, amongst others, includes development of the new, moral, peaceful, constructive, and uplifting **philosophy of totalizm** (i.e. the one spelled through "z" - to distinguish it from the reactive and backward "totalitarianism", sometimes because of laziness also wrongly called "totalism", but spelled with "s"). My totalizm is based on the operation of moral field, moral laws, moral energy, and karma. Moreover, totalizm managed to formally prove the **existence of God**.

For more details about my life, research, and work, it is worth to have a look at my autobiography, in full version described on the web page **about me (i.e. Dr Jan Pajak)**, while briefly summarised on the web page **Dr Jan Pajak:**

[autographical summary - short version](#) and even shorter outlined in item #A2 from the web page about [secular and scientific view of God](#), listed in "Menu 1" or "[Menu 2](#)". Many details regarding my numerous inventions and discoveries can also be found in subsection W4 from volume 18 of my newest [monograph \[1/5\]](#) - free copies of which are available, amongst others, also via this web page.

#F2. The character shaping story of my life:

In the above caption under "Fig. #F1" I provided links to my fairly extensive autobiographical web pages and publications. However, to NOT force the reader to seek and review these web pages, below I summarize what is most important regarding my life.

And so, I come from a very poor family of a Polish labourer-peasant living in the village close to the [Silesian town Milicz](#) and most frequently called [Wszewilki](#) (this village is also known under several other names, e.g. [Stawczyk](#)). My father with a great difficulty earned bread for our large family by simultaneously working in three different capacities, namely at a full employment as a mechanic in the nearby municipal waterworks, while after hours by maintaining a miniature 3-hectare farm and working as a "handyman" who helps all people around by repairing their technical equipment and by doing other tasks that required "know-how". In many of these tasks my hardworking mother assisted the father. Having such parents, from childhood I am used to hard work and to exploration of principles involved in work of various mechanisms and machines.

My life was actually a long way uphill, and in addition when the winds blew straight in my eyes. So I am used to the shortcomings and difficulties in life, and to hard earning for myself everything that is important in life. To this day I have a habit of a modest life, morally correct actions, and personal earning of whatever is necessary for living, but dispensing whatever I would just like to have.

I emigrated to New Zealand in 1982. At that time New Zealand was a kind of "paradise on earth" - which is already described in item #A1 of this web page. After arriving in the country, with a joy I also noticed, that it is populated exclusively by immigrants and by their descendants. Although some of these immigrants arrived here much earlier than I did, sometimes by a number of centuries, still according to the most recent census a quarter of all people currently inhabiting New Zealand was born overseas - see the article [\[1#F2\]](#) "Quarter of all Kiwis are foreign born", from page A23 of newspaper [The New Zealand Herald](#) (issue dated on Wednesday, April 16, 2014). Even the local Maoris actually were also immigrants - who came to New Zealand in canoes only around 12th century AD. So I felt among all of these immigrants like in my own family and my own home.

#F3. My demanding and comprehensive education:

I suspect that in the entire New Zealand there is NO another person who has gone through as "demanding" and as "hardening character" kind of education as mine. Features of that my education are described in item #E1 (and in other parts) of a separate web page named [rok_uk.htm](#). However, to NOT force the reader to browse that web page, I summarize here the most important features of it. And so, the "Polish model" of education which I finished was characterized by focussing on the **"investment in the best"**, while **"sifting off the least capable and most lazy"** - means a principle the adaptation and long-term implementation of which by e.g. the [South Korea](#), from the third-world country turned it in today's world power. For example, to get to the university, I had to pass the entry exam in the situation when there were more than 10 candidates for each study sit. But this number 10 does NOT mean at all, that in order to be accepted by the university it sufficed to be academically better than 10 other candidates. After all, exams were NOT conducted in small groups of over 10 candidates each, so that later a single candidate could be accepted from each group. In reality all over 4000 candidates were examined at the same time, then to the university were accepted only around 360 best amongst them. Thus, in order to get to the university, it was necessary to be academically better than around 4000 of other candidates. In addition, considering the later eliminations, the university accepted almost four times more students than were its quota received from the government, with the explicitly communicated to students intention, that the whole surplus of students will be removed from the university during the studies. (Half of those less capable students designated for removal was planned for sifting out already during exams in the first year of study - and therefore has been removed from the university over the next few months. Rest of the excess was eliminated during the other parts of 6-year long studies.) In the result, on my Faculty of Mechanical Engineering, studies started around 360 students, while graduated together with me from the University only 106 of them. At that time the studying lasted in Poland for six years - that is, as much as at the same time was typically required in New Zealand to both, graduate from a university, and to prepare and defend a doctorate. But in my case the gaining of education took 10 years, because in addition to the studies, over the next four years I developed and defended my doctorate in Computer Aided Design of Machine Tools - which multidisciplinary doctorate significantly helped me later in the alternating my professional work between two disciplines, namely between Mechanical Engineering and Computer Sciences.

Because of such tough requirements and characteristics of education that I completed, and due to conjunction of such education with upbringing in the home where the father is a "handyman" repairing every possible technical equipment, white the mother is a modest mathematical genius counting as fast as today's computers, I suspect that there is NO another scientist in New Zealand who could be proud of finishing as difficult and as teaching kind of education, as I had the honour to be blessed with.

#F4. My path through life which shaped in me the habit of unconventional (lateral) and creative thinking:

God works in mysterious ways. In my case, onto the path that led me to everything I have achieved in my life, God directed me in 1972 with the use of ... **common flu**. Namely, I was overtaken by a nasty flu and was bedridden. But immediately after my sick leave certificate was to end up, I had to give a difficult lecture on the propelling devices. But at home I had NO textbooks, thus while lying sick I could NOT prepare myself for this lecture. So I started to think about what topic I could present to my students, so that it could be prepared from memory while lying in bed. I decided that it could be a classification of propulsion systems. When I was planning it in my thoughts, I noticed with a shock that propelling drives which people already developed on Earth can be arranged in a table of a kind very similar to the famous "Periodic Table of Chemical Elements". What is even more interesting, this table is also clearly indicating what will be next propelling devices which the humanity will build in the near future. That my table invented (or discovered) that day I named later the "**Periodic Table for Earth's Propulsion Systems**" - its description and presentation is provided in item #B1 from my web page named [propulsion.htm](#). After its fine tuning and publication, this table turned out to be the beginning of the road, or like a "thread of Ariadna", designated for me by God, which led me to everything that I achieved until today.

The first completely new kind of propulsion system, which the future building on Earth already around the year 2036 was foretold by my "Periodic Table for Earth's Propulsion Systems", was an interstellar spaceship speeding through space at speeds close to the speed of light. Later this starship I named the **Magnocraft**. Detailed descriptions of it I published already in 1980. In 1983 I invented (then I also published) the energy-storing device that will propel my Magnocrafts - that means I invented the so-called **Oscillatory Chamber**. When the television and newspapers popularized in Poland the appearance and descriptions of my Magnocraft, numerous people started to contact me, who claimed that they already had seen my Magnocrafts in the flights - only that they called them UFOs. So I started to objectively research these their claims, in the result of which already in 1981 I published a formal scientific proof that **UFOs exist objectively and are already operational Magnocrafts**. Furthermore, at the time when I emigrated to New Zealand, the population of my new country was still recovering from the shock of filming a UFO above the town of Kaikoura. This Kaikoura UFO accompanied an aircraft flying to Christchurch with an Australian film crew on board. The UFO was filmed as it repeatedly encircled the airplane in close proximity from all possible sides and when it flew close above and below the aircraft. Flights of this UFO were documented on several hours long film recorded in the presence of several reliable witnesses. The authenticity of the Kaikoura UFO documented on this film has NOT been undermined to this day - in

spite that an entire generation of so-called "sceptics" did everything in their power to devalue the documentary significance of this film. In addition to this, soon after my arrival in NZ, I found a huge crater formed near the [township of Tapanui](#), where a stack of 7 such UFO vehicles type K6 exploded on 19 June 1178 AD. Unfortunately, after emigrating to New Zealand, I also discovered that it lacks on both, the traditions of "openness to new ideas" and on the tradition of "institutional implementation of new inventions", to be able to carry out openly in it my kind of research or to implement my inventions. (I do hope, that my possible work as a Member of Parliament - if I am elected, will change this situation and that New Zealand will begin to open to inventors the publicly available so-called "inventors' workshops" which are described in item #D1 above on this web page.) So in the face of overt resistance and fierce criticism of the topic of my research, and after experiencing even a removal from the job at the [Otago University for the discovery, research and publishing descriptions of the Tapanui Crater](#), I was forced to "go underground" with my research.

Already as a result of such "carried out underground" - as I call them "**my hobby research**", in 1985 I developed my groundbreaking scientific theory called the [Concept of Dipolar Gravity](#) (CDG). In turn, on basis on this theory I later developed a series of completely new ideas, namely a new [philosophy of totalizm](#), a brand new and competitive to the official science kind of science which I named the **totaliztic science** - which is described in items #C1 to #C6 from my web page named [telekinetics.htm](#), as well as a formal scientific proof for the actual [existence of God](#). It is due to the development of this formal proof for the existence of God, that **now I know for sure that God exists, instead of just believing in the existence of God**. As we know, knowledge is better than faith, because **"one can always stop believing, but one NEVER ceases to know"**. Just such a replacement of our beliefs by knowledge is foretold in the Bible - e.g. see [1#F4] verse 4:13 from the "Letter to Ephesians", which can be interpreted, that the final situation which we all are to accomplish, is when our child-like belief in God, which is changeable and tossed around by blows of science, is replaced by the mature knowledge of God.

However, in my personal opinion, the most important discoveries and inventions that directly resulted from my [Concept of Dipolar Gravity](#) and from my [Periodic Table of Earth's Propulsion Systems](#), were my findings relating to the work of time. Namely, soon after the development of my [Concept of Dipolar Gravity](#), I discovered that people actually live in artificially pre-programmed by God, the so-called **"reversible software time"**. That artificial time can be shifted back - thus allowing, among others, the building by people of the [time vehicles](#) of my invention. With the help of these "time vehicles" people can achieve immortality through repetitive shifting back in time to years of their youth each time when they reach an old age. In addition, the passage of this artificial software time in which people live has a "jumping" nature (i.e. is "discrete"), means is NOT "continuous" - as still mistakenly tells us the official science about time. The actual "jumping" nature of this artificial software time everyone can see visually with the help of a simple experiment described in items #D1 and #D2 from my web page named [immortality.htm](#).

There is also one of my discoveries about the work of time, which I should describe here, because it also justifies my request for prayers from items #B1

and #M3 of this web page. In addition, the learning about that my discovery might also be extremely beneficial for people who feel intuitively that God exists, but the rational acceptance of the existence of God hinder in them the claims of the official science, that the age of the rocks and celestial bodies dating back millions of years, allegedly denies the truth of claims of the **Bible**, that God created people only around 6,000 years ago. Namely, I discovered also that the whole "inanimate matter", means all elements, minerals, rocks, fossils (such as bones of dinosaurs or coal), etc., are ageing according to a flow of different time than that of human artificial one, in which different time lives only our God, and which in my publications is called the **"irreversible absolute time of the universe"** - for descriptions of it see e.g. the introduction and item #G4 from my web page named [dipolar gravity.htm](#). This natural time of the universe, elapses smoothly and is much faster than our jumping human time. The rate of its elapse nobody has measured so far, but in the Bible is provided the information that gives us a clue how fast this natural time flows - see verse 3:8 of the "2 Peter the Apostle", or see verse 90:4 from the biblical "Book of Psalms". According to these biblical clues, this natural time of the universe, out of all living beings in which lives only our God, elapses around 365,000 times faster than the speed of elapse of that another time in which we humans age. Thus, for example, if the reader exactly remembers the appearance of some rocks, which he or she visits again later after at least three years of our human time, in the meantime this rock gets old and erodes by more than a million human years - which in the case of some rocks is to generate such changes in their shape and appearance, that the reader should notice with the naked eye. That my discovery about 365 thousand-fold difference in the rate of passage of the time, in which ages the inanimate matter, in comparison to the time in which the people age, explains why dating of the age of rocks and planets gives outcomes measured in millions of years, while God created all our physical world only about 6,000 years ago. It also explains why the drawings on the stone walls of caves date back to tens of thousands of years, although these drawing were drawn by people created by God NOT earlier than 6000 years ago. More information on the work of both types of time described here, the reader will find, among others, in the introduction and in items #C4.1, #C4, #C3 and #A1 from my web page named [immortality.htm](#).

My supposed "hobby" scientific achievements that I accomplished "underground" at my own expense, do NOT end on whatever I described above. But there is no need for all of them to be listed here. After all, they are presented in detail in my publications and on my web pages. The only thing that is worth emphasizing here, is that they document a whole range of my personal attributes, that in case if you choose me as a Member of Parliament, would prove to be immensely beneficial in the debates of that parliament - i.e. traits of character such as my high technical expertise, creative mind, unconventional (lateral) way of thinking, analyzing everything that I do from the point of view of the fulfilment of moral criteria, etc.

Of course, from the research and inventions accomplished "underground" and at my own expense, it is impossible to survive - especially if one is a poor immigrant who came to New Zealand with a total of about \$30 in his pocket. Therefore, in order to survive, regardless of these "hobby" research, I also worked as a lecturer at numerous universities. My proficiency in two different

disciplines, namely in Mechanical Engineering and in Computer Sciences, has allowed me to achieve in both of them the professional level of a university professor. In turn, as the former professor from several different universities, I also acquired various personal characteristics that probably would prove to be highly beneficial in adding further professionalism to parliamentary debates.

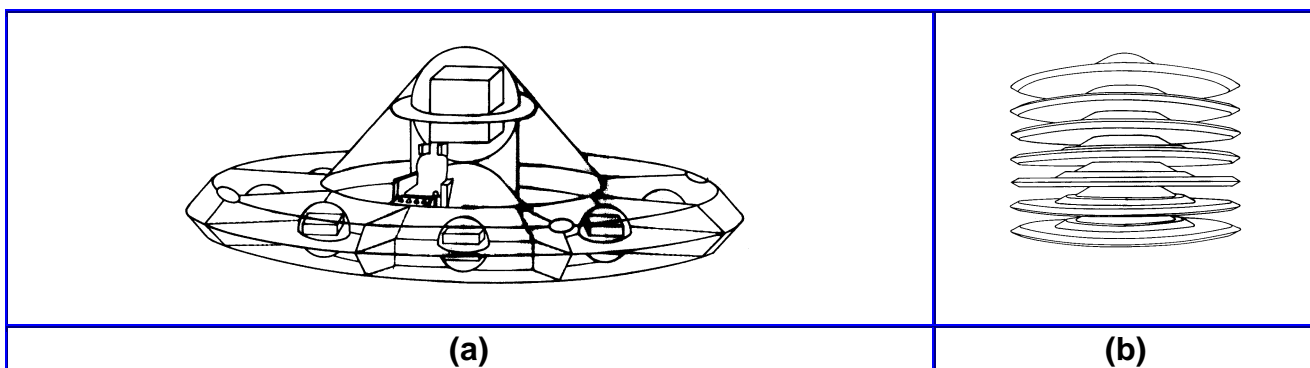


Fig. #F2ab: Here is the appearance of the starship of my invention which I named the "Magnocraft". A brief description of this interstellar spaceship is provided on the web page magnocraft.htm. In turn a detailed description of it, is contained in volume 3 of my newest [monograph \[1/5\]](#). According to numerous hints that I described in item #H1.1 from my web page named prophecies.htm, this starship will be build around the year 2036 by the present South Korea. After its completion, Korea in just a single day will advance to the status of the world's leader.

Fig. #F2a (left): The appearance of a single Magnocraft of the smallest type named K3 (shown in a side view). This smallest Magnocraft is just the size of a car. Two such starships type K3, magnetically coupled base-to-base into a spherical flying complex and surrounded by the spinning cloud of ionised air, were filmed in flight on 31 December 1979 over the township of Kaikoura in New Zealand. The authenticity of that "Kaikoura UFO" was never abolished - although numerous so-called "sceptics" did all in their power to question it. The appearance and design of such spherical flying complex of two starships type K3 is explained in "[Fig. #C2c](#)" from the web page ufo_proof.htm. In turn a single frame from the "Kaikoura UFO" film is shown as "[Fig. P23](#)" from volume 15 of my free [monograph \[1/5\]](#).

Fig. #F2b (right): The appearance of a cigar-shaped stack of 7 Magnocraft of the middle-sized type named K6. Here 7 single vehicles are stacked one on top of the other like we do this with saucers in a kitchen. It is a stack like this one that in 1178 AD exploded near the township of Tapanui in New Zealand causing an extensive damage discussed in more details on the web page named tapanui.htm, while extensively described in my [monograph \[5/3\]](#). For example, the fallouts from this Tapanui explosion until today cause the mysterious illness called "Tapanui flu". It is also responsible for mysterious melted rocks locally called "china stones", for the extinction of Moa super-birds, and for the "gold fleece" that until around 1840 still covered thickly the surface of the ground in Otago.

#F5. My continuous efforts of improving the quality of life for all people - e.g. prospects of utilising the "moral energy" (the existence of which I discovered), for healing mental depression, for prevention of suicides, for increasing the feeling of happiness in people, for accomplishing nirvana, etc.:

Motto: "The real progress does NOT depend on wearing old ideas in new clothing, but on the courage of implementing new ideas for solving old problems."

If someone analyses outcomes of my research and efforts, then is to discover, that everything that I do in fact is aimed at improvement of the quality of life, happiness and prosperity of all people. (Although as a scientist I do NOT hide, that there is NO such a new invention or discovery, which immoral people would NOT be able to turn into a tool of destruction or persecution.) So I do NOT work secretly on some weapons which would annihilate the majority of humans. I do NOT try to create computer viruses which would destroy the economy of entire countries. I do NOT invent new illnesses or poisons. Etc., etc. Instead, I intensely analyse how each invention or discovery that I accomplished, could be utilised for the good of all people.

In order to provide here an example, how some amongst my discoveries could work for the good of all people, I am describing in this item the potential and prospects which e.g. for healing mental depression, or for prevention of suicides, may introduce my discovery of so-called **"moral energy"** described, amongst others, in item #D2 of the web page [totalizm.htm](#), while on this web page briefly mentioned e.g. in item #I1. This **"moral energy" is a kind of equivalent to the "potential energy" known to us from physics - only that instead of being generated physically through the use of force for overcoming the resistance of e.g. invisible "gravity field", this moral energy is generated mentally (in our counter-bodies) through putting a mental effort into overcoming with our intellect the another, equally invisible like gravity, primary field which my [Concept of Dipolar Gravity and the philosophy of totalizm](#) call the "moral field"**. Similarly like the moral energy, also the moral field has been further explained e.g. in items #I1 and #J1, as well as in "Fig. #I1" from this web page. To increase its understanding, in there was used a different than here viewpoint for explanations. While reading those descriptions please note also, that in contrast to gravity - which acts only on a

single (physical) component of ourselves, i.e. on our masses (thus generating our weight), the moral field exerts a pressure at so many as three components of our mental actions and decisions, i.e. at our willingness (intellectual anti-laziness) to make creative intellectual searches (X), at our ability to generate positive feelings in other people (Y), and at our mental motivation to contribute a specific physical effort into a given activity (Z). On "Fig #11" these three components of the moral field has been marked as the three coordinate axes X, Y and Z of our mental processes. Furthermore, while the gravitation acts approximately the same within periods of time perceptible to human senses, the **moral field instantly displays an opposite reaction to its long-term reaction - namely in a short-term (means instantly - i.e. in the duration which extends only for the time while a given our action lasts) the moral field always generates events which make for us difficult the completion of morally correct actions, while which make easier to carry out any immoral actions, however, in a long term (i.e. after elapsing a few years) the moral field starts to generate events which are logically linked to a given our previous acting, but which consequences are for us opposite to consequences of short-term events.** Examples of short-term events generated during a reaction of the moral field at my morally correct acting, are described in item #N3 from this web page.

The moral energy is generated always when with our mental effort we overcome in ourselves any amongst these three components of the moral field (which on "Fig. #11" are marked with symbols X, Y and Z), that exerts a pressure onto our mind to stop us from doing something, the doing of which we just started or the doing of which we just contemplate, and that fulfils criteria of a "morally correct activity", means that is lifting us "uphill" in this similar to gravity invisible "moral field". In turn, the moral energy is dispersed from us when we either do nothing while indulging in pleasures of idling, or when we give up to invisible pressure of this "moral field" and do something that is immoral (though typically that is the easiest to do, and hence that gives us a pleasure), means that pushes us down in this invisible moral field. This is just because of the existence of this invisible "moral field", that doing anything that is morally correct, e.g. telling a full truth, or giving a "real favour" to other people, requires overcoming in our minds the resistance of this moral field and putting into our doing a significant effort similar to the effort of climbing uphill in the invisible gravity field. It is also because of the resistance of this moral field, that in present times so many people avoid doing anything that fulfils criteria of "morally correct acting" - after all, the work of moral field makes it to be laborious and typically unpleasant. In turn, this common avoidance of doing "morally correct acting" causes, that the level of moral energy falls down rapidly in the majority of present people, thus becomes a major cause for the present "epidemics" of depression and other mental illnesses, and also a major cause for the present "epidemics" of suicides.

The moral energy is equally necessary for our mental health and life, as oxygen is needed for our physical health and life. For example, if the level of moral energy falls in someone below a certain threshold value, then such a person dies in a self-destructive manner, for example by committing a suicide. In turn, the generation (boosting the level) of the moral energy in us, increases our feeling of happiness and disperses negative thoughts - as this is explained more comprehensively on a number of my web pages, e.g. in item #D9 from the web

page named [totalizm.htm](#), in items #B1 and #C2 from the web page named [nirvana.htm](#), or in items #D4 and #E1 from my web page named [parasitism.htm](#).

Because of such a work of moral energy as an increaser of the feeling of happiness and satisfaction from life, the learning by the philosophy of totalizm how to generate moral energy in us, creates a potential for the development of a simple method for healing mental depression, for prevention of suicides, etc. - means for our defence against all these kinds of ills which now represent an increasingly difficult social problem NOT only in New Zealand. After all, so serene until recently New Zealand, now gradually turns out itself into the country of rampaging mental depression and suicides. This in turn is a sign of a clear moral, social and ideological bankruptcy, and a proof of erroneousness of relevant claims of the official human science. For example, in [1#F5] television news broadcasted in NZ at 6:20 pm in channel TV1 on 6 April 2014, was stated that amongst NZ farmers suicides represent now the third greatest cause of deaths - after illnesses and after the old age. Reasons for such a development of situation is many, e.g. the increasingly more difficult life as adult in present New Zealand (the fact which I already explained e.g. in items #A2 and #D1 from this web page), combined with the escalation in "overprotective" way of upbringing children implemented by New Zealand hyper-cautious females - e.g. see the article [2#F5] "Parents too scared to let kids ride bikes", from page A2 of newspaper [The Dominion Post](#) (issue dated on Wednesday, April 16, 2014), or see that "anti-smacking law" discussed previously on this web page. As a result, when a child of such "overprotected" upbringing reaches adulthood and experiences the harsh treatments of real life, then he or she is NOT able to withstand it and either falls in depression or commits a suicide. (Perhaps it would be worth that New Zealand mothers learned also about various beneficial outcomes of the method of upbringing people by God, which under the name "[principle of reversals](#)" is described in item #F3 from the web page [wszewilki_uk.htm](#).)

I already put a lot of effort and research in attempts to develop a method based on moral energy, for our defence from depression-related problems. Already a long time ago I described such a method in my publications - e.g. see item #D1 on the web page named [nirvana.htm](#), or even better see subsection JE9 from volume 8 of my newest [monograph \[1/5\]](#). In the version the work of which I tested on myself, this method boils down to the **intense increase (rebuilding) in ourselves the required level of moral energy through the completion of such kinds of heavy physical labour, about which principles of the "totaliztic science" allowed me to establish that it generates large amounts of moral energy**. In other words, this method increases in humans the sense of personal happiness, satisfaction and desire to live, by teaching people how they are to perform very specific types of highly moral works of physical nature, illustrated in part (a) from "Fig. #11", which "moral works" increase in them fast the level of moral energy necessary for their happiness. Unfortunately, so far NO official support was given to this method, although I received private emails in which other people claimed that the following of my method boosted their moral energy up to the level of [totaliztic nirvana](#). However, my financial constrains, lack of access to research facilities, lack of conditions for the development of an

instrument which would measure the level of someone's moral energy, official disapproval of my research, etc., cause that so-far I am unable to objectively and scientifically confirm or verify the work of this method on people other than myself. This is pity. After all, when for some ideological reasons the policy makers of official science turn their backs to the truths which my "hobby" research and publications are trying to disclose to people, in the meantime thousands of sons, daughters, husbands, wives, mothers and fathers fall for depression or commit suicides. But, while ignoring my method of treating depression and preventing suicides, simultaneously those policy makers of official science are NOT able to offer to people any other method, that would be really effective - not mentioning the requiring from it to be more effective than the described here method based on moral energy, and thus which official method could effectively help those countless victims of the deficiency of moral energy, and to restore these victims to their relatives who love them and need them in own lives. Thus, the situation with my method for generating moral energy to prevent depressions and suicides, begins to copy the situation with the ancient [Zhang Heng Seismograph](#), which could save thousands of lives from the deaths in earthquakes, but which no-one wants to build because its principle of operation is based on the use of [telepathic waves](#), for the remote detection of incoming earthquakes, the existence of which waves for some ideological reasons is stubbornly denied by the policy makers of the present official human science. So it appears, that in order to stop the current pushing of mankind toward the abyss by already **ideologically corrupted** the official science to-date, there is NO other option, than the official establishment of yet another science (competitive to the current one), which under the name of the "new **totaliztic science**" is described more comprehensively in items #C1 to #C6 from the web page named [telekinetics.htm](#).

Part #G: What benefits voters of my electorate "Hutt South", as well as all people of New Zealand, would obtain through voting in the election for my candidacy:

#G1. God is exceptionally fair - to each person He gives NOT only certain imperfections, but also various unique

talents:

God is always extremely fair. Hence, any shortcomings in one area, always are rewarded with additional gifts in another area - as a drastic, although the illustrative example of this, consider blind people - whom God always gives excellent hearing and nose, or consider the fate of desert countries - to which God have given crude oil. Therefore, the social life always benefits, if everyone has the opportunity to contribute to the society, whatever God has given to him or to her in the most abundant manner. On this web page, I just suggest to use for the good of other people of those of my attributes, in the formation of which God was for me the most generous.

#G2. New Zealand is NOT bypassed by cataclysms - however, the question is whether our decision makers have shown that they are suitably prepared to deal properly with a large-scale cataclysm?

If one watches television news, then he or she starts to be shocked by the number of social problems, unrests, revolutions, changes of governments and political systems, etc., that are taking place in today's world. New Zealanders typically watch all this with a philosophical complacency. After all, for now they still have full stomachs, and the law and order still prevail in their country. However, I have seen and experienced in Poland an illustration, how dramatically and suddenly the situation may change. After all, to start such a change it just suffices that food disappears from the shop shelves, and that the government will be forced to take drastic actions - as long ago has been foretold in an old Polish prophecy described in item #H3 from the web page named [prophecies.htm](#). And just such a change is NOT far from New Zealand, i.e. distant by only a single big cataclysm of a national level, such as for example a sharper than usual winter or drought, which would decimate the food supply. But as we see it around, natural disasters, droughts, floods, devastating winters, etc., are becoming increasingly frequent phenomena.

A cataclysm fatal for New Zealand can also arrive from outside. But it does NOT need to be a killer illness (e.g. the African Ebola or Asian bird flu). It simply can be an outcome of anything that disturbs the order and economic stability. An example can be here almost ready to emerge the future effects of a large-scale money printing, about which it is known that it is going on in the economically most crucial country already for many years - see the Polish-language article [www.prisonplanet.pl/ekonomia/nie tylko rosja ucieka od,p2070308788](#). After all, such large-scale money printing displays all attributes of the "immoral decision and implementation" described in item #J1 from this web page. For

example, in a short-term it is easy, free of effort, it gains instant appeal and support, and it provides instant benefits. Thus, according to the work of the moral field, in its long-term outcomes it must bring about the contradiction of itself, means the financial crash. Actually the history confirms for certain, that every previous case of large-scale money printing inevitably ended up with the destructive financial crash. A good example for it could be the fate of the Minister of Finance of France named [John Law](#)- whose massive printing of money in years 1716 to 1720 caused a financial crash, and some time later became one of the causes of the Great French Revolution. The same happened in the Republic of Weimar (now Germany), which in years 1918 to 1923 also been printing money on a massive scale, causing a financial crash and subsequent Hitler's rise to power - thus, consequently, also the 2nd World's War. In fact, first signs of the just started arrival of a destructive world-wide financial crash to the present-day humanity, started to be noticed by even the more insightful bankers - for an example see the article [\[1#G2\]](#) entitled "New global crash looming: bank boss", from page B12 of newspaper [The New Zealand Herald](#) (issue dated on Monday, August 11, 2014).

