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Nirvana and totaliztic mechanics

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This monograph no 8 belongs to the series of the most important scientific publications by the author. It can be read either separately, or as a volume from the whole series. The entire series is marked [1/5] and have a general title "Advanced Magnetic Devices". It is already the fifth edition of this series. The previous (fourth) edition of it was the 18-volume scientific monograph [1/4] published in 2001 which carried the following title and editorial data: "Advanced Magnetic Devices". Monograph, Wellington, New Zealand, 2001, ISBN 0-9583727-5-6, a private edition by the author, 1800 pages (including 7 Tables and 163 illustrations, in 18 volumes).

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ABSTRACT of this monograph no 8 from the series [1/5_E] "Advanced magnetic devices", ISBN 978-1-877458-88-0

Do we need mechanics or physics to lead our everyday lives? Do we need to learn additionally a totaliztic mechanics, which extends its considerations into our inner self? In what manner such a mechanics would be helpful, if we learn it? What kind of benefits we could expect to gain if we master totaliztic mechanics? What totaliztic mechanics is about? Is it difficult to learn and to use? What it takes to make it very useful? Answers to all these, and also to many more, questions, are provided in this volume.

Totaliztic mechanics is a new branch of totalizm, which attempts to define, to quantify, to measure, and to calculate, all variables and all processes incorporated into the philosophy of totalizm. It may sound scary, but actually what it tries to accomplish, is to give us a useful tool, which allows to define precisely, to measure, and to calculate everything that is non-material, but that impacts our everyday life. For example, it indicates how precisely can be measured and increased human intelligence. (As we know, so-far intelligence was estimated only roughly with the use of the so-called "IQ coefficient", which does not say much about the real intelligence of someone. In turn completely no-one knew how to increase intelligence.) This mechanics also allows to measure someone's responsibility, feelings, moral energy, or moral power.

Totaliztic mechanics does not need to be invented from the scratch. After all, during the course of centuries people developed classical mechanics, which allow them to measure and to calculate everything that is material. Unfortunately, classical mechanics does not allow us to measure or calculate non-material aspects of our lives. For example, it does not allow us to measure the level of our pain when we loose someone close, to measure our feelings, or to determine how much energy we need to put in order to get out from a specific addiction. For this reason there is a need for developing an equivalent of classical mechanics, but to make it applicable for these non-material aspects of our lives. This is accomplished by the totaliztic mechanics, which is simply a more general form of the classical mechanics, but extended in such a manner, that it starts to be applicable to all non-material quantities and processes.

This volume is about totaliztic mechanics. It presents this quantitative branch of totalizm, and informs about the present state of its advancement. The reading of this volume reveals methods and tools which allow for measuring and for calculation of non-material quantities, parameters, indicators, and energies, which decide about the level of our lives. This volume explains also matters of the influence of various moral quantities on our lives, and the development of methods with the use of which these quantities can be defined, calculated, researched, or developed in ourselves and in our children.

Ideas contained in this volume could prove beneficial for many different groups of readers. For example, they should turn very useful for all those young people who study mechanics, or who are just about to start learning classical mechanics in schools. This is because the totaliztic mechanics shows them how useful mechanics is as a scientific discipline, and thus how beneficial is to learn it. Furthermore, by explaining to them the philosophical applications of mechanics, it is going to facilitate their deeper understanding what subsequent ideas of mechanics mean. The ideas from this volume would also turn to be very helpful for people studying moral, philosophical, and social issues. After all, these ideas allow to understand the hidden forces and mechanisms which govern the fate of individual people and group intellects. Finally, they should also provide various benefits for these people, who wish to get to know themselves better, and to take a better moral control over their own life.

However, this volume is especially recommended for all those with strict minds and inclinations for calculations, who are interested in totalizm. Even if they do not have mathematical background, still by digesting this volume they gain a good idea as to how strict type of science totalizm is, in how many different areas the findings of totalizm prove themselves useful, and what kind of interesting prospects totalizm opens for our civilisation.

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Notes:

(1) This monograph is a subsequent publication in a whole series of 18 scientific monographs by the author. Each chapter and subsection of this series is marked with a next letter of alphabet. Chapters and subsections marked with letters other than these provided in the list of content above are positioned in different monographs (volumes) of this series. The full list of content for all 18 monographs (volumes) of this series is provided in the first monograph (volume 1).

(2) A Polish language version of this series of monographs [1/5] is also available. Therefore, in case there is any difficulty with accessing an English version of this monograph, while the reader knows the Polish language, then it could be beneficial for him or her to read the Polish version of this monograph.

(3) Both language versions in this series of monographs [1/5], namely English and Polish, use the same illustrations. Only captions under these illustrations use a different language. Therefore, if illustrations for the English version are difficult to access or unreadable, then illustrations for the Polish version can be used equally well. It is also worth to know, that enlarged copies of all the illustrations for these monographs [1/5] are made available in the Internet. So in order to e.g. examine enlarged copies of these illustrations, it is worth to view them directly from the Internet. To find them, the reader needs to find any totaliztic web page which I authorise, e.g. by typing the key word "**totalizm**" to any search engine (e.g. to www.google.com), and then, after running a totaliztic web page, the reader needs to run from it the web page named "text_1_5.htm" available on the same server, or choose the option [1/5]

from the menu of that totaliztic web page. Note that all totaliztic web pages allow also the uploading of free copies of this entire series of monographs [1/5].

(4) If the reader would find easier to read this monograph from a hard copy (printout) than reading it from a computer screen, it is worth to know that the PDF format in which this volume is prepared is "ready to print". In case of reading it from a computer screen, a simultaneous opening of two copies of this volume could be helpful, as it allows to open the first copy on the text while the second copy on the Figures, then allows to just jump from one window to another one when changing from reading text to looking at illustrations, or vice versa.

(5) The update and reediting of this fifth edition of [1/5] is going to progress gradually. But readers can realize from the content pages which chapters and subsections are already reedited, or are just subjected to reediting, because on the title page these are marked with the comment "**Proof Copy** ([1/5_E] in the process of updating)". The remaining chapters and subsections of this monograph still should be digested in the formulation that was made for the previous, fourth edition [1/4] of this monograph.

(6) Note that the spelling used in this series of monographs is a mixture of US and UK English. The reason is that subsequent updates of this monograph were carried out at several different countries, some of which officially used US English, some other - UK English.

(7) To improve the structure of this series of monographs [1/5], the order of chapters and subsections from various volumes was slightly changed in relation to this order that appeared in the older monograph [1/4].

TOTALIZTIC NIRVANA

In subsection JA5 the concept of totaliztic good deed, and totaliztic sin, were described. They are excellent "indicators of the moral correctness" for the multitude of everyday chores and situations, which take just a short time to complete. Such chores and situations do not carry much moral energy in them. Therefore, although totalizm recommends to complete them "morally", in order to obey moral laws, simultaneously it advises not to be too concerned, that other people who are also involved in them, may not obey moral laws as pedantically as we do. So, these other people, through their immoral responses to our moral behaviour, may spoil results of these chores and situations. But still all is OK, because these chores do not carry much moral energy. For this reason, the concept of totaliztic good deeds is developed for the idealistic assumption that "we live in a perfect world", and therefore in doing totaliztic good deeds we do not need to be concerned too much about the immorality of other people.

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

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

An opposite of a moral work, is an immoral work. A totaliztic **immoral work** is defined as "every laborious and time consuming work, which reduces a lot of moral energy in the doer". For example, an immoral work is every work, which originally was intended to be a moral work, but which went wrong for some reasons. Also an immoral work is every laborious and time consuming totaliztic sin (e.g. slavery, sacrifice, or self-destruction), especially if it is done for our job, as the source of our income. According to totalizm, doing immoral work represents a disobedience of moral laws, and therefore it should not be done willingly. However, totalizm recognizes also, that in the present philosophical climate of the prevailing parasitism, it is almost impossible to completely avoid doing immoral work. For example, the majority of present immoral employers force their employees to do immoral work, so currently many people is forced to do immoral work simply to survive. For this reason, totalizm states that it is

OK to temporally do immoral work for important reasons, however, while doing it a totalist should: (1) be aware that what he/she is doing, actually represents an immoral work, (2) he/she takes steps which in future prevents this particular work to be forced upon him/her, or upon other people, (3) he/she should compensate the destructive effects of doing such an immoral work, by voluntarily doing some other moral work of his/her own choice, which neutralizes the damage. In the further parts of this section an information is provided, which helps to recognize an immoral work, and helps to distinguish it from a moral work.

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

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

(2) To increase our anonymity at the workplace as much as we can. For example, we could wear identical uniforms, avoid features which make us distinct, put barriers and screens around us, etc. If outside observers are unable to see individual people in us, they are also unable to spoil outcomes of our actions.

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

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

A state of "**totalistic nirvana**" is a phenomenon of permanent, dynamic, and over-permeating happiness which is overwhelming every person in each case when the coefficient of moral saturation " μ " for this person exceeds the critical value which in subsection OA1.6.3 is called the "threshold of nirvana". Explaining this in other words, if a given person leads his/her life according to the recommendations of totalism, then this person continually increases the amount of moral energy that is accumulated in his/her body. At some stage the amount of moral energy starts to exceed the value which I determined as amounting to around $\mu_{\text{nirvana}}=0.6$ (this means that a given person saturates his/her body to around 60% of his/her total capacity for moral energy " E_{max} "). In this moment such a person, sometimes completely unexpectedly to himself/herself, starts to feel dynamically bursting from inside, the feeling of enormously powerful happiness, which is called the totalistic nirvana.

At this stage it is necessary to realize that the totalistic nirvana is a phenomenon which totalism describes in a mathematical manner. According to totalism, such a nirvana is an outcome of a rapid flow of moral energy through the human body. For example, it could be compared to the action of the Joule's law in the electrical heating (i.e. to the law discovered in 1841 by James Prescott Joule, and stating that $P=RI^2$), which manifests itself during a rapid flow of electrical energy through conductive materials. As such, nirvana obeys various laws that are already known to us from other disciplines which investigate flows of energies. These laws are expressed the most clearly in the mathematical form. Therefore, independently from

the verbal descriptions of nirvana, this section also includes mathematical descriptions of this phenomenon (i.e. equations). Such mathematical descriptions cannot be completely separated from the verbal descriptions. But in order to not discourage to totalizm all these people who are oriented towards humanism rather than towards mathematics, a separate chapter G deals with all concepts which are forming the mathematical and quantitative fundamentals of totalizm. These mathematics and science like concepts, are separated from totalizm, and formed into a new branch of knowledge which is called here the "totaliztic mechanics", and which is presented in a different chapter G. Because the totaliztic nirvana displays such a mathematical and quantitative character, in fact it represents one of the basic phenomena of totaliztic mechanics, which also could be presented in chapter G. However, because this nirvana has an enormous meaning for everyday practising of totalizm (after all, it represents the highest possible reward which can be awarded to a totalizt), and also because this nirvana still remains unknown to the majority of people, I decided to include the descriptions of this phenomenon into the chapter which concerns applications of totalizm in our everyday life. Simultaneously, for these readers who do not like equations and mathematical descriptions, I would suggest to simply skip through them and to concentrate only on the verbal descriptions of whatever this section is trying to convey to them.

Out of all concepts, units, and definitions, which are combined into the totaliztic mechanics and described in chapter G, the highest meaning for the understanding of the totaliztic nirvana has the concept of the "coefficient of the moral saturation" (μ), introduced in subsection OA1.6.1, and expressed by the equation (1B6.1): " $\mu=E/E_{\max}$ ". The coefficient of moral saturation (μ) is defined as the ratio of moral energy (E) that someone managed to accumulate in a given moment of time, to the moral capacity (E_{\max}) of this person (means to the maximal amount " E_{\max} " of moral energy that this person could possibly accumulate in circumstances that this person currently lives in). If we would like to illustrate for ourselves what " μ " is, then we could understand it as a kind of pressure under which we compress in ourselves this ideally elastic moral energy. If this coefficient takes the value " $\mu=0$ ", practically this means that the pressure of moral energy in a given person drops down to the zero level of moral vacuum of the nature that surround us (note that according to laws that rule the behaviour of energy, such a zero-level vacuum sucks moral energy from everything that surrounds it). In turn when this coefficient takes the value " $\mu=1$ ", this corresponds to the accomplishing the highest pressure of moral energy that is possible to be accomplished by a human being (note that according to laws that rule the flows of energies, in case of accomplishing so high pressure of energy, moral energy will tend to escape fast to everything that surrounds such a person). As this is going to be explained in the further parts of this section, for myself the moral capacity " E_{\max} " amounts to around $E_{\max}=2000$ [hps], while at the time of writing this subsection (in 2001) my μ was at the level of around $\mu=0.4$ (the reason is that around the time of writing this subsection I was living permanently in harsh moral realities of New Zealand, where people are not very supportive to anyone who wishes to lead a totaliztic life, and thus where it is extremely difficult to maintain a high level of moral energy). However, in 1998, i.e. at the time when I was preparing the original descriptions of the totaliztic nirvana that are repeated in this section, I was living in serene Sarawak of Borneo, surrounded by close to nature, positive people, and thus my coefficient of moral saturation was at the level of around $\mu_{\text{nirvana}}=0.6$ (thus my moral energy " E " was at the level of around $E=1200$ [hps] at that particular time). This means that whatever I am stating here, it represents the "first hand" knowledge, as I experienced myself all the phenomena that I am describing in the subsections that follow.

JE1. How the totaliztic nirvana could be described

In case when the amount of someone's moral energy is below the "nirvana threshold" described here (in present days, this is a normal situation), then the feeling of happiness that

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

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

The state of totaliztic nirvana, which is accomplished after the exceeding the nirvana threshold, is enormously important for the philosophy of totalizm. The accomplishment of this state is an extremely attractive **reward** that is awarded to those people who are following the path of totalizm (i.e. the path of obedience of moral laws that are established by the universal intellect). This reward causes, that the totaliztic path, although difficult, in the final result is endlessly more rewarding, than the opposite to it, easy path of following the line of the least intellectual resistance, which is representative to all "parasitic" philosophies that currently dominate our planet. I feel extremely privileged that I was granted the honour to be the first person on Earth who experienced the deliberately earned totaliztic nirvana. I also understand that from this honour an important obligation emerges, to describe thoroughly this wonderful state for the benefit of other totalizts, and thus to open it for all these people who also decide to knowingly earn it. So herewith I am presenting my descriptions.

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

time. I knew that in Africa there is a tropical illness of sleepiness (caused by the "tsetse fly"), the symptoms of which include an uncontrollable sleepiness. Therefore, I was not able to exclude the possibility that in Borneo there could also be another tropical illness, which makes us uncontrollably happy (the bacteria, or a virus, which would cause such an illness, would be worth millions on the black market of narcotics!).

Now, when we finally learned what is the totaliztic nirvana, and how to accomplish it, we can formulate a recommendation of totalizm, which describes the manner we can exceed the "nirvana threshold" and accomplish the totaliztic nirvana. This recommendation turns to be extremely simple. It says: **"continually increase the amount of moral energy in any wise way that lies in your capabilities"**. In the above recommendation it is important to notice the word "wise". This is because for the final success in lifting the amount of our moral energy above the level of the "nirvana threshold", it is not enough to generate totaliztic good deeds thoughtlessly like a robot (as this is done with rosary), but it is necessary to complete "moral work" which requires putting into it not only a significant amount of physical effort, but also appropriate amount of the intellectual effort, feelings, motivations, etc. Therefore, whatever moral work we decide to do in order to accomplish the totaliztic nirvana, we need to invest into it the entire dose of physical feelings that we can afford, the full motivation capabilities that we can generate, and the entire knowledge of totalizm that we managed to gather. Furthermore, we need to start selecting and doing purposely such totaliztic moral works, that generate the highest amount of moral energy (for details see descriptions after the equation (2JE8) near the end of subsection JE8), and also we need to appropriately shape our motivations. For specific recommendations as how to accomplish this, see subsection JE9.

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

The totaliztic nirvana, similarly to all other forms of nirvana, after it is accomplished, it does not last endlessly just on its own, but it needs to constantly be earned. The reason is, that it during a nirvana we are dispersing a significant amount of the moral energy every day (i.e. we disperse around $e=3$ [hps] per each day). Therefore, to maintain the nirvana state, we need to constantly replenish moral energy that we lost. Therefore, if someone who accomplished nirvana, "rests on laurels", and stops further efforts to replenish moral energy that he/she loses everyday, or replenishes this energy but in amounts which are insufficient to cover for everyday losses, then such a person with the elapse of time loses his/her nirvana. Therefore, in order to keep ourselves in the state of totaliztic nirvana for a long time, it is necessary to continually put effort into our life according to principles of totalizm, and thus continually replenishing the amount of our moral energy - as described in subsections JE8 and JE9.

JE2. The description of sensations experienced during the totaliztic nirvana

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

Starting my descriptions from the comparison of investments to results, I must certify that the success of the final accomplishing the totaliztic nirvana is definitely worth going through the tough effort of earning it. The state of the permanent happiness that one experiences after reaching such a nirvana is impossible to simulate with anything, or compare to anything. After my personal experiencing how the totaliztic nirvana feels like, now I understand why in Buddhism the accomplishing a state of "nirvana" represents a chief goal for all efforts, and also a final purpose of all activities. It is really wonderful that totalizm found the effective key, which allows normal people to accomplish nirvana in a much easier, more practical, and socially more useful manner than meditations, and that due to this key now nirvana is opened for everyone who wishes to earn it.

The totaliztic nirvana is experienced as an extremely intensive feeling of internal happiness, which is dynamically oozing from inside of us, to outside. It gives literally an impression, as if someone is being ripped apart by happiness - or as if somewhere inside of us there are "valves" from which some invisible happy energy is gushing out. By trying to escape from our body, this energy seems to blow and tear the body apart. If I would like to describe more accurately these "valves", then after careful "listening" into inside of me when I was experiencing my nirvana, I could clearly feel in my own body several definite points (chakras), from which this happy energy was gushing. In my own example, the most large and the most clear of these valves is located somewhere on the back, or to be more precise at the lung side of the spine, at the height of the lower ends of my shoulder blades. The feeling of happiness that is oozing from it, is literally blowing my breath from inside. It provides me with a kind of feelings which we experience when with a dry body we rapidly submerge into pleasantly heated water - although the rapid submerging into the warm water belongs to the sensation of a pleasant blocking of the breath, while the nirvana gives me the sensation of a pleasant blowing out the breath. Furthermore, the touch of pleasantly warmed water is not comparable with the pleasant flow of happy energy of nirvana through every single cell of my body. The second large valve (chakram) in my body, is attached to my spine near the abdomen, at the height of the upper end of my hip bones. From this one, a very pleasant sensation is spreading through the whole of my body, which resembles a kind of satisfaction and contentment which is distantly similar to that one which I would feel, if after a long starvation and thirst I received a wonderful food and drink. Of course, it is not comparable with any food and drink. The next two very strong such valves, from which two very strong streams of happiness are oozing, are located like in the centres of my thigh bones (pointed to the front), between my knee and my hip. The sensation that is gushing from it is also different, because it roughly could be compared with the pleasure that radiates from our legs when after a very long and tiring march in a hot climate, we spread our body and rest in shade on something very soft and adjustable. In addition to the above, in my body I can clearly distinguish several further such "valves", from each one of which some kind of an extremely pleasant sensation is

gushing. The sensation produced by each one of these valves differs from sensation produced by other such valves, but it "melts" together with other feelings in a kind of like a symphony of happiness which is blowing apart my body. For example, I can clearly sense such valves of the gushing happiness in the inner (throat) part of my spine at the base of my neck, at the outside ends of the shoulder bones at their back parts, in the frontal side of my upper arm bones, between my elbow and shoulder, in centres of my hands at their outer side, and also in several other places. (One observation I made afterwards, is that when Christians made a cross sign during prayers, they always mechanically touch four points on their body, which represent the outlets from four such their "valves" - see also subsection I5.3.) The sensation of happiness that is gushing from all these spots is very permanent and it stays with me all the time. Practically it is oozing and blowing me apart continually, no matter what I am doing. I feel it when I am sitting, walking, working, talking with someone, shopping, driving in a bus, etc. The only time when the brain does not register it, is during my sleep. At the time when I was writing these descriptions I was already experiencing it continually for around half a year. Only sometimes for a very short period it was deafen by some rapid problems or sorrows that I experienced, but immediately when these negative stimulus diminished, the feeling of this overwhelming happiness was returning to me. The intensity of this feeling is not constant, and it changes relatively fast, depending on the temporary fluctuation of my moral energy. Therefore, when I needed to spend some time on activities which were strongly reducing my moral energy, e.g. on teaching my students, pulling something out of bureaucrats, running around, standing in queues or in offices, etc., at the end I clearly felt the significant drop down in the intensity of the sensation. In turn, if I did something that intensively increased my moral energy, then the feeling of this happiness immediately was increasing in the intensity. For example, I noted that if I personally made and post altruistically (for free) to people who waited for them, a series of around 20 copies of my monograph [1/2] (in 7 volumes), which I was distributing at that time, I was magnifying the intensity of this feeling by multiplier of 2. (Note that making and sending 20 copies of my monograph [1/2] was an enormous totaliztic effort, motivated by the will to increase moral energy of other people by stimulating their minds.) The permanent sensation of happiness after finishing this task, was twice as strong as the initial feeling of the swift river of happiness that was flowing through my body initially (I actually was experiencing this like a swift river transformed into the roaring waterfall "Niagara"). Because in present times, the life supplies us with much more occasion when our moral energy is reduced, then situations when our moral energy is generated, only the intended and purposely designed totaliztic moral work is able to induce nirvana. In my own case nirvana arrived only because I continually and purposely generated moral energy for a long time. However, my observations how fast it is diminishing immediately after for some reasons I needed to stop my generation of moral energy, indicates that it requires a continual and very devoted effort to keep it all the time.

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

of happiness. However, the first one (nice words) would have the more spiritual character, and in fact would belong to the category of happiness, while the second one (stroking) - the sensual character, and it would belong more to a strong pleasure, than to a happiness (although the border between these two is rather blending).

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

JE3. Mechanism which causes the totaliztic nirvana to happen

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

According to my explanation, moral energy that is accumulated in our counter-material body, can be compared to an ideally elastic gas (i.e. the "oxygen for our spirit" - means the "oxygen for our counter-body"). Our counter-material body could be compared to a rubber tube, or an elastic rubber container, which is to store our moral energy resources. This tube or container has several "safety valves" (in Eastern religions, and in occultism, these "safety valves" usually are called "chakras", while this monograph calls them "counter-organs" - see subsection I5.3), the outlets from which are placed inside of our physical body - means within the volume of our body. In turn the value of the coefficient of moral saturation " μ " could be illustratively compared to the "pressure" under which this perfectly elastic moral energy is compressed in that "rubber tube" of our counter-material body. If, in the effect of doing a totaliztic moral work, we accumulate moral energy in our counter-material body, the pressure " μ " of this moral energy is growing. As this pressure is growing, also the escape of moral energy back to our physical body occurring mainly because our feelings let it out back through these numerous valves/chakras, is increasing - see subsection I5.5. But if we compress our moral energy much faster then it manages to decompress through these valves/chakras, the pressure " μ " of moral energy is constantly raising. When the pressure " μ " exceeds the threshold value " $\mu > \mu_{\text{nirvana}}$ ", then this pressure causes the opening of the internal "safety valves" ("chakras"), and moral energy starts to decompress and pour into the interior of our body. In turn this decompression and flowing of moral energy through the volume of our body, causes all these pleasurable sensations of "being blown apart by a dynamic flow of happiness".

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

extremely pleasurable sensations type happiness, which dynamically blow our body apart".

At this point it is worth to add, that the above mechanism of the operation of totaliztic nirvana was identified still during times when I was experiencing this nirvana. But it took me next three years of analyses, investigations, and putting facts together, before at the beginning of 2001 I realised, that exactly the same mechanism lies at the foundations of all other feelings and emotions experienced by people. **All feelings which people experience, in reality are sensations which are induced when the moral energy flows from counter-body to physical body.** Thus, by identifying the mechanism of nirvana in 1998, three years after I was also able to work out and describe the mechanism of experiencing all other feelings - which (the mechanism) is presented in subsection I5.5 from volume 5 of this monograph. Emphasised here should be the fact, that previously humanity remained in a complete darkness as to what actually our feelings are, and only descriptions from subsection I5.5 (also summarised in subsection JA7.1) explain exactly what causes the appearance of feelings and what is mechanism inducing feelings' sensations.

JE4. Three different types of nirvana

When I experienced the totaliztic nirvana, and when I was able to recognize the unique feeling of happiness that this nirvana is accompanied by, I realized that ones in my life I unknowingly had the occasion of being affected by all these sensations. This was in 1968. At that time I was a student of the Technical University of Wroclaw, Poland. In that historic year, mass demonstrations, which were protesting against the despotic rules of a communistic dictator of Poland from that period, a person named Władysław Gomułka (1905-1982), were held at my university. Although these demonstrations were squashed, and Gomułka was deprived power only two years later by another communistic dictator named Edward Gierek, still for a significant number of participants of these demonstrations, including myself, they were the source of a non-forgettable experience of the "nirvana of crowd", that lasted for several hours. Of course, because there was a general lack of knowledge what it all means, most probably no participant of that demonstration actually had an idea that he/she is just experiencing the "nirvana of crowd". Therefore it took totalizm to identify, name, and to theoretically explain the sensations of a group happiness, which were experienced by that crowd. That particular nirvana appeared in the moment, when patriotically motivated crowd of students, packed tightly into the main hall at the Technical University of Wroclaw, like sardines in a tin, was listening to representatives from various factories in Wroclaw (PaFaWag, Archimedes, Fadroma, etc.), who delivered to the leaders of the demonstrations financial donations to support the cause, and simultaneously were giving the fiery speeches full of patriotism, high-flying ideas, and ordinary human solidarity. During these speeches, moral energy of the crowd was growing rapidly, and in a certain moment it reached the threshold of nirvana. Some people started to cry out of happiness, others started to scream like in a hysteria, many simply were so shocked, that were petrified and unable to move, and almost everyone loosed control over what was happening. The demonstration transformed into a havoc of the patriotic nirvana. What happened then, it is difficult to describe, and it simply must be experienced to be understood. If for example, there would be a need for a volunteer, who for the good of the crowd would need to experience an instant and torturous death, then at that particular moment of time almost everyone who reached the state of nirvana would volunteer to die without a smallest regret, and without a smallest delay.

The memory of that particular patriotic event, proved later to be extremely useful for working out, and describing, different mechanisms which cause various types of nirvana. (According to totalizm, in our life nothing happens just by a chance, and everything that we experience is carefully designed, carries a deep meaning, and has an important purpose.

Therefore, I believe, this patriotic experience was a part of the comprehensive preparation to complete my mission on Earth.)

Only as late as during the stage of theoretical analyses of the nirvana phenomenon, I also realized that a distantly similar to the powerful feeling that one experiences during nirvana, is a kind of weak feeling of happiness which appears when someone is under the powerful influence of alcohol, or drugs. Unfortunately, the weak and distorted feeling of happiness which is appearing after a large dose of alcohol or drugs, is a very miserable substitute for the powerful and clear feelings experienced during the nirvana. Differences between them include: (1) alcohol or drug feeling is much weaker (i.e. I would estimate it at the level of only around 10% of the feeling experienced during the initial stage of nirvana), and (2) alcohol or drug feeling is distorted by the chemical poisoning of our senses in the brain. This distortion of the feelings by poisoned senses in the brain caused that for a long time I was unable to recognize that there is some reminiscence between feelings originating from these two different sources, and therefore for a long time I was unaware that the mechanism of "feeling high" after taking alcohol or drugs, works on a similar principle as mechanism of nirvana. But shortly before writing this monograph I linked these two separate feelings together, and worked out the mechanism of a "drug simulation of nirvana" that I am describing below. This mechanism reveals that the fate and experiences of alcoholics and drug addicts are also controlled by moral energy, and are related to nirvana and to the downhill philosophical lifecycle explained in subsection OA1.2.

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

A good example of an **"earned nirvana"**, can be the totaliztic nirvana described before. The attributes which are characteristic for every earned nirvana include: (a) that the arrival of this nirvana is accomplished through a hard and long effort of doing numerous activities of a totaliztic moral work type, which gradually increase (pile-up) moral energy in the subject, (b) that it is very long-lasting, for example people who keep up with continuous doing totaliztic moral works, may keep experiencing such an earned nirvana continually for months, years, an even the whole life, and (c) that there is no limit for the maximal level of intensity of sensations that a subject may experience - i.e. someone devoted to doing totaliztic moral works can intensify this nirvana to so high level that the sensation of happiness may literally blow him/her apart and that this sensation is able to deafen practically all other sensations, most probably including even the strongest pain and suffering. Furthermore, the feeling of happiness which is the outcome of the earned nirvana, was paid for with the huge effort and labour (and therefore morally "earned") long before the sensation appeared. Therefore this sensation is not going to be followed by various unpleasant consequences which would be required to fulfil the moral law that "everything in our life must be earned" (see subsection I4.1.1).

The second category of a nirvana-like state, which can be called a **"drug simulation of nirvana"**, is easy to explain on the basis of our knowledge of the mechanism which causes "earned nirvana". To cause a drug nirvana to appear, a special chemical substance needs to be used, which somehow opens one of the "valves" (chakrams) that keep our moral energy inside of us. This substance is simply one of numerous known drugs ("narcotics") or alcohol. After a given "valve" is open, our moral energy compressed inside of us, is rushing out through the body, in a manner similar as this happens in an earned nirvana. However, this rush is much more limited, because a given drug opens only one of numerous valves, and also because the pressure of moral energy inside of us is much lower then during an earned nirvana. In turn this rush of moral energy through our body, causes a pleasurable sensation of "getting high". The much richer bouquet of this sensation is experienced during an earned nirvana. But if it is accomplished in a chemical manner, by the use of drugs, only a much poorer and distorted version of this sensation is experienced. In addition to the fact that sensations are much weaker because they originate from one chakram only and because the

pressure of moral energy is lower, they are also heavily distorted by the action of chemicals at our senses. Therefore a drug simulation of nirvana is only a miserable substitute to a real, earned nirvana. Furthermore, unfortunately for the drug users, each opening of their "valves" causes the rapid depletion of their moral energy. So drug users are getting high, but simultaneously they are rapidly losing their moral energy. Because they usually are not replenishing this energy equally fast as they are letting it out, their reserves of moral energy is disappearing rapidly, thus having two consequences: (1) they need to use increasingly larger doses of drugs to get high, and (2) they are fast approaching the level of $\mu=0$ which causes their moral suffocation and death (preceded by all signs of moral suffocation, such as depression, destructiveness, etc. - see descriptions from subsection OA1.6.3). A drug simulation of nirvana represents a totalistic sin of self-destruction in the most pure form, as it rapidly, and very intensively, reduces moral energy of the sinner. Totalism forbids even trying to accomplish the state of a drug simulation of nirvana, because this state runs sharply against all moral laws, and thus it always brings a severe moral punishment.

One of numerous examples of the third category of nirvana, i.e. a "**resonance nirvana**", is the "nirvana of crowd" described before. It appears when a positively motivated crowd of people boosts its own moral energy via a principle of resonance. From the "taste" point of view, the sensations of happiness that such a resonance nirvana provides, are almost identical to sensations generated by the earned nirvana. The only differences between these two boil down to: (a) mechanism that causes this sensation of happiness to appear (this mechanism is going to be described in a next paragraph), (b) the intensity of the feeling of happiness (in a resonance nirvana, for the reasons described later, the level of happiness being reached, is limited by the mechanism itself, and therefore much lower than in the totalistic nirvana; for example in my own case it was around 3 times lower than during the peak period of my totalistic nirvana), and (c) the length of the period one experiences these feelings (because of the lack of a continuous supply of moral energy, the resonance nirvana usually ceases immediately after the crowd, which caused it, goes home). Furthermore, the resonance nirvana appears without previous earning it. Therefore according to the moral law "of earning everything" (which is described in subsection I4.1.1), the bill for this phenomenon is going to be given later. This practically means that living through this nirvana is connected with some negative consequences, which later are to pest the subject.

The **mechanism of resonance nirvana**, which causes it to appear, is based on a phenomenon, which amongst scientists that specialize in control systems, and also amongst automation engineers, is known under the name of a "positive feedback". Such a feedback is formed by a second segment of the equation that is described in subsection JE8, namely equation (2JE8): $E = FS + \sum \eta(\mu/\mu_r)f_r s_r$. An example taken from our everyday life, which illustrates this mechanism, is the feedback which appears in the electronic acoustic systems, that are composed of a microphone, which via an amplifier is connected to one or more loud speakers. When the microphone receives some kind of a squeaky signal, the amplifier enlarges it and forwards to loud speakers, which via an air send it back to the microphone, which after receiving and amplifying forwards it back to loud speakers, and so on. In the final result, if by some chance such an electronic acoustic system is so tuned, that the rate of amplification exceeds the dumping capabilities of the hall, then it goes into a kind of very squeaky tone of the sound feedback, which probably is very well known to every reader. The characteristic properties of this squeaky tone include: (1) it has a build-in upper limit (perhaps the reader noted that after such a vocal feedback, the intensity of the noise always stabilises on a specific level, above which a given combination of parameters is unable to go), (2) to accomplish this feedback, it is necessary that a resonance system does exist, which is composed of at least of two components (i.e. a loud speaker and a microphone), which exchange the signal in a closed circuit that uses two different channels (e.g. it is send electrically from a microphone to a speaker, and then send vocally from a speaker back to a microphone), and (3) that at least one of these two channels includes an amplifier, the ratio of amplifying of which is exceeding the damping capability of the whole system.

In exactly the same manner as this was in the above system of a microphone and a loud speaker, a resonance nirvana is formed in a crowd of people. For example, if a group of people of over critical mass (the mass of this crowd, means the number of people who are participating in it, is an equivalent to the amplifying ratio in an electronic system) gathers together in order to carry out some highly motivated act (e.g. to fight against oppression and injustice), then according to equation (2JE8) in some of these people an impulse of the product (F) and motivation (S) is generated. This in turn causes the telepathic sending this impulse to minds of other people in the crowd, who opened their counter-material bodies to the arrival of such a telepathic signal. In the result these people generate their receiving dose of moral energy, which is resulting from the second segment of the equation (2JE8), namely from the segment $E_r = \sum \eta (\mu/\mu_r) f_r s_r$. Then, this receiving dose of moral energy becomes the sending signal, which is forwarded to minds of other people, who then become the receivers and generate their own receiving dose of moral energy $E_r = \sum \eta (\mu/\mu_r) f_r s_r$, etc., etc., the signal is rapidly growing. In the final result, in such a crowd which telepathically stimulates itself, the product of feeling (F) and motivation (S) is rapidly growing, thus causing in a significant proportion of participants the fast increase of the resultant moral energy (E). Therefore, in a relatively short time (of minutes), this moral energy starts to exceed the nirvana threshold, and the telepathically open participants of a given crowd are rapidly, and almost simultaneously, achieving a state of nirvana. Of course, in order to experience such a nirvana, a given participant of the crowd must fulfil several conditions. For example he/she must:

1. Completely open his/her counter-body for the incoming telepathic signal, so that the coefficient (η) in equation (2JE8) starts to reach the value of almost $\eta=1$ (i.e. he/she is not allowed to block this signal out by some cultivated inside, negative altitude, or anger).

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

3. He/she emits his/her own telepathic signal, which is well synchronised with the signal of the whole crowd, and therefore which is added to energy formed by the rest of the crowd (this means that practically a given participant must do whatever the rest of the crowd is doing, because if he/she starts to do his/her own things, then he/she will fall out of the synchronization, and becomes unable to reciprocate). Because not every participant of a crowd is able to fulfil all these conditions, therefore in every crowd which accomplishes a nirvana, always there is some percent of individuals who had not reached this pleasurable state.

The generation of a resonance nirvana does not need to be carried out with only patriotic occasions, but practically it can be accomplished with any positive feelings and motivations that are capable of the generation of moral energy through the second segment of equation (2JE8). This means that they could be feelings and motivations generated for example: by listening to some kind of music that moves our feelings and contains provocative rhythms (e.g. as that one, which is on today's public bit concerts), or by taking parts in public, and well synchronised, gymnastic exercises (so-called "aerobics"), or by taking part in any gathering that moves feelings of participants, or by participating in a football match where our team wins, or by taking part in the religious ceremonies or masses, etc. For example, it is well known that numerous religious groups and cults already exist, which through the purposeful creation of the exalted atmosphere during their masses, and through appropriate stimulation with a moving music and lifting up lyrics, and through the synchronization of people with a rhythmical movements and clapping, cause a "nirvana of crowd" in a significant proportion of their participants (e.g. in Catholic Church, a movement which practices this kind of masses is called the "Charismatic Group").

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

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

As this is explained in subsections JA4.1 and JE8, in totalizm everything can become a totaliztic moral work in an appropriate set of circumstances. Therefore also a resonance nirvana, in some situations could become a useful phenomenon which totalizts could allow to happen to them. Let us now discuss such circumstances.

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

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

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

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

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

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

Since we are discussing the resonance nirvana, it is also necessary to address the matter of **negative consequences** of every unearned pleasure. After all, otherwise then this is the case with earned nirvana, the resonance nirvana supplies pleasures completely without a priori payment for them. (No wonder that it is the resonance nirvana, that is intensely promoted by Buddhism. Buddhism is one of several religions, which are very close to the philosophy of parasitism described in chapter OA. In turn, the philosophy of parasitism aims itself at gaining benefits without payments.) Therefore, according to moral laws, which are described in subsection I4.1.1, the bill for such unearned pleasures arrives later. Therefore, the arrival of a resonance nirvana to someone, always must be combined with some kind of negative returns, that are to arrive later. For example, this type of nirvana may cause in participants a tendency to fall later also in a reversal of a nirvana, means in the state of a "group hysteria", which later strips the participants from moral energy that they have not earned. Or they may tend to start street fights, mass rampages, robberies, etc. (This would explain why after each football match, when on a stadium some people accomplished the nirvana of crowd, the participants are starting the street fights, robberies, etc.).

JE4.1. Mass hysteria - as a reversal of the resonance nirvana

There is a negative phenomenon, which represents an exact opposite to a resonance nirvana. Instead of the increase in moral energy, it causes a rapid drop of this energy in the whole crowd. It is usually known as the "mass hysteria". It quite frequently occurs amongst crowds of women of the Malay race, who seem to be especially prone to this phenomenon. It causes such enormous reduction of moral energy in the participants of a given crowd, that almost all victims of such a hysteria land in hospitals, while the process of pulling them out of the telepathic feedback requires a medical intervention. In Malaysia there were cases that whole factories with female crews needed to be stopped, while almost all workers needed to be taken to hospitals, because they all fell victims of such a mass hysteria, completely losing control and rational mind. One of my acquaintances, Indian by birth, and therefore more resistant to such a hysteria than her Malay fellows, described to me one such an attack, which she experienced when she was a student and lived in a female hostel. She even took a part in the rescue operation. The hysteria attack initially blasted in a room located at the very end of the hostel's corridor. In the room where my acquaintance was living, it could be heard as the blast of the powerful scream of girls, which started to come from that particular room. The scream made an impression that something extremely scary affected these girls, and that it

generated a fear that make them loose their senses. A few seconds later the attack was shifted to occupants of the next room. They blasted with a choir of the similar powerful scream, and joined their neighbours which was already screaming out their senses. Then, the attack started to behave as if it was a kind of a dark wave or a cloud, that was slowly floating along the corridor from a room to a room. A room after a room, the female inhabitants of that hostel started to blast with this uncontrollable scream. A large-scale rescue operation needed to be started to save the girls. Phenomena, like this mass hysteria, cannot be rationally explained in any other way apart of the telepathic passing of the extremely negative feelings.

A written report from another case of such a mass hysteria I encountered in the article [1JE4.1] by Roslina Mohamad entitled "Transfer proposal for 35 hysteria-hit students", from page N24 of the Malaysian newspaper The Saturday Star (Menara Star, 15 Jalan 16/11, Section 16, 46350 Petaling Jaya, Malaysia), issue dated on Saturday, 9 August 2008. That article describes official actions taken by authorities to eliminate consequences of a case of such a mass hysteria, which took place in May 2008 in the Malaysian school named "SMK Tajung Lumpur". As it appears from this article, for 35 students this mass hysteria was NOT just a one off event. The students seemingly experienced repetitive spells of hysteria each time they were in that particular school. Therefore they needed to be separated and transferred to different schools. In turn in the school religious recitals and prayers needed to be held, and engaging a bomoh (shaman) was necessary to "cleanse" the school.

Unfortunately, for some strange reasons, about this mysterious phenomenon of mass hysteria Malaysian newspapers write very reluctantly. In turn when they write, then - as in the above article [1JE4.1], they state only statistics or description of action taken by authorities, instead of faithful reporting the entire incident as it happened. For example, during my vacations in that country, I accidentally heard in local television news, that another case of such mass hysteria took place in a girls' high-school from Kuantan on 27 August 2008. From what I understood in these news, the mass hysteria was experienced in there by around 50 female students. They all landed in a hospital. Then authorities spread them to different schools. One amongst these students reported in TV that the source of this attack of hysteria was a horrible looking demon in the form of a black lady, which unexpectedly appeared amongst girls. This demon supposedly "floated" through solid objects and remained visible only for girls, while it was completely invisible for adults present in that school. Means, this female demon in appearance resembled the horrible looking female UFO-naut shown in "Fig. #4a-c" from the web page "sw_andrzej_bobola_uk.htm". In turn behaviours of this demon corresponded to technical capabilities of present UFO-nauts that use personal propulsion system which works in the so-called state of telekinetic flickering. The above mass hysteria was widely reported by local television news on 27 and 28 August 2008. But my long searches in local newspapers proved that there was NO even a single printed word on this subject. This is pity, because detailed research of such cases of mass hysteria would allow our civilisation to gather a lot of precious information about the nature of God, methods, principles, and goals of action of dark forces on the Earth, etc.

JE5. Attributes displayed by the totaliztic nirvana

There is several differences between accomplishing happiness in an ordinary way (i.e. through receiving strong positive stimuli from outside), and accomplishing it through a totaliztic nirvana. The first of these differences depends on having a **control** over our way of accomplishing happiness. In case of an ordinary happiness, we are completely dependant on others in attaining a happiness. For example our happiness depends on our partner (if he/she is ready to cooperate with us, in building our happiness up), or on our boss and employer (if he/she is willing to let us earn enough), or on our clients (if they are interested in our products), or on our colleagues and competition (if they allow us to accomplish a success), etc. In turn, when we are accomplishing the happiness with the use of the totaliztic nirvana, our happiness

depends only on ourselves. This is because the completion of totaliztic moral works, which in the final effect are to bring nirvana to us, is exclusively under our control, and no others can stop us from doing them. The second difference depends on the fact that the totaliztic nirvana can be earned by **doing practically what we like the most**, or what we have the talent to do, or in what we are the best, or what we still are able to do in our circumstances and position that we are in. Therefore, in order to accomplish our happiness, we do not need to learn some eastern methods of meditation, to follow some kind of a guru in everything that he does, to become a religious saint, to please our boss, to impress our clients, to spoil our partner, etc. The only thing that we need to do to accomplish a totaliztic nirvana, is to follow the equation (1JE8) "E=FS" described near the end of this section, and to complete anonymous activities into which we put the maximum of our feelings (F) and our motivation (S). Therefore, if for example we like flowers, it is enough if we create flower compositions with an appropriate level of effort, trouble, and dedication, and then anonymously make these compositions available for the good and pleasure of other people. If we are able to make concrete, or to work in earth, we can sometimes utilise these capabilities through anonymous repairing a hole in the footpath, which is a nuisance for everyone, or through anonymously making a side of a public road pretty (in evenings, so that no-one sees us). Another difference between the normal happiness, and the totaliztic nirvana, is **a lack of requirements** concerning our physical state, mental predispositions, educations, profession, skills, etc. The totaliztic nirvana can be accomplished in 1001 ways, and it is opened for everyone - no matter how fit physically one is, no matter how one wants to earn it, where he/she wants to do the work required, etc. The next difference depends on the fact that the totaliztic nirvana provides a happiness, which is independent on the place, situation, and circumstances in which we are at a given point of our lives. We can accomplish such a nirvana practically in every place, situation and conditions, if we put our heart into it. On the basis of what is already known about such a nirvana, one should be able to be accomplished even in the situation of a military service, a work on a ship, a serving a prison sentence, or even being sent to Siberia. For example, when nirvana appeared in me, I was living like a warrior, i.e. almost all the time in a march, experiencing a significant shortages of practically everything, and constantly fighting for ideas that I believed in. (The only facilitating coincidence was that during the nirvana time I was surrounded mostly by very serene, nice, close to nature, and well wishing people.) Of course, there is more differences between both these ways of accomplishing happiness. However, because of their secondary nature, they are not going to be discussed here.

JE6. Manifestations of nirvana (e.g. attracting the opposite sex)

All people who are in the state of totaliztic nirvana, always telepathically and visually are **radiating** an unique impression of happiness – see **Figure J3**. Unfortunately, because so far in our culture and philosophy there was almost nothing known on this subject, most frequently people who are just in the state of totaliztic nirvana, are not recognized conscientiously by other people (although I noted, and am going to describe here, that such recognition is perfectly carried out on the subconscious level, therefore these people who just are experiencing the totaliztic nirvana, are acting at opposite sex like powerful magnets, attracting to themselves those who in normal situation would not even take a slightest notice of them). Also themselves, these people usually do not know that the strange feelings that they are experiencing, actually represent the state of nirvana. Only after someone, like myself, experiences this state, and becomes aware what it means, only then he/she immediately starts to recognize it in others, who also experienced it. In this way, for example I am absolutely sure that the totaliztic nirvana was experienced by the late Mother Teresa, although so far I have not encountered any mention anywhere that she experienced anything other than normal. If one sees her video, or a photograph, one may notice that she radiates with a very special kind of happiness, which is very characteristic to nirvana.