Another example of a cataclysm that may arrive to New Zealand from the outside, are fundamental changes to the technology of food production which are coming soon - which kind of changes is described in the article [\[2#G2\]](#) entitled "Milk made in laboratories to hit shelves", from page A1 of the New Zealand newspaper named [The Dominion Post Weekend](#) (the issue dated on Saturday-Sunday, July 12-13, 2014). This article describes plans of American company (with Indian connections - thus probably influenced by holy-cows) to use genetically modified yeast for producing milk almost identical to cow's milk. Already in 2016 it plans to undertake mass production of such synthetic milk in a manner very similar to the current production of beer. This milk becomes so cheap, that it will lead to bankruptcy all over the world of these farmers, who graze milk producing cows and sell dairy products. But in New Zealand the milk production is the basis for the economy of the country - in 2016 it plans to bring about \$ 17 billions of income. Apart from grazing animals, New Zealand has NO other industry that would provide the basis for the economy. After all, it does NOT try to neutralize effects of the moral mechanisms of the kind of the "curse of inventors" or "**inventive impotency**" described, among others, in item #N2 from this web page, which persecute and destroy its inventors and discoverers. In turn the prevalence of these mechanisms in NZ means, that it is doomed to live only from the ancient technologies, such as the production of milk, meat, wool, skins, etc. There is also insufficient amount of lowland plains in NZ, where the grazing animals could be replaced, for example, by the growing of cereals or sugar plants. So when products supplied from animals to humans since ancient times, such as milk, meat, wool, leather, etc., are to be replaced by their much better synthetic counterparts, the entire NZ economy collapses. This in turn will initiate economic cataclysm on the scale which NZ never anticipated and for the dealing with which is NOT prepared at all.

So the question which we should be asking is whether expertise represented by the current decision-makers of New Zealand will allow it to manage the situation after the arrival of any large-scale cataclysm? A partial answer to this question gives the situation which still prevails in Christchurch - although it has

elapsed more than 3 years from the time when Christchurch was destroyed by the earthquake of 2011. One of reasons: the decision-making processes typically ignores new ideas of people, who think in a different way from the usual - which kind of (lateral) thinking is my specialty. So in my opinion, actually New Zealand would benefit if in the composition of the parliament is included someone with so unconventional (lateral) way of thinking, as mine. After all, **NOT in every life situation people who think differently (laterally) are of a worse category, as they frequently are able to make a unique contribution through coming up with an idea, the inventing of which these typically thinking people are almost never able to come up.**

#G3. Other benefits that would create my joining the group of members of the New Zealand parliament:

Here are my most important qualities that also cause, that I would be able to contribute a lot to parliament:

1. I am an immigrant - so I do NOT carry an emotional obligation to consider in other people anything other than their actual merit and the real fruit of their actions. I mean, because I did NOT graduate from the high school, college, nor I served in the army with other people who surround me, I am NOT connected with them by any informal relationships or emotional ties. Thus, in everything that I do I can be absolutely objective and factual, and guided exclusively by values that other people really represent. Such objectiveness, in turn, can turn very important for a country where existed situations when all members of government were classmates from the same school.

2. I am a scientist with a high technical knowledge and with a huge baggage of life experience. The real life confirmed the usefulness of a number of methods and principles that so far I scientifically worked out. It is therefore a good chance that the same methods and principles bear fruit if they are used for the purpose of attaining goals stated on this web page.

3. As a former activist of Polish "Solidarity", I am psychologically used to the idea of far-reaching reforms - which New Zealand urgently needs. In other words, I am used to idea of investing efforts in implementing reforms that may lead to the achievement of general goals which I try to emphasize in my campaign, and which are listed in item #D1 from this web page, i.e. I am ready to consider even methods so unconventional, as those described in item #D4 from this web page.

Part #H: General methods with the use of which I intend to make my contribution to

achievement of goals and intentions described on this web page:

#H1. The continuation of my research to date and the simultaneous standing in election in 2014:

Progress must be earned in a laborious manner. So in order to do so, in my spare time I am to continue my research described in item #F4 of this web page. In addition, for a number of reasons which I explained on this web page, I decided to put forward my candidacy to voting for parliament in 2014. In the case of a success in this field, I could try, along with other MPs, to which the future and the good of New Zealand is at heart, whether we can push through the parliament some positive changes that are described in item #D1 of this web page.

Part #I: How it happened that I decided to stand for this election:

#I1. "Good intentions" plus "bear's favour" equals to the "life problems for a lot of people":

Motto: *"The hell is paved with 'good intentions'."*

In Poland we have the idiom "**bear's favour**". It originates from the folk fable in which a huge and a powerful bear had good intentions towards the man with whom the bear was friendly. So when a fly sat on the forehead of the man, the bear wanted to give him a favour and to kill the fly. But when the bear hit the fly with his paw, its blow was so powerful, that it shattered the skull of the friend. So if we would define the Polish folk expression "bear's favour", then we would state something along the lines: **the "bear's favour" is an activity carried out with good intentions of helping, but without the required consensus of people being helped, which activity, however, due to commitment of the various mistakes or over-simplification of the analysis of its actual consequences,**

in practice turns out to be highly destructive for those to whom it supposed to serve and help. Unfortunately, all of us are only humans, while committing mistakes is a human thing. Therefore, the art of living does NOT depend on total avoidance of giving "bear's favours", but on the skills of repairing such disservice when we discover, that what we are doing turns out to be undesirable - that is, depend on the ability of changing "bear's favours" into "**true favours**".

Unfortunately, in the real life, many people unintentionally give to others just such a "bear's favour". As an example, consider this "anti-smacking law" described in item #B5.1 from the web page named [will.htm](#) - the "good intention" of which was to prevent the abuse of children, but which actually deprived decent parents of the right to discipline their own children.

I scientifically researched why so many actions of decision-makers and politicians turn out later to be "bear's favours". As I determined, the main reason is, that such actions are NOT checked whether they meet all the criteria of being "moral". It turns out that if something is NOT "moral" (in the sense of the definition of "morality" provided in item #B5 from my web page named [morals.htm](#)), then in the long-term effects it causes undesirable so-called "side effects", which NOT only that eliminate, but also exceed, the short-term beneficial consequences of it. This is because only acting which meets the criteria of being "moral" in the long-term consequences does NOT introduce various undesirable side effects that invalidate the short-term desirable effects of it. Unfortunately, most people do NOT know about these facts. After all, the direct link between morality and side effects was revealed only through the research of the new "totaliztic science" carried out in compliance with the [philosophy of totalizm](#) - so still only a few people knows about this link. In turn, people who do not know about results of such research of totalizm, make a lot of decisions that have NOT been verified whether they meet the criteria of morality. Many of these decisions were NOT consulted with people whom later they affect, thus have a character of "forcing happiness onto someone" accordingly to the belief of many politicians and decision makers, that "I know the best what they need to be happy". The implementation of such decisions turns out later to be a kind of "bear's favours". So in order to indicate here what kinds of checking with moral criteria is required in all human actions, in the next "Part #J" I summarised what such checking should be all about.

Subsections JA4.1 and JA13 from volume 6 of my newest [monograph \[1/5\]](#) explain broadly reasons for which all decisions and actions, that have NOT been confirmed as meeting the criteria of morality, after completing and elapsing a certain [time of return](#) turn out to trigger various unwanted "side effects" which turn them into the "bear's favours". This explanation reveals, that every human action (and every decision) is a kind of three-dimensional process performed in the human mind first, and only later being projected to the physical world. On "**Fig. #11**" this process is illustrated as vector P. This process shows a kind of "mirror similarities" to the three-dimensional process of "physical work" that is already well described for us by sciences of physics and mechanics. Namely, these human actions and decisions that occur in our mind, also are kinds of displacements P_x , P_y and P_z carried out in three-dimensional force field formed by three forces of environmental oppositions aligned perpendicularly to each other (i.e. at 90 degree angles) - i.e. aligned similarly to the set of three

coordinate axes X, Y and Z in a three-dimensional physical space. Onto these displacements P_x , P_y and P_z taking place in our minds, act the following three kinds of opposing forces of this three-dimensional force field, namely: **(X)** forces $F=ma$ formed by the so-called "moral field" (i.e. external pressures and forces formed by our conscience, by intellectually learned requirements of God given to us by religions, by the content of the Bible, by the methods and effects of God's actions, etc.), **(Y)** opposing forces and commands of feelings and judgments of other people (i.e. human prejudices, dislikes, habits, emotional needs of egos, etc.), and **(Z)** opposing physical forces (i.e. resistances of our body, consequences of fatigue, physical needs of the body, etc.). Out of these three forces the most primary is the "moral field" ($F=ma$). In turn forces of feelings (Y) and physical forces (Z) are secondary towards the "moral field" and depend on it in many ways - some of which still require researching. It is for that reason that we can state, that forces of feelings and physical forces are **"effects related"** to the moral field. For example, we already know, that actions P_x which are "moral" (means which run uphill of the axis X), in people who act morally generate positive feelings P_y (i.e. feelings which also run uphill of the axis Y, as it is indicated in parts (a) and (c) from "Fig. #11"). But in people who act immorally (e.g. in criminals) someone's moral acting P_x generates negative feelings $-P_y$ (i.e. feelings which run downhill of the axis Y, as it is indicated in parts (c) and (d) from "Fig. #11"). Similarly we already know, that every effective "good deed" (such as the one illustrated in part (a) from "Fig. #11) always requires contributing into it a significant physical effort (e.g. lifting a load, pulling someone from water, completing a work for someone, etc.). Of course, every human action (or decision) P can be arbitrarily inclined relatively to these three force coordinate axes X, Y and Z. With such an inclining, the action (or decision) P itself becomes the physical "action" which induces secondary "reactions" of not only a moral, but also an emotional P_y and physical P_z character. These secondary "reactions" of the emotional or physical kind, the source of which is the action (or decision) P inclined at some angle to the emotional and physical axes, after elapsing a specific time of return are manifested in our physical world just as the abovementioned **"side effects"** P_y and P_z of whatever has been done or decided. For this reason, only the actions and decisions that run exactly upward of every axis of the coordinate system described here, do NOT induce reactions in the form of unwanted "side effects". Therefore, in order to carry out actions and make decisions that will NOT bring to us punishments $-P_x$ for breaking "moral laws", that will NOT stimulate later other people neither to the strong negative feelings $-P_y$, nor plague us with unpleasant physical consequences $-P_z$, it is necessary to carry out routine checking of each of our action and decision that it actually fulfils the criteria of being moral, i.e. checking whether it actually climbs exactly upward in the **"moral field"** and also upward along the axis of feelings and physical work. Only such actions that meet strict criteria of morality do NOT turn out to be later kinds of the "bear's favour" described here.

In the above explanation I often use the name **"moral field"**. Although this field is partially described in a number of items of this web page (e.g. in items #D5, #F5, #J2, #N2, and (2014/4/19) from #M2), to be sure I explain precisely at this point what it actually is. Well, the so-called "totaliztic science" (i.e. the science described already in item #F4 of this web page) discovered that people are

constantly subjected to two different kinds of invisible primary fields with characteristics very similar to each other. The first of these two fields, identified already relatively long time ago by the official science, is the well known to us "**gravity field**". It acts only on the "physical masses" (e.g. on our bodies), and its action most clearly we experience e.g. when we climb up the stairs or along a slope. In contrast, the second of these two primary fields has NOT yet been detected by the official science, while the author of this web page is the first scientist who discovered and described it. The author named it the "moral field" - because it creates force interactions with only "moral masses" (i.e. with human minds). On the illustrations from "Fig. #11", this "moral field" is shown as a yellow arrow exerting the force " $F=ma$ ". Its action also can be noticed relatively clearly when it comes to doing something that is morally correct, and thus that in the future will bring many benefits "a" for a large number of people "m" - for example, when we carry out actions described on this web page. In such cases, the short-term reaction of moral field typically manifests itself to us as something that induces in us various intellectual resistances, threats, discouragements, attitudes, etc., felt in our minds as they discourage us to take such moral actions and that we need to consciously overcome by yielding a significant effort in the realization of our intentions. (Notice, however, that the long-term work of the moral field is always opposite to its short-term reaction.) Examples of various short-term manifestations of the reaction of "moral field", which so far have already revealed themselves during the completion of my intentions described on this web page, are reported below in item #N3. If we tried to provide here a formal definition of the moral field, then the field could be defined, for example, as follows. "**Moral field**" is a primary force-field very similar to gravity, which, however, instead of the "physical masses" acts on the "moral masses" (m) represented by our minds, with the force ($F=ma$), which is proportional to the number of human minds (m) that are affected by the consequences of a given action, and proportional to the amount of the benefits (a) of progress (or to the amount of suffering (-a) of a degeneration) caused by this action. But notice here, that **although the moral field is the more advanced relative of gravity field, and e.g. is also a primary field, it displays several attributes which make it different from gravity**. For example, the moral field (1) is superior in relationship to gravity, (2) in its long-term consequences it acts oppositely than in its short-term consequences, (3) it displays a high intelligence on every of its actions, as well as has several further differentiating attributes that are described in item #H2 from the web page named [totalizm.htm](#). It is also worth to emphasize here, that in order to effectively educate people for "soldiers of God" (as described in item #B1 from the web page [antichrist.htm](#)), God in his infinite wisdom so programmed work of the "moral field", that everything that is "moral" in a short-term must with a significant effort climb uphill of this field (i.e. in the direction +Px, like it is indicated in parts (a) and (b) from "Fig. #11"). In turn everything that is "immoral" slides down in this field, in short-term generating for us some kind of pleasure (i.e. slides down in the direction -Px, like it is indicated in parts (c) and (d) from "Fig. #11"). As a result, in the sense of short-term (immediate) effects, the "moral field" $F=ma$ always immediately hinders every our activity which is morally correct, while it immediately makes easy and pleasant every our action that is "immoral". (Note that such short-term effects of the moral

field allow for a very simple and quick identification of actions and decisions that have the potential to turn "bear's favours" in the future. Namely, **if a given action or decision comes easily and/or gives pleasure for us, in fact it means that in the future it will probably be just a "bear's favour".**) Fortunately for the humanity, the "moral field" has also its long-term operation, which is the multiplied reversal of its short-term action. In this long-term operation, the moral field abundantly rewards morally correct actions, and severely punishes actions that have qualified themselves as immoral.

So in order that any action (or decision) is NOT turning out later to be a "bear's favour", before its implementation we have the duty to verify whether it meets the criteria of morality, means whether it climbs possibly the most steeply up in this invisible "moral field" - following along the so-called "line of the highest intellectual resistance". Only such action does NOT form later the "moral reactions" in the form of various punishments served to us due to actions of "moral laws". In turn making sure, whether the action (or decision) is actually progressing uphill in the "moral field", and along this required "line of the highest intellectual resistance", is obtained by analyzing whether it fulfils the already known to us criteria of morality described in "part #J" of this web page.

Giving of "bear's favours" can be easily avoided in practice, if only in our decisions and actions we respect the three basic rules that should be included in every human process and every decision. Because the political decisions affect the largest number of people, so it is extremely important that the complying with these rules is automatically assigned (and required) to every political decision - including every decision of parliament. These rules impose the following requirements:

(1) After the initial decision, but before taking any action, you need to consult carefully your intentions with people who will be exposed to their consequences. Although many democracies, including that of New Zealand, makes broad gestures that supposedly uses pre-acting consultation, but over time these consultations were typically deviated due to the habit of their facilitation through conducting them with the wrong people - i.e. usually with local authorities and with institutions which will later implement given decision, and hence with which only negotiations of the final quality and price should be carried out, NOT the type and nature of the action. It is known that these local authorities and institutions will later implement these actions and decisions, means that their participants and representatives will later distribute lucrative contracts or will be drawing profits arising from such implementation. Thus, in their business lies NOT to change anything, only because it does NOT meet the criteria of morality and hence later it turns to be a "bear's favour". Thus, such improperly addressed consultation can be compared to the conduct of a husband, who is going to buy a car for his wife, but instead of the wife he consults for this purpose a car dealer - of course, landing with the model which is the most expensive, least comfortable, and the most unwanted by his wife. (As a result of such a "bear's favour", typically he is later punished by the adverse "side effects" of his decision, throughout the entire period of ownership of this car, and sometimes even through the rest of his life.)

(2) If the people who will be exposed to the consequences of the given action, in their majority begin to protest and urge the abandonment of it,

"do NOT force them to be happy", but rather change your intentions into a different action that will better serve these people. However, do NOT proceed hastily with finding out what should replace the unwanted action, but put a lot of thought into whatever you choose. For this, you should start by examining what was the true goal to be achieved by the original (abandoned) action, then prepare a list of other possible actions that also can accomplish the same, or very similar, goals.

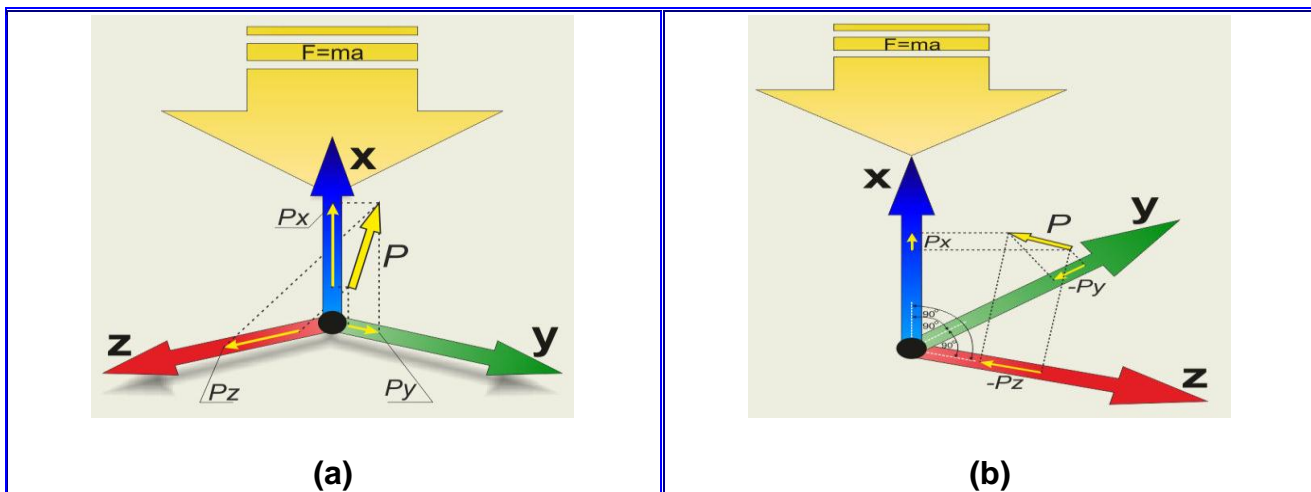
(3) From the list of possible actions that can accomplish the true goals intended by you, select the one that best meets the criteria of morality, then again repeat for it the consultation process from the item (1) above. How you should then check whether that action fulfils the criteria of morality, I will indicate for you in more detail in "part #J" of this web page. This process shall be repeated until a vast majority of people affected by the intended action is pleased to approve its completion. Note here that although it is known in advance that in a large group of people always some individuals are present who are to protest against virtually everything, typically there is very few such individuals - hence always can be found an action (or a decision) so moral, that it will content a majority of people that will be affected by its consequences. Only after obtaining the approval of the vast majority of people affected by it, you can start negotiations with contractors who will implement them in real life. This is because contractors will accept everything what is presented to them, only that negotiated with them will require the form, quality and price of their final product.

Politicians and decision makers are NOT the only people, who in every their proceedings, the outcomes of which are to affect other people, should comply with the above rules. In fact, everyone of us has a moral duty to work out for own use, and then systematically deploy in the actions, a version of these rules. Especially item (1) - i.e. the "pre-acting consultation", and item (2) - i.e. the "change of unwanted actions into moral and wanted actions that will be accepted by the great majority of people affected by their consequences". In other words, in whatever we do, we should: **avoid making "surprises"** (surprises by definition are immoral - unless they were proceeded by a discrete checking of their recipients, whether whatever is to be served to them is agreeable with their wishes), consult everything we intend to do, and be ready to make changes - if these are suggested to us. Of course, such a procedure of action goes against whatever the fuelled by "egos" philosophy of parasitism tells us vociferously that we should do on daily basis - as an example consider numerous advertisements and announcements of the type "make your loved one a surprise and buy for her a diamond ring", or "organize for him a surprise party". But we must remember that these advertisements are developed and disseminated by the companies and institutions that in item (1) above are indicated as "inappropriate" to consult with them our decisions. If we will consult our plans with the right person, for example, with the beloved one, then it may turn out, for example, that instead of drowning our savings in a diamond ring, she would rather prefer we purchase a table that we need in a shared flat, while e.g. the consulting the person for which is to be organized a surprise party may for example reveal that this person has on that day an urgent need to go to another town. So there is about the time that we understand that **whatever is advertised noisily and imposes itself upon us, according to the iron rule of morality**

always runs down in the moral field - as such, in long-term consequences it introduces more adverse "side effects" than it brings short-term benefits. If we do NOT want that such thing later turns out later a "bear's favour", then it must be designed wisely and in consultation with the majority of people who will be affected by it, so that it runs "uphill", NOT "downhill", in the moral field!

* * *

One amongst such "bear's favours" implemented accordingly to the model of "making happy by force" and only after consulting inappropriate people, was until recently (i.e. until 12 June 2014) developing in Petone in which I live. It involved the proposal of an unfortunate project to build a stadium in Petone. Potential problems and unhappiness that the building of this stadium would place on shoulders of almost all residents of the electorate "Hutt South", caused just that after the discovery that there are NO normal ways of transforming this "bear's favour" into a "true favour", I decided to stand for elections in that electorate. If I would become elected to parliament, then my first and most important priority would be given to doing everything in my power to change this project of the construction of stadium in Petone, which does NOT fulfil the criteria of morality, into any other construction project, which, however, fulfils the criteria of morality - for example, into the project of construction of "inventors' workshop" described in items #D1 and #D5 of this web page. After all, the construction of the stadium in Petone would have the potential to ruin lives of most people affected by this project. I believe, that if the creators of this project have made the required analysis and determined what will be the true impact of building this stadium, then even they would be happy to exchange it for the project of something else, e.g. the construction of the abovementioned "inventors' workshop". After all, **no one intentionally wants to place oneself and one's name in the memory of people, and in God's registers, as a "villain" who brought to other people a long strand of various sufferings and troubles**. Unfortunately, in typical cases consequences of our actions become clear only when it is too late to change the project - because this project is already implemented (which situation in New Zealand is best illustrated by the government's project today called "Novopay" - i.e. that is to calculate wages for teachers). So let us now look at explanations why this stadium was so big problem for Petone, while the construction of it would be a "bear's favour" given to residents of this township and to other people associated with this project. (Note, however, what is written in item #15 below.)



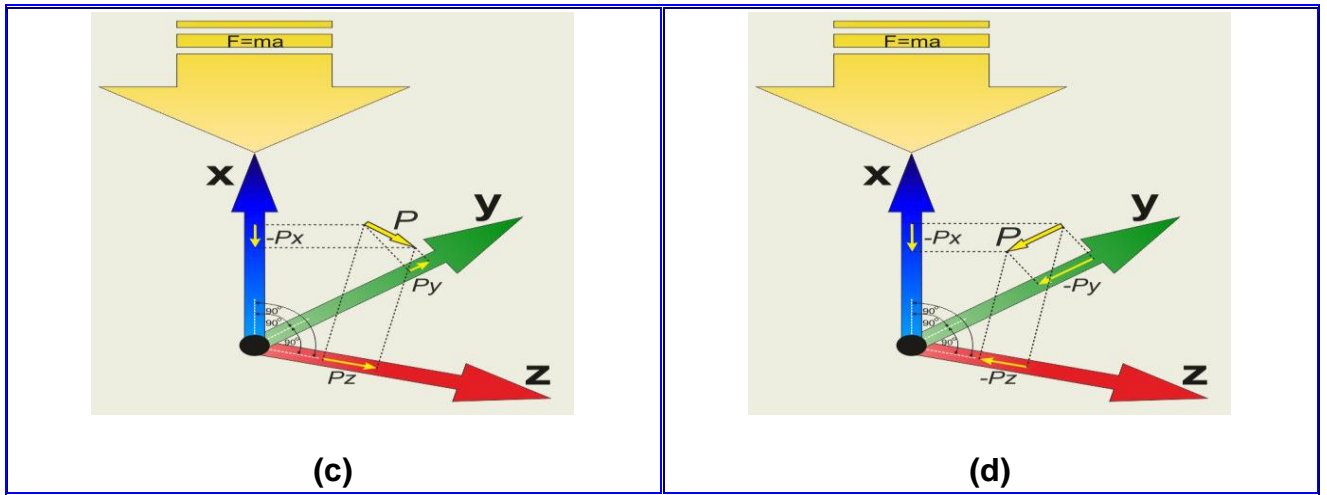


Fig. #11. Here are four drawings so pre-planned, that they illustrate to the reader the short-term action of "moral field" in four most common life situations - as the mechanism of action of this field onto people is explained to us by discoveries of the so-called "Totaliztic Mechanics" described, among others, in chapter JG from volume 8 of my newest [monograph \[1/5\]](#). In addition to the "moral field", these drawings also illustrate the most important cases of "effects related" to the work of "moral field", such as "feelings" P_y (and/or "karma" - which is a relative of feelings) and "physical work" P_z . In addition, they also explain the action of moral entities which depend on the "moral field" - such as generating or dispersion of "moral energy", performing "moral work" and "moral good deeds", the action of "moral laws" (especially the so-called "Boomerang Principle"), etc. After all, for all of them the "moral field" is the overriding factor, which typically governs them, and from which they are typically dependent. For example, only actions that run uphill in the moral field belong to the category of "moral good deeds" which are NOT penalized by the "moral laws", and which under normal circumstances shown in part (a) generate a lot of "moral energy". Typically also a result of almost every "moral good deed" is dependent on the positive orientation of the "side effects" P_y and P_z of work of moral field. Thus, for example, good deeds require the completion of specific physical work P_z (e.g. in a "good deed" of helping an old lady to move some weights, or in a good deed of digging garden for parents), and the ensuring that outside observers had also positive feelings towards a given action. (Unfortunately these feelings P_y of outsiders are subject to relatively complex moral laws. For example, strong feelings can be projected to other people and they are re-induced (repeated) in them. Also, e.g. only moral and objective persons generate positive feelings $+P_y$ while seeing someone acting morally. On the other hand, for example immoral people generate negative feelings $-P_y$ at the sight of someone acting morally. In contrast, people in love or in a state of adoration generate positive feelings $+P_y$ even when they see immoral behaviours of the person that they love or admire. Moreover, both genders in love or admiration react differently. For example, morally behaving males typically try to correct the immoral behaviours of loved or admired person. But morally acting females typically accept moral deviations of loved or admired person without taking any action.)

Notice that the above drawings show only the most common situations in life, when both so-called "side effects" of our behaviour, depicted above by component vectors P_y and P_z , have the same turns + or - (i.e. are both running towards the growth +, or towards the decline -, of the values of the coordinates Y or Z). However, in real life there may also be 4 rare special cases in which one of vectors P_y and P_z takes a direction opposite to the second of these vectors. In addition, there may be also 4 less frequent special cases when a person is acting in such a way, that he or she is NOT seen by other people in whom his or her actions would generate positive or negative feelings P_y , and thus when the vector P_y is equal to zero - that is, when the feelings of other people do NOT generate, nor dissipate the moral energy (nor generate karma) in the person performing these actions. In addition, further 6 cases describe situations, when someone sitting comfortably in his or her office-armchair decides what is to be implemented by other people, and thus when his or her vector of the contribution of physical work P_z is equal to zero. Dynamic "moral field" also turns into "immoral" every life situation, when our conscience and moral laws expect us to do something, but we do nothing (that is, the situation when our $P_x=0$, $P_y=0$ and $P_z=0$) - for details see item #E3 from the web page named [god exists.htm](#). In total, in addition to shown above 4 most typical cases, in real life there are further 15 of such less frequent special cases, which are NOT shown here to avoid their meddling and confusing our explanations. (Click on a selected drawing if you wish to see it enlarged. After clicking on drawing "a", is to appear an enlargement of the different drawing prepared to the same convention as remaining three drawings of this illustration.)

In the [philosophy of totalizm](#), or more precisely in its quantitative sub-discipline called the "Totaliztic Mechanics", **every human action is a kind of movement in the force field**. By a "human action" one needs to understand everything that people do in their minds, and that then is manifested in the physical world, including intellectual work such as "decision making". This movement either overcomes pressure of forces from the three-dimensional force field, or is giving up to this pressure and is driven by it. For example, the doing of everything that is "moral" (e.g. carrying out "good deeds") overcomes the pressure forces of the "moral field" $F=ma$. In turn indulging in all kinds of pleasures, is effortless, because it is driven by the thrust of this "moral field". In the above illustrations the movement of any human action is visualized as vector P (the symbol P of it is derived from the Polish word meaning "Moral Work"). In turn, the three kinds of opposition forces that this vector P must overcome, are actually ambient resistances, which act in opposition to arrows of three coordinate axes marked above as the axes X, Y and Z. These resistances always oppose the components: moral (X), feelings (Y), and physical (Z), that are almost always present in practically every human action. Out of the three ambient resistances, the most important is the resistance of so-called "moral field" - on the above illustrations shown as a yellow arrow, which onto the human minds (m) acts with the force $F=ma$ in a manner very similar to that one which on physical masses (e.g. on our bodies) acts the gravity field well-known to all of us. The importance of the "moral field" stems from the fact, that it defines whether the action that someone just tries to carry out is "moral" or is "immoral". However,

practically along each of three axes visible above an ambient resistance is working. For example, along the Y axis works the ambient resistance of feelings resulting from the fact, that virtually everything what we do and about what other people somehow learn, is to stimulate in other people the generation of some kind of feelings towards us. In turn, along the Z axis runs a physical ambient resistance which forces us to contribute a significant physical effort in a noticeable proportion of our actions. If the vector of our actions P is directed as in part (a) of this illustration, that is, if it overcomes the ambient resistance opposing the componential movements P_x , P_y and P_z directed towards the positive arrows of each axis X, Y and Z, then each component P_x , P_y and P_z of this movement P generates a proportional amount of the so-called "moral energy" (i.e. the energy which is absolutely necessary for us to life - as this is explained in item #F5 from this web page). However, in every case when a component P_x , P_y and/or P_z is directed toward the negative values of the axes X, Y and Z, this "moral energy", instead of being generated, is dissipated. In other words, when for example, we put the required effort F and motivations "s" in our actions, and in this way we cause, that our actions generate positive feelings $+P_y$ in people who know about them, then these feelings add us "moral energy". However, if these actions generate negative feelings $-P_y$ in other people, then such actions deprive us specific amount of "moral energy". Similarly is with the Z-axis, means with the physical work. If in our physical work we put a certain effort "F" and motivation "s", then it also generates us a specific amount of "moral energy". However, if such an action is effortless, or even generates a physical pleasure for us, then it will deprive us a specific portion of our "moral energy". This is why the components P_y and P_z of our actions P popularly are called "side effects". What is even worse, feelings Y which by our actions we generate in other people, after a certain time return to us in accordance with the "moral law" that the philosophy of totalizm calls the "Boomerang Principle" and that some Eastern cultures call "**karma**". Thus, if in other people we generated a pleasant feeling, the Boomerang Principle also returns to us a pleasant feeling. However, if the feelings of other people were unpleasant, this law also returns to us a similar unpleasantness.

Fig. #I1a: The most desirable situation of doing "moral work", which, however, is also the most difficult for accomplishing, because it imposes onto the doer the biggest number of requirements. In this situation, the person doing the work P managed to design it so intelligently, that the component vector P_x of this work is climbing uphill in the "moral field", and thus that this work meets the criteria of being a "moral work" $+P_x$, and also that it generates to its doer a significant increase of "moral energy" equal to the potential energy of overcoming the force $F=ma$ of this field. In addition, components P_y and P_z also have positive values, and thus each one of them also generates a proportional amount of "moral energy". Unfortunately, due to the tendency of many people with deviated morality to generate negative feelings ($-P_y$) even when someone does good for them, the above situation occurs only very rarely - for example, typically during the professional work of positively motivated nurses with very sick people that are in need of assistance (for more details see items #B3 and #D1 from the web page named [nirvana.htm](#)), or e.g. during the work of former grass cutters (hard working with hands). It is just to avoid dispersion of our "moral energy" by the

negative feelings of biased other people, that totalizm recommends that "moral work" should be carried out anonymously (i.e. when $P_y=0$) - so that other people do NOT know who is the doer and thus do NOT send us negative feelings ($-P_y$).

The above drawing from part (a) documents a big sense of humour of God in the illustrating to us the work of so-called "Murphy Laws". (I.e. laws described, amongst others, in item #C6 from the web page named [god_exists.htm](#).) This Figure, similarly like all the drawings from this illustration, is in fact the result of coordinated voluntarily efforts of one of the readers of this web page - having access to the required graphic tools, with the efforts of the remote consultation (by emails) of the author of this web page - having a vision of how this illustration should look like, but deprived of graphical tools required to prepare it by himself. As a result, "everything that could go wrong during the consulting and coordination of the appearance of this illustration, actually went wrong" - hence the drawing shown above in part (a) is already 10th version of itself, adding a highly humorous aspect to the serious task of helping the reader to understand the ideas that this Figure is trying to reflect, and also multiplying by a factor of 10 the amount of work required for the preparation of it. Of course, everything that God does or inspires, serves an important purpose. So if the consulting of the above drawing from part (a) required the initial preparation of as many as 10 its versions, and it is still not the way it should be, apparently with the help of it God tried to make us realize vital truths regarding principles of consultation and coordination of relevant team efforts. I wonder whether the reader spots in that part (a) of the Figure, what still differs from the conventions adopted for the preparation of this type of illustrations? Let me add here, that after the 10th version of this drawing, the method of consultation and coordination of our activities has been improved, while the remaining drawings are already the product of this new method. (Click on the above green "Fig. #11a" to see an enlargement of different version of the same moral situation drawn in identical convention as the remaining three drawings of this illustration.)

Fig. #11b: A typical situation which deviates the today's attempts to implement "moral works" of a "good deed" type - professionally appearing, for example, during the work of today's teachers (and university lecturers) typically teaching students deprived of respect, or e.g. in activities of some today's New Zealand farmers and some professional sportsmen. Note, that in this situation the person performing a given action puts the intellectual effort P_x , so that this action is "moral", means that it climbs uphill in the "moral field". However, he or she do NOT put in there neither the physical effort P_z required (e.g. in the case of teachers, their assistants or students carry for them and prepare the required facilities, equipment, and experiments, clean boards, etc.), nor the required emotional effort P_y (e.g. in the case of teachers their students are deprived of respect, or rebel against their teaching methods, or do NOT like them, etc. - which situation generates negative feelings $-P_y$ that deprive lecturers of "moral energy" and that generate "bad karma" for them). As a result, in spite that the action is a "good deed" because it progresses uphill in the moral field, still in total it disperses rather than generates the "moral energy" of the person undertaking it, and also generates a bad karma. This type of situation often also takes a place for some New Zealand farmers, for which the negative feelings and karma generate e.g. jealous neighbours and badly treated animals, while in

addition which complete everything with machines or with hands of hired workers, putting into their work almost zero of physical effort. As a result, amongst these farmers prevails a low level of "moral energy" - which evokes in them an "epidemic of suicides", described, among others, in item #F5 of this web page.

Fig. #11c: Sometimes appearing situation, when a given action produces pleasure, means it runs downhill in the moral field, but it still generates a bit of "moral energy" and positive feelings - encountered e.g. in a noticeable number of political decisions, in the life of popular actors and personalities, in the actions of very loved children, etc. In this situation, the person making a given action is so admired and loved, that no matter how immorally he or she acts, still other people send to it positive feelings P_y - thereby continually increasing the level of his or her moral energy. If, in addition, this person puts a substantial physical effort P_z into whatever is doing, then his or her "moral energy" can be maintained at a high level. Unfortunately, when for some reasons (e.g. actors getting old, or loved children leaving home) the popularity of this person passes, the habits of immoral conduct, which typically he or she is NOT able to get rid of quickly, turn his or her situation into the one shown in part (d) of this Figure. As a result, after the exhaustion of his or her "moral energy", that person may end up committing a suicide (see item #F5 of this web page).

Fig. #11d: The worst (but most frequently appearing today) moral situation, when someone's actions do not meet the criteria of morality and are further aggravated by adverse "side effects" - e.g. as this is the case in described on this web page situation with the stadium in Petone. In the situation shown here, virtually every component ($-P_x$), ($-P_y$) and ($-P_z$) of the action taken by the person executing it, passively slides down under the pressure of ambient forces, causing the loss of the necessary for life "moral energy" of that person. The reason is that the person does NOT make the moral effort P_x - which situation in short term disseminates his or her moral energy, while in long term exposes him or her to a severe punishments by "moral laws". He or she also does not put any effort neither in the physical component P_z of his or her actions, nor in the inducing of favourable feelings P_y of other people - thus generating an unpleasant karma. As a result, if a given person regularly takes this type of actions, then he or she quickly ends up either committing a suicide - as this is explained in item #F5 of this web page, or even God intentionally eliminates him or her in some other way in a relatively young age, so that this avoids giving by him or by her a bad example to other people (as it is explained in item #G1 from the web page named [will.htm](#).)

* * *

In caption under the above illustration I referred to fates of individual people, because such fates are best known to the reader, and thus allow the reader to most easily understand the ideas presented here. However, independently from individual people, our civilisation is composed of so-called "**group intellects**" defined more precisely in item #E2 from the web page [totalizm.htm](#) - means whole families, institutions, cities, nations, countries, etc. These "group intellects" also lead their own lives, and thus also are subjected to the work of "moral laws", "moral field", action of **karma**, etc. - the same as subjected to them are individual people. Thus everything that I explained above, independently from individual people applies also to these "group intellects", including e.g. the actions of

parliament of every country and the actions of every country as a whole. (Several examples of returns of karma for "group intellects" are presented in item #A2 from the web page named [petone.htm](#).)

#I2. The family of philanthropists that New Zealand is lucky to have, but who gives a "bear's favour" through the stadium project for Petone:

New Zealand has been blessed by God with the family consisting of a father and a son, in which the son has the gift of turning into money practically everything that he touches - so he works as king Midas from the Greek mythology. The reader can read about this family from the article [1#I2] entitled "He made \$227m selling Trade Me, now ... ", from page A1 of the New Zealand newspaper [The Dominion Post Weekend](#) (issue dated on Saturday - Sunday, March 22-23, 2014). (Please note that this newspaper and the article can be found, among others, on the Internet newspaper service [2#I2] existing at the address [pressdisplay.com/pressdisplay/viewer.aspx](#), while described in item #D9 from my web page named [faq.htm](#). In the service [2#I2] that article [1#I2] can be even read for free, because it is on the first (title) page, while the first pages this service [2#I2] allows to read for free.) To this family of dedicated philanthropists is also devoted the article [3#I2] from pages #C1 and #C2 of the same number and the same newspaper [1#I2]. The family described here uses the earned funds in a number of extremely valuable ways - for example, significantly contributing to the protection of New Zealand 's unique wildlife and nature. However, most probably this family is too busy to check their projects, whether they fulfil the moral criteria required for avoiding undesirable side effects, or is unaware of the need for such checking, because some of **their projects seem to divide people instead of connecting people**. As such, these projects raise waves of anger among potential recipients - as an example see the brief article [4#I2] "I refuse to put my cats on a leash", from page A12 of newspaper [The Dominion Post](#) (issue dated on Thursday, March 27, 2014). One of the projects of this family, is the stadium in Petone which is to be constructed in the area shown in "Fig. #I2" below. Unfortunately, the implementing of this stadium project turns out to be a kind of the "bear's favour".



Fig. #12. Here is a kind of small green football-field/park from the center of Petone township, called the "Petone Recreation Ground". It is here that the stadium is to be built which just rumbles the battle described on this web page. Originally this area was built for horse racing. It is from these races that remains this building with rows of seats for spectators visible in the centre of the photo. However, recently I spoke with a Petone resident born here 71 years ago. He assured me that for the last 71 years in the football-field/park shown here has NOT been even a single horse race. This makes even more surprising that striking on the green field the relatively strong smell that me resembles of the smell of horse urine mixed with muddy smell like of water from geysers. This smell was clearly felt when I took the above photograph on Wednesday, 16th of April 2014. Because exactly under that particular field passes the famous seismic "fault", I personally suspect that this smell can come from gases escaping underground from that "fault". If my suspicion proves to be true, then constructing in this place a closed bowl of the stadium would result in the gradual inflating it with underground gases which now are dispelled by strong winds that constantly blow in this area. This in turn would mean a threat to the life of the people coming to the stadium - as is explained in (8) from item #13 below. **Notice also the captured on the above image a fragment of stationary "window in the sky" in the shape of an ellipse, which repetitively appears above Petone, which I had seen over Petone (and only over Petone) many times, and which I describe more extensively in (15) from item #13 while illustrate on "Fig. #13ab" from the web page named [petone.htm](#).**

The above football-field/park is the only publicly accessible large walking area located in the middle of low-riser buildings of Petone town. It is also the only area well lit at night and on all sides surrounded by windows of surrounding buildings - which makes it relatively safe even at night. Hence teoretically

speaking the neighbouring inhabitants, including single women, should NOT be afraid to go to this park for a walk or for jogging even after dark - which is NOT possible in other green areas flanking Petone. (But I must add here, that although in times of living in my previous flat I frequently shortened my way home in late evenings through just this park, I never saw in it after darkness a single woman taking a walk, or jogging - as this is a typical picture in parks of e.g. the [South Korea](#).) So leaving this area as it currently is, would NOT deprive Petone the most important of its parks, and at the same time would NOT stop its use as a field for all possible games - in which character it is used since a relatively old times. However, closing it by building of the stadium, takes away all of its current functions and deprive a safe access to it by local residents. In addition, such a stadium would tower over the surrounding low-level houses, forming a kind of architectural oddity that would spoil the present charm of the town of Petone.

#13. What the problem with building the stadium in Petone is all about:

Motto: *"The art of doing good deeds which is taught by the [philosophy of totalizm](#) depends on making such decisions and actions which consequences unite and bring people together, not divide them and expand the gaps between them."*

The project to build a stadium in Petone is highly unfortunate. Almost immediately after the proposing of it, the project raised mainly criticism and opposition - as an example see the article [1#13] entitled "Caution advised on new stadium plan", from page 1 of the newspaper [The Hutt News](#) (issue dated on Tuesday, February 25, 2014), or see the article [2#13] entitled "More details called for in Petone Arena discussions", from page 2 of the newspaper [The Petone Chronicle](#) (issue 6, dated on March 8, 2014). Actually, I personally never have met anyone who would really support this project. It has been criticized by almost all the inhabitants of Petone. Diplomatically "wrapped into cotton wool" criticism of it is contained also in virtually every newspaper article about it - as an example see the article [3#13] entitled "Don't hurry decision on Petone stadium", from page A10 of newspaper [The Dominion Post](#) (issue dated on Thursday, March 20, 2014), or the article [4#13] entitled "New stadium neither wanted nor needed", from page C4 of the same newspaper and number, as previously indicated articles [1#12] and [3#12].

There are dozens of reasons for which the stadium should NOT be built. It is because of these reasons, if indeed a miracle happens and I won the election described here, then I intend to do everything in my power to prevent the problems that would induce the eventual completion of this unfortunate project. (For example, I would try then to replace this unfortunate project of the stadium, with some other project that would be more needed by the people of Petone and the Hutt Valley, for example by the project of the "workshop for inventors" described in item #D1 from this web page. Also, I would make sure then, that

the **financing of this one, or any other project, is NOT impoverishing further the residents of the Hutt Valley - means, that this financing will NOT depend on the increase of rates and rents, but either receives government funding, or will be paid entirely by the volunteers-philanthropists**). Let us list here at least several amongst the most important of these reasons:

1. Only around 8 km from Petone is located a huge stadium in Wellington, which potential remains untapped. (See "Fig. #13" which shows it.) So after the construction of the stadium in Petone, both these stadiums would be so close together that each of them would be seen from the other one. That Wellington stadium is much better than what the people of Petone (who must pay for the most of construction and maintenance costs of their stadium), will be able to ever afford. It has all the infrastructure required from the stadium, I mean it has parking, proximity to public transport - including transport coming from Petone, toilets, customer buffets, proximity to shops, etc. It is also used only in a small part - hence it can be used by these activities for which the stadium in Petone supposed to serve. In practice, therefore, if it starts to compete for clients with the stadium in Petone, then almost no-one chooses to arrive at the events in Petone - so the stadium in Petone becomes a kind of "bankrupt" artificially kept alive with the money forced out of the inhabitants of small surrounding towns.

2. Already is announced the offloading the construction costs of this stadium onto the shoulders of residents of Petone and Hutt Valley. Along with their neighbours, Petonians have to pay the amount already estimated at \$25 million. All this when many inhabitants of Petone claim that they still are paying for the previous building of the huge stadium in nearby Wellington (I do NOT know how to check this claim). We also must remember, that New Zealand has a long tradition of exceeding significantly the preliminary estimates of the costs of public projects - sometimes even in the range of more than 10 times more. Bearing in mind, that the total population of **Petone** is only about 6600 people (including children and the elderly), the cost of this construction is really "the last straw that can break the camel's back". After all, a number of Petone's residents already now struggles to make ends meet, and already many of them cannot even afford to purchase all the food they need - for details see the article from item #A2 from this web page (i.e. the article labelled [1#A2]). How these people, since 2008 continuously troubled by lack of employment and by high prices increases still supposed to find the money to build another costly stadium.

3. The stadium is supposed to be built in the only green area which Petone has in the central area. This area is now a kind of "green lungs" for the town. However, after the construction of the stadium it will change its role. In the article [3#13] the change of these "green lungs" from the centre of Petone, in a concrete freak, is described as "the rape on the recreational area" of the town.

4. Petone is a quiet suburb in which live people in need of peace. Meanwhile, some inhabitants believe that the stadium located in the center of town will only bring to them loud noise, alcohol, excited game fans, prospect of street fighting between militant supporters of opposite teams of players, squealing of tyres of excited teenagers, drunken fans wandering into local homes, gardens, and yards, etc., etc.

5. Petone does NOT have the infrastructure required by the presence of the stadium. I mean, it does NOT have the required number of public car parks,

toilets, nearby cafeterias, public transport stations, etc. In turn, this lack of infrastructure, on the one hand may cause numerous problems of the kind of match fans emptying their bellies in doorways of buildings and on thresholds of shops. On the other hand, most probably it will force the town authorities to impose further increases of rates and rents for starting to create the required infrastructure.

6. Every game in this stadium can leave piles of rubbish in Petone. After all, it cannot be guaranteed that tipsy match fans will not drop at random packing from sandwiches eaten, will NOT smash beer bottles on streets, will NOT pour urine in gates and at doors of houses and shops, etc. In such cases, the cleaning and tidying up this junk is to fall on the heads of the people of Petone - which means increased payments for rates and rents, the need to purchase expensive cleaning equipment and the employment of many cleaners, damaging cars on the glass broken on streets, lack of hygiene, the new kinds of risks to children, etc., etc.

7. The stadium will spoil the charm of Petone. At the moment, Petone has an unique charm of the former colonial small town. There is an important reason why it is described as a boutique township. However, if in the very centre of this low-rising town starts to tower a bizarre and ugly stadium, the entire charm is to disappear. Of course, the stadium in Petone almost certainly will be ugly - for the simple reason that the inhabitants of Petone cannot afford an expensive stadium, while our lives are ruled by the regularity, that everything cheap almost by definition must also be ugly. (Malaysian Chinese express this regularity with a cheeky proverb "you pay peanuts, you get monkeys".) In addition, New Zealand has a long tradition of building ugly stadiums - as an example it is worth it to see the stadium in nearby Wellington, which has the shape of a metal tin of canned cat food, and is probably the ugliest architectural structure in the entire Southern Hemisphere which has become the architectural symbol of the capital city of a country – see "**Fig. #13**" below.

8. Stadium in Petone may bring various unrecognized yet threats to human lives. After all, it will be built exactly over the seismic "fault" (infamous "ring of fire" from Pacific) that runs just under the centre of Petone. In turn, these seismic "faults" are known that, amongst others, sometimes they can also emit various toxic gases. For example, from newspaper articles indicated in item #K1.3 of the web page named [newzealand.htm](#), it transpires that not far from Petone in the town of Rotorua, from poisoning by toxic gases carried by water from undergrounds, just since 2000 already at least 4 people have died. At present, such toxic gases, if they are emitted in Petone, are blown away by strong Wellington's winds. But if a stadium is build, they will be trapped and accumulated inside of the large structure. So it cannot be excluded, that gases escaping from the underground someday are to fill up the stadium and kill everyone who would be unlucky to enter it. Especially, that already now the area on which the stadium is to be built emits some strange smells, which I described in item #B3 of the web page named [petone.htm](#), that for me remind a strong smell of horse urine (ammonia). So the question that would be worth to ask at this stage, is **whether the people who push the building of stadium in Petone, are also prepared to take later the responsibility for a possible loss of human lives - if such a loss of lives takes place in their structure?**

On Monday, March 17, 2014 in Petone was held the public discussion of this stadium project. For this discussion come around 200 people - almost all of whom expressed their opposition and protest against the construction of this stadium. Echoes of these protests were later repeated in articles from the local newspapers, such as the one indicated in [1#11]. I could NOT come to this meeting, because at that time I had another meeting already agreed several days earlier. That is why I sent only to the authorities organizing this meeting my email which expressed the protest on behalf of myself and the people to whom I spoke earlier. My email also described 13 important reasons why in Petone NO stadium should be built. Some of these reasons I repeated above. In spite of all these protests and opposition, the council of Hutt City still decided to include the construction of the stadium in Petone into their plans. The disappointment of people by this inclusion is indescribably strong. From it originates also my decisions and actions that are described on this web page.



Fig. #13. This giant "tin" with a huge red advertising letter "W", is the stadium in Wellington. Sydney has its opera, Rio de Janeiro has its Statue of Jesus, while the capitol of New Zealand managed to erect this "tin" for its architectural symbol. To make sure that tourists to NOT overlook it, the "tin" was erected on the visiting part of waterfront, just by the passenger port where exclusive "cruise" ships with overseas tourists are docking, and where is located the major sea-ferry terminal which links both most important islands of New Zealand. Many Hutt Valley voters complained to me that they still have NOT stopped paying for this stadium in Wellington, and soon they may have to pay also for the construction of a probably equally eye-catching relative in the centre of nearby Petone.

From the writing that appears in the above "tin" it is easy to notice that officially it is called the "Westpac Stadium". The name "Wespac" is a name of an Australian bank having its branches also in New Zealand. The bank supposedly

paid the highest amount of money out of all donations to build this stadium. So as a return of gratefulness for this donation, the stadium was named after the bank - thus giving to the bank a free advertising which will extend for the lifetime of this stadium. However, the bank has rather unfavorable opinion among the New Zealanders. It is known, inter alia, for low interest paid to owners of term deposit accounts, for stingy wages paid to its employees, for one of the highest in the country payments to its directors, for the "user unfriendliness" expressed, amongst others, by ignoring appeals of users to keep the branches of this bank open in towns that need to have a bank, but which are too small to generate for these branches the level of profit required by the management of the bank, and for a few further reasons - e.g. for the financing in Brazil a sugar corporation known because of the "land-grab" from native Indians to industrially plant sugar cane on this land - for details see a part of the program "60 minutes" broadcasted in NZ TV on channel "Prime" on Tuesday, 16 December 2014, around 20:15. During my conversations with voters surprisingly many of them stated that this bank is NOT deserving to have "Westpac Stadium" named after it. In addition to reasons mentioned above, the unsuitability of this name was justified, among others, by pointing out that if the amount of donations given by Westpac for the construction of the stadium is compared to the size of the income which Westpac draws from New Zealand, and after that it is compared to the unitary amount similarly calculated for payments of the entire population of the Wellington region which each year must now pay back the cost of the construction of the stadium in their rates, then it turns out that Westpac donated for the construction of this stadium smallest proportion of its earnings when compared to the inhabitants of the whole Wellington region who also pay for this stadium. Thus, according to the opinion of some voters, the stadium should be named the "stadium of ratepayers from the Wellington region", NOT the "Westpac Stadium". In addition, voters believe that everything that bears the name of an existing institution is actually an advertising of this institution, for which advertising this institution should pay additionally and constantly. But these voters are NOT aware that the Westpac bank continuously pays anything for the advertising visible from a great distance around the perimeter of this stadium.

#14. The method of "steamroller" with which that project of stadium in Petone ignored the democratic process, the opposition and the free will of majority of population, caused that to be able to transform this "bear's favours" kind of project into a "true favour", I decided to

put my candidacy for the elections discussed here:

The insensitivity with which, in spite of fierce opposition and criticism, the project of this stadium is pushed forward at the expense of thousands of people - some of which do NOT have enough money even for bread and electricity, have become the proverbial "last straw". The only other option which still remains for turning this project into another project that meets the criteria of morality, is an use of political influence. However, since the current MP (Member of Parliament) somehow is NOT eager to fight out this project, I decided that I will volunteer my candidacy for the elections, and if a miracle happens and I actually become elected to the parliament, then I will use everything in my power to turn the stadium project into another project, funded on different principles (NOT through the increase of rates and rents), which actually meets all the criteria of morality (e.g. into the described in item #D1 project of the "workshop for inventors").

#15. Quashing the project of Petone stadium: the victory of reason or a political manoeuvre?

After my return from 2014 vacation, as usual I began to carefully study the local newspapers. Soon my attention was attracted by two articles seemingly looking as if they DO NOT have any relationship, but actually together preparing people to what is about to happen. The first one [1#15], entitled "A roof won't resolve stadium issues", was published on page A10 of newspaper [The Dominion Post](#) (issue dated on Wednesday, June 11, 2014). It informed readers that those who manage the stadium "Westpac" in Wellington (i.e. the stadium shown in "Fig. #13" from this web page) are considering adding a roof to their stadium. This roof is to cost around \$60 to \$100 million, while the cost of stadium itself was \$130 million. Of course, the paying for the construction of the roof will lie on shoulders of the inhabitants of the entire Wellington region, including residents of the Hutt South electorate, whose rates are to be additionally increased for this purpose. (Notice that according to information repeated by many voters with which I discussed this matter, ratepayers of the entire Wellington region still have NOT finished repaying the construction of this stadium advertising "Westpac".) The second (very short) of these articles [2#15] had the title " 'Overwhelming negativity' quashes Petone Arena plan" and was published on page A3 of newspaper [The Dominion Post](#) (issue dated on Thursday, June 12, 2014). This strangely short article reported that a day earlier the voting results were announced on the matter of continuing preparation for the construction of the stadium in Petone, and that this voting unanimously decided to cease the further implementation of the project of stadium in Petone - because supposedly 73% of the population is opposed to this project. (My own

conversations with voters seemed to indicate that almost 100% of voters were opposed to this project.) The message from this second article [2#15] was later repeated in the article [3#15] entitled "Backlash leads to red card for arena", from page 6 of newspaper [The Hutt News](#) (issue dated on Tuesday, June 17, 2014). That article [3#15] provides an intriguing information. For example, that the council already spend \$120,000 for "investigating" this proposal, and that for this purpose a part-timer contractor was employed. Another intriguing information is that the council has set aside \$50,000 "to look at the options for Petone Sportville". This makes me wonder whether the saga of Petone arena is really finished, or is only temporally suspended in a clever "political manoeuvre" aimed at preventing persons like myself from winning the election only because ratepayers from the Hutt South need someone who would defend them from the increases of rates, while soon after the election the matter of building of Petone stadium is somehow going to be revived again.

To summarise the above two articles, the meaning of information contained therein is very simple. Namely, someone out there decided e.g., that instead of tormenting residents Hutt South electorate by increasing their rates in order to build a stadium in Petone, these ratepayers will be tormented by increasing their rates to finance the roof over the stadium in Wellington - credit and advertising from which stadium will continue to benefit the wealthy bank called "Westpac". Expressing this in other words, apart of the name of the stadium towards which the inhabitants of the Hutt South electorate are to pay extra in their rates, as for now almost nothing has changed in their struggle for freedom from additional charges for someone else's pleasures. Therefore, the most important election postulate from item #D1 of this web page still remains valid, namely **in case of being elected to the NZ parliament, I still consider as my highest priority the release of the ratepayers of the Hutt South electorate from additional charges inscribed into their rates and designated for the construction of any stadium, or for the construction of a roof in any stadium**, and to ensure that the stadium will either fund itself, or its financing will actually originate either from the sponsors, or from the institution which benefits from its name.