In 1987 I was on a course in Christchurch, which was organised for tutors of New Zealand Polytechnics. On this course was also, amongst other tutors, a young tutor of nursing (twenty something years of age) from the Polytechnic in Christchurch - I do not remember even her name. At that time she fascinated my scientific intuition and observation capabilities, because in the objective sense - i.e. from her face contour and from natural appearance, she was one of the most ugly women that I met in my life. But she was always smiling, always was full of vigour and optimism, and always was radiating from her this very unique feeling of happiness which every person in her vicinity was unknowingly perceiving. These attributes drastically transformed her objective appearance, and subjectively were making a very special woman out of her. She was always surrounded with a crowd of male admirers who were worshipping her, and when there were any group activities, in her group always wanted to participate all male members of the course, and these men who were not allowed to her group, were always showing a great disappointment. Only after experiencing my own nirvana, I realized that these her subjective attributes were simply the manifestations of a nirvana state, that she was then experiencing. This nirvana was radiating from her to all people around, thus making her irresistible to every single male in our group. From other analysis (e.g. these presented in subsection JE8) I already know by now, that the profession of a nurse creates the highest chances for earning the totaliztic nirvana in a natural manner, by simply doing someone's job. Furthermore, because of the critical situation in which most of patients is, the totaliztic moral work of nurses, almost always is positively taken by the majority of patients. This means that for nurses, the second segment of equation (2JE8) is positive, and it causes a growth, not a decrease, of moral energy in a given nurse. For this reason, some appropriately motivated nurses may accomplish the state of totaliztic nirvana entirely instinctively, and just by doing their job.

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

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

However, when an incoming woman was not making a visual contact, i.e. when she would not look at me at the moment of getting inside of a bus, then no signs of this attraction would take place. In such cases, a woman would behave typically - i.e. as if I am non-existing in the bus. Because of my character of the born scientist, who is doing research at all times, at every place, and in every situation, I managed to make also some quantifying observations. For example, I noted that if I sit alone in an almost empty bus, and I am just being overwhelmed by my feelings of nirvana, then around two-third (i.e. around 60-70%) of women

who were entering the bus, and who by a chance made a visual contact with me, would then sit on one of the nearby sits (means that even if they do not sit next to me, they would sit on any nearby sits like one on the other side of the aisle, or on a sit just in front of me or just behind of me). Simultaneously, the intense curiosity with which they were looking at me during approaching one of these sits, indicated that they selected this sit utterly on purpose. In turn, at times when I am not in the nirvana, in similar circumstances only a very small fraction of woman would choose nearby sit (much less than 6%).

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

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

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

My observations also indicate that apart from emitting this long-range telepathic signal, which is perceived by the opposite sex at the moment of eye contact, around a person in

nirvana additionally a small space is created, where a special "nirvana" energy field prevails. This small space has a shape of a sphere, with a radius of around 3 meters. It has also a very clear boundary. Inside of this space prevails an extremely positive and rather powerful energy (perhaps it is so-called "aura"). It has also a vibratory character - very similar to the telepathic signal. This energy very visibly impacts all representatives of the opposite sex, who also reacted positively on the original telepathic signal. The young women, who after an initial eye contact show signs of a powerful attraction, are always trying to get inside of the sphere of action of this energy field, and to stay in there as long as they can. It almost looks as if they are saturating/inhaling the energy that prevails in this area, and that this energy is satisfying some of their needs. In turn, when they sit or stand in the sphere of action of this energy, it gradually changes their behaviour. It almost looks as if this energy pours into them a whole array of positive feelings, calming them down, making them relax, giving them the feeling of security, care, and freedom, and also induces behaviour as if I was their close friend, member of family, and thus they know me for a long time. Furthermore, this energy somehow gradually make them playful, flirty, and happy. For example, when into this field two or more women entered, then after a short time they would start to joke, laugh, and gradually pull me into their group; if only one woman entered but with a baby, then she soon would start to play with the child, laugh with it, wave hand of that child to me, and gradually include me into the play; if a single woman was entering, then it make an impression as if she is cuddling to this energy, while with looks and behaviour encouraging me to start the talk - sometimes, when I would not react, and when I would pretend that I do not notice her behaviour, she would start the talk. In turn women who are outside of this energy field behave different, and in my understanding - typical.

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

The observation of such a visible attractiveness to opposite sex, of everyone who accumulated a large amount of moral energy, is opening room for new scientific theories. For example, before the discovery of the existence of moral energy, it was almost impossible to determine what is the criterion that women use to choose their partners. Therefore sometimes their selection was completely shocking everyone. But now, when we learned about moral energy, and about telepathic waves, it may turn out that this selection is governed by some extremely simple mechanism. For example, the sub-conscience of women may firstly reject all men who emit the telepathic waves that have a different phase shift then their own (the difference in this phase shift is decisive in tuning of one mind with other; it is also important for tuning the technical devices called the telepathic telescopes. (These devices are described in subsection N5.2 of a separate monograph [1/4].) Then, amongst the remaining men, the sub-conscience of women may choose for a partner the man who has the highest level of moral energy. Therefore, when devices are build, which are capable of measuring moral energy and measuring the telepathic phase shift, then probably by these two parameters of subsequent couples, it will be possible to predict exactly whether these couples are going to fall in love, and be happy.

My nirvana also acted on teenage girls, and even on small children, although their reactions were different from young women. For example a similar proportion of around two-third of girls in the age of around 13 to 20 years, which had their sexuality already developed, although most probably were not active sexually, after an initial eye contact were behaving as if they encountered something that scares them, but also induces their curiosity. Otherwise to young women, these young girls were noticeably avoiding this 3-metre sphere of the energy field, and always were stopping beyond it. However, something fascinated them in me, therefore continually were observing me discretely. If, without any clear purpose, they were entering by accident into this 3-metre energy field, at the border they would instinctively stop, as in a shock. Then they would herd together and show signs of disorientation as what to do. Finally they would run individually through this field, as if in the presence of something unknown that is safer to avoid, and relaxed only when on the other side of this energy field, although the whole time they would show a high curiosity. In times when I have no nirvana, I never notice such strange reactions of young girls.

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

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

JE7. Nirvana and goals of totalizm

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

In present days happiness is a commodity which is the most searched for, the most treasured, and the most difficult to obtain. Therefore, due to the discovery of a relatively simple procedure as how to earn the totaliztic nirvana, and thus how to earn permanent happiness, accomplishing the nirvana may become one of the chief goals of totalizm. Thus, **totalizm as a**

philosophy is capable to create a situation, that every person, if only wishes, is capable of accomplishing the continuous nirvana, and can live in the state of nirvana throughout the entire of his/her life. This is an unique chance which we never had before, and therefore which we should embrace now. After all, never before clear procedures were known, which indicated how to accomplish a nirvana easily, there were no descriptions, information, or role models which would show us how to go about earning a nirvana, and also there was no philosophical climate which is needed to accomplish a nirvana (all this for the first time is provided by totalizm). Therefore, in my opinion, on the present stage of our development, one of the chief goals of totalizm is to work out everything that is needed to open the state of nirvana to ordinary people. This means establishing the appropriate philosophical climate, providing information needed, and developing a system of recommendations and role models, so that all members of the society had access to whatever nirvana takes, were able to earn nirvana, and had possibility to maintain this nirvana as long as they wish. In case these goals are accomplished, the society which is able to implement totalizm, is going to transform itself into a kind of brotherhood of people in the state of nirvana. After all, because of the attractiveness of happiness, no one of a sane mind is able to resist the attempt of accomplishing a permanent happiness and holding it as long as possible, if there is a simple and proven way of doing it. Therefore all members of such a society will so conduct their lives, that they are able to spend them entirely while in the state of nirvana all the time. Furthermore, the laws that govern moral energy cause (see subsection JG6) that if the saturation coefficient (μ) of the whole society reaches the level exceeding the threshold of nirvana, then all members of this society will show a tendency to keep their personal levels of moral energy above this threshold barrier. Thus almost automatically all members of such a society will enter the state of nirvana.

JE8. Development of equations which quantify nirvana

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

In order to explain better what type of laws we could quantify with the use of these phenomena, let us consider the equations for work and energy that we know from classical mechanics. We know from classical mechanics that work and energy (E) is equal to force (F) multiplied by a displacement (S) of that force, i.e.: $E = FS$. Of course, knowing this equation for conventional energy, we would also like to know an equation which would describe moral energy that is generated during our mental efforts? During 9 months when I was in the state of totaliztic nirvana, I managed to make several observations which shone light on the matter of this equation for moral energy. For example, I noted that during the completion of a totaliztic moral work of an anonymous type (i.e. a work done without an eye contact with receivers of what I was doing) moral energy (E) that I generated, was directly proportional to the motivation path (S) that I needed to pass in order to complete this activity. The stronger and more positive my motivation path (S) was, the more moral energy I was generating. But such an

anonymous moral work do not seem to depend at all (or the dependence is negligibly small) on the resultant intentions (s_r) that my actions generated in the receivers of my moral work. In turn when the role of feeling (F) of the giver, and feelings (f_r) of receivers is concerned, results were even more interesting. When I was posting disks of my monograph [1/2] (and later [1/3]), to place these monographs in the Internet, in the result of this action only in one month around 200 people managed to read this monograph (i.e. $f_r=\max$), while my own effort was almost none (i.e. my own feeling was $F=0$). However, in spite of such enormous readership, and thus also enormous response feelings of receivers who had no visual contact with me, and in spite of my best intensions ($S=\max$), the changes in the level of happiness that I felt before and after the postage of disks were insignificant. This means that the feelings (f_r) of receivers which are generated without a visual contact, generate almost zero of moral energy ($E=0$). In turn when I was sending the paper copies of my monograph [1/2] (and later [1/3]), which I voluntarily was collating, binding, handling, and posting myself, the amount of the physical effort, pain, fear, and risk that I needed to put into sending even a single copy of such a monograph, was enormous (i.e. $F=\max$). For example, because at that time I worked in a tropical jungle (see subsection W4), where there is a lack of almost everything, I was not able to make paper copies of my monographs in that jungle. So in order to prepare them, I firstly needed to fight my fear against flying in a creaking aeroplane which made an impression of being piloted by reincarnated kamikaze, and fly to a large city distant by around 2 hours by a jet plane. During that flight I needed to risk various problems of crossing twice a border. Then in a large city I needed to arrange copying of the manuscript of my monograph, which always was connected with various risks and problems. Then, in order to decrease costs, I needed to laboriously sort these copies by myself, collate them, check, add missing pages, bind, pack, and finally post. All this I was doing in the tropical heat, with very poor, or none, equipment, sweating and hurting myself, and suffering all possible inconveniences. It is worth noticing that even such a simple matter as postage of such large quantities of printed matter, in a strange country, in which I was only to earn my living, apart from significant costs, was connected also with going through an enormous motivational path (S), as it needed to overcome my natural resistances of fear and risk. After all, I could induce some suspicions of anti-government activity, spying activity, or anti-religious activity. As we know this from numerous life examples, even in European countries any such a suspicion usually finished with tragical consequences to the accused, and it did not matter if the victim was absolutely innocent. What would happen when such a thing would happen somewhere at the edge of a jungle, in a country with a low level of moral energy, and in the situation when I practically do not belong to any country which could stand by me in possible problems. In this large city, all work I was completing in extremely primitive conditions, because by being outside of my normal flat, usually I had no appropriate space (I used a hospitality of my friend), conditions (for example, at that time in this large city there was a chronic shortage of water, the air was dense from pollution, while the public transport of that city was so chaotic, that it is impossible to describe), environment (one needs to remember about paralysing temperatures of tropics, and about the suffocating humidity), equipment (almost all tools that I required, I needed to borrow from friends), time (I always was rushing so that my absence in the jungle was not too long), etc. In the final result, sending just a single paper copy of my monograph was costing me an amount of effort, suffering, inconvenience, costs, problems, insecurity, fears, and risks, that are not comprehensive by an ordinary worshipper of TV. Simultaneously, the effects that all this caused in receivers of my actions, were almost unnoticeable ($f_r=0$). After all, in the result of sending a single paper copy of my monograph, usually only one person could read my work - and even this was not sure, as the receiver could simply throw this copy to a rubbish tin, or could just only scan through it. But from the point of view of influence on the intensity of my nirvana, such sending a paper copy was making an enormous difference (i.e. for this activity $E=\max$). This proved to me, that for the totaliztic moral work which is done anonymously, the amount of moral energy that it generates is proportional to the product of the feeling of the giver (E) and motivation of the giver (S), i.e.:

$$E = FS \quad (1JE8)$$

In turn the feeling (f_r) and motivation (s_r) of the receivers of this moral work, have the negligible influence, and do not need to be even considered. In order to summarize the above finding, the total amount (E) of moral energy which someone generates (or reduces) in the result of any anonymous activity - means in the result of an activity which is carried out without a visual contact with the receivers of the products of this activity, can be expressed with the use of a simple equation (1JE8). In this way, the equation for moral energy generated during anonymous moral work, is identical to the equation used in present classical mechanics to describe the amount of physical work being completed, namely to the equation (1JE8): $E=FS$. According to this equation (1JE8), the amount (E) of moral energy that is generated (or reduced) during such an anonymous activity, is directly proportional to our feeling (F) that we experience during the completion of this activity (means proportional to: pain, effort, inconvenience, etc.) and directly proportional to our motivation path (S) that we need to overcome in ourselves in order to complete this activity (means proportional to overcome: prejudices, laziness, intellectual inertia, etc.).

Unfortunately, the equation (1JE8) seems to be applicable only to situations when our moral work has that anonymous character. In case of a moral work which we do, when the receivers of the results are actually looking at us, this equation requires additional segment. This additional segment makes the final amount (E) of moral energy being generated during this activity, dependant also on the sum (Σ) of the resultant feelings (f_r) and resultant motivations (s_r) which this activity is inducing in all receivers (i.e. in all people (Σ) which are looking at our activity, and which generate their own receiving feelings (f_r) and receiving motivations (s_r) in response to this activity). Therefore, for such totaliztic moral works completed in conditions of the visual contact, a more precise equation (2JE8) is applicable). This other precise equation takes the following form:

$$E = FS + \Sigma \eta(\mu/\mu_r)f_r s_r \quad (2JE8)$$

It states that the total amount (E) of our moral energy, which is generated in the result of a totaliztic moral work that we do in the sight of other people, and into which we contribute the feeling (F) and motivation (E), is additionally dependant on the sum (Σ) of the receiver's feelings (f_r) multiplied by the receiver's motivations (s_r) that we induce in each single receiver/witness of our activity, multiplied by the coefficient of the efficiency (η) of telepathic exchange of thoughts between us and that receiver, and multiplied by the coefficient (μ/μ_r) which describes the moral compatibility of us (μ) and this receiver (μ_r). Because the feeling (f_r) or the motivation (s_r) that our activity induces in some receivers, can be negative, in some situations this additional segment of the equation (2JE8) may carry out the negative value, thus decreasing, instead of increasing, the total amount (E) of moral energy that this non-anonymous activity is generating. Such a case takes place when our activity was causing someone's motivation of disapproval, jealousy, rejection, hate, intention to hurt, etc.

In order to explain the action of the above precise equation (2JE8), let us assume that someone is carrying out a totaliztic moral work into which he/she is contributing the feeling (F) and the motivation (S). The product of this contribution ($E=FS$) represents moral energy that this person generates. However, because this moral work is observed by numerous people, in every single person who observes it, a specific receiving feeling (f_r) and receiving motivation (s_r) is generated by it. Because, depending on the state of morality in each receiving person, this person may generate the negative motivations ($-s_r$), then the product of such a negative receiving motivation ($-s_r$), and the receiving feeling (f_r) would also be negative ($-E_r=-s_r f_r$). In such case the person who receives a given moral work, instead of increasing moral energy of the giver, would actually cause the reduction of moral energy of the giver, i.e. would cause that moral energy generated by the giver would approximately amount to $E=FS-(\eta(\mu/\mu_r)f_r s_r)$. This means that in case of the wrong reception of our totaliztic moral work, which we completed in the sight of many receivers, instead of increasing our moral energy, this well intended moral work could actually cause the reduction of our moral energy. If there is several receivers of a given totaliztic moral work, then the resultant moral energy ($-E_r$) is the summarized (Σ) energy

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

Because for the moral works completed out of the sight, the efficiency of the telepathic feedback (η) falls to almost zero ($\eta=0$), therefore the second segment of the equation (2JE8), i.e. the segment: $E_r = \sum \eta(\mu/\mu_r) f_r s_r$ is yielding the negligibly small values $E_r=0$. In turn when this second segment is equal almost to zero, i.e. when $E_r=0$, then the equation (2JE8) is converted into the equation (1JE8) of the form: $E=FS$. This means that the receivers of such anonymous moral works are not able to cause the decrease of moral energy (E) that we earned with our moral work. For this reasons equations (1JE8) and (2JE8) are very important to totalizm, because they indicate how we should choose and design our totaliztic moral work, so that it increases our level of moral energy, and makes it independent from the philosophies of people who receive the outcomes.

According to equation (1JE8) the most beneficial totaliztic moral work is this one, which by being completed outside of the view of other people, is combining (1) the high level of our contribution of feelings "F", and (2) the high contribution of our motivations "S". The high level of the contribution of feelings "F" we accomplish when into the completion of a given totaliztic moral work we put a significant dose of sensations which by our body are received as unpleasant. This include such sensations as: effort, tiredness, pain, strain, hotness, suffocation, sleepiness, hunger, inconvenience, uneasiness, etc. In turn the high level of our contribution of motivations "S" is accomplished, if in a given moral work we put maximally "totaliztic" intentions. This means that our intentions are pure (i.e. not motivated by any revenge, return, or being obliged), positive, decisive, honest, altruistic, and directed at the good of other people. Furthermore, our motivations cannot be tarnished with the believe that we do a given moral work because someone ordered us to do so, because we are used to do it, because of our convenience, fear, or a wish to accomplish some kind of material gains.

They also must be so selected, that they overcome some of our habits, the line of the least intellectual resistance, fear, the danger of complications, problems, the avoidance of getting involved, etc. All this means that according to equation (1JE8), even if we work like horses, and we put into this work a lot of feelings (effort and suffering), but our secret motivations claim that we do it all to personally accomplish some material gains, or to gain some prestige, or to hurt someone, then this activity will either generate very little of moral energy (E), or will even reduce this energy in us.

For me personally, the biggest scientific gain which resulted from the observation of my fluctuations of the intensity of feeling during my nirvana, was that it allowed me to exactly establish what is understood by the symbol "S" used in the equations (1JE8) and (2JE8) of the totaliztic mechanics. The reason is that our present understanding of the so-called "human motivations" is very poor, and in the strict scientific sense we still do not know what motivations are, and how to distinguish them from feelings. As it turned out, our **motivations represented by the symbol "S" from equation "E=FS" should be defined as the conscious change of mental attitude that we have towards a specific activity**. In other words, the motivations represented by this symbol "S" are simply a mental path that we need to follow in order to turn an information that a given activity is possible, or should be carried out, into actual carrying out this activity. Other explanation of this symbol "S" would be that it represents a kind of mental process that we are undergoing starting from the moment when we realize that a given activity should be completed, to the moment when we actually get up from our sit and complete this activity. The best name which would perfectly explain what motivations "S" are, would be a **"moral journey"**. The motivation "S" seems to have the higher value, when there is more different reservations we need to overcome in ourselves in order to complete a given moral work. For example, the motivation "S", which result from overcoming just our laziness, seems to be worth much less than the motivation "S" which results from overcoming: our laziness, discouragement, tiredness, boredom, sleepiness, health limitations, physical shortages, pain, needs a of the body (hunger, thirst, needs), addictions, habits, our preferences, squirm, shyness, shame, pride, convenience, fashion, impatience, fear, disapproval, threats, peer pressure, religious pressures, political repressions, danger, fate obstacles, difficulties, etc. Of course, the more intensive is every type of resistances that we are overcoming with our motivations, the higher is the value of "S". In turn knowing what is "S", in connection with the knowledge that "F" represents the sensations which result from undertaking a given moral effort, reveals that the moral energy generated in the result of a totaliztic moral work, in fact represents the moral work $E=FS$ which is an equivalent to the concept of "work" in physics.

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

The sensitive state of the nirvana that I went through, allowed me to complete empirically some of such comparisons. My comparisons depended on the principle that in the initial stage of the totaliztic nirvana, every single activity which significantly changed the amount of my moral energy, caused also a significant and instant change in the intensity of happiness that I was experiencing. Therefore, by comparing the change of intensities of happiness caused by several different activities, I could empirically estimate how these

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

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

$$\chi = e_x/e_{\text{unitary}} \quad (3\text{JE}8)$$

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

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

says about totaliztic moral work, is only true when to this moral work the equation (1JE8) applies - i.e. when they are done without a visual contact. In turn every activity which our logic would qualify as a moral work, but which is completed with a visual contact with receivers, must be considered in the light of equation (2JE8), and therefore the real outcome of this activity remains unknown, as it is very dependable on the morality and on circumstances of all the receivers. In my search for answers I found out that as many as two major religions that I investigated, quite clearly recommend that if we would like to help anyone whom we know, we should make sure that we do it anonymously. It seems, that those who formulated these religions, already knew what I only discovered empirically during my research on the totaliztic nirvana that I was experiencing. I believe that further generations of totalizts need to put intensive research into finding out why teaching not only that does not generate any moral energy, but strongly dissipates this energy (i.e. is this a fault of what we teach, motivations of the teacher, type of feelings that teacher puts into teaching, motivations and feelings of students, culture, religion, "rebellious" age of students, telepathic exchanges that exist between the teacher and students, etc.). Until these research are completed, and until they yield some conclusive results, I temporally assume (on the base of my intuition) that the reason are negative motivations that the teacher's efforts are generating in some immoral students, and the telepathic feedback of these motivations back to the mind of the teacher through the second segment of the equation (2JE8). In order to explain this in other words, the efforts of a teacher to teach something his/her students, in current times of the prevailing parasitism are always received with highly negative motivations by a significant proportion of students. After all, the majority of students are coming to classes not because they wish to learn anything, but because the society and parents force them to do so, and they have no other option as to take what they consider to be "teacher's tortures". Because these students with negative motivations have a visual contact with their teacher (this gives quite high value of η), through the telepathic feedback they send back to the teacher their negative product of $(f_{r,s})$ thus causing the significant depletion of the teacher's moral energy. (In a similar manner most probably the mechanism of depleting moral energy in many other types of disliked "public" occupations is working, such as directors, managers, policemen, prison guards, tax officers, and many other disliked by a part of the society occupations which are exposed to visual contact with their receivers.) In turn, as this is explained in subsection JE2, the low level of moral energy in teachers causes that this profession is suffering from all sorts of plagues, for example from health problems, irritability, depressive states, psychological problems, etc. This means, that teaching in present immoral times is equally hazardous as for example the work in a factory which produces poisonous chemicals, or the work near a nuclear reactor. Only that these other hazardous occupations are killing in a manner which is already known to our science, while the negatively motivated students kill their teachers in a manner which so far is unknown and non-recognized (i.e. by gradual pushing them into the moral suffocation of the zero level of moral energy - as this is described in subsection JE2). Apart of this shocking discovery that teaching eats fast (instead of generating) moral energy of the teacher, I also was shocked to notice how fast moral energy is eaten by an idle inactivity (do not mistake an idle inactivity, with an active resting). On my personal list of the biggest "dissipators" of moral energy, a pleasurable, thoughtless, inert, idle inactivity, is positioned second just after teaching. As it turns out, just the situation of spending on a pleasurable idle inactivity two subsequent days, dissipates the entire amount of moral energy that one can accumulate in a week of intensive work. And the inert person does not need to carry out some highly immoral orgies for such an effect. It is enough to just spend two days on an idle laying down on a couch, lazy and thoughtless watching TV, and eating snacks - i.e. doing whatever in the today's style of living most people are doing every weekend. From the first moment of discovery of moral energy, I intuitively perceived that the pleasurable feelings that accompany idle laziness, must dissipate this energy. But I had no idea that they do it to such a large extend. If one would do some quantitative comparison, an idle laziness is dissipating moral energy at the same rate as a very heavy physical work with high motivation is generating it. Therefore, a popular believe

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

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

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

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

Our quantifying descriptions let us start from providing the value for the **moral capacity** " E_{\max} " from the equation (1B6.1): " $\mu = E/E_{\max}$ " for the coefficient of someone's moral saturation. For me moral capacity is equal to around $E_{\max} = 2000$ [hps]. This practically means, that if we neglect the daily dissipation of my moral energy, in order to completely (to 100%) fill up myself with this energy, I would need to spend around 2000 hours on continuous physical struggle similar to that one that I contributed during the preparation of paper copies of my treatises. This also means that a current amount of my moral energy, which is accumulated in a given moment of time, can be described by the equation (1JE8): $E = E_{\max}\mu$, or $E = 2000\mu$ [hps]. This in turn means, that in order to increase the relative level " μ " of my moral energy from, let say, the value $\mu = 0.4$ to the value $\mu = \mu_{\text{nirvana}}$, I would need to put into it the equivalent of around $\Delta E = E_{\max}(\mu_{\text{nirvana}} - \mu) = 2000(0.6 - 0.4) = 400$ [hours of physical struggle], working with the highest motivations that I could accomplish, and directing the results of my efforts to an anonymous receiver (i.e. working without a visual contact). In turn, just to increase the level of my moral energy just only by the increment $\Delta\mu = 0.1$ I would need to put into this at least $\Delta E = 200$ [hps] (this amount of $\Delta E = 200$ [hps] does not include the daily natural dissipation of moral energy, which is going to be discussed later).

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

The next value that I managed to estimate, was the **comparison of the physical work to a mental work** (I was already describing this previously). As it turns out, one hour of the creative mental work done anonymously with relatively high positive motivations, is worth only around 10 minutes of similarly motivated physical work. This means that around 6 hours of mental struggle is worth around 1 hour of physical struggle - this also can be expressed with the use of coefficient χ , described by equation (3JE8). Such a low capability of a mental work to generate moral energy, means that in order to maintain a continuous nirvana, I would need to spend on a continuous mental work devoted to the good of other people not less but 20 hours a day (this means that accomplishing a nirvana exclusively via a mental work is simply impossible - and will remain such until we learn techniques which would increase the moral effectiveness of mental works).

One more value that I managed to estimate, is the value of the **second segment of the equation** (2JE8) " $E_r = \eta(\mu/\mu_r)f_r s_r$ " for the case of teaching while in a visual contact with students. As it turned out, for boring subjects which simultaneously require a very intensive contribution of the students' labour, thus which seem to induce in students the highest reluctance and the highest negative motivations, such as for example the practical exercises in machine drawing, this value amounts to around $E_r = -4$ [minutes of physical struggle] for every hour of teaching a single statistical student (this value was estimated for students from Sarawak in Borneo, for which in my opinion the level of " μ_r " at that time was in average at around $\mu_r = 0.2$, therefore at the time when I was beyond the nirvana threshold $\mu = 0.6$, the ratio

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

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

In one of paragraphs before, amongst others, there was provided a **constant of the daily natural dissipation of moral energy**, which I managed to estimate during the initial stage of my nirvana. It shows that for the values $\mu=\mu_{nirvana}$ this constant amounts to around $e_r=-3$ [hps/day]. This value seems to be an important constant in all analyses concerning moral energy and the state of nirvana. This is because it proves that moral energy has a character of a dynamic stream of energy which is continually flowing to, and from, our counter-material body through our counter-organs (i.e. not a character of a stationary aura which can be charged once and it stays there almost forever). This discovery, that moral energy is dynamically flowing from our counter-material body, via counter-organs, to our physical body, from which it is dissipated to the environment (see subsection I5.5), is also confirmed by experiments made with a Kirlian camera. This is because the Kirlian camera shows thin jets of energy that in millions of miniature wisps are escaping from our body (it would be very interesting to see how these jets of energy compare for people with, and without, a nirvana). In order to put this in another words, the fact that when our μ reaches the value $\mu=\mu_{nirvana}$, in a natural manner we dissipate everyday the amount of around $e_r = -3$ [hps/day], while our body accumulates at that time only around $E=E_{max}\mu_{nirvana}$ (means only around $E=1200$ [hps]), means that the accumulation of moral energy in our counter-material body symbolically could be compared to pouring energy into a perforated/leaking container. Therefore, in order to increase the level of this energy, it is necessary to pour everyday more energy than the amount that is leaking in the result of this natural dissipation. The research that I completed reveal also that the value of $e_r= -3$ [hps/day] is valid only to the initial stage of the totaliztic nirvana (i.e. to time when our $\mu=\mu_{nirvana}$). When our " μ " is increasing to much higher value, also the daily natural dissipation of moral energy increases. Unfortunately, because of the limitations of the circumstances that I was in when I completed this research, I was unable to establish how the value " e_r " changes with the change of " μ ". Therefore I temporarily assumed that this change is linear and that it could be described with the use of equation:

$$e_r=-5\mu \text{ [hps/day]} \quad (4JE8)$$

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

The fact that the value of " e_r " changes with " μ ", means that the value of $e_r=-3$ [hps/day] appears only in people who just accomplished the initial stage of their totaliztic nirvana, i.e. for whom their $\mu=\mu_{nirvana}$. For people who have a different value of their " μ ", also this value is different. For example the equation (4JE8) suggest that people who are at $\mu=0.2$ should disperse every day not more than around $e_r=-1$ [hps/day]. The same equation states that

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

Our learning of the fact that even in the initial state of nirvana, every day we are going to disperse $e_r=-3$ [hps/day] of moral energy, is introducing various consequences. Let us review the most important of them. The most important of these consequences is realizing **the need to earn more moral than we naturally disperse** every day. In order to continuously maintain the state of an initial nirvana in ourselves, we must everyday carry out some moral energy generating activities worth at least 3 [hours of physical struggle]. In turn, if we would like to lift our nirvana from the initial state, to a full 100% nirvana (i.e. if we would like to accomplish $\mu=1$) then for the next 100 days we would need to complete everyday a zwow generating activity which would be worth of at least 8 [hps] a day (most probably even more). If I would have the luxury of living in circumstances that I would not need to worry about my everyday survival and about keeping my job, I would dive without a second of ponder into earning such 100% nirvana, so that I could research it and describe it for future generations. This is because from various old descriptions seems to appear, that people who accomplished such 100% nirvana (i.e. accomplished the value $\mu=1$) are additionally blessed with various other moral rewards. For example, it appears that such people are not perceiving any negative physical stimuli, and therefore are not feeling any unpleasant sensations type physical pain, because these sensations are overshadowed by the enormously powerful feeling of happiness that is overwhelming them. Therefore such people can be physically tortured, and they will laugh and joke because they will not feel the pain. Furthermore, it is also probable that within the energy field of such people the "saintly fragrance" that is described in religious literature, is felt. This extremely pleasant fragrance would accompany these people wherever they go, although it would not be emitted by their bodies (probably it is the effect of acting on senses of others the highly concentrated energy field which seems to appear around people in nirvana, and which I described before). It is also possible that the observations of abilities of some saintly people to control animals and to telepathically give them orders, could be caused by the additional moral reward which is granted at higher stages of the totaliztic nirvana. The powerful energy field that surrounds such people may cause that they are able to heal just in the result of a simple touch and a will. The some energy field can also cause that they may be able to perform "miracles" by changing the configuration of the counter-world, as this is described in subsection I3.5. Thus people in the 100% nirvana could be able to materialize and dematerialize various objects, turn one substances into others, etc. Unfortunately, after my life in Borneo amongst very serene, pleasant, and close to nature people, where I could accomplish and maintain my nirvana, I needed to return to a harsh reality of the world saturated with the parasitic philosophy, where not nirvana, but just everyday survival, is the main issue. So there is no way I could continue to carry out this interesting moral research on the totaliztic nirvana.

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

greater than the amount that we need to earn in order to increase our μ . It is worth noticing, that if in the effect of an "impact method", we are capable to earn every single day around 15 [hps], than starting from the initial level of $\mu=0.4$ (for some more positive and morally active people this is an usual level), the accomplishing of the totaliztic nirvana is possible within around 32 days (see problem number 2 in subsection JE9).

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

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

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

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

JE9. How to earn the totaliztic nirvana

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

After previous subsections explained exactly what a nirvana is, and why this extraordinary phenomenon is worth being earned, now there is a time to describe

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

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

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

2. They must allow to eliminate the negative impact of the second segment of the equation (2JE8). This means that the discussed occupations either allow the job activities to be completed without any visual contact with people who are potential receivers of the products of this job, or that some special circumstances are at place when this second segment does not produce the negative feedback (e.g. a given occupation only deals with sick people, with children, with emergency situations, etc.).

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

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

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

Of course, some people still have the opportunity to work in occupations which fulfil all the above conditions. Therefore, some people are able to accomplish the totaliztic nirvana during fulfilling their normal job - sometimes even without realizing this. In order to list here several examples of such occupations, they include: almost every job of a nurse (except for nurses of a higher rank in the hierarchy, who are doing supervision duties - not a physical work with sick patients, and except for nurses who are doing work with old but healthy people - this is because such old but healthy people do not belong to this special category of patients who for their circumstances are not able to generate the negative feedback from the second segment of the equation (2JE8)), kindergarten teachers, medical doctors - but only in some specializations which require a heavy physical work (e.g. obstetricians), secretaries - but only in institutions which make their secretaries to do physical and standing job - instead of mental work of sitting and typing, farmer, gardener, cleaner, cook, physical labourer, shoe maker, mechanic, etc.

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

doing such jobs should switch themselves into the totaliztic way of thinking and start to believe inside of themselves, that for example: I am washing these windows in order to bring more light and happiness to lives of other people, and to allow them to see clearer how beautiful the world outside of their windows is, I am cooking this meal in order to make someone's day more beautiful by allowing him/her to eat a gorgeous meal, I am helping this sick person in order to assist him/her in faster recovery in a pleasant cheerful atmosphere, so that he/she could later enjoy the life better.

Sometimes, reasons for not accomplishing the state of nirvana, in spite that we do everything as we should, can be the negative feedback from people who accidentally see us during our work, and therefore who may create a negative feedback according to the second segment of the equation (2JE8). Therefore, it is vital to purposely undertake all steps necessary, which are not allowing other people to see and to recognize us during our work. For example, farmers whose farms are close to a public road, may plant a line of trees so that passers by are not seeing them during the work. Cleaners could wear identical uniforms so that the passers by would see them just as anonymous figures, not as individual people. Nurses during service to sick people should place paravanes around, so that side observers and passers by could not see them at work. In turn during the dealing with a given client it is vital to pre-empt a possible negative feedback by letting him/her know that he/she receives a special treatment, that everything that happens is for his/her good, etc.

Unfortunately, in the present philosophical climate and times, there is an increasingly large pool of occupations which not only do not increase doer's moral energy, but may also reduce very fast the amount of this energy. Let us now list the most typical of the jobs belonging to this destructive category, which does not increase moral energy in the doers. The first group of such jobs are all these which are affected by the negative feedback from the second segment of the equation (2JE8). Therefore people who are doing such jobs for a long time, usually finish having a very low level of moral energy, and thus suffer all sorts of consequences which result from such a low level of moral energy (see the description of these consequences in subsection JE1). Examples of the most destructive of all jobs include: teacher and academic teacher, manager, policeman, debt collector, clumper (i.e. a person who writes parking tickets and arrests wrongly parked cars), executioner, bureaucrat, lawyer, and some others. The second category of destructive jobs are all these which, because of their nature, are not able to generate moral energy at all, or generate only very little moral energy. To this category belong: all mental workers (accountants, office clerks, etc.), computer programmers, scientists, etc. If someone has a bad luck to work in any of these destructive occupations, then it is almost a must to undertake in his/her private time, some additional altruistic moral work to increase this energy. What type of moral work this should be, and how it should be completed, it is going to be explained in item (B) below.

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

1. **Finding an activity which is generating large amounts of moral energy**, so that we can use this activity to earn our nirvana. In order to understand better the requirements that this activity must fulfil, let us again list the reasons why it is so difficult to earn the totaliztic nirvana. They include as follows: (1) In a typical life we have no many opportunities of doing totaliztic moral works intended for the good of other people. (2) Today's "mechanical" ways of doing things give very low values of (F) and (S), thus the product ($E=FS$) is also very low for them. (3) Many of the everyday activities that we are doing is observed by immoral outsiders who provide the negative telepathic feedback which spoils our results.

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

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

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

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

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

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

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

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

- The way of doing our work should maximise moral energy that we earned. This means that the manner we do things should in the first instance be so selected that it keeps our motivations (S) at a highest possible level. (This is because in a workplace, motivations are more difficult then feelings to keep them at a high level. In order to keep feelings high it is enough to work very hard. In order to keep motivations very high, it is necessary that all circumstances are selected morally, correctly, and considered by our mind to be the best possible.) It is impossible to keep motivations high, when internally we are convinced that the way we are doing things is not the best in our situation and conditions. For example let us consider the situation that we have a bulldozer, but we do things with a shovel - we soon would realize the nonsense of such hand work, and our motivations would drop down. Of course, the situation would look totally opposite, when we work as an operator of a bulldozer,

and we "borrow" this bulldozer without a permission from the owner. In such a situation our conscience would know that we do an "immoral" thing, and would not allow our motivations to raise high. But our motivations still would raise high, when we use a shovel because we work in an area that is unaccessible to a bulldozer, or when we use a shovel simply because we cannot afford a bulldozer - but we are still determined to do the work.

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

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

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

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

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

Problem 1. Mrs X is accompanying her husband to a one-year contract in a poor area. Because she was going to do only her housewife's duty, and also she had no many local acquaintances, she decided to use the opportunity of the incoming year with the relative large margin of free time, to earn the totaliztic nirvana. She planned to accomplish this nirvana by baking in her own kitchen several different types of cakes that melted in mouth, for which she was famous amongst her friends. Then she intended to anonymously distribute these cakes free of charge, to be eaten by residents of a local old-folk home, orphanage, kitchen for unemployed, home for battered wives and children, and drug rehabilitation centre. Her cakes had this property that their heavenly taste was originating from a very intensive contribution of labour, skills, and motivations, while from the ingredients point of view they were relatively inexpensive. Because her kitchen in the new place of living was in a poor condition, and also because making these elaborate cakes was providing a rather high level of feeling (F), she estimated that making one such a cake with the altruistic motivation (S) that she could accomplish, should result in generating around $t=6.5$ [hps]. How many cakes she should bake in total in order to earn the totaliztic nirvana within the span of $n=100$ days, if in the initial stage her " μ " was at the level of around $\mu=0.4$? How many cakes she should bake each day during this period of $n=100$ days? Knowing that the ingredients to make a single such cake cost around $k=9$ \$, what sum of money she must spend to accomplish her totaliztic nirvana?

Solution to problem 1: According to the estimates provided in subsection JE8, and assuming that her E_{\max} is similar to my and equal to $E_{\max} = 2000$ [hps], while her $\mu_{\text{nirvana}}=0.6$, the total amount of moral energy (E) that Mrs X must accumulate in her counter-material body in order to accomplish the level of nirvana, will equal to $E = E_{\max}(\mu_{\text{nirvana}} - \mu) = 2000(0.6-0.4) = 400$ [hps]. In addition to this, during $n=100$ days in the natural manner she will dissipate the amount of moral energy equal to $E_r = 5\mu_{\text{av}}n = 5(0.5)100 = 250$ [hps] (where her average μ during the span of these $n=100$ days was $\mu_{\text{av}}=(\mu_{\text{nirvana}}+\mu)/2=(0.6+0.4)/2=0.5$). Therefore in the planned period of $n=100$ days Mrs X must generate the total amount of moral energy equal to $\Sigma E = E + E_r = 400 + 250 = 650$ [hps]. Because the preparation of a single her cake is generating $t=6.5$ [hps], therefore in order to lift her amount of moral energy to the required level, she needs to prepare around $\Sigma E/t=100$ cakes in total. This means that during the period of these $n=100$ days of accomplishing the nirvana, she must bake $m=(\Sigma E/t)/n=1$ cake a day. The total costs of accomplishing her nirvana will amount to around $\$ = mnk = 900$.

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

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

Problem 3. When Mr X earned his totaliztic nirvana, his well being and quality of life gained such a vigour, that he decided by all means to maintain this state for as long as possible. After he returned to his permanent place of living, he spend most of his weekends on anonymous continuation in the vicinity of his area similar beautifying earth works directed towards the public good. When winter arrived, and when due to the freezing of earth he could not continue such works any further, he decided to sustain his nirvana by removing snow very early morning from ignored by authorities, but used by many people side road which was

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

Solution of problem 3: (a) According to estimates and equations provided in this chapter, and assuming that the moral capacity E_{max} of Mr X was similar as mine and equal to $E_{max} = 2000$ [hps], that his $\mu_{nirvana}=0.6$, and also that the value of his daily natural dispersion of moral energy could be described with a sufficient accuracy by the equation (4JE8): $e_r=5\mu$ [hps/day], the daily number of hour "h" that he should work for maintaining his nirvana would be equal to: $h = e_r/\chi = 5\mu/\chi = 5 \cdot 0.6/0.6 = 5$ [hours/day]. (b) The total amount E_x of moral energy that Mr X generated during his $n=50$ subsequent days of work was: $E_x = ne_r + E_{max}(\mu - \mu_{nirvana}) = n5(\mu + \mu_{nirvana})/2 + E_{max}(\mu - \mu_{nirvana}) = 50 \cdot 5(0.7+0.6)/2 + 2000(0.7-0.6) = 362.5$ [hps]. (c) The real value of his χ_x for the full of misadventures and pain work in snow, was $\chi_x = E_x/(nh) = 362.5/(50 \cdot 5) = 1.45$. (d) In order to just maintain his state of the initial nirvana, without lifting it to the Niagara level of $\mu=0.7$, with his level of the pain (F) and motivations (S), it was sufficient if he completed only $h_x = e_r/\chi_x = 5\mu/\chi_x = 5(0.6)/1.45 = 2.07$ hours of work each day (i.e. around 2 hours and 5 minutes of work a day; instead of $h=5$ hours that he really worked).

Chapter JF:

REVIEW OF FURTHER BENEFITS FROM PRACTICING TOTALIZM

Practicing totalizm has a very simple justification. Namely **practicing the philosophy of totalizm is beneficial**. The phenomenon of the “totaliztic nirvana” described in the previous chapter E is just a single example amongst numerous benefits which become available to people practicing this philosophy. This chapter discusses further such benefits.

Before we begin analyses about subsequent benefits accomplishable through practicing totalizm, let us first remind ourselves that everything that totalizm reveals to us has vital reasons and mechanism of action, which the scientific apparatus of totalizm is able to define and describe. As an example let us consider everyday quiet feeling of happiness, fulfilled life, and satisfaction from what we managed to accomplish. In present times this feeling is so sought for, that practically all people are yearning for it. In newspapers it usually is described under the name “everyday happiness”. The majority of experts claims that in order to accomplish this feeling of everyday happiness, fulfilled must be three requirements, namely (1) a given person must show appropriate level of internal strength and psychological resistance, (2) this person must be with someone in a beneficial for him or her and in a stable relationship with someone who appreciates him or her, and (3) this person must see also the sense of his or her existence. As it turns out totalizm creates conditions in people who practice it that all these three requirements are fulfilled. And so, (1) totalizm provides everyone with solid moral foundations in form of knowledge of moral field, moral laws, and moral energy. In turn these moral foundations are the source of internal strength and resistance in people that practice this philosophy. Furthermore, (2) pedantically moral behaviour of every person who practices totalizm causes that this person is appreciated by his or her partner while his or her relationship becomes stable and satisfactory. Finally (3) the need to fight for spread and implementation of totalizm to our social and professional lives, the need to eliminate evil and injustice, disseminate truth, research and understanding of the universe that surrounds us from the point of view of totaliztic sciences, all this gives a deep sense to life of every totalizt. Expressing the above in other words, when in subsections that are to come we begin to talk about a next benefit which brings practicing totalizm, then it is worth to remember that behind accomplishing these benefits is easy for deducing and unfailing mechanism of acting of totalizm.