Part #J: Important decisions-making should be carried out in accordance with principles of the [philosophy of totalizm](#) - i.e. with special consideration to moral requirements and criteria:

The official human science, i.e. that monopolistic science which numerous erroneous claims still today we have to learn in schools and at universities, teaches us to believe in a misconception that every problem has only a single correct solution, and that this correct solution is the one which brings the most of

financial profits. On the other hand, **the philosophy of totalizm and the "totaliztic science" which is based on it, determined that every real problem has many solutions which differ amongst themselves by the level of fulfillment of moral criteria, and that the most correct one amongst these solutions is that one which climbs most steeply uphill in the "moral field" - i.e. in the field already described in items #D5, #F5 and #I1 from this web page.** In turn the most vital attribute of that moral field is described by the moral principle which can be called the **"principle of contradiction between the short-term and the long-term effects of work of the 'moral field' "**. This is because according to it, moral field always provides two mutually opposite "responses" to every our action - namely a short-term one and a long-term one. In the long-term work of the moral field only the solutions of a given problem that climb uphill in the moral field actually solve that problem. (The solutions which slide downhill in the moral field only postpone to a later time the need for an effective solving a given problem, because their undesirable side effects change them into contradictions of goals for which originally they were taken - as an example consider pesticides which kill beneficial insects, but spare pests which already become pesticide-resistant, or consider antibiotics which kill beneficial micro-organisms while spare antibiotics-resistant bacteria of deadly diseases.) In turn, amongst these morally correct solutions, the smallest number of adverse side effects generate these ones that climb the most steeply uphill in the moral field.

#J1. The guaranteed by totalizm method of making correct decisions that truly solve human problems - means what the philosophy of totalizm explained to us about decisions and solving human problems:

Motto: "The main goal of totalizm is to teach how to overcome human imperfections in order to live morally, happily, peacefully, in prosperity, and in harmony with God, nature and other people."

Before anything we do physically, always beforehand we undertake a number of decisions and choices in our mind. Only that most of them are made automatically, so that many of us are NOT aware of this fact - in the same way as most of time we are unaware of our breathing. For example, whether we should sit on a chair or on the couch, or use a spoon or a fork, etc. However, even if a majority of decisions come to us automatically and in an unaware manner, still **a human life actually turns out to be one long string of decisions**. In turn, on the outcomes of these decisions depends the quality, result and course of our

life.

All decisions are made in our minds. Therefore, their results always are governed by the principles of operation of that "**moral field**" already described in items #D5, #F5 and #11 from this web page. Amongst these principles, the most important one is that "**principle of contradiction between the short-term and the long-term effects of work of the 'moral field'**" - the existence and work of which I already emphasized in the introduction to this "part #J". The work of this principle is so repetitive and so decisive, that it can be used as another so-called "**indicator of moral correctness**" described in item #C4.2.1 from my web page named [morals.htm](#). Unfortunately, still only a few people know how this moral field works and what principles and laws govern over it. After all, for the first time in the world the moral field was discovered and thoroughly described only by the [philosophy of totalizm](#). But this philosophy come to know so far only a relatively few people. Hence, only those few people know how to make correct decisions. The rest of the people still act as the outcomes of education supervised by our official science dictate it to them. But this science erroneously insists to teach us in schools and at universities, that every problem has only one correct solution, and that this solution is the one which provides us with the maximum of financial gains - as I indicated this to the reader already at the beginning of the introduction to this web page and in the first lines of this "part #J". So instead of wisely choosing in their decisions a really correct solution to a given problem, most of people blindly implement whatever brings to them the highest financial benefits - although typically it is NOT the correct solution for their problem. As a result of these erroneous beliefs etched in us by the official science, most of people make the wrong decisions that are immoral because they slide down in the moral field. But for making such immoral decisions the moral field imposes severe penalties. Of course, if someone makes such decisions only for his or her private use, then these penalties typically affect only him or her. However, if the government or the parliament of a country makes wrong (immoral) decisions, which affect all the people from this country, and sometimes even people from abroad, then the penalty for taking immoral decisions adversely spoil the life of every citizen of that country, while sometimes even the life of every inhabitant of Earth. For this reason, it is vital that governments and parliaments have learned how to make decisions in accordance with principles and criteria of morality revealed to us by the Bible and by the philosophy of totalizm.

The great thing about methods developed by the philosophy of totalizm is that the principle of making correct decisions remain exactly the same, no matter who and what decision is making. Thus **totalizm provides us with an excellent tool that works equally reliably both in our private decision-making, as well as in decision-making at a governmental or a parliamentary level**. This means that to the decisions on very significant matters from our private everyday life, and to the decisions of which results are to affect the whole country, apply the same methods and principles. Namely, to NOT be transformed during a long-acting into a denial of the purpose for which a decision was originally made, and to NOT generate the undesirable side effects which would invalidate the goal of this decision, each decision must be pedantically moral - means it must climb possibly most steeply uphill in the moral field. This requirement is in fact the

source of only request which the philosophy of totalizm imposes on us, and which states that **"whatever you do, always do it pedantically morally - that is, in a manner that is climbing the most steeply uphill in the moral field"**.

That request of totalizm, to do everything in a pedantically moral manner, causes that totalizm distinguishes only two types of decisions, namely **(1) morally correct decisions**, the implementation of which lifts the doer uphill in the moral field, and **(2) immoral decisions**, the implementation of which pushes the doer downhill in the moral field. Furthermore, the findings of totalizm also provide us with the tools that allow an easy and quick distinguishing of a morally correct decision from an immoral decision. Descriptions of these tools are indicated in item #J2 below. One of the principles of such a fast distinguishing between both these kinds of decisions, is based on the previously explained in items #D5, #F5 and #I1 of this web page differences between short-term (immediate) and long-term consequences of the implementation of the morally correct decisions, and immoral decisions - expressed by the previously described **"principle of of contradiction between the short-term and the long-term effects of work of the moral field"**. Namely, the implementation of morally correct decisions immediately is always hampered by the moral field, and hence it is difficult, requiring insertion of a substantial effort, encountering criticism and opposition from many other people, while the beneficial consequences of such morally correct decisions become apparent only in the long-term work. In turn the implementation of immoral decision in short-term is facilitated by the moral field, and thus instantly these decisions are easy to make, effortless, and bringing pleasures, immediate recognition of many other people, as well as bringing a whole range of immediate benefits. However, in the long-term the work of immoral decisions release such a large amount of unwanted side-effects that these side effects transform immoral decisions into the denial of the purposes for which they were originally taken, and in addition they transform their beneficial consequences into undesirable consequences. As a result, these side effects only intensify the need to re-find a morally correct solution to the problems that originally these immoral decisions intended to solve. In total, **immoral decisions do NOT solve human problems, but only escalate these problems and postpone to a later date the need for their solving in morally correct manner.**

At this point it is worth to note, that what totalizm determined about making decisions, is the exact opposite of what many people believe and practice. Namely, **totalizm recommends to insist on decisions that are morally correct, and thus for which during their making and implementation the moral field generates an immediate resistance that originates from humans - that is, which making and implementation in a short-term is difficult and requires a significant amount of mental work, because it runs along the so-called "line of the greatest intellectual resistance", but is realistic and possible for us to implement, while do NOT meet resistance originating from God** (for examples see descriptions from items #N2 and #N3 of this web page and compare these with what is explained in item #J3 of this web page). This is because only such morally-correct decisions in the long-term actually solve the problem for which they were made. On the other hand, **many people believe that confronting immediate (short-term) difficulties and intellectual**

effort in making and later implementing decisions, is a kind of "bad omen", or a bad investment of their time and resources, and thus that one should NOT insist on such decisions, but best is to quickly abandon their implementation.

Of course, every decision after being taken in our minds, awaits its implementation in the physical world. This implementation can also be made in a morally correct manner, or in an immoral way. Fortunately for us, principles of physical implementations of decisions in a way that meets the strict criteria of morality, are already understood by people much better than principles of mental making morally correct decisions. (This is why only principles of mental making morally correct decisions are described so thoroughly in this item). After all, these physical implementations require only the use of commonly known principles of pedantically moral behaviours. In turn moral behaviours are explained to us exactly by the Bible, Christianity, karma, philosophy of totalizm, etc. So, I do NOT need to repeat here these explanations. I should only remind here, that the final results of even the morally most correct decisions may be undermined by immoral implementations of these decisions. However, **if a decision is morally correct, and if then it is implemented in the physical world in a morally correct manner, then totalizm guarantees, that the long-term consequences of this decision are to solve permanently the human problem for solving of which this decision was made.**

In the explanations from this item I tried to emphasize, that the philosophy of totalizm stresses for us this quite shocking fact, namely that **immoral decisions which try to solve any real problem, actually never solve that problem, but only escalate and move (postpone) to a later date the need to find a morally correct solution for that problem.** This is because immoral decisions only provide a short-term substitute for solving the problem, or the impression of solving the problem, but then in the long-term action of their unwanted "side effects" they restore again and further escalate the situation that was prevailing prior to the implementation of such immoral solution to this problem. As a result, if someone decides to solve a problem in an immoral manner, i.e. in a manner that effortlessly slides down in the moral field, then after the long-term, the side effects of this solving are to appear, thus this someone faces again the problem of finding a morally correct solution to the same problem, and in addition he or she has yet to solve a whole range of additional problems caused by the undesirable side effects of the implementation of the immoral solution to this problem. So in fact, the only **truly final solving of any real problem in life, is to solve it according to the criteria of morality, means to solve it in a manner that climbs uphill in the moral field.**

Let us indicate now several well-known **examples of immoral decisions**, taken from the real life. They prove the truth of the above findings of totalizm - especially the finding that the immoral decisions do NOT solve problems for which they were originally made, but only postpone to a later date the need to find morally correct solutions to these problems. At the same time, due to the commonly prevailing lack of knowledge about the work of the moral field, these decisions are NOT considered to be incorrect (immoral) by most of people today - and this in spite that in the obvious way they reveal their long-term adverse side-effects that transform them into denials of the goals for which they were originally

taken. And so, a perfect example of an immoral decision that supposed to solve a problem confronted often by individual people, and depending on finding a companion for life (a soul mate), is to marry someone with whom we are joined, for example, by a physical lust, but NOT by an actual kinship of souls. After such a marriage a quick divorce usually comes - unless someone deliberately avoids a divorce at the expense of the suffering for the rest of his or her life. In case of divorce one again needs to find someone for the rest of life, and also typically one must also somehow solve problems of "side effects" in the form of fates of children or the losses and division of life achievements. In turn excellent examples of immoral decisions that supposed to solve massive problems confronted by our entire civilization, which, however, have NOT solved these problems, are decisions implemented so far by people in matters of territorial disputes, harmful insects, dangerous germs, and also cases of massive printing of money as well as consequences of the implementation of the theory of relativity. After all, for example the territorial disputes people typically try to resolve through the wars - that is, in an obviously immoral way. However, after these wars are finished, people still have to sit at the table and negotiate a real solution to the territorial dispute, and in addition they must somehow solve also the numerous problems caused by these wars. The problem of harmful insects people have attempted to solve through the immoral decision to implement pesticides - the first of which was DDT. Unfortunately, the ability of insects to acquire resistance to pesticides caused that now people still have to find a morally correct solution to the same problem of harmful insects, and in addition they must also solve many problems from the side effects of prolonged use of pesticides (e.g. destruction of beneficial insects, soil saturation with pesticides inducing cancer, allergies, etc.). A similar situation as with the harmful insects, is also with pathogenic bacteria. An immoral solution to this problem were antibiotics - the first of which was penicillin. Unfortunately, most of malignant bacteria have acquired resistance to antibiotics, so that now people confront once again the need to find a moral solution to the same problem of harmful bacteria (hopefully, this time it will be a morally correct solution), and in addition people must also solve many problems resulting from undesirable side effects of the broad use of antibiotics. From history we also know that the printing of money (already described in item #G2 of this web page) always in a long-term brings a denial of itself, that is, brings a financial crash. Quite disturbing are also long-term consequences of the decision to implement the theory of relativity to teaching and to canons of physics. Already now this decision to implement the theory of relativity turns out to be a denial of the purposes for which it was made, i.e. the theory of relativity quite openly blocks already (rather than supports) the progress of the human knowledge in a whole range of areas - for example, by preventing the official recognition and popularization of discoveries of particles faster than light, by blocking the official recognition of the Concept of Dipolar Gravity and all consequences of this concept (e.g. official recognition of the philosophy of totalizm), by preventing scientists from even just considering the possibility that our physical world is ageing accordingly to two different times (irreversible and reversible) described in item #F4 from this web page, and it blocks progress in many further ways. All the above features are in turn characteristic for taking and for implementing of all kinds of immoral decisions - as this is explained in more

detail in item #H3 from the web page named [mozajski uk.htm](#).

A curiosity, about which it is worth to mention here, is that the making of immoral decisions on matters vital for the humanity, does NOT limit itself to our past only. Actually even now the moral criteria of totalizm allow us to identify clearly numerous rather vital decisions, which also display all the attributes of highly immoral decisions. Thus, at the moment they do NOT solve problems for which they are made, but only escalate these problems and postpone for a later date the need to solve them in a morally correct manner. Also, in their long-term action these decisions are to cause a lot of suffering, disappointments and evil for people whom they are to affect. One amongst examples of such immoral decisions, which I explained relatively comprehensively in items #A1, #B5 and #F3 from my web page named [solar.htm](#), are currently made decisions of building the battery deprived (grid tie) domestic systems for solar generation of electricity (i.e. from the energy of sun directly to the grid via PV panels but without the use of batteries).

Of course, some readers may doubt whether the indicated above examples of human actions are outcomes of immoral decisions and implementations. In the case of marriages caused by desires rather than by kinships of souls, and in the case of wars, their immorality is obvious. This fact is confirmed NOT only by the content of the Bible, but practically almost every indicator of moral correctness presented in this item and in item #J2 from this web page. Also in matter of money printing, both the whispers of our conscience, as well as the characteristics of such activities described in item #G2 of this web page, confirm also that it is an immoral decision and implementation. One can, however, still have doubts as to whether decisions about the implementation of pesticides and antibiotics were also immoral, or whether it was immoral for example, to make the decision to implement the theory of relativity to teaching and to canons of physics - discussed in more detail in item #H3 from the web page named [mozajski uk.htm](#). It turns out that YES, indeed, all these decisions were immoral - which fact in the best way is documented, among others, by the described above differences between the short-term (immediate) and long-term consequences of morally correct decisions and immoral decisions. For example, if someone studies the history of inventions and the first implementations of pesticides (DDT) and antibiotics (penicillin), or the history of any other immoral decision - for example, the history of the theory of relativity, then he or she discovers that they came easily for their creators and without the required work and effort - e.g. on the occasion of some other research, or - as in the case of the theory of relativity, because increasingly more facts seem to indicate that the formulation and writing of this theory was made by Einstein's first wife, NOT by Einstein himself - for details see e.g. the article www.technologyreview.com/view/427621/did-einsteins-first-wife-secretly-coauthor-his-1905-relativity-paper/, which I had pleasure to read in July 2014. (Einstein himself was known as NOT belonging to "workoholics". For example, his article of 1905 entitled "Does the Inertia of a Body Depend Upon Its Energy Content?", discussing consequences of the theory of relativity, had the length of ... almost 2 pages - see the caption under "Fig. #G2c" from the web page named [evil.htm](#). Also, until today the formal derivation of the famous equation "E = m c square" cannot be found somehow in Einstein's publications - is it possible that

his first wife withhold this key derivation as her proof who is the true author of the theory of relativity?) In addition, all of these decisions brought for their creators an immediate recognition, fame, and financial benefits - in the examples described herein - including the Nobel Prizes. Finally, in their long-term work, all of them already today revealed consequences of adverse side effects that turned them into the exact negation of the goals for which those decisions were originally made (i.e. revealed, amongst others, consequences of the work of side effects indicated in the previous paragraph).

Procedures for mental making morally correct decisions are essential components of the recommendations of totalizm. Therefore, they are well explained in a number of totaliztic publications. For example, a simple and fast method of making morally correct decisions in our everyday activities, is also discussed in item #A2.1 from the web page named [totalizm.htm](#). In turn, e.g. the evaluation and prediction of consequences of any human decision or action, through checking whether the moral field helps or hampers its mental selecting and later physical implementation, is explained in item #F1 yet another web page named [rok_uk.htm](#). Furthermore, an example of making one such a morally correct decision, is discussed in item #N4 below on this web page.



(a)



(b)

Fig. #J1ab: The symbol (seal) of morality and the obedience to moral requirements - means the logo of the [philosophy of totalizm](#). Totalizm is currently the most moral out of all modern, human-formulated philosophies in existence on Earth. (But notice that totalizm recognises the moral superiority of the [content of the Bible](#) - towards scientific explanation of which should strive the findings of every human-formulated philosophy based on empirical evidence and on logical deductions - see the caption under "Fig. #A1" above on this web page.) Everyone who willingly places this logo on his/her writing, or who carries the logo of totalizm, has the moral duty to maintain the pedantical obedience of own words, attitudes and actions with the content of the Bible and with scientific findings of the philosophy of totalizm. (Of course, this moral duty is unable to scare fraudsters of various kinds from abusing this logo - similarly like

institutions which print money, as well as human laws, are unable to prevent these money from being counterfeited e.g. by criminals.) It is this logo (i.e. the symbol of morality and obedience to moral requirements) that I wanted to print (stamp) next to my name on the voting forms. After all, this symbol (stamp) would let to know voters, that by voting for me, in fact they would choose for their representative in parliament a person who NOT only developed the most moral currently philosophy on Earth, but who also strives to live by recommendations and requirements of this philosophy. Unfortunately, I already have learned, that according to the present electoral law of New Zealand, on the election forms cannot appear any logo by names of "independent" candidates. The right to place a logo with their names have only candidates from political parties - which fact in an obvious way gives an advantage to the candidates from political parties over the "independent" candidates. (Click on the above illustration or photograph to see it enlarged.)

As perhaps the reader already knows, totalizm is currently the most popular and the most fast growing and fast developing modern philosophy. Some followers estimate, that only in Poland totalizm already have more people practicing and sympathizing with it, than the entire population of New Zealand. It is also increasingly widely learned outside of Poland, in this number also in NZ. Thus, a proportion of voters from the "Hutt South", who are familiar with the philosophy of totalizm, or who even practice this philosophy in their lives, is already aware of the ideas that this logo represents. After all, the logo of totalizm occurs in almost all websites and publications of totalizm. Thus, if someone types into a search engine e.g. such keywords as totalizm Jan Pajak, then on most of web pages that will be indicated, he or she finds this logo. However, the problem lies in the fact, that in the world live many people named Jan Pajak. Thus, seeing just the name Jan Pajak on the ballot forms during the election, even those voters who already practice totalizm, will NOT know that the name they have in front of them, has a direct relationship with the philosophy of totalizm. Therefore, on March 26, 2014, I officially asked the NZ Electoral Commission, whether under the current electoral law, there is a possibility that on ballot forms, by my name is also printed the logo of totalizm. (About this my official inquiry, and about NO answers that it received, I am writing also in (2014/3/27) from item #M2 of this web page.) After all, it can be perceived as a kind of injustice and an open favouring of party candidates, when the election commission cannot allow me to print this logo on ballot forms next to my name, while it is customary that on these forms are printed party logos to which candidates from political parties are belonging.

Fig. #J1a (left): Here is how looks like the symbol (seal) of morality and the obedience to moral requirements - means looks the logo of totalizm. This logo displays many rather extraordinary attributes - which I described in subsection H1 from volume 5 of my monograph [8] entitled "Totalizm". Someone also carried out anonymous research on attributes of this logo, while the obtained results are published on the Polish web page from the address logototalizm.w.interia.pl. Notice, that in order to allow voters to visually link my candidacy with the philosophy of totalizm - which is based on the criteria of morality, the flyers (posters) from "Fig. #A1" and "Fig. #M1" are stamped with this symbol of morality.

From what I have heard, it was up to elections of 2011, that independent candidates were allowed to use logos under which they conducted their campaigns and which then were printed on the ballot forms for voting. I planned that in my current campaign I will stamp with the above logo of totalizm. Unfortunately, during the registration of my interest I discovered, that a law is just being prepared, that in 2014 election "independent" candidates are NOT going to be assigned to any logo printed by their name on ballot forms for voting - which would assist voters in identifying candidates visually and in associating them with the election campaign that they carried out under given logo. From 2014 the visual identifying on the form for voting, via a logo, will be allowed in NZ only to candidates nominated by political parties. As, according to my research on the so-called "**omniplan**" described in items #C3, #C4 and #C4.1 from the web page [immortality.htm](#), virtually everything that happens on Earth actually comes from God, I try to work out the meaning that has this convergence of the ban on the use of logos by "independent", with my decision to put my candidacy for vote, and also to work out what relationship this convergence has with the divine educational method, which under the name of the "**principle of reversals**" is described in item #F3 from my web page named [wszewilki uk.htm](#).

Fig. #J1b (right): Here is one amongst numerous illustrations which someone other than myself disseminated in the Internet, and which documents, that **in minds of people who practice totalizm, who sympathize with this philosophy, or who try to criticise it, logo of totalizm is inseparately linked to me**. The above illustration shows my photograph, which some anonymous "artist" additionally altered and then published in the Internet. He composed it in such a manner, that it added me attributes of a television or movie-film "hero". Amongst others, this "artist" added to my photograph the logo of totalizm visible on my chest. (In the real life, so far I tried to behave humbly, thus I did NOT wear the logo of totalizm on my chest - however, I may reconsider this matter for the purpose of my election campaign.)

It is worth to add here, that the work of "moral field", described, amongst others, in item #J1 and in "part #N" of this web page, causes that someone other than myself published in Internet a number of my images laboriously composed in the manner similar to the above. So in order these laboriously composed pieces of art of this anonymous "artist" do NOT get lost and forgotten, the most interesting amongst them I decided to reproduce in my web pages and publications (after all, they had NO "copyrights" attached to them). Thus, if the reader wishes, then reproductions of so altered my images can view, e.g. on "Fig. #J3" from [god proof.htm](#), on "Fig. #M1" from the web page named [telekinesis.htm](#), or on "Fig. #A4" from volume 1 of my newest [monograph \[1/5\]](#).

#J2. Procedures, methods and criteria of totalizm that help to make morally correct decisions and implementations:

The [philosophy of totalizm](#) imposes on people who practice it just one requirement, namely "**whatever you do, always do it in a pedantically moral manner**". The point is, that if our choices and decisions fulfil the strict moral requirements and criteria, then the long-term consequences of these decisions and actions really solve the problems for the solving of which they were originally taken. (But notice from the previous item #J1, that immoral decisions and actions never truly solve any problem.) Thus, if e.g. a person which practices totalizm gives a favour to someone, then in reality this favour really turns out to be a "true favour", NOT just a "bear's favour".

The general procedure recommended by totalizm for making and implementing morally correct decisions, is illustrated on the example from item #N4 of this web page. It depends on (1) finding all possible decisions that lie in our capabilities and that allow to solve the problem that we currently confront, and then (2) selecting from all these decisions just the one, which is characterized by the steepest climbing uphill in the moral field. Of course, the whole art of implementing this procedure, and thus acting as a totalizt, involves skills of determining as early as possible whether this one decision that we have chosen for the implementation, actually fulfils the strict criteria of morality - while if it does NOT fulfil these moral criteria, then it involves skills of such transforming this decision that it is to fulfil the criteria of morality.

[Totalizm](#) is quite a well developed philosophy, which indicates to users a number of tools and methods of action, that allow them to verify fast whether an intended decision and its implementation fulfils the criteria of morality, while if it does NOT fulfil these criteria, then these tools and methods allow to change the decision and its implementation into a different one that is to fulfil the criteria. I am NOT going to repeat here these tools and methods, but just indicate where they are described well. After all, if the reader wishes so, then he or she can look in there and learn these tools and methods. So here are links to descriptions of most important amongst them:

(A) The so-called "indicators of moral correctness". Similarly as religions use ideas of "sins" and "good deeds", also totalizm uses a number of so-called "indicators of moral correctness". These indicators quite quickly and clearly indicate whether given intended actions meet the criteria of morality. Briefly these indicators are described in items #C4 to #C4.6 from my web page named [morals.htm](#), while some of them are also discussed in item #B1 of the web page [changelings.htm](#). Examples of these indicators include "text of the Bible", "our organ of conscience", "moral field", "moral energy", "moral laws", "karma", and several others.

(B) Principles of totaliztic acting in specific life situations. These are described in items #A2 to #A2.10 from my web page named [totalizm.htm](#). Their example can be the only request of totalizm, that in everything that we do, especially in the decisive life situations, we should always act pedantically moral and thus always climb uphill in the "moral field" - means we should **choose solutions which runs opposite to the so-called "line of the least intellectual resistance"**. In turn, this line is very easy to find in real life situations. After all, the location of it is indicated by immediate benefits from immoral acting - means the lack of effort, instant pleasures, the instant recognition of other people, "saving the face", etc. So this "line of the least intellectual resistance" persuades

us to do whatever is least troublesome in a given situation, what consumes the least of our effort, what is the most pleasant, what brings to us the instant recognition of other people, etc. - means everything that is illustrated by most promoted and fashionable modern films, by television advertisements, by actions of wealthy people and politicians, etc.

The philosophy of totalizm recommends also, that if as late as during implementation of a given decision, we discover that this decision is immoral, than we should **"abandon the implementation of the decision which turned out to be immoral because it is bringing to us instant benefits, then change this decision into a decision which is to bring us long-term benefits"**. After all, immoral decisions never solve any real problem - as this is explained in previous item #J1 from this web page. They only postpone the solving of this problem for a future time, at the cost of additional need to solve a number of other problems that are to appear later because of the undesirable side effects of these immoral decisions are implementations. This recommendation of abandoning such immoral decisions stems from the mutual contradiction of short-term and long-term consequences of work of moral field. Namely, if some of our acting already in the process of its implementation turns out to be easy, enjoyable, and bringing us immediate benefits, then the principle on which the moral field works, makes certain for us, that long-term consequences of this acting are to reveal numerous undesirable side-effects and will prove to be highly detrimental for us. Thus totalizm recommends to abandon such short-term-beneficial acting and instead of it choose acting which in short-term turns difficult, but which promises various long-term benefits. For example, if the described in #J1 and in (5) from item #D5 of this web page (while commented more thoroughly in #H3 from the web page [mozajski uk.htm](#)) creators of the first atomic bomb and the inventor of pesticides-DDT and antibiotic-penicillin, abandoned their efforts and implementations - as this is recommended by the web page named [tfz.htm](#), then neither today, nor in the future, people should have to live in a constant danger and fear caused by long-term detrimental consequences of those efforts, nor the humanity would have only now seek more moral solutions, which after the abandoning of those past efforts would probably have been found a long time ago. In addition, the humanity would be spared from the present need to repair damages which the undesirable side effects of these decisions caused, means would be released from e.g. the need to heal illnesses caused by radioactive isotopes, pesticides, and antibiotics-resistant bacteria. (Unfortunately, the decision to implement this recommendation of totalizm turns out to be extremely difficult for making in typical life situations, as it requires extraordinary faith and trust.)

(C) Test for the fulfilment of criteria of morality. These tests, utilising the so-called "categorising attributes", are described, amongst others, in subsection JA5.3 from volume 6 of my newest [monograph \[1/5\]](#), while illustrated in action (on the example of logical analysis of the duty to defend ourselves - e.g. in situations of "you or me" type) in subsection JD11.1 from volume 7 of that monograph [1/5]. They depend on answering "YES" or "NO" to a series of questions concerning consequences of the action that we are testing.

An extremely vital attribute of all indicated above tools and methods for moral categorising of human actions, is that they all are mutually consistent, means that

all of them fulfil the so-called "**principle of unanimity**" described briefly, amongst others, in item #D5 from the web page named [morals.htm](#), while explained more extensively in subsection JA13 from volume 6 of my newest [monograph \[1/5\]](#). This principle causes, that all such tools and methods unanimously qualify a given human action always to the same category, i.e. always either all of them indicate, that this action is "moral" (means that it fulfils criteria of morality), or all of them indicate, that this action is "immoral" (means that it breaks criteria of morality). The existence and work of this "principle of unanimity" for tools and methods of totalizm causes, that every person who practices totalizm has a choice of a number of tools and methods which can be used in everyday life. So if for some reasons someone does NOT feel confident in qualifying human actions with one of them (e.g. in qualifying their fulfilment by matching text of the Bible, because e.g. this person is NOT enough familiar with the Bible to be able to use it in every place and in every moment of time of the everyday life), then he or she can with an equal accuracy use other amongst these tools and methods - i.e. the one which is most handy or convenient for him or her. In addition, whenever someone is NOT sure whether he or she can rely on outcome of checking of a given action with one of these tools or methods, then he or she can additionally use another of them, or even several of them, to get sure, whether a given action is moral or immoral.