JF1. Healing capabilities of totalizm - means totalizm as a "medicine of morality"

In order to practice totalizm in your everyday life, you need to know for what purpose it serves. Although this purpose is explained thoroughly in chapter JB, and then extended in chapters JC, JD and OA, let us illustrate here comparatively, the major purpose of totalizm. So here it is. Everyone on Earth knows what is the scientific discipline usually named "medicine" (or "medicine of our body"). Even small children can explain, that in order to have a healthy body, to move without feeling a pain, or to be able to work without the need to overcome our biological limitations, we must obey directives of medicine. Therefore everyone tries to implement in his/her life, findings of medical discipline. However, there are various people, who in spite of having completely healthy bodies, still experience pains and suffering, and are not able to enjoy life at all. Examples of such people include all those who are in unhappy love or marriage, people plagued with mental depression, workers who fight with their bosses, or these unlucky ones who have vicious neighbours that are picking on them. If they ask medicine for help, it is going to feed them with various pills, and sometimes it temporally may even eliminate their symptoms, but in reality is not able to heal their problems. But such

people can find help in totalizm. Only totalizm scientifically proves that independently from biological illnesses, people can also fall victims of various moral illnesses. Similarly as our physical body can either be infected with microbes, become paralysed, or someone can break bones in it - all these resulting in a pain, powerlessness, and suffering, also our morality can be infected with one of many forms of immoral behaviour (i.e. with parasitism described in chapter OA), depression, or someone may break our spirit - all these can also result in a mental pain, inability to act, and suffering. But in spite that we already know so much about medicine of physical body, we do not know how to heal moral illnesses, or broken spirits. Only now this knowledge started to be supplied by totalizm. Totalizm is the starter of a scientific approach to "**moral medicine**" or "medicine of our spirit". It revealed that all forms of mental pain and spiritual suffering, that we can experience, actually originate from immoral lives. In turn the only way of avoiding or healing these problems, depends on living according to moral laws. Totalizm teaches us, that even such - one would think, "coincident", as e.g. having a violent neighbour - who constantly picks on us, or a tragic death of someone much loved, in fact is caused by something immoral that we did a long ago, and the karma of which is putting us in that particular situation. Unfortunately, before totalizm appeared, people have not known in scientific terms, what morality really is, and how to lead truly moral lives. Even now, for many individuals "morality" is just a synonym for taking part in religious rituals once a week, or for avoiding copulation with wives of friends. While in descriptive terms, "morality" is actually "a body of knowledge about maintaining a healthy spirit". Similarly as the discipline of classical medicine is devoted to the health of physical human body, totalizm is devoted to scientific morality, means to a health of our spirit. (Using the more strict expression, in which a human spirit is called with the name which the Concept of Dipolar Gravity assigned to it: "totalizm is a collection of rules that allows to maintain a healthy counter-body".) Similarly as the ignoring of laws of classical medicine, initially causes a development of illnesses in body, then causes a painful and suffering life, paralysis, and at the end brings death, also the ignoring to obey moral laws, initially causes a development of various moral problems, sufferings, and deviations, then causes a life full of painful feelings, depression, and at the end it brings death through the so-called "moral suffocation". Classical medicine teaches us, that to maintain physical health, we either need to take painless steps, which prevent arrival of illnesses, or we need to accept painful healing of these illnesses, when they already are developed. If we do not do this, our illnesses develop and kill us - after they turn our lives into a string of agonizing nightmares. (For example, consider health of teeth: either we painlessly prevent their decay, or we painfully heal them after we allowed them to decay, or we allow them to rot and completely destroy us - after they turn our lives into a string of pain and suffering.) Similarly is with morality. Without painful consequences we can only prevent moral problems. But if we allow moral problems to arrive, we only can heal them, but this is going to cost us a lot of pain and effort. Finally, if we leave a sick morality without a help, then it gradually ruins lives, creating a lot of suffering, before it finally destroys the victims completely. Totalizm, as a "moral medicine", gives us various tools and advices, which support every form of maintaining our morality in good health. And so, totalizm provides us with preventive measures, which allow to avoid moral problems, and in this way allow our spirit to be kept in the state of continuous health. Totalizm provides also tools, that allow to diagnose moral illnesses, and thus to return to health spirits that got ill. Finally, totalizm provides also tools, which allow us to understand the deadly cases of these people, who already fall victims of immoral lifestyles and are beyond any help. In this way it also allows us to understand, where their suffering and death come from. In relationship to orthodox medicine, totalizm performs a superior function, because human spirit is a primary cause for all illnesses, including into this also illnesses of the body. If we keep our spirit in good health, then also our body shows the tendency to overcome illnesses and to remain healthy. Similarly as this is the case with findings of classical medicine, which allow to live in physical health and to enjoy our physical potential, also findings of totalizm allow us to have access to all these qualities, which are outcomes of a healthy spirit, means to happiness, to satisfaction from life, to removal of all fears, to the lack

of moral problems, etc. The knowledge of totalizm is the same important to every person, as is the elementary medical knowledge. Only that about the physical illnesses and threats, caused by e.g. a personal hygiene (or the lack of it), almost everyone on Earth is already aware. In turn in the area of the consequences of immoral life, moral illnesses, moral deaths, and methods of healing our moral problems, so-far humanity still remains in darkness and in complete ignorance. On the other hand, a key to all these matters is extremely simple. This is because the key is the amount of moral energy which we accumulated in ourselves. Expressing this in other words, **totalizm is the key to everything. Moral energy is the key to totalizm.**

JF2. Costs and benefits of adopting totalizm to our everyday lives

Let us assume for a moment that you (the reader) find convincing all what this monograph states about totalizm, and decide to implement this new philosophy in your everyday life. The natural question, which you would ask in such circumstances, is how this philosophy is going to change you life, or more strictly, what would be your cost, or the contribution, that this philosophy would require from you, and also what would be your benefits, or the yields, that conducting your life according to the standards of this philosophy would bring to you. This subsection is to explain to you both, costs and benefits of the totaliztic way of living.

JF2.1. Costs and benefits for everyday life

Let us start from **costs** of totalizm, or more strictly from your investments into the totaliztic way of living. Similarly to every other well-defined style of living, also totalizm would impose a rule of behaviour, which you would need to follow in your life (or more strictly, totalizm would inform you about a rule of behaviour, which is imposed by the universal intellect (God) on all people, but about the existence of which the majority of humans have no idea, because it was only recently discovered by totalizm). Fortunately, as this is explained in subsection A2, there is only one such rule. It says "**pedantically obey moral laws**". Therefore, the whole skill of living a totaliztic life does not depend on learning a whole list of "what to do", as this is very clear. It is rather depending on learning "how to do" this one, single rule. After all, obeying moral laws is a whole scientific discipline - not just a single recommendation. Because there is so many moral laws, which - according to totalizm should all be obeyed in everything that we do, totalizm as a prascience is gradually working out various tools and methods, which explain and teach us how to accomplish the obedience of all these numerous laws. Actually, in each subsequent edition, totalizm supplies more of these tools and methods. Also in each subsequent edition, they are formulated in an increasingly simpler, and increasingly easier to remember manner.

For this edition of totalizm, in chapter A of this monograph several different tools and procedures of obeying moral laws in all our everyday actions, was described. They represent tools and procedures that so-far totalizm developed and is offering to its adherers. But if one analyses all of them, they all boil down to one recommendation. Namely all instructions of totalizm state, that before we complete any action, we firstly need to check, whether - according to numerous so-called "indicators of the moral correctness" this action is qualified as "moral", or as "immoral". Only then we can complete all the actions that totalizm qualifies as "moral". But if any one of our actions turns to be "immoral", then totalizm asks us to firstly convert it into another "moral" action, and only then we can implement this another moral one. Thus, practically the highest everyday contribution to totalizm, from people who practice this philosophy, depends on this continuous checking whether whatever they are doing is "moral",

and then straight completion of only these actions which are "moral", while converting and implementing the reversals for all actions, which turn out to be "immoral".

Independently from the above "standard" obeying of moral laws in everything that we are doing, totalizm recommends also to obey additionally moral laws for inspiration. For this totalizm raises several goals, for example to continually increase our knowledge, to defend truth, to defend our living space and ourselves, to take active part in life, to set our life-goals and then consequently try to accomplish them, to treat defeats and life difficulties as moral lessons, etc.

As this is explained in subsection JA12, totalizm is a realistic philosophy. It is aware that rules of carrying out a totaliztic life are rather difficult. It also understands that no-one is born a perfect totalizt from the very beginning. After all, according to the proportion rule (described in subsections JF2.2 and JB7.4), the more moral something is, the more difficult for completion it is - while totalizm is currently the most moral philosophy on Earth. Therefore totalizm recommends to embrace the totaliztic way of living in stages. For example at the beginning it would suffice to obey only the most important moral law, namely the Boomerang Principle (which states something along the lines "do to others only these things, which are to induce in them feelings, that you would like others induce in you"), and to use in our actions only the indicator of the moral correctness which results from this law (namely to use "karma"). Then we could start obeying another set of moral law and introduce appropriate tool of totalizm, e.g. the tool stating that "in all your actions always go opposite to the line of least intellectual resistance", etc.

Our investment in totalizm makes the perfect sense. After all, apart from costs and requirements which it imposes at us, this philosophy also have rewards, which it lavishly gives to us. The existence of these rewards results from the "carrot and stick method" of motivating, which is described in subsection A2.4, and which the universal intellect applies extensively for motivating all its creations. They (the rewards) extend into all aspects of biological life and afterlife, according to the "configuration of a fan", which is also described in subsection JA2.4. Because of the "carrot and stick method" and also because of this "configuration of a fan", practising totalizm provides us with various measurable benefits, which we reap in our lifetime (some of them appear almost instantly after embracing this philosophy). Let us now list these **benefits**, which represent outcomes of the totaliztic way of living, and which are to be ripen still in our lifetime by everyone who embraces this philosophy. In the listing below I am going to concentrate mainly on the discussion of rewards, which complement and extend these ones already discussed in subsection JA2.4. Here they are:

#1. The personal happiness. I can bet you that if asked when you were happy the last time for longer then one day, you will not be able to honestly answer such a simple question without a hesitation, and without a long soul searching. But if you ask me the same question, I can instantly give you the exact details of the time, when I was extremely happy continually for around 9 months. This my happiness was only possible because totalizm told me that to be happy, one firstly needs to lead a moral life, and also because totalizm clearly instructed me that a moral life is not a life, which is promoted by religions and cults of ancient origins, but a modern life, which scientifically obeys true moral laws. When I started to follow what totalizm instructed me to do, I accomplished the totaliztic nirvana described in chapter E. This nirvana kept me extremely happy continually for around 9 months. Thus, it allowed me to experience this main reward of totalizm, which is so extraordinary, that it is even difficult to be described. Therefore, perhaps, when you read this monograph, you may also decide to earn and to experience a permanent, overwhelming, and powerful happiness that now you do not even realize that it does exist.

Apart from this overwhelming nirvana, totalizm provides to me also an ordinary, everyday, quiet feeling of happiness. Practically from the first moment, when I started practising totalizm, almost without a pause my life is characterised by a quiet feeling of happiness, which always seems to stay close to my side. It is not this spectacular and overwhelming happiness of nirvana, but it quietly always stays with me. Thus, whenever

happens something that allows to trigger it, e.g. when I accomplish something that I am satisfied of, or proud of, when I see something beautiful, when I take a pleasurable walk, or when something nice happens to me, I simply am able to feel happy in a manner that was unknown to me before I started to practice totalizm.

Totalizm quite clearly defines the attitude which leads to everyday happiness. It states that **"the key to a personal happiness is a voluntary and moral giving to others what they need and what we ourselves have in a sufficient amount, or can generate at will"**. Totalizm compares a feeling of being happy or unhappy to the feeling of being satisfied or hungry, while the givers and recipients of anything it compares to cooks and to their consumers. It states that these people who give to others something from themselves, actually make themselves similar to cooks who prepare food to others, and thus who themselves practically never are permanently hungry. In turn these people who only take from others make themselves similar to consumers, who always stay depended on what they receive, thus who actually never are able to permanently satisfy their hunger.

#2. Satisfaction from the job which we are doing, independently what this job is. According to totalizm, every job is not only a means of earning for living or getting wealthy, but also an occasion for doing totaliztic good deeds. In this way it is a way of increasing the moral energy in ourselves and in other people. Thus otherwise then parasites, who wish to work the least, but to earn as much as possible, totalizts utilize every occasion of doing something to others, as one more opportunity to increase their own, and that of others, amount of moral energy. If at the same time they manage to earn for living, this is only an additional plus. As the outcome, every job is good for them, as in every circumstances they can help others in accomplishing fulfilment and happiness, and in this way increasing their amount of moral energy. (Of course, by being satisfied with whatever they are doing, totalizts are not blind to deviations and imperfections of the world that surrounds them, nor they cease their efforts to improve in their job everything that they are able to.) And so, a totaliztic cook is making easier, more pleasurable, and more rich the life of others, by allowing them to eat a tasty and satisfying meal, a waiter due to recommending what is the most tasty offer, and due to pleasant supplying the meal, makes up the day of these people whom he serves, a cleaner allows others to live in a clean and pleasant environment, a salesperson helps others politely in buying the things that they need, a nurse helps to heal quickly and pleasantly, etc. It is not important that the majority of these works are done for an anonymous receivers - after all the counter-organ which manages our moral energy, operates on the basis of our own motivations and actions. According to totalizm, the lower so-called "social status" of a given job, the higher prospects it opens for an easy increase of someone's moral energy (it appears that this "moral status" was invented and introduced by parasites). Simultaneously, in jobs of the increasing status (e.g. a scientist, a manager, an entrepreneur, a leader) the increase of the moral energy becomes increasingly difficult, thus these professionalists have more difficult path to a happy and fulfilled life. This fact is one more shocking proof of a "fairness" and justice of life, moral laws, and totalizm, as the universal justice is too intelligent and unique in order to be just a coincidence.

#3. The sense of direction. Before I adopted totalizm in my own life, I felt like a tiny straw tossed around in total darkness by huge waves of a limitless ocean. The whole of my energy concentrated on striving to keep on the surface and to survive. I was full of doubts about practically everything. For example, I had no idea what is right and what is wrong, I was not knowing where I am going and what is the purpose of my life, and in general I had no any sense of direction. Then I formulated totalizm and adopted it in my life. The change was, as if I transformed from a straw tossed by waves at night, into a person on a boat during the daylight. I still needed to strive to survive, but I saw where I am going, I saw an island in front of me, while my boat (i.e. the totalizm) yield visible results from my efforts and illustrated that I can make the change, and that what I do in life, it really makes a difference. I bet you that, like every other human being, you also have doubts, and that you also seek your answers. Since

the totalizm was able to transform my own life so enormously, there is a good chance that it will also work for you - if you read this monograph to learn what totalizm is all about.

#4. Dispersion of doubts. Everyone of us is troubled inside by various doubts. The explanation for these doubts offered by religions is inadequate in the present level of knowledge, while the current sciences do not even try to explain them. (In turn the constant denial of science and scientists, that there are no basis for these doubts, does not solve anything.) Thus everyone tries to solve these doubts in his/her own way. Examples of such doubts include: does the universal intellect (God) exists (totalizm provided a motivation for the Concept of Dipolar Gravity, to develop a scientific proof, which formally proves the existence of the universal intellect - this proof is presented in subsection I3.3), why the universal intellect (God) does not show itself to people so that it would convince them about its own existence (totalizm reveals that such an open disclosure would deprive them of almost the entire amount of moral energy that they have, therefore it would break the laws that the intellect established by itself), why baddies are not punished immediately by the universal intellect (totalizm explains that in the final count they do not escape from the punishment, while in the meantime their actions are needed do demonstrate to other former baddies how it feels to be at the receiving end - see explanations of the Boomerang Principle described in subsection I4.1.1), whether there would be any differences when the universe is governed solely by laws of physics - if it is compared to the universe governed by the universal intellect (totalizm indicates that there would be a lot of differences, for example: in the universe that is governed exclusively by laws of physics, moral laws would not work, there would be no moral polarity and no moral poles - namely "moral" and "immoral", intellects would not obey the self-regulatory "downhill moral life-cycle" described in subsection OA1.2, morality would not be governed in an intelligent manner, there would not be possible to develop a working in practice recipe for morally correct and fulfilled life - such as the one offered by totalizm, living creatures would not have in themselves the moral counter-organ called "conscience" in this monograph, moral energy nor moral field would not exist, there would not be a moral algorithm called "karma", it would not be possible to reach the totaliztic nirvana, etc.), etc.

#5. Clarity about what is good and what is bad. The funny thing about current science and old religions is, that they continually talk about good and bad, but actually they do not explain what these two terms mean, and do not tell us how clearly distinguish between these two. So we continually wonder in our life - is sex good or bad, is using a cellular telephone and microwave good or bad, is eating fried food good or bad, is eating butter good or bad, etc. Finally totalizm comes, and it humbly tells us that "good is everything that is moral", while "bad is everything that is immoral" (but only in the totaliztic understanding of terms "moral" and "immoral") - how simple and how clear! So sex is good if it is moral, or bad if it is immoral. Similarly with everything else. No more wondering, pondering, asking experts or priests, looking for answers in thick volumes of expensive books which never take the decisive stand. Thanks to totalizm we know exactly what is good, and what is bad!

#6. Perfect understanding of morality. Problem with various religions and human ethics is that they do NOT provide a clear understanding of morality. In reality they actually create more questions than they provide answers. As an example let us try in the view of our religion to answer unambiguously whether having sex is moral or immoral, weather using condoms is moral or immoral, or whether hitting someone is moral or immoral. But when one looks at such topics from the point of view of totalizm, it equips us with various tools, such as the knowledge of the moral field, the knowledge of moral energy, and the knowledge of karma, thus it very clearly defines what is moral and what is immoral in the given set of circumstances.

#7. Clear guidance how to solve every life situation in a peaceful, diplomatic, and highly moral manner. Totalizm is a philosophy which tries to teach us a special way of living, which is even called "the totaliztic living". This totaliztic way of living is characterized, amongst others, that it: (1) pedantically obeys moral laws, therefore it is moral, happy, fulfilled, polite, peaceful, and constructive; (2) recognizes the authority and identity of the universal intellect (God), therefore it has a great respect to faith, prayers, moral behaviour, free will,

responsibility, consistency, work, loyalty, and other similar timeless values and virtues; (3) concentrates on active doing everything that is moral, meaning on doing so-called totaliztic good deeds, totaliztic moral work (see sections JA5 and JA7), on accepting our responsibilities, etc. - therefore is socially useful, active, creative, and productive; (4) uses proven in action tools and recipes for totaliztic solving of all important life situations; and many more. Therefore totalizm provides simple to remember, and easy to apply: recommendations, indicators, rules, tools, procedures, and methods, which teach us how to behave in specific life situations according to the totaliztic way. It also explains why we should use these totaliztic rules, not other ones, and what benefits one gains by applying them in his/her everyday life. Therefore totalizm gives us a very clear moral guidance as to how live our everyday live.

#8. Closeness to the universal intellect (God) without a religion. Increasingly larger numbers of present people are disappointed with religions (or/and cults). The reasons is that, under the cover of bringing us to God, many religions (and cults) actually hide also various other agendas. For example, they seek political power, they accumulate wealth, they divide or segregate people, they create social hierarchies, they spread hostilities against other religions and cults, etc. The final effect is that some religions (and cults) compromise the matters concerning God, in order to emphasise matters concerning political power, influence, wealth, etc. In turn totalizm is a philosophy which unbiasedly seeks truth whatever this truth turns to be. It offers a scientific understanding of the universal intellect (the "universal intellect" is a totaliztic equivalent to religious God). It explains how this intellect looks like, and operates. It indicates the formal proof developed by the Concept of Dipolar Gravity, which with the use of proven in action scientific methodologies, conclusively proves that the universal intellect in fact does exists - see subsection I3.3. It also unbiasedly and objectively discloses, that the only requirement that this intellect wants us to fulfil in our lives in order to demonstrate our obedience, is to obey moral laws. Finally, it teaches us how to obey moral laws, that this intellect established.

JF2.2. Costs and benefits for afterlife

Practically all religions that exist on Earth must have their disciples in order to keep alive. Therefore the key significance for them is to hold their disciples standing by them. In order to not loose their disciples, **every religion must be a jealous religion**. Of course, no religion openly admits that is forced to be "jealous" for political reasons. Therefore, every single one of them is going to use for this the excuse of its God. So some religions are going to claim that their God is a jealous God, while others, to give a scary example to disciples, can brutally murder those culprits who changed religions, claiming that they offended their God. Almost all of them are going to scare their disciples with the eternal punishment, to discourage them from any attempt to verify, how true is whatever they are claiming. Thus it is fully justified that there are people, who are going to be afraid of totalizm, only because their religions scared them deeply that their God is a jealous God, that awaiting for them are horrifying punishments, hell, and eternal doom - if they start to look for truth elsewhere. For the use of these people, independently from the descriptions of the current-life benefits from practising totalizm, I feel to be my duty to explain also here the matter of "eternal" consequences of practising totalizm. This is because, according to my to-date results of research, I am already able to give a guarantee, that the **effective practising of totalizm opens for the adherers of this philosophy the access to all those eternal benefits, that do exist objectively in the universe, and that the access to them would be provided to these people in the result of practising any religion**. Putting this in other words, whatever rewards await for people after finishing a highly moral and devoted to God life (i.e. independently whether this would be going to "heaven", or "reincarnation" in better than current conditions), if these people would earn these rewards with their behaviour due to preaching of any religion, then they are also going to receive the same if they are going to practice totalizm. The above guarantee is rather

vital, thus in this subsection I am going to explain exactly, what it originates from and how it should be understood.

The guarantee given above, about receiving also the eternal benefits through practising of totalism, results from numerous canons, which are working in the universe, and the essence of which is explained in subsection B7.4. These canons influence the effects of practising totalism in following ways:

- Canon of Consistency. It states that in the universe everyone is affected by exactly the same system of universal laws, and everyone is individually judged in exactly the same manner for their obeying or their breaking. In order to explain in other words the work of this canon, from the operation of moral laws we know that the universal intellect (God) is infinitively consistent in the manner on which it executes moral laws and treats all people in the identical manner - for details see explanations from subsection I3.6. In order to maintain this consistency of treating people with moral laws, the universal intellect must not make any exceptions from the treatment, including in this impossibility of making exceptions with adherers of various religions or philosophies. Thus, the consequence of this canon is, that independently from the religion or philosophy that someone may adhere, the actual consequences of his/her life are only dependent on the strictness with which he/she obeys (or breaks) moral laws that are established by the universal intellect.

- Canon of the Universal Justice. It states that in the universe a highly intelligent, motivating, universal justice prevails, according to which rewards are always proportional to contribution, and therefore everyone always receives exactly what deserved with his/her behaviour. The consequence of this canon is that if someone deserved something with his/her behaviour, he/she is surely receiving this, independently of who is he/she, or what religion he/she practices.

- Canon of Single Universal Intellect (God). According to the model of the universe developed by the Concept of Dipolar Gravity, in the entire universe only one superior intellect prevails, which in totalism is called the universal intellect. So independently of whatever name someone assigns to it, always is going to address just this one single intellect. The consequence of this must be that such an intellect cannot favour or promote someone, only because this someone uses a different name or a different language, with which it refers to this intellect.

As this is constantly highlighted in this monograph, the philosophy of totalism is concentrating all its attention on the scientific discovering and then pedantic obeying the intentions and laws of the universal intellect (God) in everything that the adherers of this philosophy are doing. It does not require a religious leader or a guru to see the assurance and guarantees, that practising a philosophy, which does precisely what the universal intellect (God) orders us to do, undoubtedly must lead to the ripping also all these benefits, that this intellect assigns for living according to its commands. Of course, all benefits that are obtainable for practising totalism, and surely also benefits for practising any religion, must obey so-called "proportion rule" mentioned already at the beginning of chapter B. This rule states that "benefits that someone is ripping in his/her afterlife (and also those ones which someone reaps in his/her normal life) are proportional to the accomplished level of moral life that someone leads", or more strictly to the scale with which this person obeys moral laws. Furthermore, to the rewards and benefits that are granted for leading moral lives, so-called "configuration of a fan" described in subsection A2.4 applies. This configuration requires, that subsequent rewards or punishments are spread uniformly onto the whole range, and onto all the aspects, of the human lives and eternal existence of people.

Although practising the philosophy of totalism, guarantees to reap also all those benefits that extend to our afterlives, and which are promised by various religions to their disciples, so far totalism does not define these benefits. But it decisively confirms that they do exist (see subsection D12.1). The reason for this to-date lack of their definition in totalism is that so-far they are not scientifically researched by totalism. Thus so-far totalism is not able to unambiguously and precisely define, what they are. According to the principle that totalism

informs only about these matters, which were already researched and verified by it, it is not willing to promise anything specific that it still does not verified that actually it is achievable. But as the totaliztic knowledge about the counter-world is progressing and scientifically confirmed, these eternal benefits that the moral life and the behaviour according to the intensions of the universal intellect (God) is going to bring to the disciples of totalizm, surely are going to be identified, and then precisely verified. The most significant progress in researching these eternal benefits, most probably are going to be accomplished by totalizm immediately after devices for telepathic communication are build - of a type described in subsection KB3.5 of this monograph, and also described in separate treatise [7/2]. After all, amongst others, this pyramid allows the direct communication with spiritual intellects (souls), which reside in the counter-world, and thus which are able to exactly describe for us what they found over there. Until this pyramid, or a similar device, is build, our only source of knowledge about the after-life, are reports of people who returned from that other side, e.g. so-called "near death experiences", which totalizm also researches.

The above should be complemented with a reminder of the fact described more comprehensively in subsection JD12.4, that "totalizm is not a jealous philosophy". After all, it is a discipline of knowledge, not a politically-oriented institution, while its goal is to gather truthful knowledge and to make it available to people, not to have a political power over its adherers. Therefore, totalizm allows its adherers to practice everything that they only consider to be important for them, or that is dictated to them by their traditions or preferences. Thus, together with totalizm, they can practice also any religion that they choose, while if they wish so, they can even practice several different religions simultaneously. The only limitation that totalizm imposes in such a case, is to refty from completion of these orders of the religion that they practice, about which totalizm already established that they run against moral laws (e.g. attacking others and killing them in the name of religion, religious terrorism, forcing others to something, etc.). Thus if someone's religiousness causes such a person to be afraid that practising only totalizm may deprive him/her of the eternal benefits, which his/her religion promises to him/her, then there is nothing against of practising simultaneously the philosophy of totalizm and his/her religion. In such a case the implementation of totalizm would provide him/her with benefits in the current-life that this monograph describes, while the religion would provide him/her with a psychological comfort that he/she is also not missing out on the eternal benefits that his/her religion promises.

If one is to define in a single sentence, what are main effects of the increase of knowledge, then these effects could be expressed with a statement that **"the initial believes, that the world is governed by caprices of impulsive gods, with the increase of knowledge are replaced with the rational knowledge of the laws of universe, which in reality govern the world around us"**. For example, if we consider ancient Greeks, who did not have the rational scientific knowledge about the physical world around them, everything for them was governed by the temporary fancies, caprices, or ambitions, of very impulsive and quarrelling gods (or more strictly, so-called "evil parasites" described in chapter OC). But as the rational knowledge was progressing, people were increasingly more aware, that everything around them is governed by the precise laws of physics. Thus, according to the increase of their knowledge about the physical world, people started to predict the work and consequences of these physical laws increasingly well. For example, in present times, if someone builds or buys a house, he/she exactly knows about physical laws that govern the motion of sun in sky, so he/she makes sure that the house is so placed that all its rooms receive sun at some stage. In similar way such someone makes sure that the house has possibly the best properties from the point of view of physical laws that govern changes of temperature, winds, noise, flow of water, motion of vehicles, etc., etc. This is because for the physical world people already determined, that the laws of nature fulfil several canons. For example that they work in exactly identical way for everyone and for every object, that they are consistent - means they do not favour anyone, that effects that one is receiving are proportional to the level in which he/she is considering their action, etc. But being so highly

rational with the reference to physical laws, we so-far are simultaneously displaying the attitude of ancient Greeks in all non-physical phenomena affecting our lives. Thus, in exactly the same way as ancient Greeks were doing about the physical world, we now are also suspecting all non-material phenomena, that they are not subjected to any canons or laws, but they are governed e.g. by caprices of jealous God, by "favours" and "relatives" that we have in the "other world", by suggestions of our religious leaders or priests, by the frequency with which we participate in various religious rituals or ceremonies, etc. But the Concept of Dipolar Gravity and totalizm scientifically document black-on-white, that caprices and subjective factors, are also non-existent in non-physical phenomena. These phenomena also are governed by highly precise laws with iron hands, which are similar to those that govern the physical phenomena. It is about a time we start to understand that in the universe absolutely everything and everyone is subjected to the same set of laws, and that no-one is favoured or promoted, that no-one is going to release us from the personal responsibility for whatever we are doing, that everyone receives exactly what he/she deserves, and also that to the non-physical phenomena apply exactly the same canons, rules, and laws, as today we already know that they apply for physical phenomena. In accordance to these canons, the path to all possible benefits (physical and non-physical) is only one: we must lead the highly moral lives, in which we pedantically obey laws that are established by the universal intellect.

JF2.3. Examples of evidence which documents the existence of afterlife

Whenever someone states something about afterlife, i.e. about our existence after the physical death, then always somewhere inside of us we are troubled by a doubt, whether this existence exists at all. We should NOT be surprised by this doubt. After all, God needed to build into us a fear of death. Otherwise the human race would be extinct for a long time. But if we look carefully around, then it turns out that there are various categories of evidence which all confirm that in fact after our physical death our existence is still continued in some different form. Let us now list here at least most convincing categories of such evidence for the existence of "afterlife". Here these are:

Near-Death Experience. Some people experienced so-called "clinical death", after which they returned to life. I personally used to know several such people. These people tell us, that after their death in fact some form of their existence was continued. The interesting aspect of these "Near-Death Experience" is that people who went through them cease to fear death. Their experience give to them certainty that our existence does NOT finish at the moment of death.

Existence of the counter-world. In subsection H1.1.4 is formally proven that the counter-world does exist objectively. In turn the existence of this counter-world proves that there is also a place in the universe in which our existence can be continued after our death. In turn of there is such a place for the afterlife existence, then this place provides an evidential value to all other premises known to people, which document that after all there is such thing as afterlife.

Spirits, miracles, supernatural phenomena, etc. There is relatively well documented body of phenomena, such as ghosts, miracles, magic, recalls from previous life, hypnosis and its capabilities, etc., which all can only occur, if some form of after life does exist.

Tests and exams to which we are subjected by God. These are described in subsections JG4 to JG4.3 of this monograph. If there is no such a thing as afterlife with its rewards and punishments, then it would NOT be feasible to subject people to such tests and exams. But we definitely are subjected by God to such tests and exams. This in turn proves that God planned for us some surprise after our deaths.

* * *

At this point it is worth to notice, that because of the availability of such definitive proofs for the existence of afterlife, just in case it is worth to take notice in our present life how we

behave. After all the Bible quite clearly warns us, that if we will NOT lead a moral lives, then after the deaths we are to experience rather an unpleasant surprise. This is because God prepared for us rewards and punishments for both, our physical life, and for our afterlife.

Chapter JG:

TOTALIZTIC MECHANICS - A TOOL FOR QUANTIFYING OUR LIVES

Motto of this chapter: "Even the largest river begins from the first droplet."

Let us hypothetically imagine for a moment, that we are one of the first people on Earth. For example Adam or Eve. We do not know mechanics, so we do not know also dimensions, units, equations, laws, mechanisms, designs, etc. When, for example, we try to pick a leaf of the size that would be right for Eve, we would not know how to measure it. Therefore, most probably we would need to climb onto a fig tree many times to fasten just a single leaf. We would pick a first leaf, then we come down from the fig tree and try to fasten it to Eve. But if it would turn out to be too small or too large, and the capricious Eve would refuse to wear it, because it would make her look as if it borrowed from her sister, we would be forced to climb again the tree for a next leaf. So after several subsequent climbs and comings down, we would drop onto the idea of measuring the Eve's size. In this way we would invent the first unit of measure. Then we would need to learn how to estimate the weight of animals that we confronted, or that we need to carry, how large should be pots, that we would made from the clay, to satisfy needs of a single meal, which wood is the best for our arches, how to trade with neighbours the long and thin into thick and short, etc. The result would be, that without realizing it, we would gradually develop the discipline of mechanics. Actually, we would have no option but to develop mechanics, because it turns out to be an absolutely essential tool in quantifying all material aspects of our lives. After all, we need to use in our lives the increasingly precise measures, weights, dimensions, units, definitions, mechanisms, principles, laws, designs, etc. Finally, one day, someone would drop onto an idea of collecting all this practical knowledge in the form of a single book, and would name it "mechanics". In this way the scientific discipline of "classical mechanics" would be born. This discipline would gradually bring our civilisation to the point where we are at present.

Then the philosophy of totalizm would be born. It would illustrate to us, that apart of material objects, material activities, and material phenomena, there are also moral quantities, moral behaviours, and moral phenomena. Totalizm would also realize to us, that these moral entities, behaviours, and phenomena not only can be quantified and measured, but actually it lies in our vital interest to learn how to measure, calculate, and quantify them as well. So we would drop onto the idea of extending and generalising the classical mechanics in such a manner, that it would incorporate into itself everything that is non-material. In this way we would develop the totaliztic mechanics. Of course, after developing it, we would need to explain it to others. In this way first books on totaliztic mechanics would need to be written. This volume should be seen as an example of such a first book on totaliztic mechanics. It assumes the task of explaining what totaliztic mechanics is, and why it needs to be developed. It also provides the initial formulation of this new discipline.

From the point of view of its purpose, totaliztic mechanics can be defined as a "branch of totalizm, which allows to quantify relationships between changes of various parameters, which for intellects describe their moral energy, actions, sensations, feelings, responsibility, thoughts, intensions, stands, etc." In a manner similar as classical mechanics embraces the mathematical outcomes of our physical activities, also this newly introduced totaliztic mechanics deals with the mathematical description of moral and intellectual consequences of our activities, including into this also non-material activities. If one would like to extend this

definition with appropriate examples, than totaliztic mechanics allows us to determine amount of feelings and motivations which translate into a given amount of moral energy, to determine how much moral energy we loose every day during an idle watching TV for one hour, to compare moral values of two totally different activities, to review our style of living and to determine which our activities could be improved, to evaluate decisions of politicians and management, to estimate impact of new projects, new technologies, new laws, new educational or parenthood practices, etc. Therefore, in respect to the non-material side of our lives, the totaliztic mechanics is supplying to us an equally powerful tool for measuring, calculating, and quantifying, as classical mechanics gave us in respect to all material objects and processes.

Totaliztic mechanics is just newly born. In turn everything that is just born, firstly requires putting into it a significant effort, before it becomes productive and fully useful. However, even now, when this effort is not yet invested into it in the required quantity, still it already illustrates the enormous potential which it has to quantify all non-material aspects and moral processes of our lives. Practically it may become one of the most useful and handy calculative disciplines. After all, it already is a key for our personal happiness - as it provides calculation routines which allow us to design the way, in which we can accomplish the state of totaliztic nirvana, as described in subsections JE8 and JE9. It also provides the idea of "moral work", which is one of the best measures for someone's efficiency at work, and someone's real contribution to society. This measure may soon become a handy tool for an employer to calculate earnings in a more justly manner than so-far (i.e. earnings could be automatically set to be proportional to moral energy that a given employee generates). It also could be used in justice proceedings for estimating the level of someone's guilt, and the required amount of moral compensation or punishment - see subsections D3 and JG10. In medicine it could be used for improving someone's mental or moral health, and for determining the amount of moral power necessary for coming out from an addiction. In politics it could allow to compare election promises which are mutually unrelated, and many more. Some out of the countless applications of this new discipline, are going to be described in subsections that follow.

Totaliztic mechanics boils down to establishing a whole body of new moral quantities, definitions, units, measures, equations, calculation procedures, conversion procedures, quantitative data, etc. Therefore, the development of totaliztic mechanics was only possible because of the advancement of these parts of totalizm, which deal with quantitative concepts - especially these which concern moral energy, feelings, motivations, and responsibility. In this respect, totaliztic mechanics is very similar to classical mechanics, which also mainly deals with units, equations, and calculations. Probably it is not going to be favoured by those who are allergic to equations and to mathematics - from my experience to this category belongs the majority of people with philosophical inclinations (means for these "professionals", which specialisations it actually affects, and thus who would benefit the most from mastering this discipline). But I still would recommend them to read this volume, or at least to scan through it. After all, it gives a good idea about the powerful capabilities that the mastery of this new discipline opens. Of course, for those readers who display the strict approach to problems, totaliztic mechanics should become a feast for their intellects. After all, it clearly defines a whole array of previously unclear ideas. It also illustrates how these ideas could be quantified and applied to everyday situations from our lives.

JG1. Why we need totaliztic mechanics

The philosophy of parasitism, which dominates our civilisation, accustomed us to be "reluctant" and untrustful towards practically everything. So whenever we face something completely new, like totaliztic mechanics, we almost automatically ask the question "do we need it?". After all, the people with parasitic philosophies are going to argue, that our civilisation lived on this planet for so many thousands of years, and we managed our lives

without totalistic mechanics. So why we should not live like this for next few thousands of years. Why we should introduce this new mechanics now?

The best way to answer questions like above, would be to have a look at classical mechanics. After all, if classical mechanics is not known yet, and one would try to introduce it right now, probably numerous people would ask similar questions. So if we can answer these questions for classical mechanics, which regulates all the material aspects of our lives, the answer will be equally valid for the totalistic mechanics. After all, in the final count totalistic mechanics is to regulate all the non-material aspects of our lives in a very similar way as classical mechanics regulates material aspects of our lives. So let us firstly have a look at the role of classical mechanics in our lives, and then simply accept that one day, when we fully develop and implement totalistic mechanics, it will have very similar impact on all the non-material aspects of our everyday lives.

Most of people relate classical mechanics to this boring subject, that they used to learn in schools as a branch, or as a part, of physics. It was telling us something about Newton, forces, displacements, accelerations, energy, etc. It also provided a lot of equations, which we quickly forgotten. After graduating from schools, we believed that we never have to do, and are not going to do, anything with classical mechanics!

But this is a very false belief. We actually live with mechanics every day and all the time. We sleep on it, we eat with it, we work through it, and we enjoy our lives because of it. When in mornings we get up from our beds, we put slippers on our legs which were produced with tools, machines, and methods, that were provided by this mechanics. Then we go to a bathroom, in which everything works only because of the mechanics. When we eat breakfast, we are not aware, that we could prepare it only because our ancestors developed units, laws, and equations of this mechanics. When we live our flats, we enter lifts which operate only because mechanics allowed to invent them, and to build them. Then we drive our cars, or use buses, which are entirely based on mechanics - meaning every tiny part of them was invented, worked out, designed, and produced, because of mechanics. Then we spend time at work, and almost everything that we use or do there, eventuated because of mechanics. For example, if one would calculate how much the discipline of mechanics contributed to the present shape and operation even the most simple objects, such as doors in our rooms, or rulers on our desks, it would probably turn out - to our greatest surprise, that it is very close to 100%. E.g. in doors we have handles, locks, hinges, stoppers, planes, layers, technologies, etc., which all were developed, work, and could be implemented because of the mechanics. Similarly rulers in our offices are combined from units, scales, principles of measuring, surfaces, stiffness, mechanical properties, etc., which again are pure mechanics. (Those who would argue, that rulers require plastics and organic chemistry, I remind that there are their wooden versions, which people would be able to produce for several thousand of years, if they only have the knowledge of mechanics, which would allow them to form units of measure and scales.) Even when we go shopping, every product and package that we buy, was produced, we can measure, weight, and price precisely, only because of mechanics.

Of course, life would also be possible without these quantities, which were provided to us because of the classical mechanics. After all, thousands of years ago people lived without present rulers, desks, doors, cars, lifts, etc. Probably they would not even realize the need for introducing them. But the question is, whether - having presently everything that the classical mechanics gave to us, we would be prepared to exchange with those people who did not have all this? If not, than we should remember, that after several hundred years people are going to think about us in exactly the same way. They will tell about us: these primitives from twenty-first century did not use totalistic mechanics, thus their life was hard, imprecise, and primitive: we absolutely would not like to find ourselves in their place!

The above realizes, that whatever we do in present times for our everyday life, every piece of material that we use or touch, and every process we are carrying out, involves a significant dose of mechanics. Only that this involvement is not open, but already translated into practical quantities which decide about the appearance and operation of a given matter,

such as units of measure or weight, working mechanisms and designs, ideas, methods of calculations, construction, production, etc. In turn, when we realize how important everything that classical mechanics provided as with is in our present life, then we can start to comprehend how important totaliztic mechanics is going to be for the life of future people - if we give to it the chance to develop itself, and we learn to use it correctly for our own benefit and for the increase of quality of our life. After all, totalizm already clearly indicated, that everything we do at the intellectual, moral, and non-material levels, can be quantified equally precisely with the use of totaliztic mechanics, as the classical mechanics allows us to do it at the material level.

For illustration, let us try to explain on some examples the future significance of totaliztic mechanics. At the beginning let us consider such matter as bringing up our children. As parents, we of course would wish to bring up our children so that they become highly intelligent, happy, and effectively acting citizens. Unfortunately, as long as we do not develop the totaliztic mechanics, we really do not know what these ideas actually mean, and how we should develop them in our children. For example currently the word "intelligent" usually is understood as "having a high IQ coefficient". But how to increase IQ in someone, so-far our science is unable to explain unambiguously. Also, as we know from the real life, people with high IQ are not successful in life to the extend which is indicated by their IQ level. Similarly is with "happiness" or "efficiency of actions". In turn totaliztic mechanics very precisely defines each one of these ideas. For example, according to it, "intelligence" (I) is just a moral equivalent to physical mass (see subsection JG3.2). We actually are able to increase the intelligence in our children through the development in them a high sensitivity of feelings (F) and a high sense of responsibility (A). In turn "happiness" mainly depends on the relative level of moral energy (μ). Thus parents are able to teach their children, how according to totaliztic mechanics, the level of (μ) can be increased. In turn the efficiency of action was most dependable on two factors, namely on (1) acting in accordance with the moral equivalent of linear motion (i.e. not according to rotary motion, which is always induced by the philosophy of parasitism - as described in subsection JG4); this practically means that to make our children effective, we must teach them to act accordingly to the philosophy of totalizm; and (2) from so-called "moral power" (W) described in subsection JG3.8. In turn, as this monograph explains it, people can be convinced for philosophy of totalizm, and they can be taught to act according to it. Also moral power can be shaped through appropriate exercises in hardening the power of will, in planning, and in the consequent fulfilling our intensions.

Of course, totaliztic mechanics does not limit its applications just for precise explanation to parents, how they can develop in their children the qualities that are desired by all people. It also allows for example to determine precisely how much of moral harm was done by a given crime - and thus how the criminal should pay or be punished for it, how beneficial or harmful are specific laws or promises of politicians, how much moral energy, and how used, it requires to come out from a given addiction, etc. In total, the present chaos, lack of precision, and common ignorance in non-material matters, should be compared to a moral equivalent of cave men and their complete lack of understanding of physical phenomena. In such a comparison, totaliztic mechanics introduces the same precision, understanding, and control, to our mastery of non-physical matters, as the classical mechanics and physics introduced to our present material life.

Unfortunately, as it is the case with everything in our lives, before we can use this newly born totaliztic mechanics, we firstly need to put effort into developing it. We must remember that classical mechanics is so useful only because countless generations of researchers and people laboriously built it up, gradually measuring and describing the increasingly larger number of material objects and processes. The same process must be repeated with the totaliztic mechanics. This volume is only a first small step towards the development and preparing for use, the very needed discipline. We need to develop this discipline in the same manner as we did it in past with classical mechanics. We need to develop units, equations, measuring instruments, methods of measuring and calculation, etc.

All this takes time and effort. But it is worth pursuing, because it will change our civilisation into incomparably more happy and more moral one.

JG2. Classical mechanics versus totaliztic mechanics

Our civilisation already has a well developed scientific discipline, which usually is called "mechanics". In some cases, in order to distinguish it from the much newer types of mechanics, for example from quantum mechanics, it is called with the use of expression "classical mechanics". In order to distinguish it from the newly born "totaliztic mechanics" that is described in this chapter, in this monograph we are going to refer to this old discipline also with the use of the term "**classical mechanics**". If someone would like to define the classical mechanics, this definition would approximately take the following form: "classical mechanics is a branch of quantitative physics, which is devoted to analyses of changes of energy that are expressed in the form of changes in motion of physical objects". Although today science does not explain this in the open manner, pretending that this is an absolutely obvious matter, in the definition, the classical mechanics adopts an extremely important "non-written" simplifying assumption, which limit the application of this discipline to only the motion of material objects. This non-written simplifying assumption states that "changes of energy are caused exclusively by phenomena, which are able to manifest themselves through the motion of material objects". According to this simplifying assumption, every change of energy can appear only, if it is caused by some change of the motion of some material objects (and vice versa). For example, in order to cool down a hot object, electrons which are in atoms of this object must fall on lower orbits, thus ejecting photons. In turn in order a potential energy of a stone decreases, the stone must e.g. fall down from a hill, etc. But if we meet a phenomena which does not cause by itself any change of the motion, then - according to classical mechanics, it cannot be connected with the change of energy. For example, an athlete which is absolutely still and holds a heavy load in his hands lifted upwards, according to a classical mechanics does not consume any energy for this holding (however, let us try to tell this to that athlete). This is a quite absurd assumption, which leads classic mechanics to various paradoxes, for example regarding the above athlete, who holds a heavy weight and supposedly does not consume any energy.