I personally believe, that in case I win elections, then on one hand I would continually apply and test in situations from the real life, and if necessary - also improve, the tools and methods that totalizm already developed and already relies on. On the other hand, I would probably develop a few further such tools and methods, which would immediately be checked and applied in action in circumstances of parliamentary debates.

#J3. What according to totalizm should be done when a single obstacle is encountered that exceeds our capability to overcome:

Motto: "Totalizm recommends that when you encounter an obstacle that is greater than your capability of overcoming, then you should NOT try to overcome it, but behave like water - i.e. circumnavigate around it."

One of the features of morally correct action is that it always moves uphill in the so-called "moral field". In turn this moral field causes, that practically **the more moral is what we do, the greater the resistance it encounters and the more effort we need to put into the implementation of it**. Often this resistance of the moral field manifests itself in e.g. the form of other people trying to stop us from completing whatever we intend to do. Of course, when these people are more powerful than we are, then obstacles which they place on our path can be

impossible to overcome. So should these obstacles stop us? Totalizm say that NO. If we act morally, and we notice that only people (i.e. NOT God) are trying to stop us, then we should keep going. In this item I am to explain what totalizm recommend to us that we do when we encounter a powerful obstruction that completely blocks the further progress in our actions.

The best illustrative explanation of the recommendation of totalizm for cases of encountering an obstacle which is extremely difficult to overcome, is the motto of this item. Namely, **"when you encounter an obstacle that exceeds your capability to overcome, then encircle (circumnavigate) around it"**. This is because if you tried to overcome it, then the powerful people who placed this obstacle on your path can destroy you, or you eventually destroy yourself through your own fruitless efforts. However, to help us in such cases, God has adopted a method of action which can be described, that **if on someone's morally correct path a powerful obstacle is placed, then God secretly prepares especially for that someone a well-hidden morally correct road, by following which it will be possible to walk around this obstacle**. Only that in order to find this secret road around obstacles, one has to put in a lot of own effort, thoughts, and searches. But in searches for it, an additional clue is provided, which allows for a faster discovery of it. Namely, these roads around powerful obstacles always meet all criteria of morality. Thus, when searching for them, one should go (start) from these moral criteria, means one should omit all own prejudices held, habits, pride, old friends' networks, seeking of profits, etc.

A good example of an obstacle and the moral road to circumvent around it, are the "intentions" of the designer of the stadium in Petone described in "part #I" of this web page, and the project of a "workshop for inventors" described in item #D1 from this web page. Namely, the "intentions" of the designer of the stadium in Petone would be met fuller, better, and more morally, if instead of the stadium the same designer decided to build in Petone such a "workshop for inventors". (We should NOT confuse here the "intentions" of the designer, with the "stadium", because the "intentions" describe the goals that the designer is trying to achieve, while the "stadium" describes only one of many possible paths to fulfil these intentions.) At the same time, in the implementation of intentions of the designer, this workshop would walk around obstacles, means around people who are to do everything in their power to NOT allow the stadium is built in Petone.

Details of the method described here "to circumnavigate around obstacles" are further discussed under the name of the **"law of a highway through a sea"** in (#6A) from subsection I4.1.1 in volume 5 of my newest [monograph \[1/5\]](#), while briefly it is summarised in item #A2.4 from the web page [totalizm.htm](#). (The reason for which I called the "law of a highway through a sea" this creation by God of secret roads for moral circumnavigating of obstacles, is that these roads often turn out to be so unexpected, that for me personally they resemble the described in the Bible formation for Moses the dry pathway through the Red Sea.)

Part #K: What raises my greatest fears for

the future:

#K1. We need to protect New Zealand from experiencing the fate of many other nations:

In item #G2 of this web page I explained, that from a possible social problems, New Zealand is only separated by just a significant disaster, freak weather, year of crops failure, etc. This is because the society which is already stretched, have no room for further accommodating - even if it is pushed by mechanisms of nature. In turn, once any problems are started, then we all are to suffer and all are to loose. Thus, much better is to voluntarily initiate preventive reforms, than to allow that events get out of hand. So in order to protect the population of this wonderful country against consequences of a disaster, it is desirable to start appropriate precautionary reforms already now. Unfortunately, as so far, there is no sign of anyone who would be willing to design and to implement reforms that are needed. Simultaneously, time may be running out.

My concern for the future of NZ is exacerbated by the discovery which I made only during the election campaign described on this web page. Namely, this campaign has revealed to me the shocking truth that the New Zealand MMP electoral system based on so-called "lists" and privileges of political parties, destroyed the absolutely indispensable mechanism for self-improvement, which still existed up to 1993 in the previous FPP system ("first past the post"), and which (mechanism) drives the long-term effectiveness of every democracy. As a result of the absence of such a mechanism of self-improvement, with the elapse of time the MMP system in NZ becomes more and more entrenched, detached from reality and avoiding satisfying of real human needs. In other words, over time the work of MMP system in New Zealand is increasingly more conformed to the operation of political systems about which the history has taught us that just because of the lack of such mechanisms to improve themselves and because of the lack of competition, they always have fallen - typically destroying on the occasion of these falls nearly all achievements of their nations.

In order the reader could note the absence in NZ of such a mechanism of self-improvement, it is sufficient to consider, for example: how effectively NZ political parties cut themselves from communication and from consultation with their members and voters, who actually determines the policies and the course of political parties - the whim of their leaders or the needs of their members and voters, whom MPs adopted from the so-called party "list" actually serve - their party or the nation, what percentage of the so-called "election promises" is actually implemented by the political parties, how many party MPs receive and listen to their constituents in offices paid for this purpose by the taxpayers and in days that they indicated on doors of those offices, what is the opinion of a "typical

passer-by from NZ street" about the credibility and the good intentions of their politicians, how difficult political parties make the admission of non-party competitors with different views to become MPs and to make parliamentary decisions, or consider why all the referendums conducted in NZ under MMP have been ignored by the party governments, how many "independent MPs" have a real influence on the decisions of NZ parliament or government, etc., etc.

Part #L: The report how progressed the implementation of goals and intentions that I chose to achieve in the elections of 2014 described on this web page:

#L1. Dates of main stages completed during this election (a detailed report from these stages and events is provided in items #M2 and #N3 below):

On 10th March 2014 the NZ government announced the date of elections. On 20th March 2014 I decided to stand as an Independent candidate for this election. An official application forms (M40-Nom) for qualifying as an Independent candidate to elections has been delivered to me by post on 17 June 2014. After the completion of this form, and after collecting the documents attached to the M40-Nom form, I filled up officially the documents on August 21, 2014. I was notified of an acceptance as an Independent candidate on Friday, 29 August 2014. The official elections for NZ parliament were held on 20th September 2014 - although already around 2 weeks earlier there was also available a possibility for an earlier voting.

#L2. Results of 2014 elections:

Note: The numbers provided below in this item so-far are the first preliminary data that I have already managed to collect. These numbers originate either from my personal watching in TV of summaries of votes counting, or from the website with preliminary results of the elections available at the address www.electionresults.govt.nz/electionresults_2014/electorate-17.html. This means that, after further searches and after finding more accurate sources of

data, these numbers may be subjected to a slight change and clarification.

In the electorate Hutt South as many as 34,699 people have voted in 2014 elections to the NZ parliament. (In 2011 this electorate had 42,139 registered voters - the number of voters in 2014 so far is NOT known to me.) In Hutt South the election won Trevor Mallard (from the party "Labour"). He received 15,049 votes - that is he won with a majority of 373 votes over the next candidate. He was re-elected in Hutt South for the seventh time in turn, while he serves as a member of the NZ parliament since 1984, means for nine previous terms in office as a NZ MP - but NOT always as a representative of Hutt South. (The current term will be his 10th in office - which number of three-year terms in office also looks similar for a significant proportion of other members of present NZ parliament who won this election.)

Other candidates from Hutt South, who this time have NOT been elected to NZ parliament by voters (although some of them may be included into the parliament by being adopted from the "list" by their political parties), received the following numbers of votes. Chris Bishop (representing the ruling party "National" - and thus still adopted into the NZ parliament from the "list" of his party) - received 14,671 votes. Holly Walker (representing the party "Greens" - hence probably she also will be adopted as an MP from the "list" of her party) - received 2,693 votes. Mataroa Paroro ("New Zealand First") - received 912 votes. Gordon Copeland ("Conservative") - received 776 votes. Grae O'Sullivan ("ACT") - received 161 votes. Jan Pajak ("Independent" - that is me) - received 103 votes. Dave Stonyer ("United Future") - received 96 votes.

Taking the opportunity of this summary of results, on behalf of myself and also on behalf of supporters of the philosophy of totalizm, I would like to thank all these voters from Hutt South, who trusted my knowledge, experience and the programme of reforms, and thus who persevered in their decision to vote for me in this election. I would also like to reassure them here that they can now be confident that they did what was required and right in the situation that occurred. I personally believe that I spoke to the majority of them during rounds of my campaign from a door to a door. I still remember the content of these conversations and highly appreciate their inspirational value.

(Notice, that to avoid repeating twice the same work, I am awaiting with the translation of the rest of this item from the Polish language into English until the time when the counting of special votes is to be completed. Thus, for the complete picture please visit this item again after some time. In the meantime you may find some details that you need in the Polish version of this web page.)



Fig. #L1. Here is an example of posters that advertised NZ political parties participating in the elections of 2014 and that advertised candidates from those parties. The print and instalment of each of these posters, depending on its size and quality, costs from about \$NZ 500, to about \$NZ 1000. A long rows of such posters were placed before the election along each entry and exit road in practically all towns of Hutt South, and often also on streets within these towns - what probably must cost millions. In addition to these posters, political parties and their candidates advertised themselves in paid ads from newspapers, on television, and in meetings and breakfasts with voters, as well as with the use of flyers, leaflets and advertising materials distributed on the streets, parkings, public areas and delivered to mailboxes of all households of the electorate by mail or by special advertising agencies, through letters sent by mail to individual voters, and in many other ways. In total, each political party could officially spend for the campaign even over a million NZ dollars, while each of their candidates could spend further up to \$NZ 25,700.

I personally spent zero dollars on this campaign - as I declared it in item #D2 of this web page. So if my expenses and my achievement of 103 votes are compared with the expenditure and achievements of other candidates for the election described here, then **my zero-dollar campaign of 2014 proved to be a huge success**. This success would NOT be possible without the determination of those 103 voters, that despite of everything still voted for me - once again I sincerely thank them for their vote.

#L3. Conclusions that eventuated from my

participation in 2014 elections:

(Sorry, but this item still awaits to be translated from Polish - in the meantime you can read it in the [Polish version of this web page.](#))

Part #M: Summary of already achieved empirical experiences and achievements from the election of 2014, that concern the democratic process (for the summary of philosophical findings - see "Part #P" below):

#M1. Our experiences are like historic events - if they are NOT written down, then they quickly are forgotten:

I hereby write down my experiences with the election campaign of 2014. This allows on one hand to NOT forget whatever turned out to be most important out of events of this campaign. On the other hand, this also gives chances to other people to learn from my experiences described here and available for everyone.

#M2. Timeline of my efforts - i.e. what and when in the matters described on this web page I already managed to learn, to experience, to try out, etc.:

This is the history of my efforts, with emphases on listing from 20th March 2014 onwards, until the present moment (i.e. until the date when I most recently updated this web page), of what I have learned, met, experienced empirically (practically), etc.:

(2014/3/10) Announcement of the election date in NZ. It is Monday evening on 3rd March 2014, and in the news on TV the leader of NZ, i.e. the New

Zealand "Prime Minister" (PM), announces the date of elections to NZ Parliament. This date of election is to be Saturday, 20th September 2014. Hearing this date I accept it indifferently - as if it is yet another information, with streams which we are inundated recently. I do NOT have yet even the slightest idea that the development of situation in Petone described in "part #1" of this web page, after just 10 days is to force me to make the decision to stand for this election and then it is to keep me frantically busy for the period of next six months.

(2014/3/20) The making of decision to stand for election and completing preliminary checks - for example, the checking whether I fulfil the requirements, estimation of costs, planning of activities, getting to know the addresses of institutions related to elections , etc.

(2014/3/21) The learning of formalities and dates, as well as registering as a candidate in the Election Commission (just for forms-sending purpose only). I mean, the learning of the kind of paperwork and fees that are required to qualify as an "independent" candidate for the elections. I also included my name to the list of persons wishing to apply for eligibility to the list of election candidates - so that appropriate application forms could be send to me when they are printed. I also learned that, in accordance with New Zealand law, from 20 August to 26 August 2014 will be open only a one-week interval in which all applicants may submit applications and required documents to be qualified to the list of candidates for the election. So in order to complete the required formalities, everything that is needed I must have prepared in advance, before the arrival of that date.

(2014/3/22) Initiation of the writing of the Polish language version of this web page. This web page was a natural consequence of the registration of my intention to stand in this election. The web page was ready for publishing on 25th of March 2014.

(2014/3/22) First conversations with prospective voters - concentrating on the problem of stadium described in "part #1" of this web page. In these conversations struck me several facts, the most important of which in my opinion were manifestations of a special apathy, helplessness and resignation in prospective voters. These were expressed to me in various words but through the common belief that **"there is NO point to try to fix or to change anything, because what people in power or in money want to do, they will do it anyway - no matter how hard we would try to remedy the situation"**. That apathy and resignation regarding the effectiveness of the democratic process in NZ requires my more thorough research, while the conclusions from this my research I describe in item #P2 below on this web page. After all, the validity of these conclusions goes far beyond the realm of elections and has various philosophical implications. In turn, for my election efforts the most important implication of this finding is that **in fact I have quite a realistic chance of winning in these (or in next) election with even an experienced and respected politician, because the feeling of powerlessness and resignation that voters demonstrate, is a proof that they do NOT believe in good intentions and in clout of the Members of Parliament who currently represent them, and thus these voters are willing to vote for any candidate which is to empirically demonstrate for them that he found the mechanism**

by which he can enforce positive reforms which most people want. So the only thing I need to do to win the election, is to empirically demonstrate to voters that I found such a mechanism for the effective implementation of their democratic wishes, and that I am able to use this mechanism.

(2014/3/25) The publication of the first Polish-language version of this web page, and letting to know my followers about my intention to stand in these elections. Please be noted, that in the first phase of my actions, every spare moment I spent perfecting this web page, so that the first version of it was NOT yet as informative as this one.

(2014/3/25-6) The first response to this my web page - the proposal for my election poster. I was touched by the speed of the reaction. One reader volunteered to organize an easy to remember domain for my election web page, and he also designed for me an election poster. A version of the design for this poster is shown on "Fig #A1" from the beginning of this web page. I would be very obliged to readers who examine it, for sending me their comments and opinions about this poster (my email addresses are given item #R6 below) - for example, whether they consider short slogans from this poster reflecting well enough my electoral intentions that I listed in item #D1 of this web page, whether the poster is sufficiently informative and convincing, what they would suggest to change or improve, etc. Readers with artistic abilities I also encourage to design their own poster for the election (gratis (for free) only - because my campaign is to be a "zero-dollar" one, hence I will NOT be able to pay anyone, or to return costs of anyone).

(2014/3/26) A visit to the office of the current Member of Parliament (MP) from our electorate "Hutt South". This MP has an office in Petone, on the door of which is indicated that it is open every Wednesday 9:30 am to 4 pm. (According to information on the so-called "MP signage", given in the brochure [1#M2] - which explains the rights and responsibilities of candidates for the elections, the cost of maintaining this office is covered from taxes. The brochure, prepared in the safe PDF format, is available at the internet address [www.elections.org.nz/sites/default/files/bulk-upload/documents/final_handbook - candidate feb 2014.pdf](http://www.elections.org.nz/sites/default/files/bulk-upload/documents/final_handbook_-_candidate_feb_2014.pdf). It is worth looking at, as it also includes all other important information about the election for which I intend to put my candidacy.) Since the date of 26th March 2014 just falls on Wednesday, I went to his office in order to introduce myself to the current member, shake his hand, give him the assurance of my respect, personally inform him as the first that I am going to compete with him in the upcoming elections, and to remind him that **if due to some miracle this MP has lost the election to me, then for him this would NOT make any difference, as by being a high-ranking on the list of activists of his political party, the MMP electoral system prevailing in New Zealand, would ensure that he will be taken to parliament by his party, even if he loses the election.** For some reason I have since childhood such a habit, a tradition, or a compulsion, that I personally honour the opponent, the competing with whom I face, and I give him the assurance of my respect, as well as I try to be the first who personally informs him about my intentions and reasons. (In the course of my university studies occurred an event which seemed to explain the origin of this strange habit. Namely, during the spiritual session, in which I participated for fun as a student,

one of the ghosts come and had claimed that I was once the commander of the expedition of knights and I was killed in a duel by him. A more detailed description of this ghost calling session, is provided in item #J1 from my web page named [malbork uk.htm](http://malbork.uk.htm). In turn, it is known that the "**knight tradition of honourable conduct**" caused, that before knights' duel began, they firstly saluted each other and passed on compliments to each other.) Unfortunately, my visit to the office of our Member of Parliament once again proved to be a disappointment. He was not in the office, and his very nice and accommodating employee that was just there on duty informed me that a meeting with the MP could be arranged for me only about the beginning of September - because before this date the MP is very busy. Because since the time when I arrived to Petone in 2001, it was the third my visit to the office of the MP in the date and time which according to the information on the door he supposed to be present in his office, but during every of these three visits he was NOT present there, it gives me a lot to think about. After all, his chronic absence in days and times designated by him to meet with his constituents in the office whose existence voters pay and maintain with their taxes, means practically that the MP has either NOT intend to, or is unable to, actually represent their constituents and to consult their problems. So the question which arises due to this fact, whether it is a sign of the syndrome of the "old broom that has already stopped sweeping well", or a sign of even a deeper problem of democracy - for example, a sign that "democracy the accountability of which has ceased to be continually tested by the voters, no longer is a democracy"?

(2014/3/26) The discovery of the phenomenon, which introduces a serious impediment to my plans for the election campaign. Namely a phenomenon, that **in spite in the window I can see that someone is present at home, still in a significant proportion of houses no-one opens the door when I knock to talk with members of the household (probably because they already noticed through the window that they do NOT know the knocking person)**. I wonder whether this phenomenon is a consequence of what is described in item #A2 of this web page? For if YES, then this would mean that currently a "vicious circle", has already closed, as without meeting with candidates for elections these voters are unable to properly select and vote for the candidate who wants to improve their situation, while without a vote for the right candidate their situation will NOT improve.

(2014/3/27) Emailing to the Election Commission my official inquiry, whether due to the long-term relationship of my person and my name with the "logo of totalizm" shown in "Fig #L1" above on this web page, there is a possibility that this logo could be printed together with my name on voting ballots forms - similarly as on these forms are printed logos of political parties to which party candidates belong. My inquiry was motivated by the fact, that since for the candidates from political parties logos of their parties are printed with their names, then it would be an injustice if with my name is NOT printed the logo which for many years is associated with my accomplishments in life and which, because of the Internet, probably is also known visually to a proportion of voters from the electorate "Hutt South".

The answer to this question arrived on 2014/4/1. It was unsuccessful for me. It turns out that the new law "The Electoral Amendment Act", approved by the

Queen on 24 March 2014, allows that only political parties have approved logo, that is printed on the voting ballots forms.

(2014/3/28) The purchase from a New Zealand company 24/7 the hosting for (this) my election campaign web page. (This purchase was done and paid by the helpful reader who also designed the flyers shown in "Fig. #A1" and "Fig. #M1"). To this company 24/7 was also passed the Internet domain www.pajak.org.nz to be implemented for use on their server. (This helpful reader also bought and registered the domain www.pajak.org.nz already sometime earlier, and he included this domain into the flyers shown in "Fig. #A1" and "Fig. #M1".) For me, the interesting question was how much time it is to take to implement in NZ a newly purchased domain, because it is known to me that in Europe and in US hosting plans typically make such implementation in a matter of minutes, and in the worst case, within a few hours of time. Time, after all, is of an essence for me, because on it depend the results of my election campaign.

The making available for my use of the already working hosting with my election domain and with the Internet address www.pajak.org.nz has occurred on 2014/4/1 - that is, after four days. The hosting offered to me also the election email of the address drjan@pajak.org.nz.

(2014/4/1) Uploading my election web page (the Polish language version only) onto the hosting with my election domain www.pajak.org.nz, and testing the operation of this domain and my email drjan@pajak.org.nz. The testing yielded positive results. Hence the domain organized for me by the reader supporting my actions (i.e. by the author of poster from "Fig. #A1") is already running and started to work for the good of election described here.

(2014/4/1) Starting the translation of this my election web page into English. I finished this translation on Monday, 7th April 2014, and immediately uploaded the web page on www.pajak.org.nz. Of course, my work on this web page has NOT finished at the moment of publishing it, but it still is to continue, as I must repetitively update and improve it.

(2014/4/15) Designating almost the entire day for walking from house to house, and for talking to voters. So far, for these home-calls I spent casually just a few hours a day and only in the days and hours when it was NOT raining too hard. For several last days the entire New Zealand was in fact constantly poured by abundant rains, which rains (as some people joke) supposedly came from England with the royal couple that from 7 to 16 April 2014 visited their former colony. But Tuesday, 15 April 2014, was the first and the only day after the publication of the English version of this web page, when in Petone rain stopped its recent continuous pouring for the entire day. So it was also the first and only day that I could devote almost entirely for talking to voters. During my "rounds" from house to house, I confirmed a lot of philosophical facts which I noted previously, and some of which I summarised in (2014/4/15) from item #P2 on this web page. Talks with voters also confirmed a lot of previous facts to which voters drew my attention during my previous short walks - for example, that they feel the burden of repayments of the "Westpac Stadium" (the one from "Fig. #11") still so many years after the stadium was constructed, that if they are forced to additionally pay for the construction of the new stadium in Petone, then it will be an open injustice, that the matter of rates payments is "unfair" as "tax on tax" is imposed on people - i.e. an additional tax of GST (i.e. the New Zealand

equivalent of VAT - see item #T2 from the web page named [humanity.htm](#)) is imposed on rates, but rates themselves are also a kind of tax - means that the tax in form of rates is additionally increased due to imposing on it another tax in form of GST (VAT). Voters also drew my attention to the fact that I was the first candidate for a Member of Parliament since many years, who actually visited them by waking from house to house and who personally spoke with voters (which fact made me very surprised, because such "rounds" and conversations with voters really "open eyes" and each candidate for elections should do them).

(2014/4/19) The information from an article in the newspaper that the town Naenae from which I started my campaigning has been removed from the electorate Hutt South. In item #I1 and in "part #J" of this web page is described the so-called "moral field" with which God causes that only immoral activities are easy and fun, while the completion of everything that is moral requires putting in this completion an effort (F) which is proportional to the number of people (m) who are to benefit from this moral action, and also proportional to the amount (a) of these benefits. As I have already experienced this during the described on this web page my attempts to join Members of Parliament (MPs) for implementing reforms urgently needed in NZ, the hindering of my intentions by the moral field turned out to be extremely strong. Since the first moment of time when I took my decision in this matter, the moral field started its relentless pressures that I abandon my intentions. These pressures are working until today, and they become increasingly powerful. In fact, they caused that, for the purposes of later studies I began even systematically report them in the dedicated to them, separate "part #N" of this web page - after all, they can really teach us a lot. Here, however, I mention only one of the forms of work of the moral field, which was then revealed to me. Namely, when I made the decision to put forward my candidacy for a vote, none of official election workers could (or wanted) to give me a list of the townships which belong to the electorate "Hutt South". They just sent me back and forth for that list from the proverbial Ajnasz to Caiaphas. I finally decided to laboriously drawn up such a list by myself through the analyzing of addresses listed on the prepared in 2013 list of voters from the "Hutt South". In this way I drawn up my own list and published it in item #C1 from this web page. Then, from that list I selected the township of Naenae, to start in it my election campaign. There was several reasons why I decided to launch my campaign just in there. For example, because in there live relatively poor voters, mostly of a working-class origin (for which charges for the stadium in Petone will be a serious problem), because it is located relatively far from Petone, while the winter is coming, etc. My campaign in this township finished on 15th April 2014. Two days later, i.e. on 17th April 2014, while reviewing newspapers in the Petone library I came across the article [2#M2] entitled "Electoral shakeup could hurt Mallard", from page A6 of newspaper [The Dominion Post Weekend](#) (edition from Saturday-Sunday, April 19-20, 2014). From that article I have learned, that it has just been decided to remove the town of Naenae from the Hutt South electorate, and to include it to a different electorate. Thus, all my previous campaigning went to a waste. Instead of Naenae, to the Hutt South were incorporated two other localities previously belonging to Wellington, namely Korokoro and Maungaraki. However, they both are NOT located in the Hutt Valley, and are inhabited by relatively wealthy people, hence their voters

probably are NOT going to be interested in problems that I want to address in my reforms, and perhaps they even may be against such reforms.

(2014/5/1) A success in overcoming the illness and in the preparation and publishing on my blog the information post number #244E with the adaptation of item #I1 and "Fig. #I1" from this web page. I run two blogs with mirroring contents, available at following addresses totalizm.wordpress.com and www.blox.pl/html. On these blogs in first days of each month I traditionally publish for people who follow my research the monthly information reports explaining outcomes of new research that I completed in the meantime. Unfortunately, as explained in (2014/4/22-3) from item #N3 of this web page, on the night of 22/23 April 2014 I caught a terrible illness (cold with runny nose, or flu), so that in spite of applying all healing methods and remedies which were in my disposal, still until 17 May 2014 my head was spinning, I had runny nose., I sneezed frequently, and I was coughing quite badly. Under these conditions, it was rather difficult for me to concentrate on the preparation of the next entry to my blogs. However, I bent on myself and the entry was prepared on time, the Polish version of it being published in both blogs on 1st May 2014, while the English version being published on my first blog on 8th May 2014, while on the second blog it was published on 17th of May 2014. Shockingly, after it was published, the most unpleasant symptoms of my illness disappeared strangely fast - thus inducing even more uneasy questions in my mind. Disappeared my headache, sneezing and cold, and only a stubborn cough troubled me for another week. I managed to get rid of this stubborn cough only on 24 May 2014 - by using a radical old-Indian healing recipe which I described in item #C7 from my web page named [healing.htm](#). Unfortunately, a short time after healing it I was infected with another cough which troubles me practically until today.

Readers are probably wondering why I insisted to prepare this entry, in spite of experiencing a terrible cold or flu. Well, the reason are these "2 degrees of separation" which are explained in "2b" from item #D1 of this web page. Namely, if I lose in the upcoming elections, the main reason is probably to be, that potential voters who might vote for me, will NOT know about my existence. After all, for me it is extremely difficult to reach with the message of reforms to each voter, while having only \$0 budget for the campaign (see item #D2 from this web page). Meanwhile, these "2 degrees of separation" make virtually every inhabitant of New Zealand to know several people who live in my electorate (i.e. who live in the area which includes townships listed in item #C1 from this web page). A lot of inhabitants of New Zealand reads my blogs. So if they read from my blogs that I am standing for this election, then even if they do NOT live in my electorate, still on various occasions they may accidentally hint to their friends from that electorate, "hey, do you know that in your electorate stands for this year election the creator of totalizm about whom I mentioned you the other day".

(2014/6/1) Publication of the June information post #245E for readers of my blogs and web pages. That post is an adaptation of item #F5 from this web page. It addresses one of the biggest problems of the present world, namely the rapid decrease in the level of "moral energy", and the resulting increase in the number of suicides, mental depression cases and mental illness. The Polish version of this post was published on both my blogs on 29 May and 1 June. In turn the first English version was published on 5 June 2014.