Totaliztic mechanics invalidates this absurd assumption, and states that "changes of energies are caused by absolutely all phenomena, the existence and the course of which it is possible to notice, or it is possible to logically define, or it is possible to just think of, even if these phenomena do not cause any changes in the motion of material objects, and therefore are not allowing observe themselves". In this manner the totaliztic mechanics is extending its applications also to thoughts, to intellectual efforts, to phenomena of perception - means e.g. to feelings, to motivations, to altitudes, to responsibility, etc. It also incorporates all phenomena that occur in other words, namely in the counter-world and in the virtual world described in subsections I2 and I5. Therefore, according to the totaliztic mechanics, changes in energy levels, and flows of energies, can also be caused e.g. by mental effort, by emotional suffering, etc. - even in cases when these phenomena do not cause any changes in motion of physical objects. Life is confirming the correctness of this extension of mechanics for a long time, in this way documenting the need for a new discipline such as totaliztic mechanics. After all, people for a long time know from experience, that an intensive mental effort can consume almost the same amount of the energy as an intensive physical work does. Also people noticed that pure suffering (e.g. motionless standing in heat for hours) uses the same amounts of energy as motion activities. The only problem was that so-far no-one could mobilise himself/herself in order to formulate these obvious truths into a form of quantitative scientific discipline. It is worth to notice at this point, that because of the totaliztic mechanics invalidates this simplifying assumption, which was narrowing down the area of application of classical mechanics, now classical mechanics becomes one of the sub-disciplines (means - one of components) of the

totaliztic mechanics. Thus, we could define the classical mechanics, that it is a sub-discipline of the totaliztic mechanics which is narrowing down its applications to only phenomena which manifest themselves by the motions of material objects. Because the totaliztic mechanics does not include this simplifying assumption, the area of application of this mechanics extends to all possible energy changes and all possible phenomena - including also these ones, which presently are described by classical mechanics.

At the present level of development, totaliztic mechanics had no time to develop the required number of quantities, units, methods of measurement, measuring devices, and empirical data, in order to be ready for the wide practical applications. However, on the basis of its attributes, especially the idea of moral energy that it uses, it is possible to predict already, that it carries the potential to become one of the most useful quantitative disciplines. After all, it already transformed itself into the key to personal happiness - as it provided methods of calculation, that define how to accomplish the state of nirvana, or states related to nirvana (see subsection JE9). It also already provides one of the best measures of someone's contribution to society and the effectiveness of someone's work. Furthermore, it already defines precisely and explains, the whole range of quantities and relationships, the full understanding of which the Earth's science to-date was unable to accomplish. As an example consider the ideas of intelligence, moral field, or moral energy. It can be foreseen, that after it is fully developed, its use for non-material aspects of our lives, are going to be at least equal, if not much higher, than the present application of classical mechanics is in the material areas of our lives.

There are various similarities between totaliztic mechanics and classical mechanics, which already reveal the potential and capabilities of the totaliztic mechanics. These similarities become the most visible in the following areas:

A. Analogies between the quantities used by these two mechanics. As it turns out, every quantity from the classical mechanics, has its exact equivalent in the totaliztic mechanics, and vice versa. For example, the idea of mass from the classical mechanics, has its equivalent in the idea of intelligence from the totaliztic mechanics. Similarly the linear displacement, linear acceleration, force, energy, and power from classical mechanics, have their equivalents in respective totaliztic ideas, i.e. in motivation, responsibility, feeling, moral energy, and moral power.

B. The form of motion that both these mechanics describe. The classical mechanics acknowledges the two basic forms of motion, namely the linear motion (means displacement), and rotary motion (means spinning). In turn totaliztic mechanics claims that everything that represents outcomes of practising philosophy of totalizm has the character and attributes of a linear motion. In turn everything that originates from the philosophy of parasitism, has the character and attributes of a rotary motion. For example motivation and responsibility are totaliztic equivalents of linear displacement and linear acceleration. In turn the feeling of depression is the parasitic equivalent of centrifugal force that appears in spinning objects. Therefore parameters of parasitic life must be described with different quantities and different equations, than parameters of totaliztic life (see subsection JG3 that describes parameters of totaliztic life, and compare it with subsection JG4 of this monograph that describes several parameters of parasitic life). Because of these similarities of phenomena that accompany philosophy of totalizm to parameters of linear motion, and also - phenomena that accompany philosophy of parasitism to parameters of spinning motion, totaliztic mechanics discloses what actually parasitism is, and why it makes impossible for its adherers to accomplish any life goals. After all, in the sense of consequences, parasitism is the spinning of someone's intelligence (mass) around its own navel - as such it consumes energy and releases various immoral feelings, although it is unable to lead this intellect to accomplishing any constructive goal.

C. Social roles and functions, that both these mechanics perform in our civilisation. If one analyses classical mechanics and totaliztic mechanics, it turns out that both of them already perform, or potentially are able to perform, a whole range of extremely vital roles and

purposes towards our civilisation. Apart from them, these roles are not performed by any other discipline. Let us list here at least the most important of them:

- (1C) Definition of units of measure, and thus making possible to measure subsequent values. If not the **classical mechanics**, we would not have the units of measurement. Thus we would not know for example, that the displacement can be measured with the use of meters, while mass - using kilograms. In turn, if there would be no units of measure that allow to measure subsequent physical values, there would also be no slightest chance to measure anything accurately. Similarly is now with totaliztic mechanics, which tries to introduce units that are to allow us a precise measurement of intelligence, moral energy, feeling, motivation, responsibility, etc.

- (2C) Providing measuring methods and devices. The measurement of many complex quantities, such as energy or power, must be carried out with the use of relatively complex methods and devices, which are developed by mechanics. Even if we have units of measurement, without the knowledge of these methods and devices, we still would not be able to measure anything fast and effectively. Thus the development of such methods of measurement, and development of first measuring equipment, is one of the most urgent goals of totaliztic mechanics.

- (3C) Definition of quantities and quantitative relationships involving these quantities. Mechanics defines also various quantities, and derives equations which express relationships between these quantities. For example it states that force "F" is equal to mass "m" multiplied by the acceleration "a", i.e. " $F=ma$ " (so-called Second Law of Newton). By defining these quantities and equations, not only it explains how one of these quantities influence others, but also reveals what actually these quantities are. And so, for example, according to the above equation, mass "m" is equal to force "F" divided by acceleration "a", i.e. " $m=F/a$ " (from this equation actually the classical definition of "mass" originates, which defines mass as the "measure of force inertia"). In a similar manner totaliztic mechanics is going to serve to people. It is also going to define various relationships between non-material quantities, such as for example the relationship which states that feeling "F" is equal to intelligence "I" multiplied by responsibility "A", i.e. " $F=IA$ ". It is also going to strictly define the subsequent non-material quantities, for example explaining that intelligence "I" is the relationship between a change of feeling " ΔF " to a change of responsibility " ΔA " that corresponds to this change of feelings, i.e. " $I=\Delta F/\Delta A$ ".

- (4C) Providing the quantitative methods, and data for calculations. Through providing us with equations that express relationships between appropriate quantities, and with empirical data that describe these quantities, mechanics allows to calculate the quantities that we want to know. For example classical mechanics allows us to calculate the size of a tin and the weight of metal plate that we need to use to produce a given tin, if we only know what volume or weight of a specific substance this tin supposed to accommodate. In this manner it allows to design various objects and devices, to forecast their properties and behaviour long before they are produced, etc. Similarly, if we develop the totaliztic mechanics, we also are going to be able to plan and to predict effects of practically everything, long before it is put into practice.

- (5C) Revealing, explaining, and making more clear the ideas used. This is very vital purpose of mechanics, about which many people remain unaware. For example consider the idea of mass. This is the classical mechanics, which clarified that "mass is the measure of inertia". It was possible, because it discovered the Newtonian equation " $F=ma$ ", which after the transformation into " $m=F/a$ " reveals just that "mass is the measure of inertia". If not the classical mechanics, than the huge number of quantities still would remain not understandable for us, or understood only partially. Similarly is with totaliztic mechanics. If not it, we never would understand many ideas, which science to-date was unable to explain, but which are explained quite precisely in this monograph because of the totaliztic mechanics. As examples consider the basic idea for this mechanics, namely that of "moral energy", or the idea of

"intelligence". Without totaliztic mechanics our science to-date would not be able to explain precisely any of them.

- (6C) The indication of methods of indirect control over subsequent quantities. For example, due to the explanation that energy is expressed by the equation $E=mas$, classical mechanics allows to influence a flow of energy in an indirect manner, through controlling quantities that define this energy, means via the control of mass "m", or acceleration "a", or displacement "s". In a similar manner totaliztic mechanics, allows to control its quantities. For example, by explaining that feeling "F" is a moral equivalent to force, and that it is expressed by the equation " $F=IA$ ", it allows us to extend an indirect control over this feeling, e.g. through influencing the amount of responsibility "A", or intelligence "I".

Although the classical mechanics is only a sub-discipline of the totaliztic mechanics, and although in future many problems of the classical mechanics will be solvable with the use of tools of the totaliztic mechanics, there is also a whole array of major **differences** in quality between these two. Let us list here the most important of these differences. Here they are:

1. A type of reply which both these mechanics are able to give. The classical mechanics is concentrating on giving the answer "how much" or "what value". For example "how much energy is required in order to lift a given satellite into a specific orbit". In turn the totaliztic mechanics is additionally trying to answer the question "what is going to happen". For example "what is going to happen if we complete a given action with a given set of motivations" (e.g. that in such a case our moral energy is going to increase by such and such amount, that our self-image is going to change by so and so, that our depressive states are going to diminish by such and such percent, etc.).

2. Area of applications. The classical mechanics is limiting itself exclusively to physical consequences, and even these only for some phenomena. For example, the classical mechanics refuses to investigate: moral consequences of all possible phenomena. It also narrows down the selection of phenomena it is prepared to consider. For example it refuses to research physical consequences of such phenomena as all non-material events, psychokinesis, hypnosis, ghost activities, UFO manifestations, etc. In turn totaliztic mechanics does not make any exceptions. It is including into consideration all possible consequences - together with moral ones, and also it considers all possible phenomena - with no discrimination or preferential treatment.

3. Simplifying assumptions they take. The classical mechanics is taking a lot of non-written assumptions, and is not telling the users that it took them. A good example is the non-written assumption stated at the beginning of this subsection, which says "only the motion phenomena change the level of energies" (e.g. an athlete which motionlessly holds a heavy load does not consume any energy), and also an assumption that "every physical activity causes a corresponding effect" (e.g. when we pull a trigger, the bullet will follow a specified trajectory). In turn the totaliztic mechanics eliminates these non-written simplified assumptions, and tries to explain the phenomena which surround us, with possibly a highest accuracy. For example it states, that all phenomena cause appropriate changes of energies, including in this also feelings and thoughts (therefore, for example an athlete who suffers, is losing appropriately large amount of energy, even if he does not move his load), and also that the effect which is caused by a given physical action depends primarily on moral laws and only then on physical ones (e.g. if we pull a trigger, the bullet is going to follow along a given trajectory only if on its path there is no-one who has no karma of dying from a bullet).

The development of totaliztic mechanics is a direct consequence of relating newly born totalizm to the classical mechanics that already does exist. This allows to quantify everything that stems from the development of totalizm, or stems from the working out of its quantitative ideas (especially the idea of "moral energy" which is the equivalent of energy/work in classical mechanics - see subsection JB3.2 and subsection JG3.7). In turn the outcome of the development of totaliztic mechanics is the accomplishment of a powerful quantitative tool, which capabilities were already partially illustrated in subsection JE9, while they become even more understandable after the review of examples from subsection JG10. Of course, this

subsection is presenting only the most fundamental parts of totaliztic mechanics, which were already formulated until the time of writing this monograph. In order to see even more complete formulation of it, and also in order to revise its further applications, reader is advised to look also at the future editions of this monograph [8].

JG3. Definitions, units, and measurements of basic quantities of totaliztic mechanics which represent moral equivalents for parameters of linear motion from classical mechanics (i.e. coordinates, time, mass, displacement, velocity, acceleration, forces, energy, power, etc., for moral activities and for linear motion)

According to totaliztic mechanics, every action that is agreeable with the recommendations of philosophy of totalizm - thus also that is obeying moral laws, in sense of their nature represents the moral equivalent to linear motion from classical mechanics. Thus, similarly as this is the case with linear motion, where everything can be accomplished with the minimal possible contribution of forces and displacements, also in moral actions that obey moral laws their goal is accomplished with the minimal contribution of effort and resources. In activities that obey recommendations of totalizm everything is straight, linear, and predictable, it does not induce any side effects or phenomena, etc. Due to this similarities of moral behaviour and linear motion, in totaliztic mechanics every action that obeys moral laws is described by the collection of parameters, which are moral equivalents of parameters and quantities that describe a linear motion in classical mechanics. Thus, activities that obey moral laws are described by moral equivalents to linear displacement, linear velocity, linear acceleration, force and energy of linear motion, etc. This subsection describes the major moral quantities from totaliztic mechanics, which represent moral equivalents for linear motion.

Events in any type of mechanics, must take place in some type of space. In classical mechanics this space has three dimensions. Also events of totaliztic mechanics take place in three-dimensional space, called the "moral space". But instead of dimensions: height (Z), width (X), and depth (Y), which constrain all events in classical mechanics, the totaliztic mechanics acknowledges the existence of the following dimensions of the moral space: intellectual dimension (Z), physical dimension (X), and dimension of feelings (Y). The more detailed description of this three-dimensional moral space, in which all phenomena of totaliztic mechanics take place, is presented in subsection JD11.8, JA13, and JA4.1. It should be stressed, that because this space does exist, almost every human activity contains in itself the intellectual component, the physical component, and the feeling component. Out of these three, only the intellectual component aligns tightly with the course of the highest gradient of moral field. The remaining two are perpendicular to this highest gradient of moral field. (Moral field is described in subsections JA4, JB3.1, and I4.2.) It is also worth to notice, that each component or dimension of the moral space, actually in itself represents a separate space. For example, the physical component from moral space is actually a separate, three-dimensional physical space described by basic dimensions of classical mechanics (i.e. by height Z, width X, and depth Y).

At very foundations of classical mechanics lies a very strict system of basic quantities, units, and definitions. For example, for linear motion classical mechanics strictly defines, and then uses, such quantities as "displacement" (the SI unit of which is "meter"), "velocity" (with the SI unit "meter per second"), "acceleration" (with the SI unit of "meter per square second"), "force" (with the SI unit called "Newton"), energy (with the SI unit of "Joule"), "power" (with the SI unit called "Watt"), "momentum" (with the unit "kilogram-meter per second"), and many more. Therefore, also the totaliztic mechanics needs to finally finish with the to-date ambiguity of all expressions utilised in everyday language to describe various important moral quantities, and start to define them in a similarly strict manner as well as to derive for them the required units of measure. This practically means, that the totaliztic mechanics also must introduce a similar set of basic quantities, units, and definitions, as long ago it was done by classical

mechanics. Then it must describe with their use the primary set of ideas, on which it later starts to build our knowledge of morality.

At this stage of the development, totaliztic mechanics is mainly concerned with the quantitative description of moral phenomena. Therefore it needs to introduce the new quantities, units, and definitions, to describe all these moral phenomena. In order to accomplish this, totaliztic mechanics is going to introduce and strictly define, the following new quantities, which represent moral equivalents to appropriate quantities of linear motion from classical mechanics. Here is their list:

- Time (t): it represents an elapse of time in which a given moral phenomena manifest itself.
- Moral mass, or intelligence (I): it represents a moral equivalent for mass "m" from classical mechanics.
- Moral displacement, or motivation (S): it represents a moral equivalent for displacement "s" from classical mechanics.
- Moral velocity (V): it represents a moral equivalent for linear velocity "v" from classical mechanics.
- Moral acceleration, or responsibility (A): it represents a moral equivalent for linear acceleration "a" from classical mechanics.
- Moral force, or feeling (F): it represents a moral equivalent for force "F" from classical mechanics.
- Moral energy (E): it represents a moral equivalent for energy "e" from classical mechanics.
- Moral power, or determination (W): it represents a moral equivalent for power "w" from classical mechanics.

In subsections JG3.1 to JG3.8 of this chapter, each one of these quantities is going to be defined more exactly. Because their understanding require rather wide explanations, each single one of them is going to be addressed in a separate subsection, which is designated solely to that one quantity.

At this point it should be highlighted, that before the totaliztic mechanics was formulated during my underground research, on our planet none of these quantities were understood strictly, although their research was contracted to countless teams of excellently paid scientists, who were not suppressed by anyone, nor whom no-one was forbidding to investigate this topic. In everyday language people already used the terminology, which totaliztic mechanics later adopted to name the newly discovered quantities, such as: intelligence, motivations, responsibility, feelings, moral energy, etc. But actually no-one unambiguously and quantitatively defined what these quantities represent. Also no-one was able to interpret their physical representation, no-one was able to measure them for specific people, and no-one could indicate what are mutual mathematical relationship between them. Thus, it would not be very far from the reality, if one states that the research to-date of these quantities, carried out by official and well paid science, only spread confusion and disinformation about them. Thus, only the totaliztic mechanics which was forced to be developed in a full conspiracy, was able to discover truth about them and to give to them the understanding and meaning described here. Also only the totaliztic mechanics opened the way for their measurement and for their calculation.

Totaliztic mechanics obeys the philosophical principle that "everything that can be defined, can also be measured". According to this principle, every moral quantity introduced by totaliztic mechanics allows to develop its own units of measure, and allows to practically determine its value. Only that, before these units are defined, and before their values are measured, someone must devote to this matter his/her time and energy.

In order to avoid problems with the formulation of various systems of units, which classical mechanics was forced to overcome in its development, each quantity of totaliztic mechanics, is going to have at least two units. These units are going to be called: the "pure unit", and the "applied units". The **pure unit** is going to be such a unit, which allows to

calculate between various quantities without the use of conversion formulas. Its name is going to correspond to the name of quantity that it expresses - for example the unit of time is going to be unit called [time], while the unit of energy is going to be unit called [energy]. Because of this, conversion from one quantity of totaliztic mechanics, into other one, is NOT going to require any conversion coefficient - for example [time] can be expressed as $[\text{time}] = [\text{energy}]/[\text{power}]$, or $[\text{time}] = [\text{displacement}]/[\text{velocity}]$. Every quantity of totaliztic mechanics is also going to use at least one, and sometimes even several, applied units. **Applied units** always are going to express manners in which they are to be measured. For example, moral energy can use an applied unit called [hps], which is defined in subsection JE8 of this monograph, while moral time can use several applied units, called e.g. [second], [hour], or [day]. During inserting applied units to equations of totaliztic mechanics, usually they will be multiplied by appropriate conversion coefficients which are going to convert them into pure units. For example, instead of introducing to an equation the value of 5 [hps], it is easier to multiply them with the appropriate coefficient, which transforms them into an pure unit called [energy], e.g. multiply by 0.04, and further use in a given equation only this pure unit, e.g. writing 5×0.04 [energy].

Here is the list of pure units for basic quantities of totaliztic mechanics, together with their mutual relationships (symbol "/" means arithmetic division, while the symbol "x" means multiplication):

- [time] for moral time: $[\text{time}] = [\text{energy}] / [\text{power}]$, or $[\text{time}] = [\text{displacement}] / [\text{velocity}]$
- [mass] for moral mass or intelligence: $[\text{mass}] = [\text{force}] / [\text{acceleration}]$
- [displacement] for moral displacement or motivations: $[\text{displacement}] = [\text{energy}] / [\text{force}]$
- [velocity] for moral velocity: $[\text{velocity}] = [\text{displacement}] / [\text{time}]$
- [acceleration] for moral acceleration or responsibility: $[\text{acceleration}] = [\text{velocity}] / [\text{time}]$
- [force] for moral force or feelings: $[\text{force}] = [\text{mass}] \times [\text{acceleration}]$, or $[\text{force}] = [\text{energy}] / [\text{displacement}]$
- [energy] for moral energy: $[\text{energy}] = [\text{force}] \times [\text{displacement}]$
- [power] for moral power: $[\text{power}] = [\text{energy}] / [\text{time}]$.

During analyses of quantities and units of totaliztic mechanics, it is worth to notice, that on the present stage it tries to derive and to define a system of "applied units" which would be self-explanatory, and thus which would be easier understandable from present units of SI system that is currently used by classical mechanics. (Means easier understandable from such SI units as: meter, kilogram, second, ampere, Kelvin, candela, mole). In this manner the present stage of the development of totaliztic mechanics is very similar to the first stage of the development of classical mechanics, when for example power was expressed in units called "mechanical horses" so that people could easier imagine what power something has. Therefore for example the first applied unit of moral energy, which totaliztic mechanic used, is the "hour of physical struggle" defined in subsection JE8, which gives to the user a quite good indication as how much energy it represents. However, these two systems (i.e. SI and totaliztic mechanics) one day become mutually convertible with each other. This in turn means, that after appropriate conversion formulas are developed, phenomena of the classical mechanics will be solvable with the use of tools of totaliztic mechanics. Thus both these mechanics are going to be compatible with each other. For example it can be easily imagined that at some stage it is going to be determined how much exactly is the motivation (moral displacement) of the physical walking at the distance of 1 kilometre, what level of feelings is experienced by a person which holds 50 kilograms of mass in his/her stretched hands, or how many "Joules" of energy it is necessary to put in order to generate one [hps] of moral energy. The initial idea as to how determine conversion values between the units of the totaliztic and classical mechanics is provided in subsection JG10. Note that when these bridging equations and conversion formulas are developed, then the limited classical mechanics becomes one of sub-disciplines of the much more general totaliztic mechanics.

It is also worth to notice that subsequent quantities of the totaliztic mechanics are bound together with similar equations, as are the corresponding quantities of the classical mechanics. Below are listed the most basic of them. Their interpretation is probably well known to the reader from classical mechanics learned in school. To express these quantities we use symbols that are provided by each quantity. Here they are:

$$S = S_0 + v_0 t + \frac{1}{2} A t^2, \text{ or } S = \frac{1}{2} A t^2 \quad (1JG3)$$

$$v = v_0 + A t, \quad \text{or } v = A t \quad (2JG3)$$

$$v^2 = v_0^2 + 2A(S - S_0), \text{ or } v^2 = 2AS \quad (3JG3)$$

$$F = I A \quad (4JG3)$$

$$E = F S \quad (5JG3)$$

$$E = \frac{1}{2} I v^2, \quad \text{or } E = \frac{1}{2} I A^2 t^2 \quad (6JG3)$$

$$W = E/t \quad (7JG3)$$

$$U = I v \quad (8JG3)$$

Further similar formulas reader is able to find in almost every textbook of classical mechanics or physics.

JG3.1. Moral time

"Moral time" (symbol "t"). It is a totaliztic equivalent of time from classical mechanics. In classical mechanics the unit of time usually is one [second]. Similarly as this is the case in many quantitative problems from classical mechanics, also in moral phenomena time most frequently is representing a difference in time, or a period of time, when a given phenomenon or a given activity takes place (not the time continuum). Therefore usually under the symbol "t" the totaliztic mechanics actually means " Δt " from classical mechanics.

Totaliztic mechanics for every quantity that it uses is going to create at least two units, named "pure unit" and "applied unit". For a **pure unit** of time, totaliztic mechanics is going to use a unit called [time]. This unit is going to allow a direct conversion during calculations of one quantities into others, without the use of conversion coefficients or conversion formulas. Furthermore, it is going to be equal to some easily definable model, thus it will be easy to determine. For example it can be equal: 1 [time] = 1 [day]. In turn an **applied unit** of time in totaliztic mechanics is going to be any unit used also in classical mechanics and in everyday life, e.g. [hour], [second], [minute], etc. Of course, in practical calculations appropriate parameters are going to be used, which allow to calculate with any of these applied units. Thus a practical utilisation of a given applied unit is going to require its multiplication by appropriate coefficients, which transform them into the pure unit [time]. For example, if it is assumed that 1 [time] = 1 [day], than 1 [time] = 24 [hour] = 24x60 [minute] = 24x60x60 [second].

The methods of measurement of the elapse of time in totaliztic mechanics are going to be exactly the same as present methods of measurements of time in classical mechanics and in everyday life.

JG3.2. Moral mass, or intelligence, as moral equivalent of mass from classical mechanics

Intelligence is this unique quantity that characterises people, which surely does exist, about having which everyone continuously dreams of, and would like to have it in as much quantity as possible, but which so far for our well-paid official science remained undefinable and unmeasurable. Only totaliztic mechanics, which was developed in a complete conspiracy and without any funding, started to humbly tell us, that human intelligence is simply a "moral mass" of a given intellect.

Moral mass (symbol "I") from totaliztic mechanics, is simply a moral equivalent to the idea of "mass" from classical mechanics (a unit of which usually is [kilogram]). It should be noticed, that in the new Concept of Dipolar Gravity from which totalizm is derived, counter-matter has a capability to think in its natural constitution. Thus, according to this concept, actually mass = intelligence (or more strictly counter-matter that is bind with a given mass is capable of thinking, thus it is the carrier of the attribute that is an equivalent of intelligence).

Totaliztic understanding of moral mass "I", means understanding of intelligence, is completely different than the same understanding in everyday life, as well as different from the definition of intelligence that so-far was disseminated on Earth by our official science. As we know, in everyday life intelligence "I" is understood as something very abstract, that people have, that can be intuitively felt and estimated, but that - as so-far, was impossible for precise defining and measuring. Until now our well-paid scientists tried to express intelligence with the use of so-called "IQ coefficient". Unfortunately, they were unable to explain to us precisely, what actually IQ expresses, nor they were unable to cause that IQ coefficient proved itself in real life as a correct indicator of human intelligence.

But totaliztic mechanic defines intelligence in a clear manner as "moral mass" (I). This means, that in the totaliztic understanding, intelligence of a given intellect is simply a moral equivalent to mass of this intellect described by classical mechanics. Because in classical mechanics, according to the Second Law of Newton ($F=ma$), "mass is the measure of force inertia" (i.e. $m=F/a$), in totaliztic mechanics "moral mass, or intelligence, is the measure of emotional consistency in responsibility, means the independence of changes of responsibility, from the influence of changes of feelings onto this responsibility" (i.e. $I=\Delta F/\Delta A$). As such, intelligence (I) is either a measure of the change of responsibility (ΔA), that someone demonstrates in the response to a given change in the level of his/her feelings (ΔF), or is an indicator of the response of feelings (ΔF) that a given intellect provides to a specific change in the level of his/her responsibility (ΔA). Therefore totalizm is going to determine experimentally the moral mass (I) of a given intellect through the known equation of Newton (4JG3): $F=IA$, i.e. by expressing (I) as a ratio of change in feelings (ΔF) to the change of responsibility (ΔA) that is triggered by a given change of feelings, according to the equation (1JG3.2): $I=\Delta F/\Delta A$. Although for some people at a first glance this may not seem to be obvious, actually the ability of a given intellect to maintain its sense of responsibility consistently at the same level, independently of the change of feelings that this intellect experiences, is the primary reason, or a source, for appearing in this intellect various secondary attributes, which are actually manifestations of intelligence. For example this intellect in every situation is going to act wisely with the use of rational judgement, feelings are not going to cause errors in it, nor are going to trigger unthought decisions, temporally problems and obstacles are not going to disperse the attention and are not going to turn him/her off from thorough consideration of problems that he/she is currently investigating, everyone and every problem he/she is going to treat with a similar thoroughness and professionalism, etc., etc. Thus, in total, such an intellect is going to act and to behave in a manner, about we know that people of a very high intelligence are acting and behaving.

Similarly to every other quantity of totaliztic mechanics, moral mass (I) is going to have at least two units, namely "pure unit of the moral mass" labelled with the symbol [mass], and "applied unit of moral mass", which can appear in several different versions, and which can be converted into the pure unit. The **pure unit** of moral mass [mass], is going to be a unit, which firstly will have its own measurable model/standard (still awaiting to be strictly defined), and secondary which can be applied without conversion to all equations of totaliztic mechanics involving moral mass, for example to $[mass] = [energy]/([displacement] \times [acceleration])$. It would be perfect if in the future it turns possible to so select the pure unit [mass], that it approximately would represent the average intelligence (moral mass) of an individual person. In turn an **applied unit** of moral mass, or intelligence, would probably be a combined unit, e.g. [CF/CUO], which would be a ratio of a unit of feeling - e.g. the described in subsection JG3.6

units called [CF] (i.e. "Celsius of Feeling"), and the unit of responsibility, means described in subsection JG3.5 unit called [CUO].

The **measurement** of moral mass, or intelligence, even at the present level of defining this vital moral quantity allows to drop the to-date method of subjecting the measured people to not representative IQ test. After all, IQ test measures something that is not representative at all to human intelligence. Especially it looses on the meaning presently, when totaliztic mechanics defined precisely what intelligence actually is, and how to measure it. The most precise measurements of moral mass, or intelligence, require the subjecting of investigated intellects to a test for changes of responsibility and feelings. In turn the knowledge of mutual relationship of these changes allows to determine the value of intelligence for given intellects. Such a test can be based e.g. upon a principle, that a given person receives some task, or is going to be put into a situation, the confronting of which will cause a specific changes in its feelings (ΔF), and upon the subsequent measurement of the change of responsibility (ΔA) that a given person is to show. Alternatively, the measurement of intelligence (I) can require to cause a known changes of sense of responsibility (ΔA), with the simultaneous measurement of the level of changes of feelings (ΔF) for this person. In these cases, intelligence of such a person is going to be expressed with the following equation:

$$I = \Delta F / \Delta A \quad (1JG3.2)$$

Of course, the definition of intelligence as moral mass (I) that was introduced in this subsection and that represents a finding of totaliztic mechanics, introduces to our knowledge a huge number of various consequences. Many of them are so contradictive to what human science to-date was indoctrinating us with, that they begin to shock. Let us list here the most important of these.

1. This definition reveals, that actual intelligence of people is not dependent on the size or on the level of development of biological brains in people. Brains only limit the top level of intelligence (i.e. the highest intelligence that is accomplishable by people from a given planet), such as this limit described in subsection JG9.2. This in turn explains why it is possible that people with the underdeveloped physical brain, such as ones described in subsection I5.4, actually in some cases can display intelligence much higher from these ones with normal physical brains.

2. The current level of intelligence (I) is not a hardware quantity, which is hard-wired into someone, but a software quantity, which we gain or loose gradually because of our upbringing, philosophy, and morality. This actually means, that intelligence can be shaped and developed, both in ourselves and in our children. It can also be lost due to unwise behaviour or incorrect upbringing.

3. It realises, that intelligence (I) is the outcome of moral upbringing. This in turn means, that people who behave immorally, who intentionally break moral laws, who show the lack of responsibility, and who display the immoral philosophy of parasitism, are going to display the intelligence that rapidly falls down (i.e. they gradually turn into animals).

4. The definition of intelligence (I) as moral mass, actually also indicates the practical manners, with the use of which it is possible to increase ones intelligence due to appropriate training and developmental conditions. Therefore one of numerous beneficial consequences of the development of totaliztic mechanics is that it indicates factors, on which intelligence depends, and also it indicates the manner, with the use of which it can be increased both in adults as well as in children. All what is needed for this increase of intelligence (I) includes: the increase of someone's sensitivity of feelings (ΔF), and simultaneous reinforcement of the consistence of someone's sense of responsibility (ΔA), making this responsibility almost completely independent from these changes in feelings. In order to express this in other words, a given person displays the higher intelligence the greater is span of his/her feelings (ΔF) which this person can experience, but simultaneously maintains the sense of responsibility (ΔA) consistently independent from these feelings. (It should be noted, that moral energy (E) is directly proportional to the level of responsibility (A), therefore it is NOT permitted to increase someone's moral mass (I) through the maintaining of total value of responsibility (A) at a low

level. This responsibility (A) should be kept at as high level as only possible, but only the change (ΔA) due to changes in feelings (ΔF), means the lack of consistency of responsibility, should be decreased to absolute minimum.) This practically means, that in order to develop intelligence in ourselves and in our children, it is necessary to:

4a. Gradually build up in a given person a strong sense of responsibility (A).

4b. Reinforce in this person, his/her consistency in the sense of responsibility (ΔA) - means to cause that this someone does not release his/her responsibility only because he/she changed his/her emotional focus (ΔF) towards a given matter. (E.g. he/she stops to feed his/her dog or cat, only because has it long enough, and the animal started to be boring.)

4c. Increase the sensitivity of feelings (ΔF) of this person, and the feeling reaction to events in the environment.

At the moment, when totaliztic mechanics exactly explained to us what intelligence is, and from what parameters depends its increase or decrease, it opens huge prospective in front of every person. This mechanics shows to people how they can constantly increase their intelligence. It also teaches parents methods with the use of which they can increase intelligence in their children. I am not going to elaborate on the fact, that it also invalidates claims of various "gurus", who keep inventing cunning theories about "how to increase the efficiency of the human brain", and distribute later these theories amongst naďve people for hefty payments.

5. Longevity is directly proportional to intelligence. The relationship between longevity and intelligence is explained in subsections JG9.1.1 and JG9.1. In general this relationship is an outcome of two different phenomena, namely (1) so-called "gravity equations", and (2) positive sense of "responsibility" which is related to intelligence (see subsection JG3.5), and which alters motivations of a given person into more positive ones (in turn these positive motivations decrease the speed of ageing as described in subsection I5.6).

6. The correctness of this definition is easily verifiable on an empirical evidence that is accessible to everyone. Human intelligence (I), in spite that so-far it managed to escape all efforts of scientists for being defined and measured, actually displays attributes of a spiritual nature, which allow that its level can be quite accurately estimated in other people with the use of our inner intuition. For example myself, I am able to estimate the level of intelligence in a person whom I know for a longer time. Although this estimation does not base on any quantitative units, still it allows to qualify roughly a given person to one of several possible categories, for example as: (1) someone who approximately has intelligence equal to ours, or (2) someone who displays intelligence much higher from ours, or (3) someone who has intelligence much lower from our own. In turn, if we are able to qualify people known to us to one of these three categories, it is possible to also check to what extend these people fulfil the definitional equation of intelligence (1JG3.2). As it turns out, for verifications that I carried out so-far, equation (1JG3.2) surprisingly well expressed what actually human intelligence is. For example, all people from my environment whom I qualify to the category of higher intelligent than myself, actually from one side really demonstrate higher from mine span of feelings (ΔF), on the other hand they show a small dependency of their sense of responsibility (ΔA) from the level of their feelings. An example of a person described in this monograph, who strongly manifested these attributes, is described in subsection JG5.3 my female colleague lecturer at the Polytechnic in Invercargill, whose level of intelligence I consider to be much higher from my own, and who perfectly fulfils the constrains of equation (1JG3.2). Similarly is with people whose level of intelligence I estimate intuitively as much lower from mine. As it turns out, actually they always demonstrate much lower from mine span of feelings (ΔF), while simultaneously their dependency of changes of responsibility (ΔA) from the level of feelings is much higher than for me. This method of "intuitive" confirmation of the correctness of the totaliztic definition of intelligence with the use of our personal observations I am describing here so thoroughly because this method allows everyone to check on himself/herself, that this definition is really correct, and that it really expresses correctly all what takes to be intelligent. After all every reader is able to gather in his/her environment the required empirical

observations, and compare these observations to equation (1JG3.2). In turn the fact, that the totaliztic definition of intelligence that is described in this subsection actually proves itself valid in the real life, practically means that such basic moral quantity as intelligence is finally defined, described, and explained. Thus "hurray" to the humble totaliztic mechanics, which being forced to develop in such difficult conditions of complete conspiracy and without any funding, still was able to accomplish something so immensely important, that for so long was unable to be done by our well-paid and boastful official science. This in turn indicates clearly, that via such extraordinary accomplishments of humble totalizm and totaliztic mechanics, the universal intellects wishes to teach us a vital moral lesson, to which we better start to pay notice.

JG3.3. Moral displacements, or motivations as moral equivalent of displacement from classical mechanics

Motto of this subsection: "Climbing to any peak begins with a journey which we need to complete in ourselves".

"Moral displacement" or "motivation" (symbol "S") is another out of very important moral quantities neglected so-far by official science. In everyday life (and sometimes also in this monograph), it can also be called with the use of many other terms, for example "change of awareness", "movement of motivations", "intentions", "wishes", "altitude", etc. These all are moral equivalentents for a "path" already completed, or for a "displacement" from classical mechanics, and also for such physical quantities that are impacting the generation or reduction of energy, as: height or altitude, distance, span, length, etc. (The unit of displacement in classical mechanics is usually [meter].) Because of the to-date lack of a clear definition as to what actually is the quantity that in this subsection is described with the terms "moral displacement", "motivation", "intention", "altitude", etc., for the use in totaliztic mechanics this quantity must be understood roughly as a "distance between the position of our awareness before we completed a given action, and after we completed a given action". This means that it represents a difference between: (a) what we managed to realize with our morality during the completion of a given activity, and (b) what in the situation we are in would be the most convenient for us and the less effort consuming, because it is agreeable with our habits, tendencies, pressures of conservative environment, etc. Thus in reality moral displacement "S" is a moral equivalent to a physical motion at a specific "distance". Unfortunately, at present there is no in our language a word, which would precisely express the quantity of totaliztic mechanics, which hides under the symbol "S" used in this chapter. Thus, at that moment I call it "motivation", "intention", "will", "getting ready", etc., although I am fully aware that these names do not express correctly what hides under "S". For dispersing any possible ambiguities, I always quote with this name the accompanying symbol "S", which precisely expresses this quantity, independently how it would be named. Similarly as this is the case with displacements in classical mechanics, also moral displacement is a means, or a manner, in which various moral processes are completed that generate or reduce moral energy. And so, if our motivations (S) push us to do something that goes against our natural tendencies, but that obeys moral laws, than (S) becomes the positive moral displacement, which generates moral energy in our counter-body. Their equivalent from classical mechanics is e.g. motion in the direction opposite to the action of gravity pull. Such a motion would generate in the moved objects an increasingly larger amount of potential energy. In turn when our motivations push us to do something, that goes along our natural inclinations, or along of the pressures of conservative environment, but against the action of moral laws, than it becomes a negative moral displacement. It is to cause the dispersion of moral energy from our counter-body. Their equivalent would be cases in classical mechanics, when something rolls down in the direction agreeable with the gravity pull. Such a rolling down would be carried

out without visible effort - and frequently would even generate pleasurable sensations, but it would cause the decrease of energy in the falling object.

In order to express the amount of moral displacement, totaliztic mechanics is again going to use two types of units, namely "pure unit" and "applied units". A **pure unit** is going to be introduced as a kind of model of "meter", which at some stage was stored in France, before it was replaced with the present commonly available (although normally impossible for measuring) natural model of meter. This model unit of moral displacement, in this monograph we are going to mark as [displacement]. It has a direct link with almost all other units of totaliztic mechanics, e.g. [displacement] = [energy] / [force]. In turn **applied units** of moral displacement will be any units that result from methods of measuring this quantity. Similarly as in the real life there is several different units of physical length (e.g. "light year", "mile", "kilometre", "meter", "foot", or "inch"), probably there is also going to be several different units of moral displacement or motivation (S). An example of one of them can be a unit called [hps/CF] which is described in a next paragraph. Of course, after the model of pure unit of [displacement] is developed, without difficulty also various conversion coefficients will be developed, which will inform how many applied units (e.g. unit called [hps/CF]) is contained in each pure unit [displacement].

Opposite to "displacement" from classical mechanics, the measurement of which is elementary and easy, and the value of which can be expressed with the present meters or miles, the **measurement** of "moral displacement" (S) at our present level of knowledge is relatively difficult. At the present level of development of totaliztic mechanics, this moral displacement can be measured only in respect to some methods of increasing of moral energy. Initially measurements of this quantity can be based on the idea of unit of motivation, which can be defined in the following way: "one unit of moral displacement (S) is such a level of someone's motivation, which is displayed by a person who in a unit of time is capable of enduring a unit of unpleasant feelings (F) that result from doing a given moral work that generate one unit of moral energy (E)". This definition allows to measure initially the motivation in an indirect manner, through using units and methods of measurement for feelings and for moral energy. Then the moral displacement (S), that is an outcome of these feelings (F) and moral energy (E), could be expressed accordingly to the equation: $E=FS$. For example, let us assume that we measured feelings (F) accordingly to a method explained in subsection JG3.6, and we expressed them with the use of an applied unit called [CF] (i.e. "Celsius of feelings"). In turn moral energy (E) we measured accordingly with the method described in subsection JG3.7 and we expressed it in applied units called [hps] (i.e. "hours of physical struggle"). In such a case, the "moral displacement" (S) would be described by the equation ($S=E/F$) and expressed with the use of applied units called [hps/CF].

However, according to the totaliztic principle that "everything that can be defined can also be measured", after the unit of motivations (S) is defined, this unit can also be measured in many different manners. An example of such manners could be an instrumental comparison of two levels of electro-chemical activities in someone's brain. In this comparison, the level of the activity of the brain, which appears during the motivation being measured, can be related to a standard level registered during some standard activity that requires a known level of motivations. In turn, when once we learn how to measure motivations, then a path will be open for quantifying the moral outcomes of almost every activity that people commonly are carrying out (e.g. giving a sit in a bus to an oldie, saying NO to an immoral request of a boss, doing a right thing against peer pressure, moral displacement carried out during overcoming our inner fear or shame, etc.).

In case of building of measuring instruments for determining the moral displacement [displacement], the important procedure will include the "calibration of moral displacement". This calibration of (S) most simply can be carried out in an experimental manner with the use of moral energy (E) measurement, means the energy (E) which this motivation (S) accumulates or disperses via a given level of feelings (F) according to the equation (5JG3): $E=FS$. In order to carry out such a measurement, it is enough to complete any activity which is

characterised by a constant level of feelings (F), and then measure the initial (E_B) and final (E_E) level of moral energy which a given person has. The motivation for this work is going to amount to: $S=(E_B - E_E)/F$.

It is worth to notice that in classical mechanics "displacement" can take a negative value if someone goes in the direction coinciding with the direction of a force, and a positive value - if someone goes in the direction contradictive to the action of the force. The same is with the moral displacement discussed here. In calculations from totalistic mechanics it can take a positive value, if it obeys the definition of a "moral" motivation explained in subsection JA7.4, means when someone intends to do something that runs along the action of moral laws. Such a moral motivation runs against natural inclinations of our body and against the line of the least intellectual resistance (i.e. it represents e.g. help, support, advice, teaching, etc.). Motivation (S) can also take a negative value if someone intends to do something that from the definition is "immoral", means it runs along natural inclinations of human body and along the line of the least intellectual resistance (i.e. it represents e.g. a refusal, a suppression, a putting down, a harm, etc.).

In spite that motivations are so important in our lives, and that - as every other our virtue - they need to be build up gradually and nourished constantly, or civilisation does not developed as yet a tradition of building motivations. It also does not have neither methods nor tools, which would explain how to accomplish this virtue at a required level. The outcome is, that instead of lifting our motivations at increasingly higher level, with a progress of time people actually allow it to fall down. There are however, some observations already accumulated, which provide some hints as to how we should go about building our motivations up. These observations indicate, that the key significance in the increase of our motivations lies in systematic improvement of such parameters of our lives as:

- Sense of responsibility - means the constant accepting the full personal responsibility for each our activity.
- Self-discipline (i.e. making sure that we do and accomplish what we intended).
- Hardening of our will - means a repetitive passing various trials, such as periodical fasts, setting and accomplishing goals that we choose for ourselves, etc., and learning the ability to come out victoriously from such trials.
- Moral foundations provided by the knowledge of totalizm (i.e. rational knowledge why we need to lead a moral life, and inner acceptance of this knowledge).

In case when we complete any activity that is oriented towards the increase of our moral energy, we should shape our attitude to this activity and to conditions of completing it, so that the moral displacement (S) is positive and possibly the highest accomplishable. How to accomplish it, quite well was explained in subsection JE8. In order to summarise explanations contained there, we can remind that the increase of moral displacement (S) always takes place in the following cases:

1. Doing in our life only what according to our knowledge and whispers of our conscience fulfils the definition of "moral action" or "moral work". Simultaneously we should refrain in life from doing anything that according to totalizm or/and our conscience is "immoral".
2. Increasing our belief that the action that we take is morally the most correct, the most right, the optimally effective in conditions that are in our disposal, and the most needed by these to whom it is addressed.
3. Increase the number of people, about which we believe that they are going to benefit from positive effects of a given activity. The more we believe that an increasing number of people is going to be positively affected by our activity, the higher our (S) becomes.
4. Increase of our believe that whatever we are doing, we do it with the best methods that are available for us, with the best equipment that is in our disposal, that we do it the most effectively, fast, exactly, cheaply, and in the most professional manner that we can accomplish.
5. Increase of our believe, that whatever we are doing is not going to harm anyone and does not cause the decrease of anyone's moral energy.

6. The reinforcement of our intentions that whatever we are doing is going to bring benefits to the largest possible number of people, not just to ourselves or to these sparse people whom we love.

7. The level of anonymity of our activity. The less people visually observes what we are doing, the higher our moral displacement (S) seems to be - or more strictly the higher is the moral energy (E) compressed in our counter-bodies in the effect of completing a given activity.

8. Overcoming in ourselves the increasingly large number of holding back factors, such as our weaknesses, resistance, opposition of fate, etc., which act on us simultaneously, and which try to cause our ceasing of the completion of a given activity. These factors are inclining us to rather act along the line of the least intellectual resistance. In order to provide here some examples of such holding back factors that act in parallel, and that we need to overcome, they include: our laziness, discouragement, tiredness, boredom, sleepiness, health limitations, physical shortages, disabilities, pain, needs of the body (hunger, thirst), addictions, habits, our preferences, squirm, shyness, shame, pride, convenience, fashion, impatience, fear, disapproval, threats, peer pressure, religious pressures, political repressions, danger, fate obstacles, difficulties, etc.

9. The increase of intensity of every one out of these resistances (i.e. the greater is our tiredness or pain that we must overcome in us during the completion of a given activity, the higher "S" is).

10. The increase of the threat and risk which we conscientiously undertake in order to complete a given action. But it is important that any of these threats and risks that we undertake, is NOT a sure one, but it stays only in a sphere of possibilities and probability. This is because, when we are absolutely certain of the unpleasant consequences of our action, and thus we do not need to overcome in ourselves the fears whether it is worth to undertake a given risk, such certainty of the unpleasant consequences is going to significantly decrease (instead of increasing) our moral displacement (S).

Where the mutual relations of quantitative influences of subsequent factors listed above are concerned, at this stage I do not have sufficient observational data in order to define them unambiguously. But from what I managed to observe so-far, the most powerful influence on the value of moral energy (E) seem to have a moral displacement (S) which results from the overcoming in us all resistances of a physical nature, especially pain, tiredness, hotness, suffocation, thirst, hunger, etc. The overcoming of these physical barriers can be compared to the direct climbing at a given height "h" which has a direct proportional relationship to potential energy $E=mgh$.

The next in order of their influence at moral energy (E), seem to be components of (S) that result from overcoming in ourselves resistance from the border of physical and psychological influences, or addictions, e.g. monotony, boredom, dislike, sleepiness. In sense of their influences at moral energy (E), the overcoming of these physico-psychological resistances can be compared to the overcoming of friction in classical mechanics. Depending on how large is the coefficient of friction that characterises a given motion, also appropriately high is the influence of the completion of this motion on the changes of energy level.

Next in the order of its influence on moral energy (E) seem to be components of (S) that result from overcoming our internal fears and unpleasantness, e.g. fear, sense of threat, undertaking a risk, breaking of the existing orders, opposition to a pressure, prejudice, shame, etc. In sense of their influence on moral energy (E), this overcoming can be compared to physical motion on a slanted slope. Depending how high is the angle of slanting of this slope, the influence of the displacement along this slope on the level of energy can be different.

Thus whatever we do in our life, we should do it in such a manner, that it has not only a high value of "F" from equations (2JG7) or (1B6.1), but that its "S" was also as close as possible to the above suggestions. The fulfilment of these guidelines is especially significant during the completion of activities that lead to the earning of totalistic nirvana described in subsection JE8.

In my to-date globetrotting I had numerous opportunities to observe that the low motivation (S) is the major reason for which individuals with a very low " μ " are unable to generate the sufficiently high amount of the moral energy (E). It turns out that motivations are the quantities, which rank people to the category of these ones who succeed, or these ones who do not succeed, to moral or to immoral, to totalizts or to parasites. All people who have a very low " μ ", practically are unable to generate a high motivation (S). All efforts which are undertaken by such intellects are characterised by a fast "escape of the steam", means their motivation is very short and not striving uphill in the moral field. In turn when someone analyses reasons for which these intellects are unable to generate the sufficient motivation (S), it usually turns out that the major reason is insufficient "moral power" (W) popularly called "determination" or a "will power". If someone goes further, and analyses why these people has such a low "determination", it turns out that it is the outcome, or the byproduct, of upbringing in wealth, in the absence of struggle, and in the lack of discipline. So it appears that the absence of struggle, unsatisfied needs, and discipline in someone's upbringing, is the major source of failures during adulthood. It also turns out that the presence of these "killers of determination" is proportional to the wealth of a given country in which someone was brought up. For example, from my personal observations it seems to show up, that an average student which is living in a relative wealthy New Zealand, is capable to generate a motivation (S) which is only around a half of that to the generation of which is capable an average student from Malaysia, which was brought up in much poorer conditions than the average student from New Zealand, and only a quarter of that to the generation of which is capable an average student from Cyprus, which was still brought up in much poorer conditions than students from Malaysia. These are rather shocking facts, which clearly show that being brought up in a wealthy country is not so good as it is commonly believed, as for the wealthy and free of problems childhood a heavy price comes to be paid during one's adulthood. This could be summarised in the form of a following finding: "individuals who were brought up in wealth usually are characterised by a very low moral power (determination), and therefore almost never are able to generate high motivations". This is one of numerous reasons why totalizm advocates that for the good of the child, rather strict upbringing conditions should be adopted, which are characterised by a high discipline, clearly defined constrains, numerous moral, intellectual, and physical challenges, the presence of various material needs to the fulfilment of which the child must strive, and corporal punishment - see subsection D2.

Motivation may appear to be a subtle quantity, which so-far was not only immeasurable, but many people were unaware that it exist at all. But in spite that this moral displacement was neglected and unappreciated, it exerted an extremely significant impact practically on everything. It is the main reason for all differences that we meet in our everyday life. For example, if in spite of containing the same ingredients, one cake is tasty, while other is horrible, the responsibility for this difference in tastes lies in motivations of these who baked them. If one pair of shoes is comfortable, while other is hurting our legs, the responsibility is definitely in motivations (either those people who made these shoes, or ours because we choose them amongst hundreds of pairs available). If one student has high marks, while other do not, the responsibility is again in motivations. So we should learn to not neglect, and to start appreciate this subtle quantity, as it holds the passport to all our achievements, and to the better future of humanity. We should also start to be aware that the proper development of motivations in our children is one of the major tasks of upbringing.

JG3.4. Moral speed, or enthusiasm, as moral equivalent of velocity from classical mechanics

The quantity called "moral displacement", which we discussed in previous subsection, is one of the basic quantities of totaliztic mechanics. Similarly to a "displacement" from the classical mechanics, also this "moral displacement" is going to have two derivatives, out of

which the most important is the "moral acceleration", or "responsibility" discussed in the next subsection JG3.5. An idea slightly similar to this acceleration, is "moral velocity" discussed in this subsection.

Moral velocity is marked here with symbol "v". It is a moral equivalent to the idea of "velocity" from the classical mechanics. It can be defined as the change of motivations in time, namely as:

$$v = dS/dt = \Delta S/\Delta t \quad (1JG3.4)$$

This could be also expressed as "the amount of motivations that is realized in a unit of time", or "the change of state of our awareness that takes place in a specific period of time".

In our everyday life moral velocity is (v) is described with the use of many ambiguous expressions, which have no mathematical basis, thus the significance of which is rather ambiguous. Examples of such expressions can be: vigour, willingness, enthusiasm, fervour, etc. Because they are very ambiguous, until the time of working out a unit of moral velocity, methods of measuring it, and the strict defining it, it is best to called (v) with the unambiguous name "moral velocity".

The **pure unit** of moral velocity will be [velocity]. In turn an **applied unit** of this velocity can be any unit that results from the method used to measure it. The measurement of moral velocity can be based on determining the time needed to accomplish a specific moral displacement.

JG3.5. Moral acceleration, or responsibility, as moral equivalent of acceleration from classical mechanics

In totaliztic mechanics a moral acceleration, or responsibility (marked with the symbol "A"), is an equivalent of acceleration "a" from classical mechanics. As it turns out, the accomplishment of a specific moral displacement "S" by intellects, is motivated by this quantity, or more strictly by the sense of responsibility which results from it. Responsibility inspires the accomplishing of moral displacement according to the equation (1JG3): $S = \frac{1}{2}At^2$. Intuitively, we perceive responsibility as a kind of a subtle "sense of responsibility" (means a "feeling of responsibility"), which always accompanies it. More on the topic of responsibility is explained in subsection JA8.

The **pure unit** of responsibility is [acceleration]. In turn the applied unit of responsibility can be any unit that results from the method used for measuring this moral quantity.

Similarly as this is with acceleration in classical mechanics, also in totaliztic mechanics responsibility can be measured in an indirect manner. It can be determined indirectly through the **measurement** of effects that it causes. For example, in classical mechanics acceleration is measured through the determination of inertia that is induced by a given acceleration. In case of responsibility, totaliztic mechanics probably is going to measure it with the use of the so-called "sense of responsibility" - means a unique feeling that always accompanies the appearance of responsibility. In turn this "sense of responsibility" can be measured with methods used for determining the amount of feelings - which are described in next subsection JG3.6.

JG3.6. Feelings as moral equivalents of forces from classical mechanics

According to what is repeated many times in this monographs, and also what was explained in subsection I5.5, in totaliztic mechanics the phenomena called "feelings" are totaliztic equivalents for ideas of "forces" from the classical mechanics. Both these quantities, means feelings and forces, totalizm defines as "manifestations of the active energy, which is trying to complete a transmission or transformation". Only that if this active energy is manifested on a solid "inanimate" object, than it is described as a force. But if it manifests itself

on a living organism, than it is called a "feeling". For example, if an athlete lifts a heavy load, his body does not perceive this load as a force, but as a sensual feeling (e.g. that of a pressure or gravity pull) which this load is generating. Therefore, according to the totaliztic mechanics, it is possible to put an equal sign "feeling = force", and "force = feeling". In turn this equivalence of feelings and physical forces, allows us to apply a "principle of analogy of feelings and forces" to almost all matters concerning feelings. According to this principle, all laws which relate to physical forces, are only special versions of the more general laws of the universe, which apply to feelings. Similarly, if anyone wishes to develop methods of controlling, managing, neutralizing, transforming, or releasing feelings, he/she should utilise the pool of already known methods used to control or to neutralize forces. This subsection makes the use of this principle, and reveals to the reader the most important out of numerous findings of totaliztic mechanics regarding feelings. Especially thoroughly are examined these findings, which allow the intended control over the influence of our feelings on the level of moral energy (see equation (2JG7), also shown as (1JB6.1), which expresses this influence). For example, this subsection analyses equations which govern feelings, laws that feelings obey, methods with the use of which feelings can be influenced, etc.

Totaliztic mechanics explains "**feelings**", or "moral forces" (in this monograph marked with the symbol "F"), as "sensations which are experienced when moral energy flows through our counter-organs" (see subsection I5.5). But in order to use feelings in our calculations and measurements, independently from the above explanation for their nature, it is necessary to develop the first units of feelings, and also develop first methods of measuring feelings. But before we explain these units and measuring methods, let us explain in more details the idea of a feeling, preferably by comparing it to something that is more illustrative to our senses than the abstract idea of force. For example, if we compare a feeling to a sound, than the measure of it would be the intensity or level - similarly as a measure of a sound is intensity or loudness. If we compare feeling to a warmth, than its measure would indicate how high the current temperature is. Translating this into problems with measurements of feelings, the unit of feeling must describe how high is the level of our perceiving it. For example, whether it is just hardly noticeable, strongly noticeable, or unbearable. Therefore, probably the most simple **applied unit** of feeling, can be a temperature scale. In order to complete the **measurement** of feeling with the use of this scale, it suffices to heat water to the level of, let say, 45 degrees Celsius, and then sitting a longer time in a room which has the ambient temperature, e.g. equal to 20 degrees Celsius, one can put a hand into this water. The level of feeling that is perceived than, can be called 45 [CF], i.e. 45 "Celsius of Feeling".

Another applied unit of feeling can be e.g. the voltage of an electric current of a limited Amperage and length of impulse, which would produce appropriate sensual effects, while simultaneously would not be dangerous for life. This current could be similar to that which farmers use for electric fences to keep farm animals under control. In order to determine the level of feeling with the use of such voltage scale of a current, it would be sufficient to connect two electrodes to toes in both legs, and then switch on the electricity having a given voltage. The sensation that we would experience than, could be later expressed in "Volts of Feelings" and marked as e.g. 60 [VF] or 80 [VF], etc.

Of course, the measurements with the use of scale of temperature, or scale of voltage of a AC current, would be only a first step towards the precise measurement of feelings. A next step would be to build measuring instruments, which would allow to measure feelings in a fast, reliable, objective, and repetitive manner. For example such devices could be based on measurements of electro-biological activity of the brain. As it is known, this activity is dependable on the intensity of experienced feelings.

Immediately after we build our first devices for measuring feelings and measuring moral energy, it become possible to link the units and scales of feelings, with units and scales of moral energy. For the use in such linking, it is good to introduce a **pure unit** of feelings, which is called here [force], and also to develop a model of feeling, which is going to correspond to this pure unit of feeling.

JG3.7. Moral energy

The classical mechanics defines moral energy as the "ability to complete work". Unfortunately, this classical definition is not able to describe correctly the intelligent form of energy, which in this monograph is called "moral energy". After all, intelligent moral energy does not need to manifest itself through the completion of work. Therefore totalizm was forced to develop a more general definition of energy, which would be fulfilled by both, by physical energy - in its understanding from classical mechanics, and by moral energy - in its understanding from this monograph. This more general, totaliztic definition of energy states, that "**energy is the behaviour of someone (or something), which has the capability to transfer itself onto others**". According to this definition, physical energy considered in classical mechanics, is "transferable physical behaviour" (means a behaviour, which after being transferred onto other objects causes the completion of some form of work by these other objects). In turn moral energy is a "behaviour which has moral characteristic and is transferable onto others". (This means that moral energy is a behaviour which induces some kind of feelings in others, although not necessarily it causes any physical consequences. Thus, examples of manifestations of moral energy include also a: smile, laughter, hatred, love, etc.) As this is described already in other subsections, moral energy clearly differs from physical energy, because it is intelligent. (We know that physical energy is "stupid".) Therefore moral energy listens to our mental commands, obeys moral laws, etc.

As I frequently stressed it in this monograph, intelligent "**moral energy**" (symbol "E"), which initially I also called "amount of free will" or "**zwow** energy", is a totaliztic equivalent to the idea of energy from classical mechanics. (An unit of energy in classical mechanics is [kilogram x square meter / square second].) Moral energy represents the most important idea of totaliztic mechanics. In a simplest manner it can be described as someone's "implementation capability, means total number of different decisions that at a given point of time someone is capable to implement after taking them". Of course, the idea of intelligent "zwow" or "moral energy" can also be defined in many other ways, discussed in various parts of this monograph.

In order to express practically the amount of moral energy, it is desirable to develop at least two units, namely the pure unit, and an applied unit. The **pure unit** of energy would be a unit, the practical model of which still awaits to be defined and developed, so that it could be presented to all interested in order to calibrate their measurement equipment. In this monograph it is called [energy]. After the development and measurement of units that express feelings (F) and moral displacement (S), this unit could be defined e.g. in a following manner: "one [energy] is such amount of moral energy, which someone accumulates in his/her counter-body during a morally positive physical work carried out without a visual contact with the receiver of this work, if he/she is going to struggle physically during a period of time equal to one [time], and is going to put into his/her struggle the amount of multilevel feelings which is an equivalent to one unit of feeling [force], with the level of positive motivation equal to one unit of moral displacement [displacement]". In turn an **applied** unit of moral energy, could be an illustrative unit introduced in subsection JE8 and called "1 [hour of physical struggle]", or "1 [hps]". (In order to carry out calculations, it is going to be necessary to determine the appropriate conversion constants, for example stating that 24 [hps] = 1 [energy].) Units of moral energy can be imagined as equivalents to present "kilo-watt-hours", only that used for measuring moral energy, and thus expressing how much of this energy someone managed to accumulate or disperse in the effect of a given activity. The applied unit of moral energy [hps] can be defined as: "one **hour of physical struggle**, or 1 [hps], is such an amount of moral energy, which a single person is capable to generate through a morally positive heavy physical work carried out without the visual contact with the recipients of this work, if he/she physically is going to work very hard by a whole hour, and he/she is going to put in this hard

struggle the entire contribution of the multilevel feelings (i.e. pain, tiredness, sweat, sleepiness, boredom, etc.) that normally it is possible to withstand, and also the entire load of positive moral motivations that a typical person is capable to induce in himself/herself." Although so far the unit [hps] is still rather imprecise manner of expressing moral energy, still at the present level of the development of totaliztic mechanics it provides the first possibilities for measuring and for calculation of this energy. This unit is not only just some imaginary idea invented in a fully theoretical manner and having nothing to do with reality, but a practical measure of the amount of moral energy that I accumulated myself in my counter-body, during an intentional increase of my moral energy (in conditions described in subsection JE8). Thus, it should be accomplishable by all other people during one hour of intensive physical struggle with appropriately high positive motivations.

At present, totaliztic mechanics proposes two methods of practical **measurement** of moral energy. One of these methods is subjective and boils down to estimation of a level of experiencing nirvana after the completion of some long-term activity, with simultaneous estimation of the labour input that was given to this activity. This method is described in subsection JE8. Another method of measurement of moral energy is objective and allows to build devices which are going to complete such a measurement. It is described in subsection 15.6.

Moral energy is not just an abstract quantity introduced by totalizm in order to mathematically develop this philosophy. Rather, it is a physical quantity that is experienced by human body as strong as electrical or thermal energy is. For example, after reaching the state of totaliztic nirvana described in chapter E, the flow of moral energy through our body is experienced equally strongly and equally real, as the flow of powerful electrical current, or the flow of stream of heat. Only that opposite to flow of current or heat, which experiencing represents an unpleasant shock, the flow of moral energy through our body is perceived as an extremely pleasant sensation.

As this is always a case with energy, its release from our counter-body does not pose any difficulty. After all, it depends on releasing a lot of bodily pleasures, and for the majority of us comes in a fully natural manner. The only problem with moral energy is to learn how to accumulate the sufficient amount of it, and how to compress it in our counter-body. Therefore all efforts of totalizm are aimed at learning the methods of accumulating and compressing it.

JG3.7.1. What gravity is and how our universe is shaped

Similarly as in classical mechanics energy has a direct link with forces via a known equation " $E=Fs$ ", also in totaliztic mechanics moral energy is connected with feelings, and this connection is expressed by a similar equation " $E=FS$ ", that in this monograph is marked with labels (5JG3), (2JG7), or (1JE8). If we try to express verbally this equation (5JG3), (2JG7), or (1JE8), than it would state that **"every time when there is a flow of energy, it must be accompanied by the appearance of a feeling, and also in every case when there is any kind of feelings, there must be also a corresponding flow of energy"**. Although this verbal expression of equation (5JG3) appears to be just putting mathematical symbols into words, actually it extends the sensitivity and applicability of totaliztic mechanics, to several new fields, which were not penetrable for classical mechanics. In order to provide here an example of such extending, because the gravity pull always causes the appearance of a specific level of feeling of weight in all creatures that are subjected to it, thus according to this finding of totaliztic mechanics **"gravity is an effect of flow of a measurable flux of energy between our world and the counter-world"**. To express this in different words, "gravity is actually a kind of "force of friction", which is created due to the flow of energy from our world to the counter-world, and which pulls particles of matter in the direction of this flow of energy". Totaliztic mechanics is even capable of measuring exactly what flow of energy causes which

level of gravity acceleration. (Notice that the classical mechanics was unable to notice, to define, or to measure this "friction force" caused by a flow of energy, which we call "gravity".)

Of course, the above definition of gravity in the light of totaliztic mechanics, introduces a whole range of vital consequences. These consequences extend from the possibility of formation of an artificial gravity, through providing explanations for numerous phenomena of nature which depend on gravity, and finishing on the complete redefinition of our understanding of the universe. If, in the light of the above definition, one formulates e.g. a **"totaliztic model of the structure and operation of the universe"**, than in such a model all known cosmic bodies are simply huge chakras, through which the energy flows from our world to the counter-world. But because energy cannot flow in one direction only, the above means, that at least in one area of the universe, but in reality probably in a whole range of such areas, there must be a kind of gap or discontinuity of the space (or a fault in the border between both worlds), through which the energy flows back - i.e. from the counter-world to our world. The logic indicates that a natural area where such a gap should be located, is the outer edge of the universe (similarly like a natural place on a frying pan, where oil flows from under a pancake onto a pancake, is the entire external rim of the pancake being just fried). Because in each such gap or discontinuity of the border between both worlds, the gravity field must prevail which has a negative value (i.e. which is the repulsion, not an attraction), the presence of this gap, should amongst others be detectable with astronomical methods (e.g. all heavenly bodies would be pushed out of the vicinity of it). But what is even more interesting, the constant flow of powerful hurricane of energy from such gaps located on the edges of the universe towards the centre of the universe - where this energy gradually sinks into heavenly bodies, must cause the commonly known phenomenon of the "shift into red" of the visible light. This in turn means, that such a shift of light from heavenly bodies towards a red colour, which is a crown reason for the formulation of cosmologic theory on the so-called "big bang", surely is not an evidence for the present expansion of the universe - as astronomers claim it. It is rather a further evidence that the new Concept of Dipolar Gravity is correct, because the totaliztic model of the universe which results from it, actually corresponds to the reality (i.e. the flow of energy between the counter-world and our world, actually does cause the "shift to red" of the visible light in cosmos). In addition to the above, in the totaliztic model of the universe, our universe must be highly stable - means not expanding at all, as present cosmologists claim this. The reason for this high stability of the universe is the self-regulatory and mutually self-balancing flow of energy, which blows apart the universe within the volume of the counter-world, and which simultaneously contracts this universe towards the centre in the volume of our world. Of course, such a totaliztic model of the universe allows also to deduce quite well how the spacial distribution of our universe actually looks like (at least allows much more precise deduction than the one that is allowed by the theory of a "big bang"). According to this totaliztic model, our universe needs to have a shape of a relatively thin pancake that spreads along the border between both worlds. Because of the pressure of the circulation of energy, this pancake is rolled into layers and overlapping onto itself. Such a totaliztic shape of the universe, as a rolled thin pancake, clearly differs from the shape postulated by present cosmological theories (e.g. by the theory of a "big bang"), in which the universe rather resembles spiky fruits from chestnut trees.

It is also worth to remind ourselves the point that was described in details in subsection I3.2, namely that this infinitively huge universe shaped like a thing pancake, actually is a superior being, which leads an intelligent life. In this life of the universe, we (people) perform a very vital role.

The totaliztic definition of gravity, and totaliztic model of the universe presented above, on the present level of our knowledge allow also to **predict** theoretically what is the course of the force lines of gravity field. After all, according to totaliztic mechanics this course is simply a path that energy follows in its circulation through volume of the universe. Therefore I am going to describe here, how according to my deductions, the **course of force lines of gravity field** looks like. In this manner, scientists of the future will be able to check, how this "ancient"

deductions relate to outcomes of their future experimental findings. The presentation of outcomes of my deductions I start from the ideal situation, means from the course of force lines of gravity field, which is undisturbed by the presence in this "pancake of the universe" of any cracks in the border between both worlds. (I.e. in such an ideal situation we assume, that the only line along which the border that separates our world from the counter-world disappears, is the outer rim of the pancake-shaped universe.) According to my deductions, in such an ideal case, when the course of force lines of gravity field is undisturbed by the presence of cracks in border that separates both worlds, these force lines follow paths that approximately look like a mathematical symbol of infinity, means as digit 8 that lies on its side. (Interesting, that the use of just such a symbol for marking infinity, suggests that our ancestors who introduced this symbol, jolly well known about the pancake-shape of the universe, which I was forced to rediscover again and which I am presenting in this subsection.) The central point of this symbol of infinity, i.e. the area in which the course of these force lines crosses itself, is located in the centre of every heavenly body, e.g. in the centre of our planet, or sun. It represents a point, in which lines of the gravity field cross the boundary from our world to the counter-world. According to this model, in each one out of both worlds, the force lines of gravity field follow a half of circle. To the counter-world they penetrate from our worlds in the centre of some heavenly body. In turn to our world they return from the counter-world behind the outer rim of the pancake-shaped universe. In order to explain here even more illustratively how actually this penetrating to, and return from, the counter-world should be understood, firstly I need to explain here my understanding of the so-called "infinity of the universe". In my understanding, if something is of infinitive dimensions, than practically this means, that in infinity it always returns exactly to the point from which it started. After all "infinity" means "having no beginning nor end". This in turn means that an ordinary circle is the most crude geometrical model for the idea of "infinity of the universe". According to my understanding of this infinity of the universe, if we have some sort of a "magical laser", which would be able to send a beam of a "magical light" that would exactly follow the path of force lines of the gravity field, and the "light" of which would move with the infinitively large speed without dispersing on its path, than such a magical laser would finally shone a light on its own back side. This would happen because the "infinity of dimensions" of the universe would cause that the beam of "light" from this magic laser would always reach the point from which it started, means the back wall of the device from which it originally was sent. Well, exactly as is the case with this beam of "light" from a magical laser, in my opinion also the force lines of gravity field behave. They propagatate through the centre of every cosmic body to the counter-world, only to pass in infinity behind boundaries of the universe and return to our world, so that they can return to the same centre of the cosmic body in which they started. Only that they return to this centre from exactly opposite direction, although from the same side of our world. Then they would enter again into the counter-world, to finally return to the point from which they started. In this starting and finishing point of their path throughout the universe, they penetrate twice through the barrier that separates both world, and that is located in the centre of every heavenly body. After the penetration, they run through the counter-world to follow a path in it that goes in the opposite outer edge of the universe, and so on. Thus in the final effect, the **ideal course** of force lines of gravity field follows a path that resembles a symbol of infinity, in which the upper and lower half is contained in a separate world, both turning points run around the outer rim of the pancake-shaped universe, while the point of mutual crossing of lines lies in the centre of the same heavenly body.

The **real course** of the force lines of gravity field is influenced by the level of discontinuity of the universe. This level depends on the existence, and on the number, of cracks in the boundary that separates both words from each other. Through these discontinuities energy flows from the counter-world to our world (such discontinuities illustratively correspond to cracks in the body of a perfect pancake). After all, only in an ideal case the border between both worlds would disappear only behind the outer edge of the pancake-shaped universe. If we consider the possibility of disturbances in such continuity of

the boundary between both worlds, with the existence of various gaps and faults, than only some proportion of the force lines of every heavenly object is going to run through the counter-world in a manner similar to a half of sign of infinity. Other lines are going to meet such gaps in the boundary between both world. In turn after they meet these gaps, force lines are going to return again to our world. In our world they are going to be intercepted by nearby cosmic object, which is going to bind them and to send again to the counter-world. In this manner some force lines of gravity field that leave a given heavenly body, may penetrate many times to the counter-world, and then return back to our world, before they find again the cosmic object from which they originate. Thus in reality some force lines of gravity field may form a sign of infinity, which have many more "loops" than just two. In this complicated course they are going to be similar to the complex course of force lines of magnetic field in cases when this course is formed not by a single magnet, but by a whole system of magnets that interact with each other. Of course, this actual complexity of force lines of gravity field results only from the level of discontinuity of the universe. As such it does not contradict to the ideal course explained earlier, which would take place, if these lines do not meet on their path any discontinuities in the boundary between both worlds.

JG3.8. Moral power

"Moral power" (marked with the symbol "W"), is a totaliztic equivalent to the concept of power from the classical mechanics (note that in classical mechanics power is an ability to complete a specific work in a specific period of time, thus should not be confused with the concept of "power over other people" from popular expressions). It can be defined as "the ratio of the moral work, or energy flow (E), to the time (t) in which this work or flow is completed", namely: $W=E/t$.

In everyday life, moral power is named with the use of many ambiguous expressions. The most frequently appearing out of them are "workaholism", "devotion", "stamina", "determination", or "will power". Sometimes it is also called "stubbornness" (in the positive understanding) or "endurance". Before we develop a more strict definition of this quantity, temporally I suggest to call it "moral power".

The ideal unit of moral power will be a unit called [power]. In turn the initial applied unit of power can be the introduced by totalizm coefficient " χ " explained in subsection JE8 - see equation (3JE8). It expresses what is a current moral power (W_x) of a given person in comparison to a unitary moral power ($W_{wzorcowe}$), that is used as a calibration power: $\chi = W_x/W_{wzorcowe}$.

The **measurement** of moral power (W) boils down to determining the amount of moral energy (E) which someone is capable to accumulate in his/her counter-body in a unit of time (t):

$$W=E/t \quad (1JG3.8)$$

The **significance** of "moral power" for totaliztic mechanics depends on the fact, that it is quite handy parameter, which excellently reflects the social effectiveness, or usefulness, of specific people or specific group intellects. If we know what is the "moral power" of a given person, we also know how useful and effective this person is going to be in action. It is equally good parameter to describe intellects, as mechanical or electrical power is good to describe capabilities of a given motor, transformer, or appliance. Intellects with a very low "moral power" (W) never are capable of generating any significant moral energy (E). Therefore, their level of the moral energy " μ " always stays at low values. (It is interesting, that people with a low moral power typically come from rich families, which in their childhood provided them with a quite prosperous and deprived of struggles life - see also subsection D2.) If the significance of the "moral power" is to be illustrated on an example, it could be compared to a car which drives uphill. The height "S" to which this car is able to climb, would be the measure of the amount of energy $E=mgS$, that it is capable to accumulate in its mass. But a car which has an

engine of a low power is not able to climb very high, thus its motivation "S" and also energy "E" would be also rather low. If we relate this to people, the higher someone's moral power, the more moral actions he/she is capable to complete, and the faster these actions he/she is finishing. Otherwise is with the low moral power. Such people with a low power, sometimes are unable to complete even actions that do not lift them uphill in moral field, as they get bored fast and are discouraged by all actions that are unpleasant for them.

In my globetrotting to-date, I had a countless possibilities to observe, that along with sense of responsibility (A), moral power (W) is one of two fundamental factors that decide about someone's level of moral energy, i.e. that decide about someone's (E) and (μ). From my observations to-date it seems to appear that someone's (μ) is proportional to (W) and can be expressed with an equation:

$$\mu \sim CW \quad (2JG3.8)$$

People and group intellects, whose moral power (W) is low, show in everything rather "lacklustre enthusiasm", while in action this enthusiasm disappears rather fast.

As this also can be observed, the increase of someone's moral power (W) requires the continuous struggles, perseverance, suffering, and everything that formerly people used to describe as "factors that harden someone's character". In turn everything that is connected with wealth, means a lack of suffering, effort, sacrifices, life in luxury, etc., actually turn out to be killers of moral power of a given intellect. Therefore it can be expressed here as a kind of principle that "people or societies which live in wealth and prosperity, usually characterise rather low moral power, for this reason almost never are able to generate a high level of their moral energy". This principle is one of several reasons for which totalizm argues for very rigorous conditions of upbringing of youth, which for the own good of those future members of society, should be brought up in conditions of a strict discipline, corporal punishment, clearly defined constraints, duties that are proportional to their age, the necessity to define and to accomplish long-term goals, and continuous presence of various non-vital for their growth small material needs, which they can satisfy by themselves only if they attempt them and voluntarily complete appropriate activities - see subsection JD2.

JG4. Description of side effects of parasitism, as immoral equivalents for rotary motion from classical mechanics (energy of spinning, centrifugal force, angular displacement, etc.)

Quantities of totaliztic mechanics which were discussed in previous subsection JG3, manifest themselves in the result of behaviour that coincides with the general direction indicated by the action of moral laws, means a behaviour that in this monograph are described with the qualifier "totaliztic". In classical mechanics all these quantities have their equivalents in parameters of linear motion of material objects. However, as this already explained in previous parts of this monograph, there is also a frequent behaviour on Earth, which runs against the action of moral laws, and thus which frequently is described here as "parasitic". As it turns out, this parasitic behaviour induces various manifestations, which are moral equivalents for phenomena and quantities of rotary motion of objects (i.e. for their spinning). Thus, illustratively it should be understood, that someone's rolling downhill in moral field causes that intellects subjected to this rolling are starting to fall into a kind of rotational moral motion. In this manner, they are similar with this, to rolling of objects downhill in a gravitational field (e.g. along slope of a hill), which cases that such objects start to overturn, and always initiate a spinning motion. (Similarly in cosmology all these "black holes", which fall inwards towards their own centre of gravity, also initiate the increasingly faster spinning motion.)

In case a given intellect initiates the rolling downhill in moral field, this intellect starts to experience various consequences, which are moral equivalents of parameters that describe spinning motion. Although the process of gradual discovering, which moral quantity corresponds to which parameter of physical spinning motion, is difficult and requires a huge intellectual effort, until the present time I roughly managed to link some parasitic moral

quantities with corresponding parameters of rotary motion. The present understanding of this correspondence I am going to describe in subsections that follow. Consequences of rolling downhill in moral field, that are revealed here, are NOT experienced by people who lead purely totaliztic style of living. Therefore their appearance in a given intellect is always a symptom (and a warning) of falling of a given intellect into an increasingly heavier parasitism. The most important of these decadent moral quantities, and corresponding parameters of spinning motion, are probably as follows:

- Laziness (M): it represents a moral equivalent to a moment of inertia (M) from classical mechanics.
- Contradictoriness (α): it represents a moral equivalent to angular displacement " α " from classical mechanics.
- Envy (ω): it represents a moral equivalent to angular velocity " ω " in classical mechanics.
- Pride (θ): it represents a moral equivalent to angular acceleration " θ " in classical mechanics.
- Thirst of power (A): it is a moral equivalent of centrifugal acceleration " a " from classical mechanics.
- Aggressiveness (τ): it represents a moral equivalent for rotary momentum " τ " from classical mechanics.
- Depression (F): it represents a moral equivalent to bursting centrifugal force "F" from classical mechanics.
- Energy of rolling down (Ψ): it represents a moral equivalent for energy of spinning motion " Ψ " from classical mechanics. In morality it can be utilised e.g. to determine how much effort is going to cost for example coming out from an addiction or from a compulsion.

Of course, the above rough list does not exhaust all parasitic quantities, and includes only the basic quantities. From these basic quantities are going to originate countless secondary ones. For example a "stress" is simply a wrench torque that results from the difference between the external action torque that acts upon us, and our reactional torque that we create to resist this external pressure.

An interesting aspect of all above moral quantities that originate from philosophy of parasitism, is that all of them have destructive consequences. Thus all of them are very destructive for the intellect which experiences them, all of them absorb his/her attention and effort, and all - instead of constructive product, cause an idle turning of a given intellect around its own navel. It must be admitted that the universal intellect show a huge sense of humour by making all parameters that describe parasitism similar to parameters of rotary motion that takes place around navel of people who practice this destructive philosophy.

During possible analysis of moral quantities that describe real people, it is worth to remember, that in present times people never are perfect totalizts or perfect parasites. Therefore the real behaviour of individual people, always is a mixture of these two basic philosophical extremes. Therefore also quantities of totaliztic mechanics which describe life of mere mortals, partially are going to originate from a moral linear motion that is described by subsection JG3, and partially by immoral spinning motion that is described by this subsection. Only the mutual proportion between these two sets of contradictive quantities are going to characterise the level in which a given real person implemented in his/her everyday life the philosophy of totalizm or the philosophy of parasitism.

As this always takes place with basic quantities of totalizm, also the parasitic quantities described in this subsection are mutually linked amongst themselves with various equations and relationships. These in totaliztic mechanics are equivalents of similar ones from classical mechanics. Here are the most important of these equations:

$$\alpha = \alpha_0 + \omega_0 t + \frac{1}{2}\theta t^2, \text{ or } \alpha = \frac{1}{2}\theta t^2 \quad (1JG4)$$

$$\omega = \omega_0 + \theta t, \quad \text{or } \omega = \theta t \quad (2JG4)$$

$$\omega^2 = \omega_0^2 + 2\theta(\alpha - \alpha_0), \text{ or } \omega^2 = 2\theta\alpha \quad (3JG4)$$

$$F = IA \quad \text{where } A = \omega^2 r \text{ lub } A = v^2/r \quad (4'JG4)$$

$$\begin{array}{ll} \tau = M \cdot \theta & (4"JG4) \\ E = \tau \cdot \alpha & \text{or } P = \tau \cdot \alpha \quad (5JG4) \\ \Psi = \frac{1}{2} \cdot M \omega^2, & \text{or } \Psi = \frac{1}{2} \cdot M \theta^2 t^2 \quad (6JG4) \\ W = \Psi / t & (7JG4) \\ U = M \omega & (8JG4) \end{array}$$

Further similar formulas reader is able to find in almost every textbook of classical mechanics or physics.

JG4.1. Depression as moral equivalent of centrifugal force from classical mechanics

As this monograph tries to disclose and submit to public knowledge, the behaviour according to the philosophy of parasitism always must trigger the action of various phenomena, which are moral equivalents of phenomena that in classical mechanics are triggered during a spinning motion. One of the more interesting out of these phenomena, is a powerful feeling of internal blasting apart, which usually we know under the name of "depression", "depressive states", etc. This feeling appears exclusively in people, who in their lives reached quite an advanced level of parasitism, and who fall in an equivalent of a fast rotary motion in their rolling downhill in moral field. For people who know it, depression differs in several attributes from many other similar feelings, which are appearing also in totalizts who found themselves in unpleasant circumstances (such as the feeling of hopelessness, the felling of being buried under a pile of problems, grieving, or the feeling of desperateness). Such feelings can sometimes be confused with depression, although they can affect also people who adhere to philosophy of totalizm (real depression affects only people who practice advanced parasitism). If someone would try to describe differences between real depression and these feelings, than the depression could be compared to a headache that gets an addictive alcoholic, while feelings of having problems can be compared to a headache that is caused by an accidental catching a flue. For example, feelings that results from finding ourselves in difficult situation disappear immediately after the situation is cleared out, while the feeling of depression remains with the victim until the morality of this victim is improved.

The appearance of the destructive feeling of depression, is always a powerful warning signal, that a morality of a given person leaves a lot to wish for, and that this person should intensively try to work on the improvement of this morality and on the rebuilding of his/her moral energy. Otherwise, a case the rolling downhill in moral field can finish with a catastrophe for this person. (From practice it is known, that people who fall in depressive states and refuse to undertake the effort of rebuilding their moral energy, usually somehow destroy themselves, and also destroy people around them who try to help them, or who are close to them.)

JG4.2. Energy of rolling-downhill

Out of all quantities and phenomena that are outcomes of someone's action contradictive to moral laws, the most fascinating is the energy of rolling down (Ψ). In sense of its interpretation, it represents a moral equivalent for energy of spinning motion of a person that rolls downhill in moral field. Unfortunately, by bounding the energy of a given person, such energy of rolling down does not have any beneficial consequence. All its consequences are purely destructive. For example, this energy causes, that in order to stop someone's process of rolling downhill in moral field, it is necessary to put energy into the process of this stopping. In turn this stopping energy must overcome the energy of rolling down, thus must be at least equal to it. This is because of this energy of rolling down (Ψ), people who developed any addiction, are not able to discard this addiction, while people who fall into an advanced stage of parasitism, are unable to come out of this state at their own. By learning how to calculate the energy of rolling down, we start to be able to find out for example how much energy is

necessary to cease any addiction, as well as to calculate whether a given person has a sufficient moral power to be able to get rid of this addiction at his/her own.

JG5. Management of feelings

Motto of this subsection: "Always wins this side, a victory of which is supported by the higher sum of positive feelings".

Previous subsections explained which quantities describe human behaviour in cases of obeying moral laws (means in cases of moral equivalents of linear motion), and which in cases of immoral behaviour that runs against moral laws (i.e. in cases of moral equivalents of rotary motion). It was also described how to measure these quantities, what units can be used to express their amount, and which equations bind these quantities together. Now there is a time to analyse some of consequences that these quantities exert on human lives, and also to analyse mechanisms of formation of these consequences. Every separate group of these consequences we are going to address in a separate subsection.

Out of all quantities of totalistic mechanics, the key role perform feelings (means moral forces) and moral energy. Therefore subsections that are to follow now, are devoted to discussion of these two in more details, starting from addressing feelings.

JG5.1. Physical consequences of feelings

The analogy of feelings to physical forces, that was explained before, causes that feelings perform extremely vital function in deciding about the outcome of our activities. Actually there is already a wealth of evidence which indicates, that the **"outcome of every our activity is more dependent on the feelings which accompanied this activity than on the activity itself"**. For example, the way our body is going to react on a given food or medicine, is more dependent on the feeling that we generate during eating this food or medicine, than on the nutritious value of this food or medicine. Therefore, if for example, we eat with the feeling of peace, confidence, indulgence, satisfaction, quench, security, etc., than almost every food that we eat is going to increase our fat level. For this reason married women, and also married men with a highly stable lifestyle, accumulate fat fast. In turn, if we eat with the feeling of insecurity, expectance, alertness, self-criticism, shortages, instability, etc., than almost no food is able to induce in us the growth of anything else than muscles and energy. For this reason the majority of unmarried women, and also men with unstable lifestyles, almost always are slim and full of energy. If, instead of a medicine, we eat false pills which are produced only from sugar or flour, we still are able to cause almost miraculous recovery, if we swallow these pills with the unconditional believe that they turn effective (this phenomenon is called the 'placebo effect' by doctors). Similarly, if a person who is practising some kind of gymnastic exercises or breathing routines, is unconditionally believing that this exercise or routine is going to generate a specific amount of moral energy ("zwow" or "chi" energy), than practically after completion of these exercises through a suitably long period of time, this person in fact is going to note the increased level of "zwow", or "chi". Of course, this kinds of examples could be quoted infinitively. For example sport people who are to show results in competitions always train with "feelings", students who learn with "feelings" have higher results on exams, musicians who put "feelings" into their training are going to capture the audience, artists who create with "feelings" are going to move their recipients, etc. The above findings have a large practical meaning. This is because they reveal that in the counter-world there is an unique law in operation, which could be called the **"law of producing physical effects with feelings"**. This law states, that "if anyone is able to generate in himself/herself a suitably strong and accurate feeling, than the effect of this feeling is equivalent to a completion of a given action,

even when this action did not take place at all". For example, if someone is able to generate a feeling of satisfying the hunger completely without eating anything, than his/her body would exist even if such a person would live almost completely without food, just by drinking mainly pure water. And in fact this is observed in action of some mystic hermits (and sages) of the Far East - who are able to survive almost completely without food; in lifestyle of some Indians of the South America - who eat only a small fraction of what Europeans do; and also in lives of numerous professional cooks - who through constant smelling food that they cook are able to generate in themselves the feeling of hunger's satisfaction and continuous aversion, so that they stay looking prosperous even when they eat only a small fraction of normal portions. In turn if someone was capable to generate in himself the characteristic feeling of itchiness, which accompany the healing of a wound, this wound can heal literally while looking, even when the person who recovers in that manner would not use any visible medicine. Folklore of various nations already developed numerous practical applications, which are based entirely on utilizing this "law of producing physical effects with feelings". Their examples include magic, healing, and various schools of "martial art" (e.g. "tai chi", "reiki", "yoga", etc.).

Unfortunately, our present science, and present society, in general majority decisively ignore the action of this "law of producing physical effects with feelings", although frequently they literally "trip" over effects of its action (consider the 'placebo effect' mentioned earlier, which makes unpredictable the effect of every healing). The result of this ignorance is that instead of helping people in reaching their goals, the law most frequently works to their disadvantage. As an example we can consider the present battles for losing the weight, which are lost by the majority of fat people. If one believes in today's science and medicine, the losing of weight is simple: it is enough to cut out the supply of calories and the physical body must slim down. So many people are doing exactly that, i.e. they cut down the supply of calories - and still stay overweighted, or sometimes even increase their weight. The reason is forgetting about feelings. If, for example, someone eliminates from meal the caloric fat or sugar, and replaces it with some other substance, which tastes the same but has no calories, than according to our present medicine he/she should start to loose weight. But the totaliztic mechanics states that - not at all. According to it, if we indulge in some substance, which tastes exactly like sugar, we also have the same feeling as if we eat sugar. Thus, in spite that this substance does not have calories of sugar, our body still produces these calories by itself, and functions as if we eat them. The final outcome is, that as long as we change substances that we eat, but we do not change feelings that we generate during eating of these substances, our weight remains unchanged. So if we really wish to loose some weight (or in some rare cases - e.g. increase weight), we must change the type of feelings with which we eat our food, not the calories of this food. Of course, in order to change these feelings, most probably it turns to be necessary to also change the food, so that it generates in us the required type of uneasy feelings - means that it must taste different than the one we used to eat previously, although it is not necessary that the new food must be less caloric. However, the problem is that so-far no-one was carrying out research on the connection between feelings experienced during eating, and the overweight (or underweight). After all, it was only totalizm and the totaliztic mechanics which revealed the existence of this connection. Therefore, so-far it is unknown what kinds of feelings need to be generated in order to cause the most effective sliming down. But still, it is already sure that feelings are the key to state of our weight. One of the evidences that feelings play the key role, is the so-called "hi-fat diet" which in November 1999 was famous around the world with numerous TV reports (in New Zealand it was, amongst others, popularized by the programme "20/20" which on channel 3 of TVNZ was broadcasted on Sunday, 21 November 1999 from 20:15 to 20:25). This diet was designed by Dr Robert Atkins and popularised in his book "Dr Atkins New Diet Revolution". It recommends that people eat meals with very high content of fat and animal proteins (means fat meat), but avoid eating carbohydrates (e.g. sugar, bread, vegetables, fruits). In fact this diet turns out to be very effective. Unfortunately, it runs against everything that the present science, which still is based on the old monopolar gravity, was claiming so-far. Scientists and medicine men are

wondering why it works in practice, and why it is so effective. But in their considerations they still are using the model of a person as a "chemical factory" which was developed by the old concept of monopolar gravity. Thus they completely ignore the consideration of feelings that are generated during eating very fat food. Let us hope that this chapter opens eyes of some people to this matter, and causes the gradual repair of at least some damages caused by the to-date ignorance surrounding the significance of feelings (and their controlling) for our lives.