(2014/5/28) The printing and sending me from Germany to NZ, a gift in the form of 9,999 copies of election posters from "Fig. # A1", made by a follower of totalizm who designed this poster. Due to the large weight, the posters have been sent to me in two parcels. The first parcel, containing 6000 posters of A5 format, was posted on 28th May 2014. The second parcel, containing 3999 posters of the same A5 format, was posted to me on 10th June 2014. Unfortunately, the first parcel after arriving to NZ on 9th June 2014, was stopped by customs officials, forcing me to learn another lesson of morality described in (2014/6/19) from item #N3 of this web page. Hence, it was delivered to me only on 19th June 2014. The second parcel arrived without any obstacles and I received it on 17th June 2014. As I discovered after receiving these flyers, in every aspect they proved to be a superior quality when compared to the flyers of other candidates for these elections, which in the meantime arrived to my mailbox. These other flyers actually looked like poor relatives of the flyer with my candidacy. Perhaps the reason for this is that in New Zealand is NOT available neither the paper of such a high quality, nor as good printing devices and the professionalism of printing staff. The posters gifted to me by a German sympathizer of totalizm were printed with a truly German precision, diligence, and skill, on the best quality, thick, slippery and pleasant to the touch, glossy paper "**galaxi keramik**", means on a ceramic paper (which is "bio-degradable"). Their colours were vibrant and artistically chosen. The print was clear and easy to read. Thus, in terms of quality of the paper used and the printing excellence, artistry of the design, and wording of the context, the posters have proved to be impressively superior excellence. When I handed them to potential voters, I often noted that that they took them to hands with a kind of respect and admiration, whereupon first viewed them from all sides like a little "works of art" and checked with the touch, and only then read their content. Probably some of potential voters are going to keep these posters as kinds of unique collectors' items. (It is surprising what kinds of outcomes may yield prayers of the kind provided in items #B1 and #M3 of this web page.) So I must admit here, that if by any chance I loose in this election having posters of so excellent quality, then the reason for this lost for sure would NOT be the posters.

(2014/6/17) The starting of the personal delivery of election posters into hands of potential voters. Of course, immediately after receiving such superior quality election flyers, I undertook their personal delivery to hands of potential voters from the Hutt South electorate. For this purpose, I began my systematic rounds from house to house, knocking to doors and handing my flyers, combined with a short conversation with these voters who accepted my posters. Also, inspired by an advice I received, at the end of each conversation I placed a high importance to shake the hand of every potential voter - in spite that shaking of hands does NOT lie in the nature and habits of most of New Zealanders. During delivery of these posters, I also discovered that the physical fitness can become a key requirement of the success in such a personal delivery of posters - which fact I described more comprehensively in (2014/6/25) from item #N3, and in item #N4, below on this web page.

(2014/6/27) The meaningfulness of my statistics from the first 10 days of delivering election flyers. On 27th June 2014 I finished in Petone the delivery of the first thousand flyers. I know this because the flyers are packed by

a thousand in one stack, and I just finished for Petone the first stack. In addition to Petone, one single day of delivering I managed to carry out in Lower Hutt, Eastbourne and Wainuiomata (typically during one day I deliver slightly more than 100 flyers). In total, the delivery goes in line with the plan - see item #N4 from this web page, although almost constant rains cause that I am forced to deliver the flyers mainly in the vicinity of my flat. In the course of delivering I managed to also count the statistical frequency of finding voters at home while disseminating flyers in the middle of working day. This frequency turns out to be slightly lower than 20%. My rough assessment indicates also that these 1000 flyers delivered in Petone was enough to give them away in around one-third of the area occupied by the township of Petone. This in turn means, that in order to supply all households in Petone into a single flyer, probably requires around 3,000 election flyers. As in Petone lives slightly more than 6,000 people (see item #B1 from the web page [petone.htm](#)), the average population density in a single household from Petone hardly exceeds 2 persons. But because the majority of couples live together with their children, so low average population density indicates that a significant number of households is occupied by only one person. The consequence of this is NOT just a waste of scarce housing resources of the country, but also, amongst others, such a low level of moral energy as described in item #F5 of this web page, a shocking number of depressions, mental illnesses and suicides, as well as the growth of reclusive and antisocial habits in humans. It would be worth to undertake a fight with factors that force such a low average population density in households - probably starting with the change of these unfortunate laws that make many people to resort to solitary life, as these laws cause that if someone lives together with another person, then after a time this someone acquires the right, amongst others, for claiming a half of the property of the person with which cohabitates (i.e. the laws that tenants provide with almost similar benefits as spouses).

(2014/7/1) Scientific project that impressed me in the competitor. On Tuesday, 1st July, 2014, I was watching the evening news on NZ television channels "Prime" and TV1. They broadcasted, among others, interview with my competitor in the elections, i.e. the current incumbent member of the parliament (MP) from my electorate - about whom I already have written in (2014/3/26) from this item. In this interview the MP proposed to undertake a research project in which with the help of genetic engineering restored to life would be super-birds called Moa (which are extinct because of the [Tapanui explosion](#)). This project incredibly impressed me, because it is just of a type "**reach out where the eyes do NOT reach**" recommended by the Polish poet. The project also meets the criteria of morality, climbing steeply uphill in the moral field - thus belonging to a group of projects that I will be supporting regardless of who would be implementing them. After all, as a highly moral project, it would bring to NZ a number of long-term benefits, for example by inspiring various discoveries of additional nature, which would induce a similar progress in applications, as do e.g. space exploration projects. In addition, it clearly distinguishes itself as a high calibre, when compared to typical research projects carried out in NZ, which are usually at the level of "distribution in NZ of a new type of genetically modified corn developed by American scientists". Unfortunately, the moral vector of this project also shows the slanting towards the "Y" axis from "Fig. #11", which was

immediately illustrated by parliamentary colleagues of this MP, which colleagues in TV cracked jokes about him and about the living bird Moa. Let us hope that my electoral competitor is NOT discouraged by the jokes of his colleagues, nor that he treats his project only as a kind of pre-election "publicity stunt", and that over time he actually starts implementing his project for the good of New Zealand and the good of entire humanity.

(2014/7/7) My "tripping" over the information about the existence of the already drilled road tunnel from Wainuiomata to Petone. Next to the mountainous valley known as the Hutt Valey, in which spread all towns of the Hutt South electorate, runs another parallel mountainous valley in which is located the town of Wainuiomata - also belonging to this electorate. However, it is separated from us by a high mountain range. So the only road that currently leads there, climbs steeply to the top of that mountain range, and after passing the top it abruptly runs down. When driving through it, my car chocks and almost boils water in its radiator, burning a lake of gasoline. Always when I need to drive to Wainuiomata, I wonder why during so many years a tunnel through this mountain range was NOT drilled yet. Thus, I experienced a huge shock due to the discovery, which I made while searching on the internet for data from "Table #C1" of this web page. Accidentally I "stumbled" then on the information, that such a road tunnel linking Wainuiomata with Petone actually has been in existence since the 1930s. It is 8.08 m wide, 5.5 m high, and have a length of 990 m - means it was designed for driving even busses through it. It has been drilled and almost finished, but the global economic depression prevented it then from opening to users. So authorities closed its entrance, and do NOT rush now to remind people of its existence. Hence, I live in Petone since 2001, and at the information about the existence of this road tunnel I came across accidentally only for the first time. Is it possible that someone wants that this tunnel remains forgotten, because the inhabitants of Wainuiomata could begin to demand that it is open for use by cars and busses? After all, its opening would save millions on needlessly burned gasoline and on unnecessary wear of cars - only that these savings would remain in pockets of ordinary people who are commuting between Wainuiomata and the Hutt Valley, and would NOT generate profits to the petrol cartel nor would yield taxes. I am not going to even deliberate here beneficial consequences for the natural environment that the opening of this tunnel would have.

(2014/8/1) Redesigning of the election poster. Conversations with voters revealed that, to the printed version of my election poster (that one shown in "Fig. #A1"), would be beneficial to add several additional items of information about whcih voters typically ask. Also the person who designed this poster volunteered again to add this information. In this way, the enhanced version of election poster shown below in "Fig. #M1" was created. However, this version is NOT printed in form of paper flyers, but only available in electronic format for viewing on this web page.

(2014/8/15) The honour of being invited to a meeting of voters with candidates. Yesterday, i.e. on 14th August 2014, at 7 pm, the Lions Club of Eastbourne organized a meeting of the inhabitants of the township of Eastbourne with the candidates to elections. Although similar meetings of inhabitants of various towns in the Hutt South electorate with candidates for these elections are

organized recently on a frequent basis (e.g. see the article [3#M2] entitled "Candidates agree" from pages 12-13 of the newspaper [The Hutt News](#) (issue dated on Tuesday, July 15, 2014), typically at these meetings are NOT invited "independent" candidates like me who DO NOT belong to any political party. Hence that meeting in Eastbourne was the first (and probably the only one) for which I experienced the honour to be invited. I must also admit that impressed me the course of that meeting - which was designed and carried out with the precision of a Swiss watch. It had the length of exactly two hours, the first of which was devoted to short, because to only around 5 minutes long, presentations of each of the candidates for the election (the order of these presentations was earlier "drawn out of a hat"), and the second hour was for questions from the audience. This meeting was attended (according to my approximate estimates - because I was too busy to count) about 150 residents of Eastbourne and exactly 7 candidates for the election (I suspect that these were all the candidates who stand for the election in the Hutt South electorate). My presentation was drawn as the fourth, and its around 5 minutes of length I devoted to a diplomatic letting the audience know, that in order the country is to prosper, its politicians should display a high knowledge, experience and life wisdom, as well as the courage to insist on whatever is important for the nation - even if it is controversial, runs against the "political correctness" of given times, or is contrary to the prevailing opinions of party leaders. Unfortunately, I got the impression that the audience has NOT understand my allusion, that New Zealanders have a too long, and already too devastating, tradition of voting for politicians, who are characterized mainly by a large "political muscle" (e.g. by the size of party that they belong to and by funds which they spend on their campaign). This is because in the questions' part of the meeting NO question was directed to me, while all questions were addressed to those representatives of parties with big "political muscles". So if I was ever invited again to a similar meeting, probably I should be in my presentation more direct and more explicitly calling a spade a spade. But even though my political message has NOT been understood, still the participation in this meeting was for me immensely teaching and beneficial. After all, I got to know our candidates from all political parties, and I had the opportunity to learn their methods of argumentation and their ways of thinking - while for a scientist and a philosopher like me this is already a lot to start with.

The matter that most intrigued me at that meeting and in the subsequent discussion, is that presentations of all the other candidates, and also the entire discussion, revolved around priorities and amounts of funding. In NO statement there was even a trace of awareness of what I am trying to explain and emphasize in item #J1 and in the introduction from this web page. Namely, the fact that since the writing by Karl Marx of his famous book "Capital", everyone should already be aware, that **the money and the size of financing are only measures of the amount of human work which they can buy, however, which work can also be squandered due to immoral (erroneous) decisions and implementations - hence the real indicator of how well someone will solve the problems of the country and its population, is his or her morality, knowledge, life experience, and the courage to decide and to implement whatever is the most right and most needed.** So instead of discussing how

much money and for what should be thrown, for the good of country voters should rather check out their candidates for the opinion what should be done on a non-financial field to bring the country out of the culture of resources wasting, decision-making biases, lack of accountability of decision-makers, and the powerlessness of ordinary people. In other words, **instead of looking at "with what muscles individual candidates intend to operate", rather it would be worthwhile to check "what moral and mental qualities they have"**.

(2014/8/21) The official submission for the approval of my nomination from voters as a candidate for the election. Today is the first day of candidates registration for 2014 elections. Because a long time ago I already have prepared the entire documentation required for registering as a candidate (i.e. I prepared the nomination form completed by the voters, the confirmations of enrolments as Electors for all my nominators, and the proof of my NZ citizenship), I arranged already several days in advance an appointment with the "Returning Officer for Hutt South", to officially verify the legality of my nomination, to accept my deposit, and to register me as a candidate for this elections. The whole check of the legality of my documentation took the officer around half an hour. After the checking, the documentation has been sent to the election headquarters for the official approval. The answer whether I am officially approved by the headquarters of the elections as a candidate for Hutt South is to be given to me sometime next week - i.e. already after the registration of all candidates is finished.

During the visit in the office of Returning Officer I noticed a map with marked on it the new boundaries of the Hutt South electorate. Although I could not get a copy of this map, I took this opportunity and compared with this map the prepared earlier with my own effort a list of townships from Hutt South described in item #C1 of this web page. It turned out, that on my list is missed several townships newly assigned to Hutt South, and that the township Avalon is removed entirely from our electorate - while I previously believed that the south part of it still belongs to Hutt South. So now I can correct the content of Table #C1 from this web page, and also I can adjust my plan of campaigning.

(2014/8/29) Training of candidates for the election. Today, i.e. on Friday, 29 August 2014, was held a training of candidates from Hutt South for the election. This training repeated the most important information contained in the brochure [1#M2] - especially that concerning formalities which the candidates still have to fulfil, as well as repeated some elements of the electoral law which candidates are required to observe. For me this training was, however, particularly interesting for several other reasons. For example, It formally confirmed that **I was officially included into the list of candidates for these elections**. In addition, it allowed me to learn various statistics about which I was curious. And so, I learned that in Hutt South to the election stands 8 candidates - in this number 7 selected by political parties, and 1 independent, that is me. (The training was attended by only 3 candidates, i.e. by myself, by the candidate of the "National" party, and by the candidate of the "NZ First" party.) The political parties, which have put up here their candidates, are: National, Labour, NZ first, Greens, Conservatives, Act, United Future. So NOT all existing political parties have put their candidates in Hutt South - e.g. there is NO candidate from the party "Internet-Mana". Throughout the entire New Zealand for this election stands

only 20 "independent" candidates (the total number of party candidates was NOT given to us). This means that, since in NZ exists 64 General electorates plus 7 Maori electorates, less than one such "independent" candidate is for each over 3 electorates (constituencies) - this statistic does NOT surprise me in the light of various forms of discrimination that independent candidates experience in NZ when compared with party candidates (for details see (2014/8/7) from item #N3). The training also revealed to me (unintentionally) another example of discrimination of independent candidates by the electoral law - namely during the last day of the campaign this law allows political parties to show publicly the emblem of their party, but the same law prohibits to display names of candidates for the election (which fact means that the parties still can continue then to advertise themselves, but independent candidates who do NOT belong to any political party, do NOT have means to advertise themselves - because according to the same law they do NOT have their own emblem).

During the training discussed here I also received a reply to my request made on (2014/8/21), during the official receipt of my nomination for the election. Namely, I issued then the official request to the election authorities, that after the election they provided me with a souveneer in form of a single clean, unused, left-over voting form (i.e. one ballot paper) with my name as a voting candidate appearing on it. This form I would like to keep as a souvenir of my standing for this election and as a souvenir of my unusual experiences which were linked to this standing. Unfortunately, the answer I received was that **NO, such a clean, unused, left-over voting form cannot be given to me**. This answer surprised me enormously, because on the same training we were also informed that after the counting of votes and after scanning the contents of all votes to government computers, the used voting forms, together with all unused voting forms, are being destroyed. Thus, the unused voting forms are treated as if they contain in themselves a strategic secret. Meanwhile, the only thing they should contain are lists of the party names and candidates put up to a vote. So the question which here arises, is whether such a refusal to give me an unused form which anyway will be subjected to a destruction, is for example legal according to the content of the "freedom of official information act".

(2014/9/8) Confirmation of the accessibility of lists of candidates in Internet. From one of voters I just learned, that lists of candidates to this election are already available in Internet. (I myself seem to be too busy with the campaign, to still have time for searching the Internet.) So I checked this availability. In fact the list of all 8 candidates from Hutt South, including my name, is available at the address www.elections.org.nz/events/2014-general-election/electorate-info/information-voters-hutt-south.

(2014/9/9) The honour of being invited to a meeting with voters in the township of Maungaraki. My ears frequently reached various news about numerous meetings of voters with candidates, whose organizers invited only party candidates, and completely ignored the inviting of the "independent" candidate, means me. Examples of such meetings for which I was NOT invited are indicated, amongst others, in the article [7#M2] entitled "Meeting the candidates", from page 5 of free newspaper [Wainuiomata news](#) (issue dated on Wednesday, 3 September 2014), as well as in the article [3#M2] of (2014/8/15) from this item. Only organizers from the township of Maungaraki, scenically

located by the top of Wellington mountain range, invited me also. Thus, after the meeting in Eastbourne described above with the date (2014/8/15), this meeting in Maungaraki on Tuesday, 9 September 2014, was the second and the last one in which I had the honour to participate during the current election campaign. The meeting began at 7 pm and lasted one and half an hour. It was attended by all 8 candidates from Hutt South. I estimate that participated in it the audience of around 150 voters. At the beginning, in the reverse alphabetical order, each candidate received 5 minutes to present the key points of his/her election program (i.e. to convince voters to vote for that particular candidate). Then the audience-voters were invited to ask questions addressed simultaneously to all candidates, for which questions each of the candidates received his/her turn to answer - including me. I believe that this system of questions addressed simultaneously to all candidates, was much more favourable to voters and less discriminatory to candidates, than the system of questions addressed directly to individual candidates that was used at the meeting in Eastbourne. After all, it included also me to the group responding to questions. On the other hand, at the meeting in Eastbourne no-one addressed a question directly to me - so in the questioning part in there I had NO opportunity to even open my mouth. In addition, the system of questioning used in Maungaraki allowed voters to immediately compare the quality and depth of response of all individual candidates, and thus allow voters to select in their minds on which candidate they will vote - to represent them in NZ parliament. I, as usual, came to this meeting with a detailed plan of what I say in my introductory speech. In spite that I was already tired and in pain, because at that day the weather was beautiful and hence I previously done my tiring daily rounds around homes of voters while my back was in pain - see (2014/9/9-11) from item #N3, due to the inspiration and help from God my mind worked perfectly. I noted that my initial speech managed to convince voters. In turn, in the questions' part I even managed to shine. For each of 3 questions asked at this meeting I provided an answer and a justification that resulted from that described in item #J1 of this web page "method of decision-making based on the criteria of morality". After one of the questions, which checked "whether" and "how" the candidates see the possibility of stopping that currently out of control increase of electricity prices in NZ, I became the only candidate of that evening whose answer the audience accepted with the applause. This is because in my response I repeated the plan to create a real competition for NZ electric cartel - which plan is described in (2b) from item #D1 of this web page.


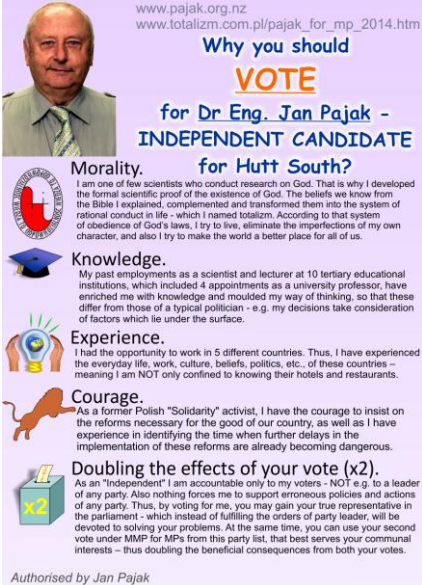
 <p>www.pajak.org.nz My Vote for Dr Jan Pajak! drjan@pajak.org.nz „I live 32 years in New Zealand Since 2001 in Our Petone” Professionalism. Experience. Vision. For Us.</p> <p>Absolutely NO to Stadium!</p> <p>INDEPENDENT CANDIDATE!</p> <p>For Hutt South: X NO to unwanted projects (e.g. stadium) ✓ YES to better security and safety ✓ YES to better roads and transport</p> <p>For NZ: X NO to anti-smacking law! ✓ YES to lower cost of living X NO to monopolies</p> <p>For You: ✓ Free workshops for inventors and DIY ✓ Reform of health services ✓ Return to family values</p> <p>20th September 2014 for Parliament</p> <p>Authorised by Jan Pajak</p> <p>www.pajak.org.nz</p>	 <p>www.pajak.org.nz www.totalizm.com.pl/pajak_for_mp_2014.htm</p> <p>Why you should VOTE for Dr Eng. Jan Pajak - INDEPENDENT CANDIDATE for Hutt South?</p> <p>Morality. I am one of few scientists who conduct research on God. That is why I developed the formal scientific proof of the existence of God. The beliefs we know from the Bible I explained, complemented and transformed them into the system of rational conduct in life - which I named totalizm. According to that system of obedience of God's laws, I try to live, eliminate the imperfections of my own character, and also I try to make the world a better place for all of us.</p> <p>Knowledge. My past employments as a scientist and lecturer at 10 tertiary educational institutions, which included 4 appointments as a university professor, have enriched me with knowledge and moulded my way of thinking, so that these differ from those of a typical politician - e.g. my decisions take consideration of factors which lie under the surface.</p> <p>Experience. I had the opportunity to work in 5 different countries. Thus, I have experienced the everyday life, work, culture, beliefs, politics, etc., of these countries - meaning I am NOT only confined to knowing their hotels and restaurants.</p> <p>Courage. As a former Polish "Solidarity" activist, I have the courage to insist on the reforms necessary for the good of our country, as well as I have experience in identifying the time when further delays in the implementation of these reforms are already becoming dangerous.</p> <p>Doubling the effects of your vote (x2). As an "Independent" I am accountable only to my voters - NOT e.g. to a leader of any party. Also nothing forces me to support erroneous policies and actions of any party. Thus, by voting for me, you may gain your true representative in the parliament - which instead of fulfilling the orders of party leader, will be devoted to solving your problems. At the same time, you can use your second vote under MMP for MPs from this party list, that best serves your communal interests - thus doubling the beneficial consequences from both your votes.</p> <p>Authorised by Jan Pajak</p>
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Fig. #M1. Here is an enhanced, 2 pages long version of election flyer from "Fig. #A1". This version contains additional information about which voters typically ask. However, it is available only in the electronic form - i.e. it was NOT printed. Notice that copying of the above version of the flyer, prepared in a secure photographic format "jpg", also is NOT blocked. (Click on any page above to see it enlarged.)

Page 1: The first page of the enhanced version of my election flyer. It summarises my major goals for accomplishing in case if I am elected to the NZ parliament.

Page 2 (still in the process of design and development): The second page of the enhanced version of my election flyer. It summarises major reasons for which the most beneficial for the voters turns out to be voting for my "Independent" candidacy. It also provides the second (spare) Internet address of this election web page - to prevent situations described in (2014/8/23) from item #N3 of this web page. So if the first of these addresses fails to work, then the reader can find the same web page on the second (spare) address.

#M3. The prayer of thanking God - if you wish to join me in repeating it with me, it is enough that you just read it carefully with attentive and spiritual attitude of thanksgiving:

Heavenly Father, please accept these sincere thanks

for everything that you have done so that your servant, Dr Jan Pajak, could implement whatever is described on this web page, and whatever he carried out additionally in connection with his goals and intentions, that is, for the inspiration, for giving him strength and motivation to do whatever he have already done, or to accept impossibility of doing whatever turned out to be impossible to do, for inspiring help and cooperation of those people who had helped him, and for the limiting of actions of his opponents to only whatever these opponents already did, for Your help in the piecing together the knowledge which has opened the actions already completed by him to the notice of Your servant, and for the inspiration to correctly interpret and write down this knowledge in order to share it with other interested people, as well as for all other forms of help and Your superior decisions which do NOT have to even be perceptible for us, but which in Your superior knowledge and foresight You decided to make in the matters described on this web page. Amen.

Part #N: Manifestations of impeding actions of the "moral field" which I managed to notice during implementation of activities described on this web page:

#N1. My activities comparable to the "dentist attempting to cure the shark with aching teeth":

From the first moment when I was making the decision to put up my

candidacy in the elections described here, I was aware of the seriousness of the problem that I am to take on my shoulders. After all, still are alive in my memories the times when after taking political action in the Polish "Solidarity" I had to flee the country in order to save my freedom and perhaps even my life. If this situation now also be repeated, I do NOT have the energy to run again. Also, in today's world there is no longer a place where a person disliked by someone politically could feel safe. After all, as everyone probably noticed this already from the behaviour of the authorities and decision-makers in today's world, people who insist on reforms urgently needed in the country in which they live, expose themselves to a situation which can be compared to the situation of a "dentist attempting to cure in the sea a shark with aching teeth".

Soon I discovered that my prediction of serious problems on the path to implement the intentions described in this web page began to fulfil. Just after the publication of this web page I started to feel as if the "hell opened up under my feet", and practically everything that I attempted to do in this case, encountered increasingly larger resistance. Of course, being aware of the existence and operation of the so-called **moral field** (i.e. the gravity-like invisible field, that on this page is described in items #D5, #F5, #I1, #J1, and (2014/4/19) from #M2), I am well aware that **when trying to act morally I must encounter resistance generated by the moral field, the force (F) of which resistance must be proportional to the benefits (a) that other people could reap in the case if my actions were successful, and also proportional to the number (m) of people who then would benefit from the results of my actions.**

In the further item #N3 of this web page I am describing the most important obstacles to overcome, or factors that prevented progress in whatever I did, the action of which I noted so-far. After all, these are they that form the moral field which I need to overcome in this case of my morally correct actions. However, before I start reporting them, firstly in next item #N2 of this web page I am going to provide a few comments about my previous experiences with the moral field, and about conclusions to which these prior experiences lead me (to which conclusions it is worth to pay attention when the moral field turns out to be too overwhelming for us).

#N2. My previous experience with work of the "moral field", and conclusions that arise from that experience:

In my life I encountered several times the action of immensely powerful "moral field". It is because of these encounters that I identified and described in item #G1 from my web page named [eco cars.htm](#), the self-regulatory moral phenomena which I named the "**curse of inventors**" and the "**inventive impotency**". Also in a number of cases, the difficulties and obstacles formed by the moral field proved to be so huge and so difficult to overcome, that in order to NOT be completely destroyed by these obstacles, and to stay alive, I was forced

to give up and abandon of whatever I tried to do then. Examples of just such cases when the power of the "moral field" proved to be so overwhelming, that it forced me to abandon my efforts of implementing to the end of whatever then I was doing, are all my inventions (e.g. the [Magnocraft, Oscillatory Chamber, telekinetic devices](#), etc.), as well as virtually every most important amongst my scientific theories (e.g. the [Concept of Dipolar Gravity](#), the [based on morality methods of our defence against cataclysms](#), the [theory of time and time vehicles](#), etc.).

My experiences gathered during overcoming resistance of the moral field during attempts to implement my inventions and to disseminate my scientific theories, differ from the experiences that affected me in 2014 during the election in NZ. Namely, that previous resistance of moral field manifested itself mainly in opposition, while sometimes even in malicious actions, of other people, i.e. in denials, bans, scoffing, removals from jobs, unjustified criticism, unfair treatment, contempt, etc., served to me by numerous people practicing questionable kinds of morality. On the other hand, in the elections of 2014, to these obstacles from actions of immoral people also were added further strong obstacles in the form of events that only God could deliberately form. But so happened, that I established a long time ago, that the implementation of morally correct human decisions can be blocked due to two different reasons, namely either because (1) immoral people insist that this action should be stopped (this is from where the abovementioned "curse inventors" originates), or because (2) it runs against the plans of God. I also knew that God promises in the Bible that He will discreetly inform morally acting people about every of His decision that affects them. So I decided that during the elections of 2014 I am to gather evidence which verifies whether [the inclusion into the obstructive work of moral field also phenomena that can be caused solely by God, is just this discreet sign that a given morally correct action runs against the long-term plans of God](#).

Of course, all my defeated struggles with the "moral field" forced me to think and to draw various conclusions. So I am to summarize here the most important conclusions drawn on the subject of attributes displayed by the short-term resistance of the moral field in cases when we implement some morally correct action - which conclusions I managed to establish due to my previous experiences:

1. The nature and the strength of short-term resistance of the moral field, contain discreet hints as to whether we should try to overcome these resistance, or rather we are permitted to abandon a given morally correct action. For example, if our morally correct action runs against the long-term plans of God, then the nature of the resistance of moral field that reveals itself to us, is such that this resistance clearly indicates to us that it originates mainly from God (and thus that we are permitted to abandon a given action) - e.g. this resistance is mainly from the weather, health, acts of nature, etc., as it is evident from examples listed in item #N3 below, while it is summarised by the general rule described in item #L3 above. But if our morally correct action encounters resistance almost exclusively originating from immoral actions of other people, then this is a sign that we should insist on the continuation of it - unless the strength of this resistance exceeds our ability to overcome obstacles. Only that in order to accomplish a success, with the elapse of time we should improve our

methods with the use of which we implement this action.

2. At the present level of our knowledge, the actual size of the forces of short-term resistance ($F=ma$) from the "moral field" that we are to encounter in carrying out given morally-correct activities, is impossible to predict or estimate in a purely theoretical manner - i.e. without the prior taking this activities. Therefore, in order to learn how big is this force of resistance, one must first take an action, and only then the actual size of that force of resistance is to reveal itself to us.