The above example of sliming down was used only to provide possibly a simple explanation to a mechanism which causes that feelings are generating physical effects. But in reality the "law of producing physical effects with feelings" is co-deciding about outcomes of almost all human efforts, and also about outcomes of efforts of all other creatures capable of generation of feelings. The consequences of this law can be noted not only in effects, which traditionally are considered as subjective and highly dependent on the person who realizes them, such as eating, healing, recovery, or sport results, but also in activities which so-far we considered completely independent from our feelings, such as getting pregnant (in subsection JG5.4 and in treatise [7] a method of avoiding conception based on feelings is described), determining the sex of a child, igniting of a car (interesting if the reader ever noted, that when we are excited or depressed, our car refuses to ignite), or hitting a target. For example in my teenager times I discovered completely by accident, and then I learned to use it practically, a method a hitting each time a target with a stone. This method was based on an impulse of very strong feelings, created at the moment when the stone was thrown. The feelings depended on forming at the moment of throwing a sharp impulse pick of wish to hit, connected with forming a unique feeling of "pins and needles" in the lower part of spine cord, which was appearing when one suspends breathing almost to the point that our body begins to suffocate. The hitting was then almost guaranteed, and if sometimes a target was missed, it was only because of the inaccurate recreation of the feelings required. Unfortunately, due to complete lack of training of this method after I reached adulthood, until today this ability completely disappeared. Of course, this is a huge loss for our research, as presently I would be able to analyse this method in details and to perfect it theoretically. For example, I could experiment now if it is possible to use this method to bring down a bird, or a UFO naut, just solely by a strong impulse of feelings, and completely without throwing any stone. Such an "feeling-aided" ability to hit a target was accomplished not only by myself. For example, in a sequence of an American documentary serial "Ripley's believe it or not", discussed in item [3#415.4] from subsection I5.4 (volume 5), there was an archer from Arkansas in the USA, who always hit a target with his arrow, in spite that he almost was not aiming during the shots (his arrows were so accurate, that from a large distance he could split with them tablets of aspirin that were thrown into the air, the diameter of which would not exceed the diameter of the arrow). When the reporter asked him, how he accomplishes such a high accuracy, he stated that his accuracy does not require a good aiming, but it requires that after the letting an arrow completely at intuition, he feels then in himself that he transforms into his own arrow, and that he direct his arrow so that it hits into a target. This his explanation reveals, that he actually always hit the target because with his feelings he identified himself with his arrows. The existence of physical consequences to our feelings has also a key significance during the completion of magic, about which I wrote in subsection I5.7.

JG5.2. The neutralization of above-threshold feelings

The next meritorious consequence of the analogy of feelings to physical forces, that is described here, is the concept of so-called "**above threshold level of feelings**". This level is simply a smallest value of feelings, which is required to initiate given physical consequences. In order to explain it here better, with the use of the analogy of feelings and physical forces, let us assume that we wish to overturn a large stone. In order to accomplish this turning, we push the stone with force of our hands. But after we pushed it with what we believed was a

sufficient force, the stone lies unmoved. So we push it again using a greater force - but the stone still lies "like a stone". So we gradually increase our force even more. When our force exceeds a specific value, which we call the "threshold level", the stone starts to turn. It is similar with feelings. For example, we sit in front of a TV and feel thirsty. This feeling initially is small, so we continue watching. Then the thirst increases, so we start struggling with ourselves: "should we get up to make a cup of tee, or not". Finally, the feeling of thirst becomes so powerful that we are unable to resist any longer, so we get up and walk to kitchen. This border value of feelings, which initiates something that causes physical effects, is called "the threshold value". All feelings that are below this value, are unable to cause physical consequences, therefore they do not exert any noticeable effect on our life. But all the feelings which are enough intensive to be above this threshold value, are always finished with causing some physical consequences, therefore they bare a significant impact on life of ourselves and others. This subsection is mainly concerned with them.

One of the consequences of the analogy of feelings to physical forces, from which we should be fully aware, is the possibility of controlling feelings with exactly the same methods as we use for controlling forces. This is because feelings are obeying exactly the same general laws as physical forces do. Therefore, similarly to forces, we can transform, neutralize, redirect, deflect, etc., feelings. Only that how to do this with forces we already know, but how to do this with feelings we still need to learn.

Since, as this is explained above, every feeling of a above threshold value, causes physical consequences, the whole **art of the totaliztic life concerning feelings** is to manage our feelings in such a manner, that their physical consequences are "moral" - means that they are going to increase, not to decrease, the amount of moral energy in all people involved. This art is especially important in the light of what is stated in subsections I5.6 and D1, namely that "living our feelings to their full extend is extremely important, because harmonious feelings nourish body with life energy and increase intelligence, and therefore by not blocking them we prevent illnesses and reinforce our potentials". So the management of our feelings cannot depend on suppressing them, but on managing their consequences. Let us analyse now what type of tools totalizm needs to develop, in order to be able to accomplish such "moral" effects of feelings without the need for suppressing them. Here are the most important of them:

1. Neutralisation of "immoral" feelings. The first group of tools, which are essential for management of "above threshold" feelings, that could disperse someone's moral energy, and thus which are "immoral", is the ability to "neutralize" such feelings. So let us now review methods of such neutralization of feelings which are indicated by the "analogy of feelings to physical forces". Here are the most representative of these:

(1a). Mutual annihilation of opposite poles of feelings. In subsection I4.1.1 the so-called "Principle of Counterpolarity" was described, the existence and the operation of which for all phenomena of the universe could be only detected due to the Concept of Dipolar Gravity. This principle states, that in the intelligent universe it is impossible to generate a phenomenon, which would contain one pole only, e.g. only positives or only negatives of it. Therefore, the induction of any phenomena is connected with the parallel induction of equal counter-phenomena. If we relate this to the feelings described in this subsection, than whenever we generate any feeling, we simultaneously generate a potential for later generation of a similar anti-feeling - as this is explained in subsection I5.5. Therefore, if for example we start to intensively hate someone, than - according to this Principle of Counterpolarity, we soon afterwards must also generate an equal value of love to someone, and vice versa. The usual problem is that in normal circumstances both these separate feelings (meaning a given feeling, and the anti-feeling which follows this feeling) reveal themselves in a sequence, one after the other, in two different times (e.g. we intensively love during a sexual intercourse, but we start to hate equally strong during the dinner that comes later), and frequently even onto two different people or objects. Therefore, all what is needed to completely neutralize these two opposite feelings, is to make them to melt one with the other. If we manage to melt them together, than the feeling and the anti-feeling are going to annihilate each other, and in spite

that both have above threshold values, and that we live through both of them, they do not produce physical consequences. Unfortunately, in order to cause such melting of opposite feelings together, it is necessary to firstly direct them both at the same person, and then to produce some kind of a mental phenomenon, which removes the attitude barrier that divides these two poles from one another. As I noted in my experiments, the phenomenon which is capable to remove this barrier, and to cause mutual annihilation of both opposite feelings, is **honesty**. If we start a honest discussion with a person onto which these two our opposite feelings are directed, and we honestly reveal the types of feelings that we have towards this person, it somehow eliminates the barrier and causes that both feelings annihilate each other. For example, if we currently feel to someone a bitterness, or a disappointment, in order to melt these feelings with their opposites, it is enough to openly discuss with this person the feeling we have, and to directly reveal our bitterness and disappointment together with matters that caused them. But simultaneously it is vital to also reveal that we like and admire the same person for some other qualities that he/she displays. Thus by bringing together in a honest discussion both these opposite feelings, we cause that they annihilate each other.

Unfortunately, there is a tricky bit to this method, which we need to be aware of. This is the philosophy of the other person. If this other person adheres to the parasitic philosophy, he/she will misconstrue our efforts, and twist them later to take an advantage of them for his/her own purposes. Therefore, before we use this method, we must be sure that the opposite side also adheres to the totalistic philosophy.

(1b). Neutralizing the active feeling with a passive one, or vice versa. From the classical mechanics we know, that wherever there is a destructive active force, for example the pressure of water that we stopped with a concrete dam, there is always a possibility of neutralizing it by creating an opposite passive force, which is going to oppose it - e.g. in case of pressure of water, it can be opposed by the weight of the concrete dam which stops this flow of water. Similarly is with feelings. If there is a kind of above threshold feeling, e.g. an anger, which we are afraid may cause physical consequences that are going to be immoral, it is possible to neutralize it with a purposely created in ourselves reaction feeling, e.g. a sorrow. All what is necessary to generate such a reaction feeling, is to imagine the full extend of destruction, which is going to be caused by the realization of a given original feeling, and then allow our motivations to create the types of reaction feelings that would be overwhelming us in reality if the destruction of this type actually took place. During the practical implementation of this method, the whole difficulty depends on three matters. (1) On imagining and realizing the extend of damage that the realization of a given feeling would be able to cause. (2) On finding a correct anti-feeling which is exactly opposite from the one that we originally are generating, and which would appear when we observe the type of destructions that a given original feeling would cause. The point is that not every feeling is an anti-feeling to another feeling, thus not every feeling can neutralize other feeling (similarly as not every passive force is a reaction to an active force). (3) On the ability to generate in ourselves the exact anti-feeling which is to neutralize a given feeling. In order to give examples of the most popular feelings and their corresponding anti-feelings which can neutralize them, they include: anger and sorrow, annoyance and longing, hate and fun, offence and pity.

It is worth mentioning, that in spite of similarity of this method, and the method described in (1a), the neutralization of a given feeling by an anti-feeling, is less dangerous when we deal with people who adhere to the parasitic philosophy. The reason is that this method we can use alone, so that the opposite side does not know what our feelings are, and thus is not able to take advantage of our disclose of feelings.

(1c) Redirecting the action of the destructive feelings to a less important object. The technique of neutralizing destructive forces which is used quite frequently, is to redirect them at a less precious object. The most illustrative use of this method for the physical forces, is to explode some old bombs after burying them underground, or the use of bumper in cars. In case of above threshold feelings, this technique could be used by executing our feelings on some inanimate objects - e.g. by breaking a dish instead of the spouse, by kicking a desk

instead of the boss, or by digging a garden instead of starting a roar. (Turks in Cyprus have an interesting proverb, which expressed this technique in application to above-threshold feelings. They say something along the lines: "if you are not able to bit up your neighbour than bit up his donkey". Of course, this proverb is to be taken allegorically, not literally, so we do not torture an innocent animal which is not guilty of our feelings.)

(1d) Transforming the destructive feelings into useful consequences. This is probably the best use of the destructive feelings, although it requires the highest feeling-management skills. An equivalent of this method in physical forces, is the action of a combustion engines, in which the destructive forces of explosions are transformed into highly useful energy that is able to propel wheels of our cars. In case of feelings, such a useful transformation depends on utilizing their destructive potential to lift moral energy in some areas. There are many principles on which this utilizing can be accomplished. For example this technique is commonly used by artists, who their destructive feelings, which they generate during interacting with hostile people or unpleasant circumstances, are directing to creation of pieces of arts that someone later admires and appreciates. Actors and satire writers are transforming their above threshold feelings into comics are caricatures, which make other people laugh. Similarly I am trying to operate, by using my feelings, which are generated during all these countless misfortunes and problems that constantly trouble me, for analyses and for transforming them into rules and laws, which then are presented to readers in form of, for example, positive principles of totalizm. Generally speaking, such transformation of undesirable feelings into useful consequences is always connected with some process of analysis, which identifies their essence or sources, and then expresses this essence or sources in some useful manner, for example as a piece of art, as a comics, as a seeing, a joke, a rule, a law, a recommendation, a constructive talk, an uplifting decision, etc.

This last method (1d) of managing feelings that may create "immoral" physical effects, which depends on their transformation into desirable actions, is actually a kind of a propelling mechanism which pushes forwards almost all creators. As this was established in my to-date research, every person who is known from his/her high creativity, is leading a life with a very high level of feelings (of course, feelings in the general understanding, not just limited to male-female relationships). It even seems to be one of the moral laws, that **"extremely high level of feelings is an absolutely necessary prerequisite of creativity"** (this additionally extends the significance of feelings for our lives, which was already emphasised in subsection JG3.2 as the force behind our intelligence). But apart of feelings, creativity also requires the ability to transform these feelings into creative product. Thus the success in creativity depends on two factors, namely (1) maintaining a high level of feelings, and (2) mastering an effective mechanism, which transforms these feelings into a creative product. The more accomplishments a given creator is able to work out, the more effective is his/her transformation mechanism, the greater span of feelings that this mechanism is able to transform, and the more intensive are feelings that a given creator experiences.

Interesting is also, that in this transforming mechanism, a **pain** has the most powerful potential of generating accomplishments. It turns out that a pain, if it is experienced by a person which is able to transform it into a creative, positive product, is enormously powerful creative force, which is responsible for countless pieces of art and for other creative products. For the first time, the impact of a pain on creativity I noted because of my colleague from the Polytechnic in Invercargill, New Zealand, named Mike Irving. He is a very productive sculpturer in wood, whose creations, although not appreciated overseas, or even in New Zealand, were able to move and to induce reflections. I was a friend of Mike. One day he told me, that the wave of the sculpturing talent overwhelmed him unexpectedly at a late stage of his life, when he lost a disk in his spine and needed to live with a powerful pain everyday. He said me then something along the lines: "I feel as if God wished to compensate for me this constant pain, and gave me the talent to make sculptures". The observations and discussions with various artists which I had after this friendship, revealed to me that every artist and every creative person, somehow is affected by a powerful pain, sometimes of a physical nature,

sometimes purely mental. These attacks of a pain strangely coincide with periods of their greatest creativity.

2. Methods of feelings management discussed in subsections JA3.2 and JA7.3. Because these methods are described quite extensively in chapter JA, they are not going to be repeated here.

Independently from the above methods of management of feelings, which are developed and recommended by totalizm, also various other philosophical schools developed their own recipes for controlling feelings. For example Buddhism teaches that we should keep all our feelings at a below-threshold value. In this way the feelings are not able to cause any damage, so there is no problem with their management or control. Of course, as this was already indicated in subsections I4.1.1 and I5.6, totalizm completely disagrees with this stand, because feelings are the most essential ingredient of our lives, and we need to be able to live them to the full extend. After all, they are not only manifestation of totaliztic life, but also the requirement of a full health, condition of a high intelligence, etc. Totalizm considers teachings of some present gurus or psychological schools, who recommend to generate only love, and to suppress feelings of a hatred type, to be highly naive. Such teachings show a complete ignorance, as according to the Principle of Counterpolarity explained in subsection I4.1.1 the generation of only love is impossible (not mentioning that it would be also highly unhealthy and it would push down the level of intelligence). It could be compared to making magnets which have only "S" poles.

JG5.3. Impact of feelings on moral energy level

In this subsection I would like to share results of my to-date analyses regarding mechanisms with the use of which feelings impact the level of someone's moral energy. From to-date findings of the Concept of Dipolar Gravity and totalizm it stems, that there is several such mechanisms. They can work completely independently from each other with the use of completely independent channels, e.g. physical actions, magic, unaware magic, telepathic interactions, etc. The fully obvious one, out of all these mechanisms, is the realisation of above-threshold feelings through physical actions that they trigger. For example someone generates in himself/herself a feeling of hatred, so he/she bits up the person that is hated. This channel is commonly known, as it constitutes the component of philosophy of parasitism. Frequently, if not too frequently, it is illustrated and recommended to use by the content of American films and by the style of living of Americans. Thus almost everyone had an opportunity to learn it with the use of a TV set. When laws that govern it are concerned, these laws are described in chapter OA.

A less obvious mechanism of implementation of feelings, is magic. Our present knowledge about it is very low, as present science feels a kind of embarrassment towards magic, and fights it in a manner identical as it fights the UFO topics. (After all, magic is one of these extraordinary tools, which right now could already be used to fight our cosmic parasites, without the consideration to the level of their science and technology. This is the major reason why UFO-nauts included magic to the list of knowledge intensively blocked on Earth - see chapter OC) An initial information about magic was provided in subsection I5.7.

The most interesting mechanism of implementation of feelings is a "telepathic interaction". Because almost nothing is known about it so-far, I attempt here to disclose some initial information, which is an outcome of my research on the Concept of Dipolar Gravity and on totalizm. According to what I presented in subsection H7.1, telepathy is a kind of talk, which counter-material duplicates of all objects are carrying out with each other via the voice-like vibrations of counter-matter, which carry out messages expressed in the ULT language. It turns out that such talk: (1) is carried out continually, (2) is unnoticeable to our awareness (i.e. is completely unaware), although is the source of all knowledge which our subconsciousness has about a given object, (3) it causes that our counter-body without asking us for a

permission emits in space the information about everything that only we think, see, or feel, (4) in this telepathic talk feelings and motivations are the most elementary "words" of the ULT language, which are understood by all objects (i.e. not only by people, but also by animals, vegetation, and even insects such as mosquitos). It is worth also to note, that efficiency of unaware telepathic exchange of feelings, expressed with the coefficient (η) from equations (2JE8) and (1JG7), most strongly depends on the visual contact. If we express it with numbers, than according to my opinion, for two people who see each other, in normal cases it probably reaches around $\eta=0.7$ (means around 70%). But if these people not only see each other, but also for some reasons (e.g. by experiencing a fear simultaneously), their minds also couple telepathically with each other, as this is described in paragraphs below, than the value of this coefficient lifts to almost $\eta=1$ (means this value becomes very close to 100%). For two people who know each other, but temporally remaining without a visual contact, it drops down to below $\eta<0.3$. In turn for two people who do not see each other, nor know each other, it is even smaller than $\eta<0.05$. (I never carried out measurements of this coefficient (η), thus the above values I estimate only on the basis of the consequences of its action which I managed to observe.) But the problem with this efficiency is, that it has a character of completely unaware, i.e. even if it amounts to $\eta=1$, still minds that are coupled with each other are not able to exchange any aware information (e.g. thoughts), but only unaware feelings, experiences, motivations, or orders expressed in the ULT language.

In order to realize here how direct, unambiguous, and unaware is the telepathic transmission of feelings, let us consider a case of someone who sits opposite to us, and eats a lemon (or yawns). Even if the lemon looks like an orange, while the eating person refrains from any grimace, when we look at him/her still our mouth fill up with saliva, while our tongue gets numb (similarly even a hidden yawning still is going to carry to us a telepathic feeling of sleepiness, if we just look at a yawning person). The reason for this our reaction is, that at the moment when we looked at this someone, his/her mind passed telepathically to our mind a feeling connected with this eating (or yawning). If we do not believe, that this was a telepathic message, but rather our reaction to grimaces, it is enough to film someone who eats a lemon and then look at this eating via a TV set. Because a TV set does not emit any telepathic feelings that accompany this eating, when we look at a TV picture our mouth do not react in the same manner as in case of a real observation (unless we are able to put our imagination into action, and during watching TV we recreate in our mind all feelings that accompany eating of this lemon). Similar is the matter with all other real events, and with their TV/film pictures, e.g. films of road accidents, someone's suffering, etc. They provide their witnesses with much different feelings, because they differ by this telepathic exchange of feelings, which is present in every real event, but absent on films or TVs. Of course, orthodox scientists who do not acknowledge the phenomenon of telepathy, this discrepancy of feelings between witnessing a real event, and this event recreated in TV or on film, are going to explain with a completely different mechanisms. A frequent explanation which I encountered many times, is the claim that our awareness considers pictures shown in TV as "untrue", thus does not superimpose appropriate feelings onto them. (Interesting why the same claim is not extended to experiences from UFO decks, which also are explained by some scientists as pictures that were created in someone's mind, but which are known to produce a very high and very real trauma.) This explanation is an obvious nonsense, as while we look at TV news we jolly-well know that everything that is shown is real, but we still are unable to feel it the same way as we would feel if we take a part in it. Moreover, independently from TV, there is also a huge range of different phenomena, which also confirm, that our minds continually send and receive feelings on telepathic principle. One of the most known of these is so-called "psychology of the crowd". These readers, who took part in any larger demonstration, or in action of a crowd, jolly-well know how intensive is then the transmission of feelings between minds of all members of a given crowd (e.g. see descriptions of "resonance nirvana" provided in subsection JE4). Other phenomena that confirm the telepathic transmission of feelings are attacks of group hysteria, for which especially prone are females from Malaysia. From time to

time in Malaysia it is necessary to stop entire factories with female crew, and to take all workers to a hospital where they are given calming down medications, because they fell victims of a group hysteria during which they completely lost the control over senses and over themselves. A description of one of such attacks, about which I was told by an acquaintance, is presented in subsection JE4.1. Such phenomena, as this hysteria of the crowd, cannot be rationally explained in a different manner than as a telepathic spread of extremal feelings.

Telepathic joining of minds most clearly is noticed during a phenomenon, which I call "**telepathic coupling**". I personally experienced such a telepathic coupling several times, I heard about it being noticed by other people, and I know that it is well known to folk wisdom of Poland. It depends on telepathic linking of minds, usually as the outcome of a fear, so that everything that does one of them, also automatically and precisely is repeated by the other one/s. The most clearly I noticed it - and remember until today, when still as a teenager, I was unexpectedly surprised by our neighbour, who similarly to me was riding a bicycle and directed it straight at me on a wide road. I experienced then something like a blocking and paralysis of my mind, and a direct coupling it via an invisible cable with the mind of our neighbour. This coupling caused, that whatever the neighbour did, I also repeated it exactly, only that in a mirror direction. Simultaneously I noted, that whatever I did, also it was repeated automatically by the neighbour - also in the mirror direction. In the final effect we both collided painfully, although we had the entire empty road, to ride around each other to avoid this collision. Later discussions of this case with other people (amongst others with the walking encyclopedia of Polish folklore, means with my father) has proven, that many of them at some stage of their life also went through a dramatic situation, that involved the same phenomenon. It turns out, that the less dramatic version of this telepathic coupling of minds reveals itself relatively frequent, although rarely someone pays attention to it. For example, it frequently happens during passing of people at entrances to lifts, in narrow corridors, on footpaths and in parks, etc.; means in every case when both parties mutually repeat their movements like in a mirror, and feel during this as if they have telepathically blocked their own process of thinking. With this phenomenon of telepathic coupling of minds, folklore explains also such "unexplained" cases, as some collisions of aeroplanes in empty mid-air, or collisions of two boats on a huge ocean. Many of phenomena of nature, such as identical movements of all fish in a school, or exact repetition of movements by all birds in a flock, also are explained by it. The most meaningful, however, although rather sparsely described manifestation of it, are activities of UFO-nauts during their raids at our homes. During these raids, for a better synchronisation of actions, many patrols of UFO-nauts telepathically couple their minds with each other, with the use of a special technical device described in subsection KB3.5 of this monograph and in subsection D4 of treatise [7/2]. In the effect of this coupling, whatever they do later, they do it simultaneously as if they are one and the same creature, only that appearing in several different clones.

Telepathic coupling of people minds is a phenomenon quite frequent, although - because of the lack of knowledge about telepathy people are unaware of its existence. One of the most popular human activities in which it clearly manifests itself, thus which gives the chance to everyone to observe it, is a **sexual intercourse**. A proper and natural sexual intercourse between two people in love, is more based on this telepathic coupling, than on a physical contact. This is because of it, some couples, the minds of which are telepathically incompatible, are not feeling well with each other, while the course of their mutual sensations remains desynchronised and not reciprocated. In turn other couples experience everything together and in a precise synchronisation with each other. Also the same couple one time is able to open mutually to each other in order to accomplish this coupling, and then the depth and span of their experience have no limits. At other times for some emotional reasons one member of this couple telepathically closes, while the intercourse in a sensual sense becomes visibly shallower, mechanical, lacking the synchronisation and just occurring on the surface. Similarly shallow and unsynchronised are also all intercourses between people who are not linked by any emotional bound. Of course there is many reasons, which during an intercourse

can cause the blocking of ability of minds of a given pair to couple telepathically. According to my understanding, from a group of understood ones, the most known include: every type of a sexual trauma (e.g. a molestation or rape), any operation which is aimed at making impossible the conception (independently whether it done on a woman or on a man), the use of any contraceptives, and in females also getting through menopause. Persons who experienced, or were subjected to, any of the above, are very resistant in opening their counter-body to initiating this telepathic coupling. Therefore, the sexual life with them becomes rather difficult, as for a success in every case it is necessary to remove the blockade which makes impossible this telepathic opening. This can be accomplished, e.g. through putting a big emphasis on the previous introducing them into a romantic atmosphere and appropriate emotional state, through inducing their interest, avoiding associations that bring the memory of a trauma or blockade, etc. But even more powerful, and also more difficult to unblock, are the disturbances that are not realised. As it seems to emerge from the findings to-date, these most damaging disturbances in the accomplishing such telepathic coupling during sexual intercourses, and thus which introduce the highest level of problems to sexual lives of people who suffer from them, are: a low level of moral energy in one of partners, and becoming raped by UFO-nauts that occupy our planet. (In subsection U4.1.1 of monograph [1/4], this category of people raped by UFO-nauts, is described as "people exploited sexually".) The connection between a level of someone's moral energy and telepathic coupling during a sexual intercourse, can be reason on the basis of information provided in item JA7 from subsection JG7. In turn in the area of being raped by UFO-nauts, at the present stage of research it is difficult to exactly identify the influence of it, as most probably it is a combination of many factors. For example consequences of UFO rapes may include: a trauma preprogrammed in subconscious that originates from a rape that was carried out under hypnosis, and thus is extremely difficult to neutralise, it may include destructions in telepathic receptors - which introduces the use of telepathy that is amplified by technical devices (and thus is over-loud), etc. But what is noticeable even now, it is that every person that was identified as belonging to a category of victims of sexual exploitation of UFO-nauts, independently of the gender, either openly admits having serious difficulties with sexual life, or these difficulties could be deduced for him/her on the basis of the consistent disintegration of all subsequent relationships, continuous change of partners, and in many cases also the spending of almost the entire life alone. On the basis of my to-date observations I am deeply convinced, although at the present time this is impossible to prove, that the unaware rapes done by UFO-nauts, are the major cause of a large proportion (if not all) of cases, when young people have serious difficulties with their sexual life. (I.e. such difficulties have people who are in the peak of their sexual potential, and who conscientiously do not remember any traumatic experiences of a type of rape or molestation.) This in turn provides even a greater alarm, that we immediately should begin a decisive defence from the cosmic aggressors and exploiters of human race, as this is raised in subsection OC2 and in chapter OD.

Of course, independently from factors which block the ability for telepathic coupling during sexual intercourse, there are also factors which improve this coupling. The most common out of them include love, age, and the closeness to nature. As it is commonly known, the deeper the **love** between a given couple is, the higher depth of their experiences during an intercourse. Although for the lack of knowledge of telepathy, this depth was interpreted so-far as resulting exclusively from psychological attributes of love, I am certain that the characteristics of this experience proves it originates from the better telepathic communication between minds of partners in love. It should not surprise, considering the mechanism of love described in subsection I5.7, and the relationship of this mechanism to telepathy. Similarly works **age**. As it is loudly pronounced by folk wisdom, while probably experienced intimately by readers, the depth and the range of sexual experiences increases with the age. In turn the increase of this depth with age, for the commonly known reasons cannot originate from physical factors, thus must originate just from the telepathic coupling and from efficiency of telepathic communication discussed here. One of the evidence which confirms empirically,

that with the increase of age the depth of sexual experience is increased, are various sayings and proverbs on this subject. Their example can be a French saying stating something along the line that "women are like wine - the older the wider sensations they provide", or an Italian saying stating something along the line that "women like kissing twenty-year-olds, see the world with thirty-year-olds, go to banquets with forty-year-olds, and sleep with fifty-year-olds". This last saying tries to convey with a typical Italian humour, that from the point of view of women, men in specific ages provide highest experiences in a given type of interaction, and that the highest quality of sex is offered by older men (for the known reasons this is an obvious evidence for the non-physical origin of what in sex is the most important). Where the reasons for this increase with age of quality of telepathic coupling during intercourse is concerned, so far the only explanation that comes to mind is the English proverb "practice makes perfect". Finally, the **closeness to nature**, also increases the quality of telepathic coupling during sexual intercourses. Reasons for this improvement of efficiency of telepathic coupling with presence in nature, probably lie in a strange phenomena, that present human civilisation, and stresses and neuroses connected with it, definitely decrease the value of coefficient " η " from equation (2JE8) or (1JG7). This can be noted the most easily, if someone had an opportunity to compare the depth and quality of experience relived during sexual intercourse with a partner who come from a corner of our planet that is non-affected by civilisation (e.g. who spend the majority of life in depths of a jungle), with a similar intercourse completed with a stressed out partner that originates from a large city. In spite of a stereotype opinion, that people from large civilisation centres are equally refined as civilised, actually the difference is shocking - and, unfortunately, working against civilisation. Quite clearly this difference can be observed even when one compares a partner from a village and from a city. But it is striking for partners from a jungle. No wonder that famous from the astonishing beauty, vigour, art of loving, and grace of movements and behaviour, miniature girls from the tribe of Bidayuh that populates jungles in the North-West parts of Borneo, recently are snatched by many European boys. (In language of Dayaks the word "Bidayuh" means a "Land Dayak". Bidayuh is a tribe of native inhabitants of jungles in Borneo, which by a language and by a culture differ from the tribe "Iban" means "Sea Dayaks", that also populates similar areas. It also differs from remaining 26 native tribes of former "head hunters" who populated the area of present Province Sarawak in Borneo.) For some time now, European boys keep arriving to Kuching in Borneo especially in order to get to know and to marry one of these girls from the tribe of Bidayuh. I must admit that I fully understand them, because almost all girls from this tribe are exceptionally beautiful, similar to each other - almost as if they were sisters, with a kind of in-born nobility written permanently into their features and movements, not mentioning about their tropical temperament and about belonging to Christianity that prevails in Europe (the Christian faith eliminates a cultural guillotine, which usually splits group intellects such as marriages, when one of the partners adheres to a similar to totalizm Christianity, while the other partner adheres to a religion, the everyday philosophy of which is more related to parasitism, means which is opposite to totalizm - as described in subsection KB5). Women from the tribe of Bidayuh are actually very close to nature - in every possible way. Of course, this closeness to nature reflects also on all other attributes of inhabitants of Borneo and other areas of tropics, e.g. on their acting preferably along the line of the least intellectual resistance, on not too high sense of responsibility, on the lack of consistency and continuous changes of their decisions, on unconcerned everyday culture, and on emotional behaviours.

The non-sexual version of telepathic coupling frequently appears also in all other types of inter-human interactions, with which a large charge of feelings is connected. But even then it takes place much easier when both parties involved are opposite sexes. And so, for example one set of doctors, dentists, or nurses, we are going to prefer over all others, just because during our periods of intensive feelings, they couple telepathically with us and support us mentally at the level of our counter-bodies. In turn experienced teachers (including into this number also me), and theatre actors, with the use of this telepathic coupling are able

to perfectly detect what is the reception and understanding of their efforts, even if they stand turned back to the audience, and even if an absolute silence prevails.

Let us now explain what happens when we look at a given person, and simultaneously we start to experience an above-threshold harmful feeling, that disperses moral energy (for list of such feelings - see descriptions from subsection I5.5). Of course, on the principle of unaware telepathy, this feeling is going to be sent to the counter-body of this person. Although in a normal case such a person may not be aware of the feeling that we have towards him/her, the counter-organ that governs his/her moral energy, which is located in his/her counter-body, is telepathically informed about our feeling. Thus, depending on the content of our harmful feeling, that counter-organ is telepathically programmed to also disperse to the environment an appropriate volume of moral energy that is defined by the feeling. Thus obeying such a telepathic command, that counter-organ disperses the required amount of moral energy, causing that a given person that falls victim of our harmful feeling loses one of capabilities that was stored in this energy. Thus without realising this intentionally, such a person starting from this moment of time is not able to accomplish, receive, pass, or acquire something, or he/she loses a good look, health, some attribute, capability, etc. Through a sole fact of having a powerful feeling that disperses moral energy, at the time when we look at someone or something, we are able to telepathically cause the dispersion of moral energy of this person or this object.

Folk wisdom knows very well this ability of human minds to exert a telepathic damage with feelings to people who accidentally found themselves on our path, or in the range of sight of a carrier of these feelings. For example, New Zealand Maori have the custom, that before they begin a fight, they firstly try to resolve the points of quarrel through a public debate. In this debate speakers from both quarrying sides exchange their arguments. Between speakers there is then an intensive verbal match, which is supported by witnesses and parties from both sides. During this match the level of feelings significantly exceeds the over-threshold value. Therefore, according to tradition, people - especially women and children, are forbidden to walk through the area between arguing parties, because this area is saturated with powerful feelings. As it is believed, such a crossing of the field of this verbal battle would cause a heavy illness, or even a death. In turn Chinese believe, that if someone is praying in a temple, it is forbidden to walk between this person and the "god" to which he/she is directing his/her prayers, and also directing powerful feelings that accompany these prayers. This is because such feelings are able to strike the person walking by, thus causing that it falls ill, or even can die.

Folk wisdom knows also another type of harmful influence of feelings that disperse moral energy. The folklore of many nations describe it under the English name of "**evil eye**". It influences the state, health, and wellbeing of people and objects that are affected with these feelings. In many cultures, especially that of India, Malaysia, parts of China, and sometimes also many English speaking countries, such "evil eye" is a person, usually of female gender. This person has exceptional psychical capabilities, and simultaneously is known around from cultivation of powerful feelings that disperse moral energy - especially feeling of jealousy or/and envy. Therefore every interest of such an evil eye in another person, animal, or an object, usually finishes with the lost of attributes that the "evil eye" envied in this other person, animal, or object. In Polish folklore consequences of such telepathic dispersion of someone's moral energy is called "zapeszanie" or "zauraczanie" (this translates as "casting a spell").

From times of my youth I remember cases which were then treated by my family and neighbours just as such "zauraczanie" ("casting a spell"). In Wszewilki in which I lived at that time, lived also a family, the lady of which was having such a powerful mind, with very negative, envy nature. She loved to visit all neighbours, trying to see during these visits everything that fall into her eyes. About everything that she was envying, she used to talk with exaltation: wow - how beautiful it is, wow - how well it grows, wow - how expensive it must be, etc. But soon after she left, the objects of her exaltation almost as a rule experienced something destructive. No wonder that all in the village, without offending courtesy and

hospitality, everyone tried to limit her visits to absolute minimum as only could, while in the duration of these visits everyone tried to make her so busy, that she would not note anything that could interest her. I remember a case, when during one of her arrivals, my sister just brought a cow from the paddock. This cow was a pride of my mother: young, very healthy, well endowed, and highly milking. Unfortunately, the lady-neighbour started her usual exaltation, wow - how beautiful cow, wow - how big udder: must give a lot of milk, etc. A few days later the cow lost its milking capability, while the efficiency of milking dropped down so much and so permanently, that mother was forced to sell it. Of course, this and other similar cases of that type, I treated for a long time as a folk superstition or a "coincident", until the time when at one of Polytechnic I got quite friendly with a female colleague, who also had this attribute of the mind. If one tried to summarise her characteristics, she was extremely intelligent. (I was of the opinion, that she decisively towered over me with her intelligence. Note, that her high intelligence confirmed the correctness of equation (1JG3.2). After all, she cultivated a high span of feelings (ΔF) with a significant consistency of responsibility (ΔA .) But in addition to this high intelligence, she was also very busybody, she was extremely interested with every activity of everyone whom she knew, she was very materialistic, pretty, she paid high attention to all details of her clothing and appearance, she always "bottled" her feelings, practically nothing was able to put her out of balance in a manner that would be noticeable by others (i.e. she was polite, calm, and phlegmatic in an English style even towards those with whom she was the outmost angry, and on the sight of which "everything was boiling inside of her"), she was unable to forgive and to forget anything, and in every moment of day or night she was able to recite without flinching tens of offences that I committed since the beginning of our friendship, she come from a relatively wealthy family where she was an only child. Because my friendship with her coincided in time with the development of the Concept of Dipolar Gravity, I started to study scientifically the extraordinary events which constantly kept happening in the vicinity of this beautiful, elegant, and highly intelligent lady. With astonishment I discovered, and then repeatedly confirmed, that actually by only a negative thinking about any object or person, she could cause the breaking, jamming, getting sick, etc. When she was angry or nervous, then even new objects literally disintegrated in her hands. Unfortunately, for gathering this knowledge a hefty bill come later, because when I decided to change the object of my friendship, and then also the place of work and city, than "hell broke loose" under my feet, while the spasm of problems and defeats started to cease only after this colleague lost the access to information what happens to me next. Starting from that time, I become vividly interested in whatever folklore of subsequent countries was claiming about such people.

Of course, folklore developed also various methods of neutralising effects of destructive feelings of people with "evil eyes". A number of such methods is known in folklore of the East. For example in the Buddhist religion, faithful receive in temples special yellow strings, which are equivalents to the Christian holly water, and which - because of the rituals that were carried on them, are capable to intercept effects of "evil eyes" that could be casted at the owner. These strings can be easily noticed bound around carpus of people who adhere to Buddhism. Chinese that adhere to Taoism use for this purpose special amulets written on holly paper, which after being scrolled are carried in special containers hanging from their necks. However, the most interesting method of neutralizing effects of "evil eyes", that I got to know, originates from the folklore of India. Otherwise to methods described before, this one is active, i.e. it allows to remove consequences of an evil eye that was already casted. It depends on the shifting of effects of negative feelings from a person (or from an object) onto a substance. So if a visit of the envy neighbour that I described earlier, took place - let say in an Indian family, than immediately after the departure of that person with evil eye, someone in family would carry out the ritual of "casting out the evil eye". For this, a pinch of salt and a stalk of dried red chilli, in Malaysia called "chilli paddy", would be used. (It is worth to notice a "coincident", that according to experiments on "remote mind reader" described in subsection D1.2 of treatise [7/2], crystals of salt and their solutions have a capability to react on telepathic

vibrations.) In this ritual, salt and chilli held in closed fist would be circulated around the head of a victim of an evil eye, while the person who would carry out the ritual would recite a spell with a high dose of conviction, and with the feeling of mental command. The wording of that spell could differ in each case, but the sense of it would claim something along the lines "I transfer on that salt and that chilli all consequences of evil thoughts that affected you" (e.g. in Indian language Tamil the following spell would be used on this occasion: "Pilej mela enta kanarum pida kuda tu"). The key for this ritual seems to lie in intensity of feelings that accompany the stating of the spell, and in the emotional knowledge and support of the aim to which it is serving, not in words that are used. Finally, the person who carries the ritual would throw to a fire this salt and chilli, which in the meantime intercepted the effects of a given cast of evil eye. I had no opportunity to observe myself such a ritual, but people who personally saw it and reported it to me, claim that after this salt and chilli are thrown to a fire, usually the fire is bursting with sparks, drastically changes the colour of flames, and emits a powerful smoke and smell. But these effects do not appear, when someone is throwing to a fire just an ordinary pinch of salt and chilli (means burns salt and chilli which would not take part in such a ritual).

In the procedure described above a significant meaning has the burning and getting rid of objects onto which the feelings that disperse moral energy were shifted. If these objects are not burned, but for example are carried with a given person, or one eats them, then the feelings that are written onto them could again reprogram someone's counter-body. They would act as "talismans of curses" that bring troubles onto their carriers. In fact, if one analyses the mechanism of action of destructive feelings, that is revealed by the Concept of Dipolar Gravity, every object onto which essence of very negative feelings is imposed, becomes a "talisman of curse". People who carry with them, or collect in their homes, old weapon - especially swords or other tools that killed slowly and painfully, collect or use any other objects that were saturated with someone's above-threshold destructive feeling, or eat food that is saturated with such a feeling, according to the Concept of Dipolar Gravity simply ask for troubles.

The above should be complemented with an information, that according to mechanism of work of destructive feelings, explained in this subsection, every object onto which some destructive feelings are imposed, transforms itself into a "talisman of curse". This explains why, according to folklore widely practised in Poland until recently, which I still remember, it is unwise to buy or to borrow anything from a person who cultivates a destructive feelings. This especially concerns buying objects that are expensive and susceptible for telepathic programming (e.g. animals, or complicated machines). After all, according to this folk believe, such a negative person can impose telepathically his/her destructive feelings on a given object, thus causing that its usefulness is neutralized with a program that disperses moral energy of this object. Such a program can be imposed through the negative feelings of such envying seller or lender. Therefore in times of my childhood, while purchasing anything precious, people paid a great attention what is a moral state of the seller. In turn from a person who tends to envy, who is mean or greedy, under no circumstance they would buy a cow, a horse, building materials, or any expensive machine or animal. Even such products as apples or vegetables, purchased from an envying or a mean person, supposed to taste worse and also get rotten fast.

Of course, totalizm not only suggests the actual existence of "talismans of curse", but also the existence and operation of "talismans of good luck". Everything that accumulated someone's powerful feeling of happiness and good will, is going to bring a good luck to its carrier and owner. Thus, the intuitive knowledge of students is completely coinciding with totalizm (students have the custom of taking to exams their favourite talisman which brings them a good luck). Not only that such talismans support them psychologically, but also, if they are saturated with appropriately powerful positive feeling, they pre-programms the course of events so that these students actually pass the exams. Also all those people, who eat food

and medicine that carry in them exclusively positive feelings, and are full of good wishes, are behaving according to recommendations of totalizm.

The above information that results from totalizm does not reveal any new knowledge that would be unknown so-far. All this is known to humanity for centuries. Our intuition, folklore, and some religions, know on this subject much more than all scientists put together. Only that the orthodox science to-date suggested that we should ignore this knowledge. So, if our intuition is whispering to us, that we should not tell something to a given person, we better keep mouth shut even if our body is screaming to tell about our amazing intentions. Most probably our intuition knows already that our bragging is going to cause an envy on part of this person. This in turn pre-programs our counter-body, resulting in making impossible the accomplishment of intentions about which we are so bragging. If in turn our intuition prompts us to carry with us a given photograph, because it is saturated with feeling of happiness, we better do this. After all, such a positive saturation can induce in our counter-body a program that disperse several black clouds that just are gathering over our head.

Although all what is written in this subsection lies in the area of knowledge that so-far was ignored by orthodox science, and was only cultivated by folk wisdom and by some religions (e.g. Buddhism and Taoism), the Concept of Dipolar Gravity and totalizm, begin to restore the significance that these matters deserve. Thus, at the present stage I would recommend to: (1) deeper and from the prospective shown here start to investigate the influence that feelings of an above-threshold value have for the fate of people and objects, (2) start to work on methods of non-destructive unloading of all powerful feelings that have the ability to disperse moral energy, and work on methods of neutralizing effects of these feelings, (3) if it is possible we avoid the visual contact with people who are known from generating in themselves powerful negative feelings and from cultivating them, and also avoid giving to this people reasons for inducing and passing onto us feelings of envy or evil wishes, and (4) if we do complete any action, which supposed to increase our moral energy in a significant manner, than we should select the circumstances in such a manner that it does not induce any negative feelings in passers by.

JG5.4. Influence of feelings during conception on the gender of a child

As this is already known from many independent sources, there is a mechanism which is based on feelings, and which leaves to the woman to decide firstly whether she gets pregnant at all, and secondly what is going to be the sex of a child. This mechanism makes dependent the outcomes of a given sexual intercourse, from feelings that a given woman experiences during its course. It binds the feelings of a woman with an execution program that is placed over moral energy that is assigned to ovule of that woman and to sperm which is deposited in her. This in turn decides both, about the fact of conception, and about the sex of the future child. Therefore, if the woman learns how to manage her feelings during the intercourse, she is capable of using the appropriate technique of the mental control over her feelings for the accomplishing a goal from a given intercourse that she wishes to get (i.e. either to not be impregnated at all, or to be impregnated with a child of a given sex).

There is an ancient Chinese method which employs this principle, and which is described in the section "How to choose the sex of your child" that is included into the "Farmer's Almanac from Taiwan" (i.e. in the Chinese calendar which is published every year, and which descriptions sometimes are repeated without changes for the last several thousands of years). The discussion of this old Chinese method is contained on pages 149 and 150 of the book **[1JG5.4]** by Frena Bloomfield, "The Book of Chinese Beliefs", Arrow Books (17-21 Conway Street, London W1P 6JD), 1983, ISBN 0-09-931900-4. This ancient Chinese method recommends, quote: "If they want a boy, the man should spend a long time on foreplay and restrain his own orgasm. For a girl, a man should enter a climax as soon as possible."

If one analyses the above recommendation, than it is not difficult to realize, that the essence of it boils down to an indirect management of the type of feeling that the woman generates in herself during the intercourse. This feeling in turn causes the induction of the correct flow of moral energy which, depending on the situation, either is not going to allow the conception, or is going to cause this conception and is going to decide about the sex of a child. Unfortunately, the definition of the feelings which are required to be generated by the woman, is very difficult to express in wording, and even more difficult to implement without appropriate training (actually, in order to learn effectively this technique, people who are practising it should have an access to some TRI devices described in subsection D3.2 of treatise [7/2], e.g. to a "generator of feelings"). In spite of the inadequacy of the human language for describing these feelings, for a scientific exactitude I am going to make an attempt to explain them here. If the feeling generated during the intercourse could be named "the complete rejection and nonacceptance" of the male, with which this woman has an intercourse, than no conception is going to happen. If this feeling could be named "the acceptance combined with a hungry and unsatisfied absorption", than a boy is being conceived. If the feeling can be named "the acceptance combined with the comfort, fulfilment, and satisfaction", than a girl is going to be born. But during possible experiments with this method it should be remembered, that the above expressions are only crude attempts of expressing the very complex states and very fine feelings. Therefore, in order to recreate the necessary feelings, it actually a long training would be needed, and also an access to simulators of feelings, which in subsection D3.2 of treatise [7/2] are called "generators of feelings", would be desirable. Of course, the Chinese folklore tries to arrive to the required feelings simply by a formation of appropriate circumstances and stimuli of the intercourse.

It is worth to add that also a Polish folklore uses similar environmental stimuli to cause the generation of appropriate feelings during an intercourse. It advices, that in order to conceive a boy, "the intercourse needs to be carried out spontaneously on a fur coat, while the man still has spurs at his shoes" (i.e. in Polish "stosunek nalezy odbywac w ostrogach i na kozuchu"). If one implements this recommendation of an old Polish folklore, he/she also indirectly induces in woman a similar feelings as the old Chinese recommendation.