3. The resistance force of the "moral field" ($F=ma$) can be estimated relatively quickly after the taking an action. Thus, relatively quickly we achieve the understanding whether we have a sufficient supply of energy and tenacity to continually break through the kinds of obstacles that the "moral field" is to persistently place on our path. We must remember, that when we overcome, or walk around, of another amongst these obstacles, the "moral field" is to place on our path a next one with the same level of difficulty. Therefore, relatively quickly after taking the action we are able to estimate what cannot be estimated without an actual commencement of a given kind of action - namely "whether we will be able to bring this action to a successful end?".

4. If, according to the will of God, a given kind of morally correct action is to be implemented by us, but the kind of this action requires that the force of resistance from the "moral field" is greater than our capacity to overcome it, then God sends us helpers and collaborators - who together with us create a team which will bring this action to a successful end. Therefore, when starting an action that unleashes the overwhelming us power of moral field, we should seek these helpers, and under any circumstances do NOT repudiate the helping hands that they extend to us.

5. If the resistance force from the "moral field" far exceeds our ability to overcome it, and in our struggle we notice that we are NOT joined by any aides and allies sent to us by God, or that there is too little of these allies and their capacities are too low, then it actually means that we are on the side destined to lose, and that we should give up, because the doing of this action God intended for someone else or in totally different circumstances. If, in spite of everything, we will continue to insist with this action, then probably fruitless efforts are to gradually destroy us. Meanwhile, the philosophy of totalizm asks us that **only those ideas are worth of our support, which require from us to live for them, NOT to die for them.**

6. The giving up in the face of overwhelming difficulties is also in line with the morally correct rules of conduct. After all, the giving up in one case, frees our forces and allows us to embark on other morally correct action that we could NOT take if we insist on the action for the successful ending of which we begin to be sure we run out of strength. Giving up is also consistent with the widely accepted prayer popularly known as the "**Prayer of Anonymous Alcoholics**", which states, quote: "**God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference. (Reinhold Niebuhr).**

#N3. So-far noticed manifestations of the obstructive in short-term work of the "moral field":

Until now, I noticed a whole range of events, the characteristics of which indicated, that the "moral field" threw them under my feet, so that whatever I was doing on the issues described in this web page, forced me to continuously overcome the resistance introduced by these events, and that the insertion into my actions a huge ongoing effort was required. After all, according to the definition of "moral field" provided in item #I1 from this web page, these events, independently from causing a kind of intellectual blockage (X), and the introduction of difficulties of a physical nature (Z), also induced in my mind, among others, various feelings (Y) of kinds like a resistance, fear, feeling of danger, reflection, doubt, resentment, etc., and in this way they hindered or held back my actions towards all three axes X, Y and Z illustrated in "Fig. #I1". Below I am describing these events.

An intriguing attribute of the moral field, is that it has a continuous character, in spite that events which form it in our minds have a jumping (discrete) character. This is because our mind acts as a kind of processor of such individual events which form the moral field, into a continuous pressure of this field onto our intellect. As a result, I noted during my vacation from 22 April till 7 June 2014, that in spite during these vacations individual events that initiated in my mind the pressure of the moral field happened rarely and in significant distances from each other, still the pressure of this field that I felt with my intellect was continuous, constant, and practically always of the same force of pushing (although with the elapse of time it should decrease). Most clearly the moral field acts in a similar manner as the discrete elapses of that "reversible software time" described in item #F4 from this web page - which discrete elapses are subjectively perceived by people (who age in that time) as a continuous passage of time.

Of course, in accordance with the principles of operation of the "moral field" explained, amongst others, in items #J1 and #I1 from this web page, none of the disturbing events described here would appear, if what I am doing is intended as an "immoral" action. On the contrary, for the actions of an immoral character, the "moral field" actually "helps" in their implementation. That is why, when "everything goes smoothly" we should have a second thought about it, because whatever we are intending and doing is probably highly "immoral".

While reading the following descriptions of hindering actions from the "moral field", which so far manifested themselves to me, it is worth noting, however, that the impression experienced during the reading depends on the quality and accuracy of the description, NOT on the kind of phenomena that is reported (i.e. tiring or scary phenomenon described incorrectly may, for example, be appearing as fun or harmless). But actually all phenomena which I report below, no matter how accurately and faithfully I managed to describe them, for me personally generated a whole range of difficulties and serious obstacles in the implementation of intentions described here, all of which act in an obstructive manner on several different planes (ways) at once.

(2014/3/25) The night alarm in my flat. In my flat I installed a "smoke alarm". Near the morning of the day in which I was going to publish for the first time a Polish version of this web page, this smoke-alarm began to howl like crazy, putting on the feet all the inhabitants of the house. I, of course, knew perfectly well this type of alarms since before 2007, means since I still believed that the planet Earth is under a secretive occupation of UFO-nauts with the parasitic morality. In these old times such alarms sometimes used to wake me up even several times every week. At that time I used to think that these alarms are caused by the penetration of the shell of an invisible UFO vehicle covered with the so-called "onion charcoal" into the alarm's sensor, so that this sensor treated the charcoal like smoke (this "onion charcoal" that frequently covers shells of UFO vehicles is described in item #B3 from my web page named [evidence.htm](#)). After 2007 the frequency of these alarms gradually kept decreasing, but never disappeared completely, and even now still keeps waking me up several times each year. Of course, also this time there was NO fire nor smoke in the house, which would explain what caused the alarm. However, I was aware of the importance of what I just started to do, so for me that alarm has become a kind of a "gentle hint" and "letting me know". It is worth to notice, that this alarm, like every other manifestation of the work of moral field, interfered with my activities in all three possible manners simultaneously. For example, by waking me up at night and preventing me from having a good sleep, it introduced a feeling of physical fatigue, which later lowered my ability for an effective work. Moreover, in my mind it stimulated various thoughts, which in turn induced feelings, the end result of which was the weakening of my emotional ability to implement whatever I intended. It also introduced a kind of mental blocking thoughts to my intellectual eagerness of carrying out of what I intended.

(2014/4/1-7) The impossibility to start the campaign, before the English version of this web page is available to voters at the address [pajak.org.nz](#). After all, to be able to campaign, I had to have something which describes my goals and intentions, and to which I could direct the potential voters when they wanted to learn more about my intentions.

(2014/4/3) The blocking of Wi-Fi in my computer. Clearly some malicious program that got into my computer, blocked in it the access to the Internet via Wi-Fi. In spite of long and frequently repeated attempts, this blockade of Wi-Fi I was unable to remove. As a result, it greatly hinders my actions, because I am forced to either use a "Cyber Cafe", or to connect my computer to the Internet in a different way than via a Wi-Fi (which is very annoying and uncomfortable). That use of Wi-Fi my computer still had blocked when I carried out the most recent update of this web page.

(2014/4/3) The warning passed to me by the "Man in Black" (MIB). In the caption under "Fig. #G1c" from the web page named [sw_andrzej_bobola_uk.htm](#) I described one of the most obvious of my encounters with mysterious beings described in the literature as the "Men in Black" or "MIB" (in old times they would be called "devils"). In my life I have had a number of meetings with these terrifying beings - hence I know their appearance, capabilities, and exceptional seriousness of whatever they have to say. Another of these MIBs showed himself to me on 3rd April 2014, in order to give me a warning and to encourage me for even greater precautions in the matters of

elections and reforms described here. Neither the appearance of this MIB, nor a sinister warning that I received from him, spurred in me pleasurable sensations. The intensified by the meeting with this MIB need for extremely prudent operation, has also introduced a further serious impediment to the implementation of the activities described on this web page. After all, the mere intention to introduce reforms in NZ is already a kind of political "carelessness" on my part - so how immensely difficult turns out to be the effort of introducing reforms, while simultaneously maintaining a safe level of being careful.

For a number of days following the meeting with that MIB, I had nightmares during which I woke up drenched in sweat and feeling attacks of strong panic. What even more interesting, these had to be externally induced in my mind during sleep, as never after waking up from them I remembered what actually I dreamed about (typically, after waking from a dream, I still remember what kind of dreaming preceded my wake up). Fortunately, these nightmares ceased by themselves around Easter - after all, just by themselves they were sufficiently debilitating my health to cause the abandonment of the continuation of my election efforts.

(2014/4/7-17) Almost incessant torrential rains, which hampered my campaigning. In the conjunction with the powerful storm winds that constantly tormented Hutt Valley and that prevented me from the use of an umbrella, these rains meant that during the trial campaigning I was soaked several times "to every last thread". As it turned out, these rains were the remains of a tropical cyclone "Ita" - for details see the article [1#N3] entitled "Storm wreaks havoc through the south", from page A3 of the newspaper [Weekend Herald](#) (issue dated on Saturday-Sunday, April 19-20, 2014).

(2014/4/18-20) The first indication, that an access to the domain [pajak.org.nz](#) is repetitively, though secretly, blocked. Starting from the first day of installing both language versions of this web page (i.e. the Polish language version and the English version) on the 24/7 host, I tested daily whether these two versions work OK. However, during the Easter holidays, when I was expecting the most intense viewing of this web page, suddenly I noticed that the counters of visits installed in them stopped to move. It looked as if no one else, but me, looked at these web pages over the entire period of Easter. The case quickly explained itself, when one of my readers wrote to me an email, that these web pages are impossible to open, and that instead of them shows a message "Service Unavailable". After receiving this email, counters on both web pages suddenly moved forward again - as if someone reads my emails. When I was test-visiting in 24/7 both of these web pages at the time of that message, they kept opening smoothly and NO messages appeared. This means, that both web pages were intentionally and selectively sabotaged by someone, so that to me they seemed to be working, but for other people they were no longer available. After Easter this situation with the sudden stopping of the counters of visits began to be repeated more frequently. The conclusion from this experience can be drawn, that if the reader intends to open a web page or a domain, which is NOT to be welcomed by someone in power or in money, then the reader should make sure that this web page is NOT open in the country over which such unwelcoming someone has the power or influence - because the reader soon discovers that the page quickly ceases to function as it should.

(2014/4/19) The removal of the township of Naenae from the electorate Hutt South. Previously I concentrated my campaign just on this township. The removal of this township I have described in (2014/4/19) from item #M2. It annulled all previous accomplishments in my campaign.

(2014/4/22) My departure on a 7-week long vacation, planned long before the matter of stadium in Petone forced me into action described here. My wife has long deserved a rest and holidays. So already in mid-January 2014 we planned our vacation, we purchased tickets, we notified the family and friends, etc. When it became necessary to take actions described here, these vacation removed further 7 consecutive weeks from the action on the election. After all, during the holidays I can do nothing, except precarious planning and writing.

An interesting aspect of this departure was that at night, just a few hours earlier, the local airline called "Jetstar Airways" (a subsidiary of "Qantas") decided to cancel the flight of the plane for which my wife and I purchased a ticket - of course NOT bothering with such thing as e.g. a notification of us that the flight has been cancelled (although in their computers with our tickets, they had our phone number). So when on the day of departure myself and my wife arrived at the airport by a relatively expensive "Shuttle" (in NZ almost everything is several times more expensive than in other countries), it turned out that our plane is NOT flying, while another aircraft of the same "Jetstar Airways" has NO vacant sits. So the situation forced us to purchase yet another pair of tickets to a completely different airline "Air New Zealand", which seeing our desperation asked the price of \$NZ 458 for a flight of about 600 km long between Wellington and Auckland - i.e. a price higher than one-third of the current price of the ticket (of \$NZ 1,300) for two people for a foreign airline "Malaysia Airlines System" at the trip of about 9,000 km separating Auckland from Kuala Lumpur (in which price is included also drinks and two meals during the flight, which Air New Zealand does not offer to its passengers, as well as the cost of hotel accommodation upon arrival to Kuala Lumpur and the cost of transportation from the airport to this hotel). Of course, going through such an experience and at the same time remembering how responsibly, professionally and affordably airlines of NZ behaved in 1982 (described in item #A1 of this web page), one cannot be surprised that more and more urgent becomes the need of deep reforms in the country visibly sagging in marshes of the philosophy which is the inverse of totalizm. The only doubt which may still rankle regarding these reforms, is whether God will allow to carry them out painlessly and democratically, or rather NZ awaits the fate and the turmoil that we are already seeing in many other countries whose rulers made sure to NOT make the necessary reforms on time.

(2014/4/22-3) A night in a hotel with "air-con" and catching a flu or a cold. The first night of our holidays we spent in a hotel-room that had "air-condition" working which I could NOT turn off, and which the whole night flooded the room with frosty air. As a result, from the cold air I caught a kind of flu or a cold, which meant that until around 17 August 2014 I still was constantly coughing, sneezing, and I had all the symptoms of a flu or a severe cold - that were diminishing extremely slowly. So initially I could NOT focus even on such simple activities as writing or planning.

(2014/4/24) Thanks to the internet and systems of reporting on progress

in the delivery of parcels, I managed to notice that two days after our departure on vacation a parcel with a consignment of 70 flyers size A4, printed out on a computer (these shown in "Fig. #A1") has finally been delivered. The totalist who helps me printed out these flyers on his own printer, and then posted them to me through couriers on 3rd April 2014. He was informed that typically to NZ a shipment arrives after around 8 days. However, the Internet tracking of progress of that parcel showed that it has NOT reached NZ until 22 April (i.e. after 19 days), and that it was delivered on April 24, 2014, i.e. after the next 2 days. (It was delivered to my neighbour - she gave it to me after my return from vacation.) Thus, these flyers, which could start working for the elections even before I left for vacation, were available for an use only some time after my return - a shortly before already available were also these 9999 superiorly printed election flyers size A5 about which I am writing in (2014/5/28) from item #M2 of this web page. At the same time, such over 20 days waiting for their delivery adds an argument to my previous assertions from the introduction to this web page, that every country in the world gradually is overgrown with difficulties in proper completion of the normal duties for which its inhabitants draw salaries that they deserve.

Only around 10 computer printouts of the flyer size A4 I delivered to voters between 9 and 16 June 2014, i.e. before the parcels with 9999 printed flyers of size A5 arrived to my hands. Remaining around 60 flyers A4 size I delivered to voters on Monday, 15 September 2014 - i.e. a day after I finished the delivery of these 9999 flyers size A5. (I.e. around 50 flyers A4 I delivered in person to households in Lowry Bay, further around 10 I delivered to households of York Bay.)

(2014/6/8) The "tearful" welcome in NZ. From our vacation we returned to NZ just after the noon on Sunday, June 8, 2014. I still had a bit of cough after health problems that I described in item #C7 from the web page [healing.htm](#). When we left the building of Auckland's International Airport, a part of the sky which we could see between the buildings was blue and the sun was shining. But to complete the last phase of our journey to Wellington, we had to get to another building of the local airport in Auckland, which was located about 10 minutes of walk along the fences of airport. We had a choice, either go in there on foot, or ride a bus. Since the sun was shining and it was warm (17 degrees C), I decided that it was better to walk in there. After all, it will allow us to stretch our legs after a long flight and also allow the breathing with fresh air of NZ. After a few minutes of walking, when we were about a half our brief way, the sky suddenly went black and poured a thick rain. Of course, in spite that this walkway between the buildings of international and local airports in Auckland is used every day by hundreds of passengers, in spite of that the airport annually boasts huge profits taken from these passengers, in spite that the sidewalk in there exists since almost immemorial time, in spite that the weather in Auckland has a bad habit to change dramatically within just a few minutes, and in spite that this pavement is relatively short - because just a few hundred-meter long, the airport authorities have not dropped onto the idea of constructing a protective roof above this sidewalk. As a result, a minute later we were both wet. My wife scolded me for the decision to walk on foot, reminding me that the further travel in wet clothes is NOT going to help me in the rapid cure of my cough. She also repeated my

frequent statement, that in New Zealand weather can change drastically within a few minutes. Of course, my wife was right. I just thought to myself, that with this "tearful" greeting and with emphasis on my cough, we begin the post-holiday phase of my preparations for the elections.

The next day we learned with a horror from TV news, that this sudden rain which soaked us between buildings of the airport in Auckland, was actually a harbinger of a powerful storm which the day later hit all of New Zealand, causing flooding in several areas of the country (e.g. Canterbury, vicinity of Nelson, and of course parts of Auckland) - for details see the article [2#N3] entitled "A month of rain in a few days - look what's next", from pages A4 and A5 of the newspaper [The New Zealand Herald](#) (issue dated on Wednesday, June 11, 2014). In Auckland this storm turned out to be the most powerful and most destructive since around 70 years. According to forecasts, this storm and heavy rains supposed to last until Saturday, 14 June 2014 - probably to again rebuild the pressure of "moral field" on my decisions, when after the return from holiday I am to decide about the recommencing my rounds from a home to home for a personal meetings and talks with potential voters.

(2014/6/19) Caused by customs of NZ about 10-day delay in the delivery of election flyers. DHL boasts about the speed of its shipments. Typically a parcel go from Germany to New Zealand in about 8 days. The second of the two parcels with my election flyers, as described in (2014/5/28) from item #M2 of this web page, reached me in just 7 days. Unfortunately, the first parcel, containing 6000 election flyers, sent from Germany on 28 May 2014, arrived to New Zealand customs officers on 9 June 2014 and got stuck in there. To cause its delivery I was forced to overcome a series of nerves breaking formalities. Firstly, on Friday, June 13, in the evening I received a letter from customs stating. that my parcel requires a "clearance". Because the offices are closed on Saturdays and Sundays, on Monday 16 June I went to the customs office to explain that the parcel contains only election flyers (or "printed matter") which do NOT have any commercial value, because they are a gift and they will be distributed for free. Unfortunately, the customs officers refused to do for what doing their office was established, means they refused to do the "clearance" of my parcel. They ordered me to hire a special agent, "custom broker", which will do this "clearance" for them. But services of such a "custom broker" typically cost about \$150 - the payment of which a sum would break my principle of "zero-dollar" election campaign. When I started to look for a "custom broker" to hire, it turned out that there is a lot of them, but with the postal parcels are willing to deal only post office brokers - who, however, are so busy with work and customers, that almost it is impossible a direct meeting or telephone conversation with them. Fortunately, their answering machine gave me their email address at which I could write to contact them. So on 17 June 2014 I wrote a long email at this address, in which I explained why the election flyers contained in my parcel have no commercial value and are merely "printed matter". In response, the next day I received a short email that to the parcel with my flyers has been applied "concession" and it is "cleared". I received it on 19 June 2014 - that is with about 10 days unnecessary delay, which could have been avoided if the customs officers x-rayed the parcel and realized that it actually contains what is written in its declaration, namely the posters/flyers.

(2014/6/25) Overcoming the resistance of the moral field, versus the physical fitness, mental and emotional strength, and long-term benefits of delivering in person election flyers. The resistance of the moral field during my personal delivering election flyers and giving them directly into the hands of voters, revealed itself to me, among others, in the form of requirement of a high physical fitness and also mental and emotional strength. As I experienced this in practice, the delivery of flyers directly into hands of voters turns out to be so exhausting physically, mentally and emotionally, that in the initial phase of my campaign I was able to deliver in one day of only around 100 flyers. At the same time, however, from all solutions for the problem of flyers delivering to voters that I know of, such personal distribution of flyers climbs most steeply uphill in the moral field. Therefore, according to the findings of totalizm, in the long-term it has to generate the most of benefit and the least undesirable side effects. For this reason, it is also the most educational from all activities related to the election. This educational value of the delivering flyers in person, caused that to this "part #N" I decided to add below an extra item #N4, in which I described in more detail everything that is connected with the delivery of flyers, means e.g. the procedure of choosing the most moral solution for the problem of delivering (i.e. the solution that climbs most steeply uphill in the moral field), the physical, mental and emotional pressures that the resistance of the moral field imposes onto the personal distribution of election flyers, examples of long-term benefits that stems from using this most moral procedure of delivering flyers, etc. I suggest to have also a look at that item #N4 below.

(2014/7/22) Almost three weeks of continuous rain. The Tuesday, July 22 2014, was for us the first day in about last three weeks, when the winter rain stopped for almost a whole day, and thus when I could normally deliver the daily portion of election flyers. In around last three weeks rain poured almost continuously during days, so that during that period only two and a half times I managed to find a sufficiently long break in the cold rain to go and to deliver election flyers - but to do this only near my flat, so that I could quickly return to the flat when the cold rain again started to pour. What is worse, the weather forecasts predict that after this one-day break, such continuous winter rains are going to return for the duration of at least another full week.

(2014/8/23) Another trouble with the internet hosting 24/7 - i.e. another case of multi-day lack of access to my election website www.pajak.org.nz. The capability of moral field to impede the access to the Internet, also induced a number of problems for my election campaign. For example, quite promising advertising of the New Zealand web hosting named 24/7 (incidentally, the location of which is [Christchurch - a city of earthquakes](#)), caused that for my domain and for my election web page was selected just that "24/7" hosting. Unfortunately, from the first moment this host was entrusted with my election web page and domain, various problems started. For example, the instalment and activation took four days - see (2014/3/28) from item #M2. Server with this web page often experienced failures - see (2014/4/18-20) above in item #N3. These failures in turn meant that both, the election web page, as well as my email address associated with the election web page, become unavailable for interested readers and for myself. Also, the more close was to the election date, the hosting services of 24/7 become worse. Complaints of clients of this hosting

caused that 24/7 was even criticized in the New Zealand TV news around a month ago. A sharp criticism of 24/7 was also provided in the article [4#N3] entitled "Website woes haunt business owners", from page B5 of New Zealand newspaper [The Dominion Post](#) (issue dated on Wednesday, August 27, 2014). Finally, on 20 August 2014, the parent institution of 24/7 hosting ordered customers to transfer their domains and web pages to other web hosts, giving for it the deadline of 20 September 2014 (i.e. the date of NZ elections). Since such a transfer involves the immobilization of websites for unpredictable period of time, I would prefer to be able to make it during the last day before the election, i.e. on 2014/8/19 - when according to NZ election law the viewing of my election web page, I would anyway have to voluntarily immobilize. Unfortunately, over 5-day long loss of access to my web page and my election email, started around 11 am on Friday 2014/8/22, while lasting practically till afternoon on Wednesday, 2014/8/27 (with a few-hours long break on late afternoon of Monday 2014/8/25), causes that probably an earlier transfer of my election web page becomes necessary - and thus also an earlier endurance of the long lack of access to this web page and email associated with this transfer. Of course, experiences from my previous cases of failures of web pages, caused that I prepared also another (spare) address at which my election web pages are available, i.e. the address www.totalizm.com.pl/pajak_for_mp_2014.htm. Unfortunately, this address was NOT advertised on my printed election flyers from "Fig. #A1", and also it is quite difficult to find it in Google (i.e. similarly like everything that works for morality and for progress, and thus is subjected to the action of the moral field). Thus voters do NOT know about the existence of this spare address and probably they will NOT be able to find it. So, if you are interested in regular checking of the content of this web page, then I would suggest to write down the above address and use it each time when the access to the domain www.pajak.org.nz is cutt off. Alternatively you can copy to your computer the second page of new version of my election flyer shown in "Fig. #M1", on which the above address is already provided.

(2014/9/2) Another failure of the 24/7 server hosting the domain www.pajak.org.nz. On Tuesday morning, September 2, 2014, the access to my election domain was cut off again. It exhausted my patience. So I asked the person which finances for me this domain (and thus which has all the parameters and passwords of this domain) to NOT wait until the last day of the election campaign - as previously explained in (2014/8/24) from this item, but to transfer immediately this domain onto a new server. The transfer took place surprisingly quickly. The next morning the domain already started to work on a new (different) server.

(2014/9/8) Pictures of naked actresses which extinguished "Spark", and with it also extinguished access to my election domain. Unfortunately, an easy and massive access to my election domain lasted only briefly. Already on Friday (2014/9/5) the number of readers of my web page again fell sharply, while in the weekend following that Friday only a few single persons managed to break to it somehow. The reason was explained in the evening news from TVNZ1 on Sunday (2014/9/7). It turned out that apparently a "hacker" put on the internet photographs of naked Hollywood actresses, and supposedly the stampede of New Zealand males to see these photos, completely chocked the New Zealand

largest telephone company which now calls itself a "Spark", while formerly was called "Telecom". The company connects to the Internet the majority of computers in New Zealand - including the link to my election domain. So when this "Spark" was extinguished, also extinguished was the possibility to view my election web page. An interesting puzzle associated with this extinguishing, which additionally reveals to us the power and the capability of "moral field" action, was contained in the commentary of TVNZ1 added to this news about the collapse of "Spark" services under the onslaught of images of naked actresses bodies. Namely, how did it happen that only the customers that "Spark" rushed to see these pictures of naked actresses, while users of several other companies that in NZ also provide computers with Internet connections, did NOT cause at that time any interference to the operation of these other companies? This puzzle reveals, that the "moral field" displays an enormous sense of humour in some of its actions.

(2014/9/9-11) The back pain. Beginning from Tuesday, 9 September 2014, for the last three days (this entry was written on Thursday, 11 September 2014), every morning I wake up with a nasty back pain. The pain arrived without any medical reasons that would be known to me. It lasts entire days, causing that my every move is a torment. NO heavy objects I lifted recently - which lifting could explain the origin of this pain. Also the weather is relatively warm lately, so that it cannot be responsible for the origin of it. Thus, the only explanation for this pain is the obstructive work of the "moral field". After all, because every my movement intensifies the pain, it turns the distribution of leaflets virtually into a torture. In addition, the pain causes that my posture is twisted and my body is leaning, while when walking I must support the back with my hands to ease the pain. The pain began on Tuesday, when I just started the distribution of initial leaflets from the last thousand of them. From my past experience I know that once the pain starts in my back, then usually it lasts for many days. In this case, it is sure that it will last at least until the day of election. That is, it is to persist during the entire period of delivering the last thousand of election flyers and also during that important day, when I am to go to the ballot box to vote.

* * *

When I myself start to consider from a distance that constant stream of "bad luck" and "troubles" that flooded me from the moment when I decided to stand to the election, then even for myself this stream seems to simply be incredible and sometimes even funny. However, according to my previous research, it actually represents the action of the "moral field" which aims to ensure that **every morally correct action requires putting an effort (F) into it, which is proportional to benefits (a) that will accrue to the people (m) using the results of this action, and also proportional to the number of people (m) who would benefit from the success of this action.** In turn the fact, that these my experiences with such enormously potent moral field, allow me to get to know (and describe) our God better and faster, and also the fact that I fully understand and appreciate the need for the existence and operation of the moral field, does NOT eliminate the feeling in me, that the moral field was completely overwhelming and that it induced a feeling like a "hell opened up beneath my feet". So now I am beginning to understand why the intention of a peaceful implementation of the required reforms is so difficult and why **people who take**

up this intention can be equated to "dentists who volunteered to dive into the ocean to drill and to heal painful teeth of an irritated powerful shark".

There is one aspect of the above events, which stimulates me to philosophical thoughts and to intensification of my research. It is the fact, that in spite since 2007 I am equally sure that UFOonauts are simulated by God only temporarily, as I am also sure of the existence of one omnipotent God, still God uses on me these simulations of UFOonauts to form sections of the moral field. Because God does not do anything without an important reason, I feel that I have a duty to investigate why a sole awareness that UFOonauts are divine simulations, does NOT protect us against their harmful actions. As so far, the most important thing that come on this issue to my mind, is that by using simulations of UFOonauts God tries to direct my attention to the fact, that the majority of resistance of the moral field aimed at my 2014 election efforts does NOT originate from people, but from what is solely under God's control (and thus what - according to explanations from items #J1, #L3 and #N2 of this web page, is a discreet way of confirming for me which kinds of attributes of the moral field allow us to recognise that a given action runs against God's plans). Also, perhaps, in this way God lets me understand, that He treats exactly the same all people - regardless of their knowledge or attitudes. Probably such a treatment is also to warn us, that knowledge alone NOT supported by taking real actions of defence, is NOT enough to protect against evil. One can also guess, that by the rough treatment of even those who know and respect, God is trying to emphasize to us that at the time of judgement of our behaviours (e.g. during the so-called "final judgment") are NOT taken into account any of our excuses or "mitigation circumstances", such as "I wanted to do well while it just came out wrongly", but judged are the bare facts of the moral consequences of whatever we do.

#N4. An example of personal delivering of election flyers, used as illustration for choosing this solution, which climbs the most steeply uphill in the "moral field" and thus generates the most of long-term benefits but the least of undesirable "side effects":

Motto: "The moral field is an indicator for these moral mechanisms which cause that short-term hardship of the steep climbing uphill in this field always generates the most of long-term benefits and the least of undesirable side effects, while momentary convenience of an easy and pleasant slipping down in this field always cause long-term problems."

Prayers described in items #B1 and #M3 from this web page most clearly have worked. **The first miracle had already happen.** After all, in spite that I still maintain my "zero-dollar" level of spending for the campaign, declared and described in item #D2 from this web page, starting from 19th June 2014 I have available 9999 election flyers of a superior quality, described in (2014/5/28) from item #M2 of this web page - in comparison to which the local flyers of even candidates from a rich party look like a very poor relatives. Imagine A5 size flyers with particularly vibrant colours, on which the set of my political goals of action that emotionally moves almost every voter from the Hutt South, was dressed in a wonderful graphical layout shown in "Fig. #A1" and reproduced in "Fig. #M1", then printed with a peak German printing technology on chalk white ceramic paper "galaxi keramik" of the world's best quality. The result is that I have election flyers which attract the eye with their appearance and vivid colours, offer an emotionally moving content to the Hutt South voters, are very pleasant to the touch, are not afraid of rain or water, and in addition save our forests because they are NOT printed on the paper from organic matter, but on flexible ceramic leafs. If I myself ordered the design and production of such flyers, it would cost me a fortune - and of course, I would NOT be able to afford it. So what particularly captivated my heart, is that these flyers were designed, printed in Germany, and sent me to New Zealand as a gift, by a humble follower of totalizm who meticulously pursues a command from the Bible, to perform good deeds anonymously, so that **"do not let your left hand know, what your right is doing"** (The Bible, Matthew 6:3). Therefore, this totalizt does NOT agree to even reveal who he is and how he can be contacted. (The [philosophy of totalizm](#) explained "why" the Bible and totalizm recommend such an anonymous carrying out good deeds - this explanation is repeated, amongst others, in item #I1 and in the caption under "Fig. #I1" from this web page. Namely, **immoral persons learning that someone known to them carried out a good deed, or seeing someone doing a moral good deed, generate in themselves so much envy and other negative feelings, that the loss of "moral energy" caused by these negative feelings can ruin a whole goodness that these good deeds could bring.**)

Having to my disposal the election flyers of so superior quality, gives to me almost equal chances of winning the upcoming elections, as the chances that have candidates proposed by political parties. After all, the flyers have the potential that from a scientist and a creator of the [philosophy of totalizm](#), who remains almost unknown in the Hutt South electorate, they transform me into a person whose existence and goals are known to a sufficient number of voters. However, a moral requirement is imposed onto this transforming. Namely, I must now deliver these flyers to voters in the most moral way - that is in the way which most steeply climbs uphill in the so-called "moral field" (i.e. in the invisible primary field similar to gravity, which is described in items #D5, #F5, #I1, #J1, as well as in "part #N", from this web page). As it is explained, among others, in the introduction to this web page, the new "totaliztic science" has determined that **every real problem, including the problem of dissemination of election flyers, has a number of different solutions, while the solution that brings the most of long-term benefits and the least of undesirable side effects, is that one which climbs the most steeply uphill in the "moral field".**

In order to find that solution to a given problem, which most steeply climbs uphill in the moral field, we need to start from creating a list of known to us, or possible, solutions for this problem. So in the case of the problem discussed here, we should use e.g. "brainstorming", our own analyses, or research of behaviours of other politicians or countries, to carry out a review of the ways in which election flyers can be distributed to voters. Let us list here the most common such ways. **(1)** Walking from a house to a house and giving personally the election flyers to hands of the voters. **(2)** Dropping in person the flyers to mailboxes existing by homes of New Zealand voters (in NZ mailboxes easily accessible from the street are placed by footpaths on the fence of the garden of each residential house). **(3)** Hiring a special service that for a fee delivers flyers to mailboxes from each house in a given electorate. **(4)** Standing in areas frequented by large numbers of people, e.g. at gates of factories or on the main streets of the city, and handing flyers to passers-by. **(5)** Sticking flyers under windscreen wipers from cars in public car parkings and at supermarkets. Etc., etc.

The next step is to select this solution which most steeply climbs uphill in the moral field. The most easily such choosing can be done by matching all known solutions that are available for us, with the so-called "indicators of the moral correctness" discussed in item #J2 from this web page. In the case of delivery of flyers, that most steeply climbing solution turns out to be the way (1) of delivery - i.e. the personal delivery of flyers directly to the hands of voters. For example, it is the most difficult, while the so-called "line of the least intellectual resistance" runs exactly opposite to it. So it is that way (1) which provides the largest number of long-term benefits and introduces the smallest number of "side effects" - although in the short term it is to require the largest contribution of the intellectual, emotional, and physical work. Other ways are less compatible with the criteria of morality. For example, if I myself place flyers in mailboxes of voters according to the way (2), then these flyers would meet a fate similar to any advertising material which is massively thrown into these mailboxes. Namely, the majority of voters instead of reading them, after removing them from mailboxes would immediately throw them out with the trash - thus wasting materials, human labour, and their own chances to gain useful information. Of course, the candidates backed by large political parties can afford such treatment of their flyers - routinely disseminated for them throughout the electorate according to the way (3) by appropriately paid post office, or by company that delivers advertisements, which place these flyers in mailboxes by homes of voters. After all, when elections are already close, their political parties will organize and pay additional televised debates, newspaper advertisements and public meetings that will remind the voters who are these party candidates. In contrast, as an "Independent" candidate, behind who stands NO political party, I cannot afford to pay additional television appearances and newspaper advertisements. Thus, election flyers are for me the only way to draw attention of the voters to my candidacy and to goals that I would try to achieve in the case of being elected to NZ parliament.

Theoretically speaking, it should NOT be difficult to personally hand out 9999 flyers within 93 days that are to pass from the date of receiving these flyers until the date of election. After all, it would be enough for me to deliver each day into the hands of the voters about 108 flyers. Even while taking into account the fact

that I am still troubled by the cough which stays from times of my vacation (see (2014/5/1) in item #M2 from this web page), and that in the current winter a cold rain falls during more than a half of days in New Zealand, still I should be able to distribute these flyers even while going to deliver them only during every second day (i.e. while there are breaks in the rain) and handing out then around 216 flyers a day. From a childhood in the rural Poland I remember that every rural postman everyday distributed several times more letters, and he also delivered them personally directly into the hands of addressees.

In practice, however, the requirement of overcoming the resistance of the moral field considerably complicates such a personal distribution of flyers. It does NOT help the knowledge that, as I am to explain it in this item, the complication of delivery brings long-term benefits for both me and for all other interested parties. This is because the short-term resistance of the moral field is so large, that it makes the personal distribution of flyers extremely difficult. Thus, in our electorate this resistance makes virtually impossible the personal distribution of flyers by other candidates - thus giving me the chances to effectively compete even with candidates from rich political parties. Moreover, as I am to explain this later, it makes voting results independent from the amount of money that someone is to spend on the campaign, and makes these results compatible with the state of philosophy and morality of the community doing the election. So in fact, the existence of this resistance of the moral field makes me happy. Nevertheless, although in my case this resistance evens my chances of winning the election, at the same time because of it practically only with a great difficulty I am able to deliver these required about 108 flyers per day. In spite of the fact that the delivery of these around 108 flyers per day takes me only about three hours of time, it still leaves me completely exhausted physically, mentally and emotionally. Of course, I am very intrigued by the manner in which the moral field turns so seemingly simple action, as the personal delivery of election flyers, to become so immensely difficult and exhausting. After all, in addition to being a candidate to NZ parliament, I am still also the creator of the [philosophy of totalizm](#), and a scientist seeking truths and popularizing truths. Therefore, in this item I am going to try to objectively identify and describe the mechanisms and tools by means of which the moral field creates so much resistance to people personally delivering election flyers, while at the end of the description I am to try to summarize examples of long-term benefits that arise from the existence of this resistance. While reading these descriptions, however, please note that the impartial describing of the complex resistance of the moral field is quite difficult. Hence my expressions may clumsily reflect a phenomenon, which God has designed with the infinite genius, and which outcome in the long-term actually works in favour of the morally acting people. So if I reveal below the difficulties with which I have to deal during the personal delivery of these flyers, please do NOT take these descriptions for my complaint or criticism. For I am delighted that such difficulties exist, and thus that they are putting off other candidates, that they level my chances, and that they are working for justice. It is just that in order to enable the reader to learn the truth about the mechanisms of work of the moral field, in the following descriptions I tried to reflect as faithfully and accurately the difficulties of the delivery of election flyers, as only allowed me my rather imperfect writing skills.

There is a whole set of complex reasons, why resistance of the moral field can become so high that the seemingly so simple action as a personal delivery of flyers directly to hands of the voters may turn out to be so difficult and so demanding on the contribution of all knowledge, all the energy, the whole time, as well as the entire physical, mental and emotional capabilities, that remain in my disposal. These reasons cause, that after each delivery of flyers I am left completely exhausted physically, mentally and emotionally. I will try to systematically explain these reasons. The most important one in my opinion, is the high consumption of actual physical work required for such delivery, combined with my rather NOT very high current physical fitness. The point is that in order to be a scientist, almost automatically one have to turn into a person once called a "bookworm". (Today, perhaps, this name should include the word "computer".) After all, the scientific research is tracking ideas and premises, analysing them, drawing conclusions, writing down, transforming, etc. All this is typically done while sitting. No wonder that my muscles are NOT accustomed to long-term physical activity, while the body is unused to rough treatment. Until the time, however, of the receipt of flyers, I did NOT know about this. In addition to such a NOT very high physical fitness, in action are also other forms of resistance of the moral field, for example a high level of intellectual contribution and constant attention required during the delivery of flyers, while manifesting itself NOT only in what one should say when delivering flyers and in a kind of reactions of the recipients that one should be prepared, but also in the organizing of this delivery, in the choice of locations and streets receiving flyers, etc. (After all, I do NOT have neither a sufficient number of flyers, nor enough time to be able to deliver these flyers to every household from the entire Hutt South electorate.) In addition, the delivery is accompanied by a high mental and emotional tension, and by physical readiness, reasons for which will become clear after reading the rest of this item.

In a typical case of delivery of flyers to hands of another voter, everything goes relatively easy and should NOT induce exhaustion. This is because typically one goes to the fence of a next house, opens the gate which leads to the backyard patio, walks along a sidewalk up to the door of the house, knocks on the door or rings the doorbell (if there is a doorbell), then, after the door is opened by a member of the household one introduces himself to the voter, handles out a flyer, politely discusses briefly the most important election ideas with this household member, explains the election goals and listening to his/her opinion on the topics that the voter is interested in, shakes hands, speaks farewell courtesies, leaves the garden, closes the gate behind, and goes to the next house. But in addition to these typical cases, there are exceptions. These are they that exhaust physically, mentally and emotionally the most. Probably also these exceptions caused, that when I got these 9999 superiorly printed election flyers described in (2014/5/28) from item #M2 of this web page, and when I started with hooves their personal delivery, then, to my surprise, the first day I discovered that my legs, muscles, mind and feelings refused to obey me already after the delivery of only about 100 flyers. So let us learn now how looks-like the delivery of flyers in such exceptional cases.

While delivering flyers, these typical cases of going from house to house, that I described in the previous paragraph, from time to time are intertwined with

exceptional cases which require additional completion of a wide range of various physically, mentally and emotionally exhausting activities, and which are implemented in a context of strong physical, mental and nervous tension. For example, when one goes to a next house typically firstly one needs to open and then close a gate or a property-door behind. Meanwhile, some of these turn out to be surprisingly heavy, lacking the hinges, or jamming out. It can also amaze the most diverse multitude of ways in which the locks on these gates or property-doors can refuse to work, and the number of trials as well as the level of engineering expertise that are needed to succeed in opening them in spite of their jam. Then one needs to find the entrance to the house - while in typical New Zealand homes with considerable gardens sometimes it is well hidden behind trees and bushes, and occasionally requiring walking at considerable distances within the garden. While searching for the house entrance door one must also look carefully and be aware of where exactly the gate or door for escaping to street is located. This is because sometimes pounces on us a dog (or dogs) initially hidden in the bushes or flowers and waiting for an opportunity to "play" with a visitor. From my former rural life I remember that one should NOT turn the back to a dog, because it will bite. Therefore, we must then be ready to quickly switch our legs into a reverse gear, after which we escape through the gate into the street, running backward while defending ourselves from dog's attempts to bite us, all the time facing the dog that attacked us. When we finally manage to get to the front door of the house, our "fun" also does NOT end. One has to somehow communicate to occupants, that he is staying in front of their door. But I quickly discovered that only about 20% of homes in my electorate are having a working doorbell or a rattle. As a result, on the second day of delivering flyers, it turned out that all the joints of my fingers become so sore from the constant knocking to subsequent doors, that I was NOT able to continue to knock with my fingers, while knocking with anything else, e.g. with a cover of the pen, sounds amazingly rude. (Some amongst houses NOT only that do NOT have a working doorbell, but in addition they have the sign "please do not knock" placed on their doors.) If I can somehow attract occupants to the door, the "fun" sometimes continues. After introducing ourselves and presenting why we are visiting them, we can in fact meet with every possible reaction. A lot of people react very emotionally and vivid towards someone who, like me, either tries to take away votes from their favourite political party candidate, or insists on the moral goals of the actions - such as my goals. Thus, in the delivery of flyers one not always comes across people with which one can talk objectively about the problems of the country and electorate, and to learn what hurts voters and what we might try to change. Often strikes us the reaction of impatience - when a given voter acts as if he/she could not wait until we leave and he/she is able to re-close the door. Out of unpleasant reactions, for me personally the worst is when a household member sarcastically or angrily states e.g. something along the lines "I am NOT voting for independent candidates" and then slams the door in front of my face. Although this reaction occurs rarely, still in practically every day of delivering flyers, it happens at least once - while for some reasons I seem to be allergic for this kind of reaction, thus it can spoil the rest of my day. (For me it feels like a version of verbal bullying.) Not without reasons the old Polish proverb states that **"one spoon of tar can spoil the whole barrel of honey"**. (Chinese express

the same idea with a more blunt proverb "one speck of rat dung spoils a pan full of rice".) Relatively often no-one opens the door - sometimes in spite of that we see or hear that someone is still inside. In such a case we need to return to the street and find a place where the mailbox for that household is located - sometimes quite well disguised. However, before throwing flyers into this mailbox, the courtesy requires that we seek whether on it, or somewhere near it, is written a request to NOT place in this mailbox specific kinds of materials. If there is such a request, we must deduce on the basis of our logic and knowledge, whether the election flyers belong to this type of materials. It is also amazing how often the moral field can hinder the simple activity of throwing flyers into the mailbox. For example, disproportionately often just before I start my rounds, the same way as I is followed before by a carrier of advertising materials which clog the mailboxes, so that for the placing of my flyers without crushing them there is no space in the mailbox, thus the delivery requires much more manipulations than it should.

In addition to the above, a considerable amount of tension and trouble cost me the quickly changing weather of New Zealand. My preparation for the elections of 2014 happens when in NZ is winter, and when I still have unhealed cough. But the current winter there is a cold rain virtually in more than a half of each week, while the blowing of strong winds makes it impossible to use an umbrella. So for the person unaccustomed with working under the "open sky" and not resistant to colds, which I am, such cold rains and strong winds make almost impossible to go out on the street. Thus, I am forced to carry out the distribution of flyers only when there is a break in the rain. Unfortunately, the rapid changes in the local weather cause that if there is a break in the rain, it is often difficult to guess how long it is to last. So I have to use all my knowledge of climate and all available help, to predict the length of each break in the rain. After all, potential voters to whom I deliver flyers are scattered over a wide area (see item #C1 of this web page), some of them living nearly 20 kilometres apart from my flat. Therefore, every time I have to decide whether a break in the cold rain will be long enough, so that I am NOT caught in the rain when I reach by a bus the most remote voters, or whether it will be short enough that I should just hand out flyers close to my flat - so that I can escape quickly when a cold rain starts to fall. In addition, while delivering flyers on cloudy days I also must continually watch the weather to be able to escape on time when I feel that a rain is approaching.

A significant dose of "fun" gives me also a structure of streets in New Zealand towns. For me this structure resembles winding mazes and traps that are described in item #C4 of the web page named [petone.htm](#). Thus, in connection with a chronic lack of architectural "landmarks", with an almost identical appearance of every street, and the need to distribute flyers in increasingly different places depending on how long the expected break between rains is to be, this labyrinthine structure of the streets causes that it really is difficult to figure out which streets have already received flyers, and also that it is difficult to introduce some system and order to delivery of flyers into hands of the voters.

When after about 3 hours of delivering of about 100 flyers, both my legs, and the rest of the body, begin to refuse to obey me, typically in widely spread towns of NZ these flyers are distributed only along a single long street, or along two or

three short streets. Such insignificant outcomes and small progress, of course, make me impatient. Therefore, in days when the weather was rainless throughout the day, after returning home, eating my lunch and a longer rest, I tried to go out again to deliver another batch of flyers. However, it turned out that the moral field was still working. Although my muscles rested in the meantime, my mind and my nerves still remained tired. As a result, in spite that physically I still could deliver flyers, all my behaviour, voice, and choice of words became a non-convincing, tired and devoid of vigour. Hearing myself during these secondary deliveries, I reached the conclusion that if I was a recipient of my flyers, then probably the person who served them to me, would NOT convince me at all to vote for him. So after a time, I determined these secondary deliveries to be so ineffective, that I abandoned them completely.

On weekdays, when throughout the entire day a rainless weather is forecast, I have a choice to either deliver flyers in the middle of the day, or in evening. The point is that in the middle of the day a lot of people are at work. So houses are empty. After all, in NZ in most of homes live only single marriages, both of participants of which typically are at work, or even just live a single person. So during the day a number of personal deliveries is very low. In turn during evenings people have already returned from work. It is therefore a greater chance to find them at home. In addition, during evenings it is easier to learn whether someone is in the house, because one can see the light. Unfortunately, the fact that currently in NZ is winter, causes that darkness falls soon after 4 pm. But most of working people return home after 5 pm - as in NZ typical working hours extend from 9 am to 5 pm. For reasons which are described in item #A2 of this web page, when it is very dark, people are reluctant to open their home doors to a stranger. As a result, both the daily delivery, and delivery in evenings, have almost the same efficiency when the ratio of successful deliveries is concerned. In addition, the delivery when it is already dark, exposes also me to various additional dangers - and it is NOT only during deliveries in some dark and forgotten streets. Thus, after several attempts to deliver in evenings, I decided to abandon the evening choice of time and deliver flyers only in the middle of days.

When I still lived in Poland, I often saw postmen when they delivered letters and handed them to hands of recipients. At that time Poland homes have NOT yet have letterboxes, so any correspondence had to be delivered into hands of recipients. I had no idea how tiring was the work of such postmen, nor what difficulties they had to face in their daily work. At that time I was also amused by these numerous cartoons humorously showing dog attacks on postmen as well as by trials and tribulations of these postmen trying to deliver the mail to hands of hard-accessible addressees. It was not until after my experience with the personal delivery of election flyers that suddenly I realized that these humorous cartoons actually showed scenes inspired by events from the real life. Thus, the distribution of flyers, among others, increased also my respect which I have for today's, and for former, postmen.

The philosophy of totalizm determined, that choosing this solution to any problem (including the problem of delivering election flyers), which climbs most steeply uphill in the moral field, is to create the largest number of long-term benefits and the smallest number of side effects. (Notice here, that some side effects from the selected here personal delivery of flyers, still are to exist,

because this solution still has a considerable inclination towards the axis of feelings "Y" from "Fig. #11".) So let us list here, at least a few examples of these long-term benefits. And so, for me very important benefit of such a personal delivery of election flyers into hands of voters, stems from the workload and features of this delivery. After all, one has to have the health of a horse, physical fitness of professional athlete, a lot of perseverance, mental toughness, planning, ability to predict the weather, the knowledge of a given locality, discernment of geographical location, sense of direction, time, and a few others demanding personal qualities, to be able to overcome significant resistance of the moral field and actually deliver personally all the flyers into the hands of the inhabitants of households of one's electorate. This in turn means, that the personal delivery of flyers improves and trains all of the above personal qualities - after all, the **"practice makes perfect"**. Moreover, **if the election is won by such a candidate who in person delivers his flyers, then it is certain that he actually deserved to win**, and also - **if one shows enough of perseverance to personally deliver election flyers to his voters, one is also going to have enough perseverance to fulfil his election promises**. Another benefit gained by candidates personally delivering own flyers, is that typical politicians who have NOT gone through the hard school of life, will NOT be able to neither take nor effectively implement such a personal delivery. So through the introduction of resistance of the moral field, God wisely and with foresight evens with this resistance, among others, the chances of candidates who have e.g. "zero-dollar" campaigns, such as mine, with the chances of candidates from wealthy political parties. The resistance of the moral field also generates benefits for the community that is electing their representatives. After all, when the chances of all candidates become equal, then the election wins the candidate whose goals and characteristics best overlap with the collective philosophy and with the indications of conscience of the population that these candidates are to represent later. So the final effect of the work of resistance of the moral field, turns out to be the shifting of decision for who is to win the election, from the price, breadth and quality of someone's election campaign, to the state of minds and group conscience of all inhabitants of the electorate. Thus, the resistance of the moral field serves also to justice. After all, when the decision of who is to be chosen depends on the state of minds and consciences of voters, then **each community shall always receive such leaders and rulers, for which it deserves due to its philosophy and moral state** - which fact the findings of the philosophy of totalizm have been trying to tell us for a long time.

Part #P: Summary of findings of the philosophical nature which were empirically collected as a result of undertaking the actions described on this

web page:

#P1. In addition to political goals, my standing in the elections of 2014 has also philosophical goals:

As the creator of morality-oriented [philosophy of totalism](#), I am NOT only interested in the experiences and findings that may lead me to victory in the elections, but also those that may increase our philosophical knowledge and enrich the pool of philosophical solutions offered by the philosophy of totalism, which have the potential to improve the quality life of people practicing totalism. Therefore, during my election campaign described on this web page, as an additional non-political objective that I set for myself, is to make intense philosophical fact-gathering. Actually, I do hope, that this campaign will be a kind of "empirical experiment in philosophy" - which is to enrich totalism. After all, in such a case, even if I cannot achieve any political goal that I imposed on myself, still my effort will NOT be in vain because my participation in these elections will help me to achieve my goals relevant to the philosophy. In this "part #P" of the web page I am going to systematically summarize my fact-findings and developments of a philosophical nature, that I have already managed to accumulate.

#P2. What from the philosophical area I managed to note or establish during my election campaign to-date:

The most interesting facts, findings and my my discoveries related to this election, but concerning the progress in philosophy, are:

(2014/3/22) The huge apathy and resignation regarding the effectiveness of the democratic process in NZ. This feeling of apathy and resignation seems to emerge from the majority of personal conversations with ordinary voters - about which I have already mentioned in (2014/3/22) from item #M2 of this web page. They are also the first impressions that strike the eye during such personal conversations. Almost every voter with whom I spoke so-far states through various wording, that **whatever "they" want to do, they still will do - no matter what actions would have been taken to prevent it.** I wonder if this dominant opinion about the lack of efficiency of democratic process in NZ is caused by the moves like the one to maintain stubbornly that vigorously opposed by the majority of nation "anti-smacking law" described in item #B5.1 from the

web page named [will.htm](#). If this situation is to continue and deepen, then the democratic process may completely collapse in NZ one day - what practically would spell life-shattering problems for all of us, as mentioned already in item #K1 above.

(2014/4/15) The fast growing public reluctance to have anything to do with politics. During my "rounds" from house to house on Tuesday, 15th April 2014, again I was struck by the number of people who as soon as I introduced myself to them, they informed me that matters of politics completely do NOT interest them, after which informing they slammed the door of their home in front of my nose. I must admit here, that having doors slammed do NOT provide a pleasant experience. And it turns out that there is unexpectedly many of so acting people. Although in my "rounds" I do NOT have my mind set on counting statistics, I got an impression that almost a third of potential voters already belong in NZ to that category. Such a large number of them caused that I even began to wonder whether these reactions are NOT by any chance a result of e.g. my appearance or behaviour. After all, one cannot expect other people to talk, or even just to listen, to someone whose appearance or behaviour is NOT approved by them. Fortunately, clearly God has decided to answer these my inner doubts, because the next day I read a newspaper article [1#P2] entitled "Has democracy taken a dive?", from page A11 of newspaper [The Dominion Post](#) (issue dated on Wednesday, April 16, 2014). In this article has been clarified that in the previous NZ elections of 2011, the number of people who voted, fell to so shockingly low level, that this already makes politicians taking notice of the fall. Also rapidly is growing in NZ the number of such people, who do NOT want to have anything to do with politics and with politicians. After reading this article I realized what is the real reason behind this slamming of doors in front of my nose when I introduced myself that I am going to stand as a candidate for the incoming elections. I also reminded myself what in various words repeated to me many of those voters who do NOT avoid a conversation with me. These their complaints quite clearly indicate what the problem is with the democracy in NZ, and how this problem can be remedied. Let us hope, that I am elected to the parliament to make something constructive with this problem, before the deterioration of the situation in our country brings about troubles that may ruin our lives.

Part #R: The final information:

#R1. Summary of this web page:

No-one of us lives in a void, but lives among other people who support us and supply us in whatever we need. So we have towards these other people an obligation to do something also for their own good. But there is no a better deed than adding our own contribution in making life of people around us, as well as the world, much better than they were when we joined this physical world.

#R2. How with the web page named "[skorowidz links.htm](#)" one can find totaliztic descriptions of topics in which he is interested:

A whole array of topics equally interesting as these from the above web page, is also discussed from the angle that is unique to the philosophy of totalizm. All these related topics can be found and identified with the use of [content index](#) prepared especially to make easier finding these web pages and topics. The name "index" means a list of "key words" usually provided at the end of textbooks, which allows to find fast the description or the topic in which we are interested. My web pages also has such a content "index" - only that it is additionally supplied in green [links](#) which after "clicking" at them with a mouse immediately open the web page with the topic that interest the reader. This content "index" is provided on the web page named [skorowidz links.htm](#). It can be called from the "organising" part of "Menu 1" of every totaliztic web page. I would recommend to look at it and to begin using it systematically - after all it brings closer hundreds of totaliztic topics which can be of interest to everyone.

#R3. I would suggest to return periodically to this web page in order to check further progress in my goals and efforts:

Up to the period immediately after the elections (i.e. after 20 September 2014), when after adding to this web page the final summary I intend to return to temporarily suspended my standard research and publishing, **this web page will be the most frequently and the most intensively updated of all my web pages**. Therefore, I invite you to revisit it after some time from now, in order to check out what is new on the matter of elections discussed here, or what new become already known to me.

#R4. A [copy of this web page](#) is also disseminated as a [brochure from series \[11\]](#) in the safe format "PDF":

This web page is also available in the form of a brochure marked [11], which is prepared in "PDF" ("Portable Document Format") - currently considered to be the most safe amongst all internet formats, as normally viruses cannot cling to PDF. This clear brochure is ready both, for printing, as well as for reading from a computer screen. It also has all its [green links](#) still active. Thus, if it is read from the computer screen connected to internet, then after clicking onto these green links, the linked web pages and illustrations will open. Unfortunately, because the volume of it is around a double of the volume of web page which this brochure publishes, the memory limitations on a significant number of free servers which I use, do NOT allow to offer it from them (so if it does NOT download from this address, because it is NOT available on this server, then you should click onto any other address from [Menu 3](#), and then check whether in there it is available). In order to open this brochure (and/or download it to own computer), it suffices to either click on the following green link

[pajak for mp 2014.pdf](#)

or to open from any totaliztic web site the PDF file named as in the above green link.

If the reader wishes to check, whether some other totaliztic web page which he or she just is studying, is also available in the form of such PDF brochure, then should check whether it is listed amongst links from "part #B" of the web page named [text 11.htm](#). This is because links from there indicate all totaliztic web pages, which are already published as such brochures from series [11] in PDF format. I wish you a fruitful reading!

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#R6. Email addresses of the author (i.e. Dr Jan Pajak):

For correspondence with voters, and in matters directly relating to elections described here, is prepared the following my internet address:

drjan@pajak.org.nz

Readers which are to write to me in other matters, e.g. share with me their opinions, giving me advices, declaring me their assistance, etc., can also direct their correspondence at my email addresses that I use for a long time, e.g. at janpajak@gmail.com.

Unfortunately, due to the chronic lack of time I am experiencing continually, I do NOT promise that I reply to every received email. After all, the day has only 24 hours, while the majority of those hours I spend to achieve the most important goals that I set to accomplish on a given day.

* * *

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