It should be added to the above that the "evil parasites" which according to the content of subsection KB2 are occupying our planet, already know jolly well about the mechanism of controlling a sex of a child, or preventing the unwanted pregnancy, as described above. There is also a possibility, that through the appropriate utilization of "telepathic projectors" described in subsection KB3.5, they may cause on Earth the birth of a larger number of females than males. After all, in this way they would accomplish the described in subsection KB2 civilisation of slaves, that is composed exclusively out of females, which would multiply only due to cloning. The fact that UFOonauts are familiar with this mechanism, is evident from the explanations of a UFOonaut, reported in paragraph labelled "N-98" in the enclosure Z to my English monograph [2e], and also in paragraph "N-98" of subsection S of my Polish monographs [3] and [3/2]. Here is the exact quotation of the description of this method given by a UFOonaut:

"There is male and female energy power which come together at the moment of conception. All you have to do is refuse, is, is, is not accept the male power ... the positive and everything in the world revolves on positive and negative. You just, you, you are female negative and you close your body to the positive, do not allow the two to combine to become a whole which is the conception and there will be no conception. ... what you conceive yet anyway, but you do it that way, don't don't use chemicals. The chemicals are, are bad, don't use them. Well it is up to each individual, you don't tell, you don't, don't tell people it's bad, don't, it is up to them, they will decide or, or the idea will be given to them but for you anyway don't use chemical conception control. The whole universe revolves on the positive and negative, that is, that is our power, that is how we fly with the, using the positive and negative, that is actually how you think, that is how, that is how the world is held together so a simple thing such as conception can easily be controlled, helps you understand positive and negative.

There are, there are some things you should know and some things we will tell you now and you will keep them in for later. There, there's, come in, come, come with me to this room, I will show you what has happened in the past, what is happening now and what is happening in the future. Your world is very violent, it always has been, the people are very, very violent, they, these are, these pictures are of the war. In the past it was very simple, you'd suddenly take a club and knock somebody out. Indus, industry simply makes greater and more varied forms of murder. Technology increases this and makes it, the pictures show you. Do you think these are, are weapons of the future? these are weapons that are on the Earth now and your world, your people, your, your own people have, are prepared to do this to people who live on the same planet. They kill them like this, they, do you wonder why we come to try and sort things out if you can't even do it on one small planet."

As a curiosity it should be added, that during the explanations of this method of prevention of pregnancy based on feelings, the UFOonaut stated the following sentence (see the same paragraph "N-98"), quote: "you don't, don't tell people it's bad, don't, it is up to them, they will decide or, or **the idea will be given to them** but for you anyway don't use chemical conception control". This sentence of the UFOonaut, is confirming in the obvious and direct manner, that the cosmic parasites are actually manipulating on our views (i.e. "the idea will be given to them"), and also that numerous ideas which UFOonauts know well that would be very useful for people, UFOonauts do not reveal to us.

JG6. Relative moral energy " μ "

Motto of this subsection: "Oppression always begins at the top and spreads down to the roots, progress always begins at the roots and spreads upwards to the top".

For the practical reasons it is highly useful if we are able to express in one number the current amount of the someone's moral energy. As this was already explained in subsection KB1.6.1, the best quantity for expressing this amount is the level "relative moral energy" (μ), the determination of which are devoted equations (2JG6.3) to (4JG6.3). It can be defined as: "the relative moral energy (μ) is the ratio of the moral energy (E) that someone managed to accumulate in his/her counter-body, to the moral capacity of the counter-body (E_{\max}) - means to the maximal amount of the moral energy that this person could accomplish by the purely moral means and without the change of its physical, intellectual, or environmental state". This means that " μ " can be expressed with the following equation:

$$\mu = E/E_{\max} \quad (1JG6)$$

In order to explain the above in other words, " μ " expresses what proportion of the maximal amount of the moral energy, a given person actually accumulated in the situation in which he/she is currently. Therefore, if we say that someone reached the value $\mu=0.6$, this practically means that a given person, or institution, accumulated 60% of the maximal amount (E_{\max}) that it could accumulate in given conditions. In the sense of interpretation, " μ " could be imagined as the pressure of moral energy in someone's counter-body. In turn in moral sense " μ " represents a kind of coefficient of someone's moral value, which expresses the moral outcomes of overall behaviour of a given intellect in conditions in which it currently is.

One of the practical consequences of the actual existence of the "relative moral energy" is that the value of " μ " can be determined on many different ways. For example, at this stage it can be roughly estimated with the use of indicators described in subsection KB1.6.2. It can also be precisely defined when someone experiences the totaliztic nirvana. After all, the moment when such nirvana appears is always going to take place when someone's " μ " reaches the strictly defined threshold value of $\mu=0.6$ - see subsection JE8. It also can be experimentally determined with the use of divining pendulum - as explained in subsection I8.2. It can also be calculated. The equations used for calculating " μ " are derived and explained in the next subsection JG6.1. Finally, in subsection I5.6 theoretical foundations

are explained, which allow to build precise measuring instruments which allow to measure " μ " with a high accuracy - similarly as present ohmmeters measure electrical resistance. In turn, when we know the value of " μ " it is also possible to determine the absolute value of someone's moral energy. For this it is sufficient to determine how much is (E_{max}) of this person, while knowing this (E_{max}) it is possible to calculate (E) from equation (1JG6). Problems number 1 to 3 in subsection E9 indicate how to go about finding (E). When in 1998 I determined my own moral capacity (E_{max}), at that time it amounted to around $E_{max}=2000$ [hps].

At this point it is worth to remind also my empirical observation revealed in subsection JG3.8. It states that for every intellect the "relative level of moral energy is directly proportional to the moral power of this intellect", what can be expressed with a simplified equation (2JG3.8): $\mu \approx CW$. Practical consequences of this equation (2JG3.8) are quite significant. They reveal that if someone's relative level of moral energy " μ " is known to us, than this is almost equivalent of knowing the value of moral power " W " of this intellect, and vice versa. This in turn discloses why the relative level of moral energy " μ " described in this subsection exerts such significant influence on all the parameters of a given intellect, including into this number also parameters described in subsection OA1.6.3.

JG6.1. Moral traffic versus " μ "

At our level of knowledge, the direct derivation of equations, which link the level of (μ) with parameters of totalistic mechanics other than these used in the equation (1JG6), is difficult because of the low level of our knowledge about moral factors on which (μ) is dependent. But there is a possibility to derive (μ) in an indirect manner, which is based on similarities and analogies. During my globetrotting I managed to observe, that (μ) can easily be expressed mathematically, because of an analogy which exists between activities of intellects, and behaviours of street communication systems in large cities. This my observation can be called the "**moral traffic analogy**". It states that "an intellect, which in a real-life situation tries to accomplish various moral goals, actually is in a situation very similar to a car, which in a city traffic tries to reach its destination". Therefore, the flow of cars on streets of a large city, when each of these cars is trying to reach its destination, is encountering similar difficulties and obstacles, as do people who are striving to accomplish their personal goals. For this reason, the "moral traffic analogy" is an illustrative model, which allows us to derive equations that later allow us to calculate the value of (μ). So let us use it here, to firstly derive (μ), and later to determine principles with the use of which, this (μ) determined for street traffic, later is also applicable to morality of various intellects.

We start our analyses from deriving the equation for "relative level of moral energy (μ)", using for this purpose the "**moral traffic analogy**" mentioned earlier. According to this analogy (i.e. that "an intellect which in a real-life situation tries to accomplish various moral goals, actually is in the situation very similar to a car, which in a city traffic tries to reach its destination"), if we are able to describe the flow of cars on streets of large cities, actually our description is applicable also to moral efforts of people. Thus, the use of this analogy allows us to determine (μ), and also to find manners of practical evaluation of value, that this (μ) takes.

In case of utilization of the analogy described here, coefficient (μ) can be defined in a following manner: "relative level of moral energy (μ) expressed with the use of analogy of moral traffic, is a ratio of the shortest possible - but already existing street path (s), to the actual path (l) that we must take". In this definition, the shortest possible existing path (s), is a path existing along streets of that city from the starting point to the target of our trip, that is already build and that could be available for cars - although that is illegal in the light of existing laws and traditions (because e.g. it leads through private properties of footpaths). In turn the actual path (l) that we take, is that one that we must drive in a car, if we obey all the rules and laws existing in a given country and city, if we obey requirements of safety, comfort and

capacity of the existing roads, if we follow the redirection of traffic, if we react to temporary traffic jams, etc. After this is expressed mathematically, coefficient (μ) takes the following value:

$$\mu = s/l \quad (1JG6.1)$$

Explaining in different words variables from this equation, (s) is simply a "shortest possible path" which would be possible to drive a car through, if not these legal, physical, or circumstantial obstacles erected on it. Therefore, in normal circumstances the "shortest possible path" is not attainable, because it would be illegal, and because if we follow it, we would need to break various traffic rules, force the car through various artificial dividers and "no turn" barricades, and drive through existing traffic jams. So the car needs to drive an "actual path" (l), which is going around all these man-made limitations and obstacles.

Of course, the "relative moral energy (μ)" for given moral circumstances, should be distinguished from the "absolute moral energy (ξ)", which in case of traffic could be defined as the ratio of straight distance (x) from the starting point to the destination, and the actual path (l) followed by a given car, namely:

$$\xi = x/l \quad (2JG6.1)$$

Note that this shortest linear distance " x " in the equation (2JG6.1) represents simply the straight line "as crow flies" between the starting point and the destination point.

The difference between " μ " and " ξ " is such, that " μ " can be lifted up to the value close to $\mu=1$, due to purely moral improvements, for example through improvements of laws, traffic rules, markings on the streets, traffic signs, human attitudes, etc. Therefore " μ " is only dependent on the intellectual and moral progress of citizens and authorities of a given city. In turn the increase of " ξ " is connected with the need to rebuild physically the system of streets. Therefore it is also dependent on the progress in technology, science, economy, social situation of a given country (or intellect), etc.

For various reasons it is also worth to introduce the third indicator of the level of moral energy, which is going to indicate the extend of the technical and scientific improvements needed in a given city. We could call it the "coefficient of refinement (τ)". It expresses the ratio of the shortest straight line " x " from the starting point to the destination, to the shortest path " s " that a car would need to drive, if it is released from the need to obey traffic rules (e.g. that would be followed by an "ambulance" or by a "fire engine"). It is described by the equation:

$$\tau = x/s \quad (3JG6.1)$$

The mutual relationship between three coefficients described here, i.e. between (μ), (ξ), i (τ), can be described with the following equations:

$$\mu = \xi/\tau, \tau = \xi/\mu, \text{ and } \xi = \tau\mu \quad (4JG6.1)$$

The above means, that if we are able to determine somehow two of these three coefficients, e.g. by analysing maps, city plans, or by experimental measurements carried out during our drive through a city, we can easily also determine the third one. Of course, the most important out of these three is " μ " - see (1JG6.1) and (1JG6), because it indirectly expresses the "moral value of traffic rules in a given city or country". However, the remaining two are also quite useful, as they explain what is the maximal value (ξ) that the morality of a given city (or a given intellect) may accomplish, and also what part (τ) of this maximal morality is dependent on the technical refinement, progress of sciences, etc., that a given city (or intellect) should implement.

Let us now use **examples** to explain the meaning of above equations. We should start from equation (1JG6.1). Let us assume, that our home is distant from the office by $s=1$ kilometre along a one-way street. Unfortunately, if we drive our car against the traffic in a one-way street, we would brake traffic rules. Therefore, in order to get to our office legally, we need to find a convenient route which goes around this one-way street. But this detour path forces us to drive each day $l=4$ kilometres to reach work (instead of $s=1$ kilometre). In turn after work, when we would be able to drive along the one-way street, still we are forced to drive $l=4$ kilometres, because this one-way street is so jammed, and it has so de-synchronised lights, that it is much faster for us to drive along our favourite detour route, than to drive through this street with the shortest connection. Therefore, for the situation discussed here, coefficient

$\mu=1/4=0.25$. Of course, it is only one of numerous paths that would contribute towards the average (μ) of the entire city. But if we would calculate the similar values for other inhabitants of that city, and then average them, we would have a good idea as to what is the average "moral value" (μ) for traffic rules in that city.

If we know the average value of (μ) for a given city, we could easily determine the ratio of the minimal number of cars ($N_{\mu=1}$) that would cruise along streets of that city, to a real number (n) of cars that actually fill the streets of that city. This ratio is described by the equation:

$$\mu = N_{\mu=1}/n \quad (5JG6.1)$$

Note that in this equation the minimal number of cars ($N_{\mu=1}$), represents the actual number of cars which would cruise streets in that city, if each one of them is allowed to drive along the shortest existing path $l=s$.

If we return back to the example of a city which has $\mu=0.25$, than the actual number of cars (n) which must continually cruise through streets of that city, is equal to " $n=N_{\mu=1}/\mu$ ", i.e. it would be four times as large as the minimal number of cars " $N_{\mu=1}$ ", that still would be able to fulfil the same goals, if the traffic system, traffic rules, and traffic services of this city/country are at the adequate level. This additional number of the cars, which unnecessarily cruise through streets of that city, is resulting from the fact that instead of driving only $s=1$ kilometre, each of these cars in average must drive $l=4$ kilometres to reach its destination.

From my personal experiences it appears that the coefficient (μ) for the traffic of a given city or country, is actually almost the same as the "relative moral energy (μ)" for this city or country. This in turn means, that countries which have a low value of their moral (μ), also have a similarly low value of their traffic (μ). The similarity of these two seems to go even further. For example I noted that in countries in which the value of moral " μ " is currently dropping down, also their traffic " μ " is dropping down at a similar rate.

After we understand what is the traffic " μ ", and how to calculate it, we can now grasp much easier what is the moral " μ ", and how to determine it. The moral " μ " is the equivalent of the traffic " μ ", only that portraying to all our everyday activities, not just to driving a car. Therefore, in a manner very similar as drivers in a city with low " μ " must everyday carry out huge amounts of unnecessary driving to reach their destinations (not mentioning of getting stuck in traffic jams), also clients of institutions with a very low " μ " in order to accomplish their goals must wait in queues, overcome bureaucratic obstacles, fulfil unnecessary formalities that are required by authorities, etc. Moreover, also individual people who have a low value of their moral " μ ", in order to accomplish their personal goals, must overcome similar obstacles, which they create by themselves, or which are imposed by other people who are fed up with their behaviour.

In a practical manner, the determination of the relative moral energy " μ " for an intellect, should be carried out with the use of identical principles and the same equations, as it is accomplished for the traffic " μ " - e.g. via equations (1JG6.1) or (5JG6.1). For example, if someone wishes to complete formalities in an institution, the actual completion of which requires only, let say $H_{\mu=1}=1$ hour, but the need to stay in queues, to obtain additional enclosures, agreements, confirmations, and overcoming various bureaucratic obstacles (e.g. breaks of bureaucrats for having a cup of tea or for telephoning) extend this activity to $h=5$ hours, than the value of " μ " calculated from the equation (5JG6.1) is equal for this institution to $\mu = H_{\mu=1}/h = 1/5 = 0.2$. The principle used in this calculation was based on the similarity of the actual time used for the completion of a given service to the shortest path required to reach the goal, and similarity of a real time wasted to accomplish this service, to a path that in a given traffic system it is necessary to actually drive through.

It stems from my experience to-date, that the relative level of moral energy (μ) is an extremely important parameter. Actually **morality is the key to everything**, while (μ) is the key to morality. The determination of this parameter gives to us the complete picture of moral, physical, and health situation in which a given intellect is. In order to illustrate here on

examples, in how many different ways the value of (μ) can be utilised and interpreted, below I listed the most important application of this coefficient. Here they are:

1. Personality. The understanding of personality to-date assumed that this is a hardware/physical attribute of a given person, hardwired permanently in his/her brain and body. Thus, according to old views, "personality of a given intellect defined its behaviour" (in these views the cause is "personality", while the effect is "behaviour"). But the analysis of effects of changes in someone's level of moral energy (μ) reveals, that personality is an attribute that is completely acquired, and it only depends on the level of moral energy that is accumulated by a given intellect (means it has a "software" character). This in turn means, that according to totalizm "behaviour or moral behaviour of people defines their level of moral energy, in turn this level of moral energy defines their personality" (i.e. in totalizm the cause is someone's moral "behaviour", while the effect is "personality"). Thus personality of people with very low level of moral energy (μ) is always extending towards the immoral pole of evil. Only that depending on what character has in them the remaining accumulation of moral energy, it is going to be characterised by, e.g.: sarcasm, gloominess, apathy, depression, lethargy, bitterness, envy, jealousy, vindictiveness, meanness, arrogance, etc. But if the same intellects somehow manage to rebuild their level of moral energy, than accordingly to the increase in the level of this precious energy also their personality starts to transform. It becomes: happy, humorous, energetic, vigorous, optimistic, tolerant, forgiving, jestful, helpful, etc. The above indicates a practical and easy manner of changing our personality - if someone is not happy with it. All what is needed for such a change, is to simply lift our own level of moral energy in relation to these attributes of our personality which we wish to eliminate from us.

2. Moral healing. For majority of people the present manner of living depends on spending the time of work by locking ourselves in an office - far from interaction with other people, spending the free time on listening music or on playing with a computer - also far from other people, and spending the time of rest on mindless and lonely staring in a TV screen. Unfortunately, as this quite unambiguously stems from this chapter, such a style of living is prone to a fast deprivation of moral energy. In turn the drop in the level of this precious energy means the appearance of many consequences, which present medicine calls "illnesses", while according to totalizm which are simply manifestations of a low level of moral energy (μ) - see subsections OA1.6.3 and OA1.1. To these consequences belong, amongst others: tendencies to fall into depressions, suicidal attempts, all addictions (smoking, drinking, semi-prostitution, drugs, compulsive gambling), sexual deviations, corruption, vandalism, aggressiveness, lack of psychological balance, etc. As this is well-known from empirical findings, their elimination is extremely difficult and the majority of pharmacological means usually does not work. Totalizm indicates here, that the to-date manners of healing of these consequences boiled down to healing symptoms not the illness. This is because the illness is the level of someone's moral energy (μ). Thus if someone really wants to eliminate this type of "problems", he/she actually must change his/her lifestyle, start to carry out some moral activities, and interact positively with other people, so that the outcome is an increase in moral energy accumulation. Such elimination of "illnesses" listed before can be called a "moral healing". An example of a moral healing would be to accept by someone, that a fall into an addiction is an outcome of deficiencies of counter-body, not the deficiencies of the physical body. This in consequence would lead to the release of means that work at the level of counter-body, instead - as so-far, limit our actions to the interaction with the biological body. It should be added here, that in the folklore wisdom of many nations, for example New Zealand Maori, or Chinese, almost all illnesses are originating from morality. This is also expressed by the English proverb "Diseases are the price of ill pleasures".

3. Changes of behaviours and feelings that follow the change of (μ). According to totalizm, intellects in which the relative level of moral energy (μ) falls below, or raises above, appropriate threshold value, are acquiring specific type of behaviours, and receive flow of specific feelings, which are characteristic to this particular level of (μ). It looks as if attributes of their personalities keep transforming, so that they always correspond to the actual level of

their moral energy. Depending on the attributes that start to dominate personalities of these people, several different states can be distinguished, which are to be reached by them. An example of such states can be "totaliztic nirvana" described in Chapter E. Thus totalizm is distinguishing several states of someone's personality, as well as defines the threshold values of (μ), which open these states (i.e. which represent "barriers" for these states). Their discussion was presented in subsection OA1.6.3.

JG6.2. How to additionally increase our personal " μ "

The continuous increase of our moral energy is the ultimate goal of totalizm. Actually all specific methods and tools described in chapter A were devoted for accomplishing that goal. In order to accomplish this continuous increase of our moral energy, we need to live a life, which can be called a "totaliztic style of living". In simple words it boils down to doing in life only "moral" things, and to avoiding doing anything that is "immoral" in the understanding of totalizm. But the question, which can raise after we learn about similarities of traffic system in a large city to our moral behaviours, is whether there are any specific recommendations which could enhance our efficiency in generating moral energy, and which would stem from this "traffic analogy". As it turns out, there are such recommendations. So let us have a look at some of them:

1. Do not impose any restrictions to actions that are "moral" (in the traffic sense "do not force anyone to slow down where conditions allow to drive fast"). As it turns out, every restriction of moral activities, which we impose on ourselves, or onto others, is usually the source of serious impediment of moral energy generation. Therefore, we should avoid to say "no" or "you shouldn't do it" to anything that is "moral". (Of course, for everything that is "immoral" the restrictions which results from moral laws still obey.) We also should not restrict ourselves in doing moral things. For example, if we see a person in need, but we are dressed improperly, unshaved, or beyond our office time - we should not restrict ourselves, but help. If we wish to do something for our institution, but there is a holiday and we are not supposed to show at work - do not restrict ourselves but do it. Etc., etc. In sense of analogy to traffic system, not imposing any restrictions can be compared to avoiding the slowing down of our own car, and thus to avoiding the blocking of flow of others users of the same road.

2. Do not waste time and energy on traffic jams. If you know that there is a specific area, where always are some moral problems, let us try to find a fast way around it. For example, if we work in an institution, where the entire management is adhering to parasitism, and thus we are stacked with such people, we should try to change our job at a first opportunity. If we know that someone is very unprofessional and slow, while everything that goes through his/her hands is delayed, we should find a way of doing everything without going through this person. If someone practices the philosophy of parasitism, while according to what is written in subsection D4 we know that such someone cannot be convinced to truth, than we should not waste our precious time and energy to try to convince such someone.

3. Do not follow immoral rules (i.e. in the traffic sense, do not give lift to those who hold us back). In our civilisation, which increasingly adopts parasitism, various rules are being introduced by superiors out of touch, which tell us how we should behave. In significant number of cases these rules may run against moral laws, or may even be inhuman. If we meet one of them on our path, and we see that it is obviously immoral and visibly hurts some people, than we should not follow it blindly only because they were introduced by someone in power. We either should try to cause the change of this rule - so that it becomes moral, or try to find a way that we obey moral laws and do not break visibly this rule, or simply try to bend slightly this rule so that it allows us to obey moral laws and do not mark our path with a trail of destruction.

4. Look what vehicle you get into, means take notice what you get yourself into. In order to avoid the fast depletion of moral energy that we already accumulated, we should

avoid actions or putting ourselves into situations, about which it is known in advance, that it disperses fast our moral energy. To already identified such actions belong: (a) totaliztic sin of idleness, which according to subsection JE8, eats up huge amounts of moral energy, (b) the performing of profession of a teacher, (c) any occupation that is connected with bad wishes of other people - e.g. prison officer, policeman, parking inspector, debt collector, executioner, director, politician, etc., (d) longer staying amongst people who telepathically induce in others the dispersion of moral energy (i.e. amongst people who are jealous, evil, vindictive, etc.), (f) longer staying in company of people who have a low level of moral energy (means people who are known from aggressiveness, destructiveness, addictions, states of chronical depression, etc.).

JG6.3. How to increase "μ" in our country and civilisation

Motto of this subsection: "It is difficult to be happy in a country full of misfortunes and unhappy people".

Everyone can increase his/her private amount of moral energy. This enables him/her to gain an access to various benefits which for people with a low "μ" are unaccessible. However, the long term quality of our life depends mainly on the level of moral energy that is prevailing in the country and in civilisation that we are a part of. After all, if the level of moral energy in the country in which we live is very low, our internal happiness and our capabilities do not shield us from various problems and inconveniences, that the country that we live in, is constantly subjecting us to. The elementary function of each country, which justifies their existence, is to take care of all needs of people that live in that country, including into this the need of these people to live happy life. Because of this, undertaking efforts to increase the level of moral energy in the whole country is a joined duty of both the government, as well as citizens of this country. Therefore, one of the most urgent tasks in the area of increasing of our standards of living, is to identify and then to consequently complete, activities which increase the level of moral energy in a given country. Of course, this increasing of "μ" is a task extremely complicated and probably it will be a source of doctorates for whole generations of totalizts. But already from various sources some clear indications are emerging, as where there is a highest room for improvement in this matter. This subsection is to discuss the areas which are already identified as crucial for the level of moral energy in a given country.

The first group of indicators as to what could be improved, is originating from the traffic analogy explained in subsection JG6.1. These indicators suggest various organisational, legal, and altitudinal improvements, the implementation of which so far was unappreciated and ignored, but which would significantly lift the level of moral energy. Now we list some most obvious examples of such improvements. If we analyse these examples, it turns out that their action in conditions of a country, represents the implementation of totaliztic missions which in subsection B6 were marked with symbol (§). Of course, during reading of these examples one should bear in mind, that for every rules there are exceptions. Thus every individual case that lies in one of categories listed below, should be considered separately, especially making sure that the implementation of this rule does not cause a drop in someone's moral energy. Here are these recommendations which are to increase moral energy in group intellects - amongst others in whole countries:

1. Gradually remove the existing limits and inhibitions, and replace them with making matters easier. Although many inhibitions have justification, which is recognized by totalizm, such as the prohibition of smoking, or generating noise after 10 pm, or the ban on walking through rails, there are numerous bans which do not have any justification. They are issued without any thorough re-thinking of the matter, and after being issued they limit moral energy for many people. In order to provide some examples of these, they include: the ban on photographing (if someone needs a given photograph for some illegal purpose, he/she will

definitely find a way to take it in spite of the ban), the central divider on roads, which could be used for making U-turn, as they are well visible and not heavily loaded with traffic, bans on walking through grass - especially if this waking makes path many times shorter, bans for fishing in lakes or sea near holiday resorts, the prohibition of driving a car without fastening safety belts, etc. These inhibitions, which unnecessarily deprive people moral energy, are easy to recognize, because they are commonly broken. During their analysis according to rules of totalism, it always turns out that they significantly decrease, instead of increasing, the level of moral energy in the society (as an example consider the requirement of fastening safety belts in cars - which is taking away moral energy from people, as an opposite to the requirement of just having well-working safety belts in cars - which is providing moral energy). Therefore, these types of bans should be consequently eliminated, and replaced with various permits which would be designed to make life of people easier. (For example the illegal path through a lawn should be paved in chequered pattern, near recreation centres by a sea or a lake, there should be designated areas for fishing without licences, instead of punishing for not fastening safety belts, rather educating people about advantages of fastening belts, etc.)

2. Eliminate renewal of licences. All present licences, which have a definite and short span of validity, are significantly limiting the level of moral energy in people. This includes driving licences, radio and TV licences, work permits, etc. These should be given for the lifetime, although their holders could be stripped out of them, if they do not fulfil the required code of practices (not, like currently, renewed every two or three years). The continuous requirement of renewal of all these countless licences and permits, connected with the amount of the red tape that surrounds them, are serious reasons for reducing moral energy in all people involved.

3. The avoidance of refusals of formal permits. If giving a formal permit does not decrease anyone's level of moral energy, and someone formally (and through an appropriate channel) asks for such a permit, as a rule the permit should be given, unless there are some important reasons for being otherwise. In case of a refusal of giving a permit, the refusing authority should exactly justify the refusal, and should list conditions after the fulfilment of which is to turn the refusal into a permit.

4. Remove administrative limitations (type: work from 9 to 5, banks open only until 4, shops open only in working days, etc.). People should have the right to decide by themselves when something should be opened or take place, or more strictly the decision should depend on the requirement of society for a given type of service or work, on the most convenient time of work in people employed, on the requirement of cooperation, etc. The administrative limitations only decrease the level of moral energy, because they make impossible to take our own decision, and to accept our own responsibility for our decisions.

5. Eliminate the feeling of uncertainty. This feeling is one of the most serious "eaters" of moral energy in individual people. It works as a kind of invisible ties, which paralyse and limit actions of people that it affects. In turn the level of moral energy in group intellects is the sum of individual levels in all people who are combined into such group intellects. For this reason families, institutions, and countries, should take a special care that people and group intellects which are included into them, have as high as possible level of their moral energy. One of the manners of lifting this level is the elimination of feeling of uncertainty. In order to eliminate it, it is necessary to carry out everything in a stable, legal, and predictable manner, which gives to people the feeling of control over situation, security, and assurance. For example politics of employment should guarantee to people the security of their employment, the country currency should be stable, prices should not be changed with every change of winds, decisions and laws should not be changed day-by-day, in family no-one should be threaten with e.g. divorce, escape, not loving, etc.

6. Respect punctuality and eliminate waiting. In my globetrotting I managed to observe, that one of the more serious "eaters" of moral energy in countries of a low level of it, is the lack of punctuality, and lack of information discussed in next item. Simultaneously in countries with a high level of moral energy, these two aspects are very emphasized. Thus, from punctuality

and from starting everything according to a plan, a national attribute should be made. An interesting example of a direct link between the level of moral energy and punctuality, is New Zealand. In times of rules of Sir Robert's Muldoon (i.e. before my departure from New Zealand in search for bread), in this country everything and everyone was extremely punctual. But when I started to work again in it, starting on 25 January 1999, it turned out that the punctuality decreased so much in it, that everything starts to be almost as unpunctual as it is in the so-called countries of the "third world". This shocking drop in punctuality took place simultaneously with a significant drop in moral energy level.

7. Information. An enormous dose of confusion, mistakes, unnecessarily completed paths, waiting, etc., can be saved to people if a correct information is available. In countries with a low level of moral energy, the lack of this information usually starts from even the most elementary matters, such as hanging the hours of opening on doors, providing timetable for buses, clearly marking names of streets and house numbers, clear writing on telephones their numbers, providing telephone books, lists of employees, lists of tenants in buildings, providing plans of locations, employing as receptionists people who are actually able to give the required information, etc.

8. Finish with making secrets, with allowing "privacy acts", with stopping to inform, etc. Every secret deprives all people involved of moral energy. Therefore in the group intellect (e.g. a country) with ambitions to reach a high level of moral energy, almost everything must be so carried out, that it provides an absolute transparency and insight to all interested parties. Also, there should be a special "act on the right to information" in power, according to which no public institutions would be allowed to make secret of anything that concerns public life. Some time ago, when the majority of developed countries of our planet enjoyed a relatively high level of moral energy, such an act was established in many countries (readers probably heard of it - it is usually called the "Information Act"). But the subsequent drop in moral energy caused, that from the "implementation of content" it gradually transformed into the "implementation of form". Thus now still various documents can be released, which are officially requested, but the majority of these documents can be blacken out on the basis of "security measures" and legal loopholes.

During the consideration of the above guidelines it is worth to remember that totalizm justifies everything on the basis of the laws of universe. Therefore, it allows to base our action on the inner conviction that the path indicated by this philosophy is correct. Thus even if all around us are doing things according to the principles of parasitism, still if this does not endanger someone's safety or survival, or put into jeopardy someone's life goals, a totalizt still should implement into his/her life everything that he/she is convinced is moral and correct.

JG7. Management of moral energy

This subsection discusses the most basic quantitative concept of the totaliztic mechanics, namely the concept of the moral energy (in subsection JB3.2 called also "amount of free will" or "zwow"). About this energy and its significance for totalizm (and for totaliztic mechanics) a lot was already stated in previous parts of this monograph, for example in subsections JB3.2, OA1.6.1, and I4.3. However, in case the reader may not have access to these other parts of this monograph, in this subsection I am going to repeat the most important information provided in the other subsections and relating to calculations of moral energy.

Moral energy (E) is the most basic concept of the totaliztic mechanics. Actually this mechanics is founded only because there is such thing as this moral energy (E), and because this moral energy is not recognized by the classical mechanics. Until the formulation of totalizm moral energy was unknown to people. Only totalizm introduced this new concept and started to build on it. In totalizm the moral energy is marked with symbol "E". If anyone would like to imagine this moral energy, he/she should see it as a kind of ideally elastic, blue, life-giving gas (i.e. "the oxygen for our spirit"). This ideally elastic gas is continually compressed in

our counter-body, or is let out of our counter-body. The organs which are carrying out this compression or letting out, are called "counter-organs" (chakras) and they are described in subsection I5.3. Because our counter-organs are responding promptly to every single our situation, action, motivation, altitude, etc., therefore whatever we do in our lives, it always causes either the dispersion, or compression of moral energy in our counter-material body, and frequently also in counter-bodies of other people. Totalizm is very specific about these two effects (i.e. compression or dispersion of moral energy). Therefore, whenever it encounters an activity which disperses moral energy from anyone, it calls this activity "immoral". In turn, whenever it encounters an activity which compress moral energy in counter-bodies of everyone involved, it calls this activity to be "moral". Because totalizm is so specific in qualifying every activity as "immoral" or "moral", and also because our previous knowledge did not include the existence of this moral energy, nor include laws which govern the behaviour of this energy, thus claims of totalizm in some cases are contradictive to whatever various to-date religions, traditions, culture, and social behaviour patterns, were telling us to do. For example, according to totalizm "sacrifice" is "immoral", while slapping someone in some circumstances can be "moral".

The problem with moral energy is similar to the problem with any other form of energy, i.e. it is easy and pleasurable to spend, but the generation of it is rather difficult. Therefore the entire attention of totalizm is directed towards instruction as how to accumulate this precious moral energy. In turn when we learn how to generate it and accumulate it in our counter-bodies, than we will not have any problem with its dispersion. We just simply allow our spontaneous feelings to complete this dispersion for us. Of course, if someone is going to accumulate it faster than disperse it, than the nature takes matter in its own hands and brings to such someone "totaliztic nirvana" described in chapter E, which automatically is to balance the dispersion of this energy to the level of its accumulation.

As this was explained more accurately in chapter A, every single our activity causes either compression of moral energy in our counter-body, or letting out this energy from the counter-body into our physical body. This means that the level of moral energy in our counter-body is not constant, but is fluctuates literally from day to day. The amounts of this fluctuation can be rather high, and in special circumstances it can even reach the value of around 20 [hps] a day (i.e. every day it can change by around 1% of our E_{max}). By appropriate moral behaviour this energy can be compressed in our counter-body, in a manner similar to pumping, or letting out, an air to, or from, a car tyre. Because the presence of moral energy in our counter-body is absolutely necessary for our well-being (this energy is a kind of "oxygen for our spirit"), and because our state and behaviour depends on this level, therefore every thinking creature which knows about this energy, and knows about multitude of functions that it performs, is going to compress this energy in his/her counter-body. Unfortunately, this compressing can be done on several different principles, for example by leading moral lives (as totalizts do), by vampiring this energy directly from others with the use of our counter-organ of "compassion", and by various other means. As this was already emphasized in subsections JA7 and OA1.6.3, the current level of moral energy that a given person accumulated decides about how this person feels, what personality it shows, what quality of life he/she leads, how healthy he/she is, and many more. This is the constant effort of increasing the level of this moral energy which makes the lives of totalizts similar to a continuous climbing at a mountain of morality - as described in subsection JA4. Because of the effort that totalizts put into this climbing, their "E" and " μ " are continually kept at the sufficiently high level.

The current value of the moral energy that someone compresses or reduces by a given activity, can be expressed by equations (1JE8) and (2JE8) explained in more details in subsection JE8. For example, according to equation (2JE8), our moral energy is usually increased according to the following equation:

$$E = FS + \sum \eta(\mu/\mu_r)f_r s_r \quad (1JG7)$$

According to this equation, only these activities increase our own moral energy, which cause in us a high contribution of suffering (F) and motivation (S), and simultaneously which do not cause negative responses (f_r) and (s_r) in all onlookers - for more details see subsection JE8.

In turn moral energy (E), which is generated by a moral work carried off the sight of other people, is described by the following equation:

$$E = FS \quad (2JG7)$$

The mechanism of energy flow through the system of our body and counter-body, which is explained in subsection I5.6, is actually providing the guidelines as to what principle of operation is required in order to build the first practical instrument for measuring the amount of moral energy that we accumulated in our counter-bodies. A concept of such a device is explained in subsection I5.6.

At the end of this subsection it is worth to summarise the most important laws that govern moral energy. They were detected during various analyses concerning moral energy. They are as follows:

1. The moral energy, from physical point of view, behaves just as all other types of energy do. Therefore, it obeys all laws which are already identified by our science, and which describe the behaviours of energies. For example, it obeys the laws of energy balance, the laws of energy flows, the laws of energy transformations, etc.

2. The idleness practised in isolation decreases our moral energy almost equally as does the committing of totaliztic sins.

3. A person with a high moral energy, who for longer periods of time is going to stay in the sphere of influence of intellects with a lower level of this energy, is going to gradually loose its energy.

4. A person with a low level of moral energy, which for a longer period of time is going to stay in the vicinity of people with a high such energy, is going to gradually increase his/her level of moral energy.

5. Serial or parallel connections of intellects are obeying the same laws as serial or parallel connections of energy containers (e.g. connections of electrical capacitors, or electrical cells). For example, if there is a group intellect (let say a marriage), which binds two intellects in a partnership manner (i.e. parallel), than the total moral energy " E_R " that this group intellect displays, is going to be equal to the sum of energies of subsequent individual intellects, i.e. $E_R = E_1 + E_2 + \dots + E_n$. In turn, for a group intellect with "master-slave" type relationships (i.e. serial connections), the total moral energy " E_S " that this group intellect displays is going to be expressed by the formula $1/E_S = 1/E_1 + 1/E_2 + \dots + 1/E_n$. It is worth noticing that the above equations are valid only when the resistance between individual components of both systems is negligibly small, for example when the individual intellects are not arguing with each other, are not feeling pity towards each other, do not have communication problems, etc. But in cases when such a resistance appears, the above equations require further modifications.

The above equations reveal, that the highest values of moral energy are going to display group intellects which practice partnerships in their relations, e.g. countries governed in a democratic manner, institutions with flat structures, families where almost everyone has equal rights and equal duties, and his/her own contribution to the functioning of the whole family. In turn the lowest levels of moral energy are going to appear in group intellects with a steep hierarchy and with clearly defined structural dependency type "master-slave". This includes all regimes and dictatorial countries, institutions with a high and steep hierarchy, families based on someone's despotism, etc.

6. All changes of moral energy can be measured and calculated. Therefore there is a justification for a discipline which carries out this measurements and calculations, such as totaliztic mechanics. In turn a concept of an instrument which measures the level of our moral energy is explained in subsection I5.6.

7. Every change in the levels of moral energy must be accompanied by changes in the physical energy. If this change depends on the compression/increase of moral energy, the

physical energy must be supplied and spend. But if this change depends on the letting out (dispersion) of moral energy, the amount of the physical energy is being increased.

8. Every change in the level of moral energy is accompanied by a unique feeling. The feeling which marks a given change, can be used by people who know about the flows of the moral energy, to recognize what type of change it represented.

Due to a strict definitions of moral energy, and also due to other tools that totalizm introduced, our management of these energies becomes fully intentional and goal oriented. This in turn leads directly to the improvement of the quality of our lives. After all, managing our moral energy allows us to introduce purpose and order to areas which previously remained completely chaotic.

JG8. Nirvana

Nirvana is a phenomenon of a rapid escape of excess of moral energy from someone's counter-body, which is caused naturally and automatically when the level of this energy exceeds a threshold value called the "nirvana barrier". It induces in the person who experiences it a whole range of extremely pleasant feelings.

I had the pleasure to experience nirvana constantly for the duration of around 9 months. It happened after I managed to accumulate in myself in the effect of an intensive moral work, the level of moral energy amounting to around $\mu_{\text{nirwany}} > 0.6$. My feelings during experiencing nirvana are described thoroughly in subsection E.

JG9. Gravity equations

Motto of this subsection: "The most troublesome are matters which we refuse to learn."

The Concept of Dipolar Gravity, from which totalizm emerged, is assigning a great significance to the gravitational field. After all, together with moral field, the gravity field is one of two primary fields of the universe (see subsection I1.1). In turn, from these primary fields the entire structure of the universe is derived, including all other fields of the secondary, tertiary, and further levels. Because of this significance of the gravity field, totalizm, as well as the totaliztic mechanics, both recognize the dependency of almost all phenomena of the universe from the value of the gravity field. One of the areas where this dependency from the gravity field must exist, but which so-far remains unrecognized by our official science, is everything that is preprogrammed in various mechanisms of the inheritance embedded into living organisms (meaning in the genetic structure, and in the registers from the counter-world). From what we know at the moment, to this category also belong such phenomena as: longevity, intelligence, height, and weight (also many further parameters of living organisms, which are not elaborated as yet, and which await for someone to express them in a mathematical form). As this seems to be indicated by my research to-date, all these phenomena are depending on the square of gravity field strength of the planet on which a given organism evolved, was conceived, or grew up. (E.g. the higher the gravity of this planet, the longer these creatures live, their intelligence is higher, but also the higher the gravity, the lower is growth and weight of these creatures) This subsection is to discuss such gravity dependent phenomena in much greater details.

I am collecting various observations on these phenomena for many years. My main concern is to express connection between the strength of the gravity field on the surface of a given planet, and various parameters which describe human existence. These observations, after being processed into the form of special equations, called "**gravity equations**", are presented and interpreted here. This subsection deals with such gravity equations as: (1) the equation of longevity, (2) the equation of intelligence, (3) the equation of height, and (4) the

equation of weight. As this is known from other disciplines, this kind of equations is able to give precise results only after the constants that they use are precisely calculated on the basis of a huge number of statistical data. Unfortunately, at the present state of our knowledge, such statistical data simply are not available for us - not mentioning that also the current capabilities of humans do not allow to verify them empirically. Therefore, I would like to stress here, that all equations which are presented in subsections JG9.1 to JG9.4 are having only the character of piloting hypothesis, which in future will need to be verified and enhanced. At this stage they are only stated in order to identify the general trends, which allow later to initiate more precise research. However, even with such preliminary character, these equations start to give the first idea about our current situation and about sources of numerous phenomena that we are observing in our society.

Of course, these readers who have the opportunity to compare experiments with theories, know jolly well that every equation which appears in textbooks is only an approximation of reality, and that each single one of them is giving results which are carrying a specific error - sometimes even of a significant value. Therefore, the only difference between the equations provided in this subsection, and equations provided in academic textbooks, is that for equations from textbooks the value of the error is possible to estimate, while for the equations from this subsection, this error remains unknown. This error will be only possible to estimate when our knowledge of this subject appropriately grows. But it is also obvious, that in order our knowledge of this subject could grow in the future, the equations provided in this subsection needed to be presented right now.

A vital information, which are forwarded with the aid of this subsection, is that the parameters of our lives, such as longevity, intelligence, height, weight, etc., have two separate records. They are written both, into our hardware genetic system, as well as into our software records stored in the counter-body. The software record contained in our registers from the counter-body is very fragile, and after we change a planet on which we are born and live, it is modified by the gravity field of a new planet. In turn the hardware genetic record is more permanent, and in order to be modified, special conditions must appear. From my research to-date it appears that the genetic record can be changed if for example the conception is taking place under the influence of specific telekinetic field, or specific telepathic vibrations. (Because such telepathic vibrations can be induced by nuclear explosions, it appears that the recent tests of nuclear weapons cause the rapid changes of height, intelligence, and longevity of human population.)

With the elapse of time the genetic (hardware) record is gradually following the (software) records from registers in the counter-body. From this originates the continuous change of height of people on Earth throughout the ages - as this is perfectly illustrated in museums, when someone compares the size of old Egyptian mummies to present people, or the size of medieval armours to our present height. Also the smaller are organisms, the more easy their genetic record is following the gravitational changes in the records from registers in the counter-body. From practical observations it appears that for bacteria and viruses both these records are changing almost simultaneously. This explains why folklore was telling that when someone is sick, the sickness disappears when the person "changes the air" by moving to a different area which is located at a different altitude - e.g. higher in mountains (this is also why in flat countries almost all sanatoria are located in mountains, while in mountainous countries they are located on sea shores). Also, for example in Bulgaria there is a bacteria which turns milk into a very hard, dense, and uniquely tasty "yogurt". Because of the excellent taste of this "yogurt", the bacteria is imported to various other countries. But in other countries, where different gravitational conditions prevail, it does not reproduce in the same form. Therefore, after around two generations multiplied in other countries, this particular bacteria loses its unique taste. Also the same phenomenon explains why in old times comets always meant incoming epidemics. After all, such comets temporally changed our gravity field, thus causing the evolution of new strains of bacteria and viruses, which human bodies were unable to resist. The same phenomenon also causes the well known empirical observation, that if

someone has for example a flu, or any other flu-like illness, it goes away in case of travel to an area which has a different gravity. The reason is that after travelling to a different place where the gravity is different, some illness causing attributes of a given bacteria or viruses are altered by a new gravity, thus allowing the organism to quickly deal with so disabled microorganisms.

Of course, this introduces also various dangers. An obvious one of them concerns so-called "genetic engineering", when various organisms (e.g. cows or even tomatoes), receive human genes. If in the appropriate gravity conditions one strain of bacteria or viruses, which used to attack these cows or tomatoes, rapidly mutates to the form which is going to attack the human components of these cows or tomatoes, than humanity is going to be confronted with an epidemic of AIDS type, which can cause even larger destruction than medieval plagues did.

This subsection is not just a pure theory which has no practical application. It provides the theoretical explanations to numerous phenomena which already were observed empirically, but which previously could not be explained scientifically. It also provides theoretical foundations to completely new directions, which may eventuate in huge benefits for our civilisation. (For example, it may indicate how to cure illnesses with the use of altered gravitational conditions, or how to extend human life.) It also warns against long-term sending people in conditions of the lack of gravity, and postulates a fast initiation of some research on creation in our spaceship some forms of artificial gravity. So let us have a look now at these areas of the totaliztic mechanics, in which the dependency of given phenomena on the gravity field is possible to identify, define, and mathematically express already on our present level of knowledge. Here they are.

JG9.1. Equations of longevity

Motto of this subsection: "The unbelievable to ignorants, is natural to wise people."

The orthodox science recognises the existence of many forms of energy. But it still stubbornly denies the existence of the so-called "**life energy**". It does in spite, that both the need for the existence, and the traces of life energy, continually keep surfacing from various non-conventional sciences. The concept of the life energy is used by numerous empirical disciplines, including almost all methods of healing, acupuncture, occultism, and a few other areas. It is also used by various Eastern schools of philosophical thoughts, although they usually name it with a different terminology, e.g. as "chi", "reiki", etc.

According to totaliztic mechanics, life energy and moral energy are mutually interchangeable, and continually change into each other. Only that life energy is a "stupid" physical energy, while moral energy displays intelligent behaviour. This mechanics defines life energy in the following manner: "**life energy is an energy stored in our physical body before it is pumped from this physical body into counter-body, or is the energy into which moral energy transforms itself after it is let out from the counter-body into the physical body**". The explanations provided in subsection I5.6 realize that life energy, and moral energy, are actually the same energy, only that each one of them resides in a different one of our two bodies, and also each one of them nourishes different one of our two bodies. Our moral energy resides in the counter-body, and nourishes the counter-body. In turn our life energy resides in the physical body and nourishes the physical body.

The fact that both these energies reside and nourish different one of our two bodies, introduces various consequences. For example, when we run out of any of these two types of energy, we must die. If our counter-body runs out of moral energy first, we experience a very dramatic death, which in subsection OA1.2 was called "death through the moral suffocation". In turn if our physical body runs out of life energy, than we die of the peaceful "death of the old age". Similarly is with under-nourishment by any of these two energies. If our counter-body is undernourished with moral energy, it results in various illnesses, which in subsection OA1.1 are described as "moral illnesses", e.g. mental illnesses, bad behaviours, aggression,

depressive states, and many other manifestations of the illnesses of our spirit. In turn when the physical body is undernourished with life energy, we experience various physical illnesses, bacteria or viruses attacks, decaying of our physical body, etc.

One of the extraordinary attributes of mechanism of transformations of moral energy into life energy, and vice versa, is the attribute of "counting the amount" of this energy described in subsection I5.6. This attribute causes, that as the total amount of energy transformed between both our bodies grows, the energy receives a special record which causes ageing in the receiving body. The speed of this ageing is regulated by the strength of the gravity field of a planet on which we live.

These changes of speed of our ageing depending on strengths of gravity field of the planet on which we live, are one of the topics, which needs to be urgently addressed by the medicine of the counter-world (i.e. by the new branch of medicine described in subsection H10). At the moment we only know that this speed is obeying gravity equations, which in this chapter are called the "equations of longevity". To the discussion of these "equations of longevity" this subsection is devoted.

The explanation of reasons, why **equations of longevity** do exist, and work in practice, is provided by the new Concept of Dipolar Gravity, or more strictly by the part of this concept which provides the foundations for a new branch of medicine, named in this monograph the medicine of the counter-world (see subsection H10). According to this medicine, the efficiency with which a given combination of a physical body and a counter-body is storing and exchanging energies, is dependent on the "packing", "consistency", or "density" of the counter-body. In turn this "packing", "consistency", or "density" depends on the strength of the gravity field, to which a given counter-body was preprogrammed. In order to explain this dependency, let us consider two identical creatures, which have exactly the same physical mass "m", and which are standing on the surface of two planets, "M" and "Z", that have exactly the same radius "h" but different gravitational accelerations "g_M" and "g_Z". If, for example, the gravity acceleration "g_M" of the planet "M" is greater than the gravity acceleration "g_Z" of the planet "Z", than according to the commonly known equations of physics, the potential energy "E_M=mg_Mh" of the creature that stays on the surface of the planet "M" must be greater than the potential energy "E_Z=mg_Zh" of the identical creature which stands on the surface of the planet "Z" (i.e. E_M>E_Z). Thus, in spite of their physical identity, from the energy point of view both these creatures are distinctively different from each other, namely the creature from the planet M has much more energy than the creature from the planet Z. Because, as the reader probably remembers this from subsection I1.2, the gravitational acceleration "g" which prevails on a given planet is proportional to the square of the strength of the gravity field which prevails on a given planet (e.g. "g_Z=c_ZZ²"), both equations "E_M=mg_Mh" and "E_Z=mg_Zh" could also be presented in the following form "E_M=cG²" and "E_Z=cZ²". If we divide both equations by each other, we arrive to the formula: (E_M/E_Z) = c(M/Z)². This formula expresses the mutual ratio of energies accumulated in dual bodies of both these creatures, as dependent on strengths "M" and "Z" of the gravity field which prevails on the planets that these two creatures live. Because the capacity of energy which a given creature is going to accumulate in the body, amongst many other influences is also going to extend proportionally the life of this creature, we can compare the amounts of energy accumulated by each of these creatures to their longevity (e.g. "E_M=cL_M"). This means, that the previous equation on the mutual ratio of energies (E_M/E_Z) of both creatures, can be also expressed as the equation of the ratio of longevities of both creatures (L_M/L_Z). After replacing this ratio, the previous equation takes the form: (L_M/L_Z) = g_L(M/Z)².

According to my believe, the above deductions can be expressed in the form of a simple mathematical formula, which represents the first of the "equations of longevity" that I mentioned before. This equation expressed the direct proportional dependency between the strength (M) and (Z) of the gravitational field of the planets on which given creatures live for many generations, and the longevity of (L_M) and (L_Z) of these creatures. For example, if we consider two identical creatures, which in the genetical, health, food, social, etc., context live

exactly in the same conditions, only that both are born and live on planets which differ by the strength of their gravitational fields "M" and "Z", than according to my deductions, the lengths of lives "L_M" and "L_Z" of these two creatures can be expressed by the following equation of longevity:

$$(L_M/L_Z) = g_L(M/Z)^2 \quad (1JG9.1)$$

In this equation the subsequent variables have the following interpretation:

- "L_M" represents the length of the life of a creature which lives on the planet with a strength of the gravitational field equal to "M" (e.g. on the planet Terra),
- "L_Z" represents the length of the life on the planet which have the gravitational field of the strength "Z" (e.g. on Earth),
- "g_L" is non-dimensional coefficient of the gravitational decrease of longevity, the value of which at the present stage of research is estimated as equal to $g_L = 1$. This practically means that until the time when it is determined precisely, this coefficient can be completely eliminated from considerations.

- "M" and "Z" are strengths of gravity field which acts on bodies of the considered creatures, means which either prevails on the surface of planets on which these creatures live, or prevails within the volume of spaceship in which these creatures stay. It is worth to notice, that the **strength of gravity field cannot be confused with the weight** which a given creature experiences. Thus although for example someone who sits in a satellite that orbits around Earth, feels weightless, this weightlessness actually is the outcome of equilibrium between the force of gravity pull, and the centrifugal force (similarly as the weightlessness for example of a diver is the outcome of equilibrium between the gravity pull, and the buoyancy force of water). Therefore, for example at cosmonauts that are suspended in the state of weightlessness on the orbit, actually a specific strength of the gravity field acts, although because of this centrifugal force from orbiting, they do not experience the action of this gravity pull. Similarly acts the gravity field on people who are flying in an aeroplane that dived down, or in a lift that broke the line, in spite that people in them start to feel completely weightless.

Of course, equation (1JG9.1) can be also used to estimate the relative lengths of lives of creatures, whose evolution was occurring on planet "M" (e.g. "Terra"), but which for many generations are living on planet "Z" (e.g. "Earth") - similarly, as according to my research described in subsection V3 of monograph [1/4], is the case with humanity, which displays evidence of being evolved on a distant planet "Terra", but which presently is populating the planet Earth. In such a case symbol "L_M" expresses the longevity of these creatures, if they still live on the planet "M" (or the longevity of their relatives who still live on the planet "M"), while the symbol "L_Z" expresses the longevity of these creatures after that adopted themselves to the gravity of planet "Z".

In the equation (1JG9.1) under the symbol "M" (and "Z") the strength of gravity field that prevails on surface of planets where given creatures live, is coded. This strength should not be confused with the weight (or weightlessness) of these creatures, because the weight is the outcome of many factors. For example someone weight on the orbit can be zero (means this someone may be "weightless"), although in fact the strength of gravity field on this orbit still does not decrease to zero.

In case of planets, the strength of their gravity field is directly proportional to the mass "m" (or "z") of a given planet, and reversely proportional to the surface of this planet "s_M" (or "s_Z"). This can be expressed with the following equation:

$$M = m/S_M \quad (2JG9.1)$$

Taking the assumption, that the surface of every planet can be described by the equation for a surface of a sphere with the radius "R_M", in the equation (1JG9.1) symbol "S_M" can be replaced with the equation for the surface of a sphere: $s_M = 4\pi R_M^2$. In turn instead of the mass "m" of a given planet, it is more convenient to operate with an average mass density $\rho_M = m/v = m/((4/3)\pi R_M^3)$. Substituting in the equation (2JG9.1) the above data, this equation takes now the following form:

$$M = m/4\pi R_M^2 = (r_M \rho_M)/3 \quad (3JG9.1)$$

Of course, a similar equation describes the strength of gravity field on the planet Z.

Unfortunately, during calculations of longevity of some creatures, not in all cases we are going to know exactly the mass "m", or the average density " ρ_M " and the radius " R_M ", of their planet. In such a case, for the approximate estimation of their longevity, we can assume that the strength of the gravity field on the surface of this planet is proportional to the size of this planet. This is an equivalent of either assuming that $M = m$ (what actually corresponds to assuming that $M = mc$, where the values of variables from the constant $c = (Z/z)(R_Z^2/R_M^2)$ fulfil the condition that $R_Z^2/R_M^2 = z/Z$), or assuming that $M = R_M$ (what actually corresponds to the assumption that $M = R_M c$, where values of variables from the constant $c = (Z/R_Z)(\rho_M/\rho_Z)$ obey the condition that $\rho_M/\rho_Z = R_Z/Z$). Taking of such an assumption probably is not going to cause a larger errors in our estimates, because when asked about the size of their planet in relationship to Earth, and having the choice of expressing this relationship in categories of ratio of diameters/radiuses, volumes, masses, areas of surface, or strengths of the gravity field, most probably visitors are going to be aware of the significance of the gravity field for all life processes, thus are going to express this relationship as a ratio of strengths of gravity field, or values that are proportional to this strength.

The correctness of equation (1JG9.1) reader is able to verify in person on any data that originates from UFO-nauts who told us the size of the planet from which they come, and also the average length of their life. For example such verifying data provides an article [1JG9.1] by Waltera Rizzi "Bliskie spotkanie w Dolomitach" that was published in the Polish quarterly UFO number 2(30), kwiecień-czerwiec 1997, pages 51 to 59. On page 54 of this article data of the planet from which a talkative UFO-naut come - quote: "The planet from which he arrived lies quite far from our galaxy, is ten times bigger than Earth and has two suns...". In turn on page 57 his explanations are repeated about their longevity - quote: "... live one hundred times longer from us ...". Thus substituting in equation (1JG9.1) the data found in this article [1JG9.1], i.e. $L_M/L_Z = 100$, $M/Z = 10$, it turns out that these data exactly fulfil the equation (1JG9.1). It is worth to add, that the indicated article [1JG9.1] contains also one more important information {!!!} which confirms the correctness of equations of longevity. It is provided on page 57 and states, quote: "... time spend on our planet {i.e. on Earth} causes in them much faster ageing." (In order to understand the importance of this information for the empirical confirmation of the correctness of theory presented in this subsection, see explanations that follow equation (4JG9.1), which reveal reasons and mechanism which causes that the equation (4JG9.1) is valid and works in practice).

The equation (1JG9.1) allows us to understand many puzzles of longevity, which so far remained secret for us. For example it explains why pra-ancestor of humanity, biblical Adam, lived until the age 930 earth's years (see Bible, Genesis, 5:5), instead of living only e.g. 80 years - that would be typical for an inhabitant of the planet Earth. It was sufficient that the original pre-programming of counter-bodies of Adam and Eve originated from a planet "Terra", the gravity of which was not less than around 4 times greater than that of Earth. Thus if Adam was not taken away from his native planet, than according to equation (4JG9.1) explained in the further part of this subsection, he would live around $\Delta L = 350$ years longer and would live until around the age of $L_M = 1280$ earth's years. (Thus for Adam variables from the equation (1JG9.1) take the following values: $L_M = 1280$, $L_Z = 80$, $M = 4$, $Z = 1$, $g_L = 1$.) Of course, after being relocated to Earth, the gravitational density of his counter-body and counter-bodies of its descendants, started to gradually diminish, increasing the velocity of dispersion of their moral energy and thus also the pace of their ageing. So several generations further, descendants of Adam and Eve reached the length of life typical for the gravity of planet Earth and assumed in calculations from this chapter as equal to around $L_Z = 80$ earth's years. (It is worth to mention that in the Hebrew language the word "adam" means "human" or "humanity"; similarly some New Zealand Maoris claim that in the language of the planet from which we originate, the word "adam" means "human" in understanding of a creature of our anatomic build up, our appearance, and our genetic system. Thus the human race is supposedly called by aliens the "Adamic Race".

Unfortunately, so far I have not met any source that would inform me about the length of life of our first woman - Eve. But I found data which in an indirect manner confirm that her longevity also conformed to the equation (1JG9.1). In the encyclopedia [2JG9.1] that is referred slightly further, on page 78, under the key words "Adam & Eve" I found an information, that according to Islamic sources, Eve for the first time in life got pregnant when she was 200 Earth's years old (she lived at that time in the hot climate of today Arabic Peninsular). According to the theory discussed here, her age should not surprise anyone, because with her origin from a planet that is several times larger than Earth, all processes of development and maturing took place in her proportionally to the gravity of her native planet. This in turn means, that her real biological state should be estimated according to the equation (1JG9.1) complemented by results from equation (4JG9.1), not according to our present standards of age of people. This means, that the age of Eve amounting to 200 earth's years, for present earthly girls would be an equivalent of only slightly above the age of 17 years (when Eve originated from a planet that has the gravity exactly 4 times higher than Earth) or the age of almost 14 years (when Eve originated from a planet Terra that had the gravity 4.47 times greater than Earth). Thus, in spite of such age of 200 years, Eve actually got pregnant rather young, because in the age which for present girls corresponds to around between 14 and 17 years old. Of course, still this is approximately the age, in which girls from Arabic Peninsular (that sexually mature faster than others) sometimes are getting pregnant for the first time.

Practical application of equation (1JG9.1) have much wider significance than only proving that Adam and Eve were relocated to Earth from a planet that was at least 4 times greater from ours - e.g. from the planet Terra the exact gravity of which was $M/Z=4.47$ (this supports the main line of subsection V3 in [1/4] about the alternative history of human race). Let us now consider examples of more important out of the consequences of this equation.

1. This equation reveals that the most vital secret of increasing the longevity does not depend on progress in medicine - as we believed so-far, but on living on a planet which has appropriately high gravity. For example, the entire progress of medicine in twentieth century does not allow to increase the length of lifespan of people by a factor of 0.5 times. But a simple shifting people to a planet which would have the gravity four times larger from Earth, would increase the lifespan of descendants of people by a factor of around 16 times. Thus probably the biggest step of humanity on its path to longevity is going to be the completion of the Magnocraft. Of course, immediately a question raises: when the Magnocraft is finally constructed, who actually would like to stay on Earth (interesting whether this prospect of the escape of enslaved humanity from Earth, is not another reason why evil parasites from UFOs hold back our works on the Magnocraft).

2. The equation (1JG9.1), in connection with information provided in chapter OC of this monograph, explains what is the reason that on Earth people do exist, who are ageing with an extreme fast speed, and reach appearance of old people in early period of their life, not to mention their suffering from osteoporosis. This condition of accelerated ageing has a medical name "**progeria**". According to information provided in subsection JA3 of this monograph, everything indicates that the begetting of these people could be simulated for conditions of gravity different from Earth, e.g. on some heavenly body that is smaller than Earth. In turn this lower gravity of the place of egg fertilization, according to the equation (1JG9.1) causes the pre-programming of density of the counter-body of progeria victims. Thus they are ageing proportionally to the place in which they were beget. The above indicates also, that present searches for reasons and for medicine to such people, are going in completely wrong direction. The attention is concentrated on their genetic system, while it should be concentrated on gravity, counter-body, and life energy.

3. Progeria, in connection with equation (1JG9.1), reveals the empirical evidence, that planets that lie in neighbourhood of Earth, are hiding living quarters for UFO-nauts that look like people. For example, these looking like ordinary people evil parasites from UFOs, who exploit our planet, probably hide their operational bases on these planets, so that they are physically separated from people whom they enslave. About the fact of inhabiting these planets by

"Adamic Race" is informing us folklore of many nations for a long time. Also these UFO bases are described by numerous people who are abducted on decks of UFOs and then taken to these planets. Unfortunately, stereotypes that are deeply etched in our minds, and that are induced by our primitive level of science on Earth, stubbornly refuse this information under an excuse, that the natural environment on these planets is "impossible" to sustain life of "people". It appears that noble scientists who put forward such reservations, imagine that technically highly advanced beings are going to run barefoot and naked on a planet that they use for their living quarters. In this short-sighting, a fact is overlooked, that higher from us advanced civilisations are able to create covered and well protected living colonies in practically every environment - no matter how hostile it would be for a naked human. (It is surprising with what enthusiasm people assign their own limitations to others.) Especially if these civilisations learned how to build telekinetic batteries (described in subsection H6.1), which supply them with unlimited amounts of energy, and also mastered the phenomenon of technical telekinesis, which allows them to keep temperature in their living quarters on any required level, independently of the external temperature). These two technical developments allow to arrange living quarters even inside of melted stars.

Relatively lot of information about living of UFO-nauts from "Adamic Race" on surfaces of Mercury, Venus, and Mars, is contained in folklore stories of New Zealand Maoris. Some Maori legends state, that a couple of pre-ancestors from which Maori originate, come just from these two planets. And so, according to them, "Papa-Tua-Nuku" originates from Venus, while "Ranginui" originates from Mars. So far, there was no empirical fact known, which would confirm these folklore stories. But a scientific finding, that progeria has two versions in which the length of life of its victims is approximately constant and amounts in average to either 13 or 47 years, provides such empirical confirmation. (See the key word "progeria" on page 720 in **[2JG9.1]** "The New Encyclopedia Britannica", Volume 9, Macropedia, Encyclopedia Britannica, Inc., The University of Chicago, USA, 1993, ISBN 0-85229-571-5). In connection with the equation (1JG9.1) this means, that each one of these two versions of progeria attacks people whose begetting was done by UFO-nauts in strictly defined and constant gravitational conditions. And so, the version of progeria called "Hutchinson-Gilford syndrome", which reveals itself via the dwarf size of victims and clear ageing started already in childhood, finishes with the death by old age when the victim is around 13. Assuming that people beget on Earth in average live around 80 years, according to equation (1JG9.1) this would suggest, that victims of this version of progeria were impregnated by UFO-nauts in Earthly mothers on a heavenly body that had the gravity of around $M=0.4Z$. This, according to a table that can be found under the key word "Solar System" on page 192 in **[3JG9.1]** "The Encyclopedia Americana", Volume 25, Grolier Incorporated, 1993, ISBN 0-7172-0124-4, corresponds to the surface gravity on the planet Mercury, and is also close to the surface gravity of the planet Mars. (Victims of progeria impregnated by UFO-nauts in the gravity of Mars which had $M=0.38Z$, according to the equation (1JG9.1) should die in the age of around 12 years.) In turn victims of the version of progeria called "Werner's syndrome", which appears only at later stage of life, according to **[2JG9.1]** live in average to around 47 years. This means, that their fertilization was carried out by UFO-nauts on a planet the gravity of which is around $M=0.8Z$; according to the mentioned table in **[3JG9.1]**, this is approximately equal to the surface gravity of the planet Venus. All this suggests strongly, that UFO-nauts who occupy Earth and who look like humans (i.e. are from the so-called "Adamic Race"), have huge living bases on Mercury, Venus, and probably also on Mars, and that they kidnap human females to these bases, where they rape them and sometimes impregnate them. Of course, unfortunate humans that are beget on these planets and that are deprived of access to knowledge and means that allow UFO-nauts to extend their lives (such as life energy that UFO-nauts rob from people), must die from the old age in a time much shorter than normal people fertilised on Earth die. It is worth to notice, that the eventuality of the existence of huge living colonies of "Adamic Race" of UFO-nauts on planets that are near Earth, in connection with the knowledge about life energy provided in subsections JG9 and I5.6, contains one more horrifying suggestion. This is

because it indicates that in order to eliminate the effects of accelerated ageing caused by a low gravity of these planets, UFO-nauts that live on them surely must rob life energy from individual people. Most certainly this is the main reason, why instead of living until the age of 120 years - as this is promised by Bible (see Genesis, 6:3), we live in average only until around 80 years. The life energy for the remaining 40 years, means for around 33% of our life, is systematically robbed from every person on Earth by UFO-nauts that parasite on humanity. (UFO-nauts that parasite on humanity, seems to like robbing us from everything using the divider 3. They systematically abduct to UFOs 33% of humanity, they take from everyone 33% of the life energy, etc. - no wonder that the number 3 is considered by some to be an "evil" number.)

4. The equation (1JG9.1) reveals also how wrongly present assumptions for some medical research are oriented - for example in looking for reasons of rejection of transplants by the body of a carrier. This research are assigning all problems to a physical body, while a large number of these problems (if not all of them) originates from the counter-body. For example the reasons for rejection of transplanted organs (e.g. hearts) should be seek in the lack of compatibility between the counter-body of the new owner, and the counter-body of the original donor of this organ. This suggests that probably the biggest step forward of humanity in medical matters, is going to be the initiation of a new discipline in subsection H10 called the "medicine of the counter-world". (Acupuncture is already an unaware component of this medicine, while its starting equations most probably are going to be the gravity equations from this subsection.)

5. The equation (1JG9.1) reveals also how wrong are present attempts to find and to duplicate reasons of extended life in people, who - as for example part of villagers from several areas of Georgia, are famous from their longevity. These reasons are searched in their diet, everyday routine, air, light, etc. But no one is taking the notice to the strength of gravity field that prevails in regions famous from such longevity. But if we managed to exactly measure vectors of this gravity field, almost for sure it is going to turn out, that regions of longevity have increased strength of gravity field. (In case of Georgia most probably caused by gravity anomalies introduced by the massive of Himalayas.)

6. The equation (1JG9.1) suggests also, that the noticeable influence at our longevity should have even small changes of the strength of Earth's gravity field. Unfortunately, these changes so-far are treated as something completely unimportant and they are even missed out in textbooks. For example, almost in all countries of the world it is assumed, that the gravitational acceleration amounts in there to $g=9.81 \text{ m/s}^2$. This, of course, is quite a serious quantitative error. After all, only at the sea level, because of the flattening of Earth at poles, "g" theoretically changes in the range from $g=9.78039 \text{ m/s}^2$ for the equator, to $g=9.83217 \text{ m/s}^2$ for poles of Earth (means in the range of around 0.5%). But it also changes with the altitude above the sea level. Furthermore, there are areas of various gravitational anomalies, which can cause changes in "g" amounting to the range from around 9.75 to 9.85 - see pages 205-207 of the book **[4JG9.1]** by Cesare Emiliani, "Planet Earth", Cambridge University Press, New York, 1992, ISBN 0-521-40123-2. Thus even if we assume that "g" represents the strength of the Earth's gravitational field (what is a significant simplification), than only direct changes of "g" in subsequent countries can cause the changes of longevity in average amounting to around 2 years (assuming the standard length of human life amounting to 80 years). It would be worth to carry out at some stage the comparisons of the strength of gravity field for subsequent countries and regions of our globe, and also compare average longevity of people that live on these areas (and also intelligence, height, and other parameters of the energy type, that must strongly depend on gravity field).

7. The equation (1JG9.1) reveals a different understanding of longevity and the process of ageing from that prevailing to-date. According to it, and also according to subsection I5.6, "longevity is the period of time in which someone's biological body maintains its ability to contain life energy and to revitalise with this energy every its cell". In turn "ageing is the escalation of the unproductive dispersion of someone's life energy to the environment". Thus

both, the longevity and the level of ageing, after the advancement of medicine and physics of the counter-world will be possible to measure with instruments. This is going to have such a practical consequence, that if someone wishes so, it will be possible to exactly determine, how many years of life still remains for this person.

8. The equation (1JG9.1) explains also many phenomena which so-far remained unexplained and which resulted from the link between gravity field and parameters of life. One of the most well-known such phenomena, is the empirical observation, that people die naturally at the time when a sea tide-out begins, means when the strength of the gravity field reached the peak and starts to decrease (see also descriptions of link between gravity field and karma, contained in subsection I4.4).

9. This equation also shows why Mars, which some time ago most probably occupied the orbital position in the centre of the "sphere of life" that presently is occupied by Earth, and which initially was probably populated, in the final effect was not used for hosting humanity but pushed aside and replaced with Earth - see the descriptions of the history of humanity provided in subsection V3 of monograph [1/4]. Because Mars is smaller from Earth and for it the $M/Z=0.38$ (while $m/z=0.18$), the length of life of people would be amounting on it to only around 0.14 length of life on Earth (means, in present conditions of living it would amount to approximately 12 years).

10. The equation (1JG9.1) should also cool down the enthusiasm of futurists about the future prospects of arranging human colonies on Moon or Mars, and shifting to these colonies a significant fraction of population of Earth. After the finishing of the initial euphoria of building such colonies, practically no-one would wish to live on them, because they would significantly decrease the length of life of their inhabitants and their offspring. For example children fertilised and born on Moon (which has the size of around $M/Z=0.01$, or more strictly $m/z=1/81$) would live only to around 0.0001 of the lifespan of people, means to only around 4.5 days, while they would look as if they reached the age of 80 years. Of course, these children would not have a chance to have children on their own.

11. This equation completely ruins the present concept of interstellar travel, in which it is assumed that in cosmos are sent small stations propelled by rocket engines, on which people are going to live and to multiply, until several generations later they reach another star. According to this equation, the travel of living people to stars with the use of rocket propulsion, is completely impossible. If the gravity field of such stations drops down to values lower from $M/Z=0.03$, than after the departure from Earth, inhabitants of such stations would age within one month and die out soon afterwards. Thus before they age out completely, they would not even reach the state of sexual maturity, so they would not be able to multiply, and they would die out soon after the law expressed with equation (1JG9.1) would start acting on them. Therefore, until the time of inventing an artificial gravity, the basic condition of success in any trip to distant stars, will be the accomplishment of the target by the same generation that left into the trip, so that people would not be forced to multiply on a spaceship. It is necessary to look truth in the eyes and to realise, that out of the present concepts of interstellar travel, only the Magnocraft and its more advanced versions (i.e. the telekinetic vehicle and the time vehicle) are fulfilling this condition. All other concepts disseminated presently by "experts", are simply unrealistic dreams which are going to destine the travellers to a complete extinction soon after their spaceship begins the trip.

12. The equation (1JG9.1) indicates also, that the present Earth's cosmonauts, especially these ones who try to bit records of staying in the state of weightlessness, and also these who travelled to the Moon, are paying a hefty price for their coming to history books. With the present lack of knowledge about methods of producing artificial gravity on our space vehicles, every day of presence of these astronauts in free space they literally pay with shortening their own lives.

Independently from the consequences of action of equation (1JG9.1) that are explained above, this equation of longevity, together with the content of subsection JG3.7.1, is also the key for our understanding how to increase practically the human lifespan. Let us to explain

practically an example of practical indicators, about principles involved in the increase of longevity. According to equations (1JG9.1) and (2JG9.2), longevity (L) has a direct link with the intelligence (I). This in turn reveals, that the first practical indications as to how increase someone's natural lifespan, is amongst others the work on increase of own intelligence - in its definition from subsection JG3.2.

The equation (1JG9.1) is valid for describing differences in longevity of two similar creatures that live on two different planets with dissimilar gravity (or one creature that originates from a different planet than the one on which it lives). Independently from this equation, important for us would also be the knowledge of how much would amount the longevity change " ΔL " for the same creature, if it temporally shifts to a different planet for a fragment of its lifespan. Although for the calculations of this change, so far we have only very sparse data, which are insufficient for accomplishing high accuracy, still I managed to deduce, that in the estimated manner, it most probably can be expressed with the following equation:

$$\Delta L = (L_M^2/L_Z)((M/Z)^2 - (Z/M)^2)/c_L \quad (4JG9.1)$$

But it should be noted, that the equation (4JG9.1) was developed for providing only rough values, and that data for which the constant c_L was determined, practically limits the application of this equation to planets with the range of sizes between that equal to Earth (i.e. for which $M/Z=1$), and the planet Terra with the gravity equal to around 4.47 times greater than that of Earth (i.e. for which $M/Z=4.47$). Thus this equation should not be used to cases of travel in conditions of almost complete lack of gravity. In turn its rough values related to heavenly bodies which are even slightly smaller than Earth (e.g. to Mars, Venus, or Moon), or to bodies much greater than Terra, should be treated as carrying an increasingly larger error. The value of this error grows with the difference of gravity of considered planets, from the range provided before (i.e. from $M/Z=1$ to $M/Z=4.47$).

In the equation (4JG9.1) the subsequent variables have the following interpretations:

ΔL - is the change of length of life of a given creature, which is caused by the temporary emigration from the planet with gravity "Z" on which this creature originally was born and on which lived several generation of ancestors of this creature, into a planet of gravity "M" on which this creature is to spend further " L_M " period of time.

L_Z - is the total (i.e. preprogrammed by the density of the counter-body of that creature) length of life of that creature, if it spends the entire life on the original planet "Z".

L_M - is the length of time that this creature is going to spend on a new planet of the gravity "M". Note that units used for expressing " L_M " must be the same as units used for expressing " L_Z " and " ΔL ".

Z - is the strength of gravity field of the original planet, on which this creature was born and on which lived several generations of its ancestors.

M - is the gravity strength of a new planet onto which this creature is temporally emigrating. Notice, that if the gravity "M" is less than the gravity "Z", than " ΔL " takes the negative value.

c_L - is the intensity of "gravitational softening" of the density of counter-body, means it represents a cosmic constant which, amongst others, reflects the intensity of the drop in length of life of some creatures, caused by their emigration to a different planet. I had a basic difficulties in the precise determining the value of this constant, because of the present unavailability of appropriate data. Thus at the present stage of my research I calculated this constant only roughly, basing my calculations on the length of life of Adam. The approximate value of this constant I estimate at " $c_L=30.77$ ". (For Adam the subsequent variables for equation (4JG9.1) take the following values: $\Delta L=-350$, $L_M=930$, $L_Z=1280$, $M=1$, $Z=4$, $c_L=30.77$ - note also that symbolism of equation (4JG9.1) is derived from the prospective of an Earth's man emigrating to other planet, while Adam was an inhabitant of other planet that emigrated to Earth; thus for him the interpretation of all symbols of equation (4JG9.1) needed to be reversed). Of course, in future I am going to seek further data on this topic, and if I manage to find any, than I will try to make more accurate both the value of constant " c_L " and the form of the equation (4JG9.1).

In order to give here an example of the use of equation (4JG9.1), and an example of illustration for the range of its applicability, let us consider a controversial problem of a station on the Moon. Astronaut Mr Smith supposed to live on Earth to the age of $L_Z=80$ Earth's years. By not knowing about facts presented in this subsection, at the age of 20 years he flown for 5-year contract to work on the Moon. Taking a simplifying assumption, that the ratio of strengths of gravity on Earth and Moon is equal to the ratio of their masses, calculate to what approximately age Mr Smith is going to live, after he returns from that contract? The reply is, that if the equation (4JG9.1) apply also to the Moon, than according to it, and after assumption that $M/Z=1/81$, astronaut Smith is not going to return from the 5-year contract, because the life on the Moon for $L_M=5$ years would decrease his lifespan by $\Delta L=66$ years. Thus, according to this equation, Mr Smith would die out of old age some two months before the date of return to Earth. Dying on the Moon at the age of not whole 25 years, he would look like an 80-years old elderly. Of course, as this previously was explained about the method of determining the constant c_L for the equation (4JG9.1), the equation (4JG9.1) applies only to heavenly bodies which have M/Z in the range of 1 to 4.47. Thus Moon lies far from the range of permitted applications of this equation. This means, that when for Earth the error of this equation would be equal to let say 1% (means not whole 9 months out of 80 years of life), for Moon this error many grow to at least value of 81% (means to around 53 out of these 66 years of life). Thus practically the astronaut Smith could die in any moment of time, starting from the moment when he was on Moon for only around 1 year, until the time of 53 years after he returned from Moon.

Of course, reader most probably asks the question now, whether independently from the information {!!!} that originates from UFOs and that is provided earlier on the occasion of discussion of publication [1JG9.1], there are any other facts observed by Earth's researchers, which would prove the correctness of the theory stated here. (This theory claims, that sending someone to areas where the gravity significantly decreases, is equivalent to sentencing this person to accelerated ageing.) After all, if this theory confirms in practice, than every sending of Earth's astronauts into space, without protecting them with some system which compensates the lack of gravity, and without warning that this is going to decrease their life, immediately introduces various moral and legal implications (e.g. of the type, whether superiors of these astronauts have the moral right to send them in space more than once in the lifetime, whether it is moral to introduce a "profession" of an astronaut, whether them and their families have the right to a financial compensation, etc.). Well, such facts were already observed many times, only that because of the previous lack of the theory that would explain what they mean, they were either ignored, or interpreted completely wrong. In order to provide here the most significant example of them, it is that cosmonauts that stay for long times in conditions of low gravity, experience a fast loss of calcium from their bones. The descriptions of this loss of calcium, and the discussion of other consequences of long-term staying in space, are contained in the article [5JG9.1] by Ronald J. White, "Weightlessness and the Human Body", published in the Journal Scientific American, Vol. 279, No 3, September 1998, pages 39 to 43. This article stated on page 42, quote: "astronauts ... have lost bone mass ... at a rate of about 1 percent per month; ... back on the ground, the bone calcium loss stops within one month, but scientists do not yet know whether the bone recover completely..."). In turn from the research of the consequences of ageing it is known that the most characteristic attribute of the loss of calcium from bones is that it is a sign of fast ageing. For example one of the problems that experience people of older age, the life energy of which is depleted rapidly, is just the loss of calcium in their bones, which medically is called "**osteoporosis**". Of course, apart from the loss of calcium, astronauts experience also other signs characteristic for fast ageing, for example the loss of muscles. The existence of this type of observations, again points our attention at the moral consequences of blocking of the progress of knowledge in any discipline. After all, such blocking sooner or later must endanger someone's life - thus from the point of view of moral laws is a sin, while from legal point of view is a crime. Thus these administrators and politicians, who with their aware or hypnotically preprogrammed by

UFO-nauts' decisions hold back any research, even if these are only research on UFOs, actually are taking on their conscience a very heavy sin, for which one day they must pay with receiving the appropriate karmic return. For example, if authorities in some countries which send astronauts in space would not block research on UFOs, then the theory similar to the one described here most probably would be known already for many years. In turn knowing this theory, on the basis of its claims it would be possible to find a long ago some compensation system that would replace the lack of gravity by some other flow of energy, thus allowing in that manner to eliminate the exposure of astronauts to the process of accelerated ageing.

Although the practical reasons and the course of narration of this monograph cause, that equations of longevity required their addressing in a separate subsection, because of their character they still are part of totalistic mechanics that is formulated in this chapter G. In turn totalistic mechanics is a component of new disciplines of sciences of the counter-world which are just emerging, such as physics of the counter-world, medicine of the counter-world, etc. - see subsections H10 and I1.2.

As an extension to information contained in this subsection it should be added that Adam and Eve were not the only aliens well known to people, whose length of life suggests their birth on a different planet and from parents that have different density of the counter-body than people do. In China there was an alien of a male gender in historic times, in Mandarin dialect called "Shou Xing Gong" (in Cantonese dialect called "Sow Sin Koong"). About this alien there are quite good literature descriptions. The confirmed by historic data length of his life amounted to 800 years. This makes his longevity quite similar to that of Adam. Most probably this alien also originated from the planet from which Adam and Eve come to Earth, or from a planet quite similar to it. Such a significant length of life of "Shou Xing Gong" caused, that later he was promoted to a Chinese god of longevity. Presently its figurines can be found in almost every Chinese home. It is one of three figurines that in Chinese homes symbolise qualities of life that every Chinese strives to accomplish, namely: longevity, health, and wealth. Amongst these three Chinese gods, "Shou Xing Gong" can be easily recognised from the double than normally high (bold) forehead, with two like bulges in top corners.

Also the longevity that amounted to hundreds of years, and even to thousands of years, was accomplished by many so-called "immortals" of antiquity, especially these ones who had biological bodies. It is almost an anecdote that various "wizards" and "witches" used to live hundreds of years, while their identifying attribute was that they were not ageing as this happens to mere mortals. Thus folklore of many nations concerning the longevity of "immortals" provides further evidence that confirms the correctness of two different sections of this monograph, namely this one - because it confirms the correctness of equations of longevity, and also chapter OC - because it confirms that so-called "immortals" were actually creatures from UFOs that are simulated as arriving to the Earth from a planet with much higher gravity than ours.

The extreme longevity is also characteristic for other "cosmic creatures" described in chapter OC of this monograph. For example two of them, i.e. Lord Cavendish from England and Baron Von Münchhausen from Germany, were seen by their acquaintances many years later and they did not display any signs of ageing. Probably the same is going to take place with their today equivalents. It is because of this tendency for staying always at the same level of ageing - that usually becomes the subject of various suspicions on the part of their acquaintances, cosmic spies and saboteurs have an order to drastically change the place of living not later than after 30 years. After approximately such time elapses they disappear from one place (country) and reappear in completely different country to deal with new lot of people.

Of course, the problem of connection between gravity and life energy, has a whole range of further serious implications, which were not considered in this subsection, but which I am going to try to present in further editions of totalistic mechanics. For example, from properties of life energy it is obvious, that creatures of many times larger mass "m" (e.g. elephants or huge turtles) must also live many times longer than creatures of a small mass

(e.g. mouse or small turtles). This results from bigger bodies accumulating the larger amounts of life energy. This is completely opposite to claims of present science, which believes that creatures of a small mass and height live much longer - e.g. see an article **[6JG9.1]** "Short people may live longer, says study" that appeared in Malaysia daily The Star, issue from Thursday, 7 November 1996, page 29. This in turn suggests, that people of gigantic sizes that are mentioned in subsection JG9.3, should live much longer from normal people. In turn creatures of the same mass, but different mobility, also are going to live varying lengths of life (a creature of smaller mobility is going to live longer), because their dispersion of life energy is taking place at different speeds.

In order to show here some further problems that also require researching and mathematical expressing, according to definition of life energy provided at the beginning of this subsection, some form of this energy have also every other material object (after all, every object has its counter-material duplicate with which it exchanges energy). Thus the process of ageing is extended also to all other objects, not only to living creatures. The consequence of this is, that if we for example close an object in a hermetic compartment, where it would not be subjected to any external stimuli, i.e. where it would not be subjected to corrosion, or to radiation, or to bacteria, or to friction, or to forces, etc. - than, against what present science is saying, after a specific period of time this object still would disintegrate into a powder because of its ageing, or more strictly because of the dispersion of the entire its life energy. This explains, why in life always such empirical observations come true, as a Chinese belief that an object or a house that is not used by anyone is ageing much faster than an object or a house that is used by someone (for this reason Chinese do not like that a house is staying uninhabited by anyone). The explanation for this phenomenon results from the saturation of used objects by life energy of people that use these objects. Therefore their dispersion of life energy is much lower that for objects that are not used. On a similar observation is also based a Polish saying that "gold shines the best when it is worn". A further consequence of the connection discussed here results from the fact that because of life energy is dispersed, that the dispersion of it depends on specific conditions. Thus the surface of specific parts of body (e.g. legs) or some behaviours (e.g. shaking) may cause the intensification of slowing down this dispersion. This in turn explains where comes from the folk knowledge expressed in the English proverb "Long be thy legs and short be thy life", or that expressed in a Chinese folk believe that in the Cantonese dialect states "Si ju jib lok jan ju fuk pok" that can be translated "when you shake a tree all leaves will fall down, when you shake your legs all your good fortune will disappear". Another consequence of the relationship discussed here results from the harmful effects of lower gravity on such occupations, as pilots or stewardesses. If the theory discussed here is correct (and the all facts seem to confirm this), than changes of gravity to which are subjected people of these occupations, also are going to cause their accelerated ageing. This in turn means, that appropriate research should be started urgently, which would answer how significant is the decrease of lifespan caused by carrying out these occupations. (Most probably such research were done for military pilots, because such pilots are send to retire in very young age.)

JG9.1.1. The increase of longevity as the consequence of moral energy accumulation

Motto of this subsection: "morality is the key to everything, while moral energy is the key to morality".

If one analyses the behaviour of life energy that is described in subsection I5.6, then it turns out that it is generated in effect of transformation of moral energy, and that negative motivations that may appear during this transformation are imposing onto the life energy a program of ageing, which controls the process of ageing of a given person. The above indicates one more practical manner of increasing the length of someone's life. It depends on

doing mainly "moral" things in our life, which cause the increase of the pressure of moral energy (μ) in the counter-body. Carrying out moral activities and increase the pressure of moral energy with them, causes a spontaneous generation of life energy, which (for the lack of negative motivations) does not impose on this energy any program that would cause ageing.

The possibility of extending someone's life, through living it according to moral laws and through doing exclusively moral things, is confirmed with many authoritative sources. Let us now review their examples. In the book [1JG5.4] (referred also as [2J3], [1#3L5.4] and [1H3]) on page 63 I met a statement repeated in this book many times, quote "Most Chinese believe that life can be extended by good deeds". This statement confirms in a direct manner the increase of longevity through carrying out good deeds. Because of the key significance of this belief to totalistic mechanics, I also carried out myself a verification of it amongst Chinese living in Malaysia. From what I learned, it clearly appears that this interpretation of Chinese folklore exactly corresponds to claims of totalistic mechanics. Chinese believe that every good deed increases in the doer the amount of positive energy that they call "chi" (see subsection H2). In turn various forms of this "chi" represent, amongst others, also life energy and moral energy of a given person. Large resources of these two energies (i.e. life and moral ones) means a longer life, a better health, a higher vigour, etc. There is even a Chinese saying, which in Cantonese dialect states something along lines "How sam yaw how pow", what means "if you do good deeds you get rewarded". Even that this saying directly does not indicate the increase of longevity, still such increase implies the Chinese folk interpretation that accompanies it and that explains its meaning. This interpretation states that every good deed that we carry out, is rewarded with a similar good deed that we one day receive from someone else, while a byproduct, or an additional benefit, of this good deed is that it is going to extend our life. (Thus, this belief is stating exactly the same, as totalism states through the use of Boomerang Principle and equations of longevity.) The belief described here is so rooted into Chinese folklore, that if anyone of a good character gets ill, Chinese usually comfort his/her family with stating something along the lines "it is not reason to worry - he/she is a good person thus surely must come out of this". What they have in minds in such comforting, is that good people have in themselves accumulated very high "chi" (i.e. moral energy), thus this energy is allowing them to overcome any illness that troubles them.

The philosophy of Christianity also seems to have a similar belief, although so-far I have not managed to determine the primary source of it - means a source from which it originates. When I was reading a pocket edition of a Polish Bible [1JG9.1.1] entitled "Pismo Święte Starego i Nowego Testamentu" (Third edition, augmented, Wydawnictwo Pallottinum, Poznan - Warszawa, 1980), on page 28 I found the following interpretation "*6.3 Along with a progressing moral decay the vitality of people is decreasing." (in the original Polish language, quote: "*6.3 Wraz z postępującym zepsuciem moralnym zmniejsza się witalność ludzi."). This interpretation was referring to the Biblical Book of Genesis, paragraph 6 verse 3, quote: "Then the Lord said, 'I will not allow people to live forever; they are mortal. From now on they will live no-longer than 120 years*.'" (in the Polish original: Księga Rodzaju, ustęp 6 wiersz 3, "Wtedy Bóg rzekł: 'Nie może pozostawać duch mój w człowieku na zawsze, gdyż człowiek jest istotą cielesną: niechaj więc żyje tylko sto dwadzieścia lat*"). If one considers the sense of this reference, it states exactly the same as I am trying to express with the content of this subsection, namely that: if someone leads an immoral life, then he/she is going to live much shorter than in case if he/she is going to lead a moral life.

Of course, the process of transformation of moral energy into life energy is governed by appropriate laws, which still awaits to be decoded and learned. Therefore, before we learn in what exactly manner we can cause the extension of our lives through moral behaviour, it is necessary to complete rather long-term research. However, this subsection signals such a possibility and reveals the general direction in which our searches should go.

Motto of this subsection: "The progress of knowledge is not possible if we stubbornly reject the truth which does not suit us."

The Concept of Dipolar Gravity informs, that the source of intelligence in all living organisms is not their physical brain, but a thinking substance from the counter-world, which in subsection H2 was called "counter-matter". The biological brain is only performing a role of an input-output device, which is searching through registers in the counter-world, and which executes control programs that are recorded in someone's counter-body - for details see subsection I5.4. So we know now that counter-matter is the source of intelligence of given creatures, while the density of this substance in someone's counter-body is proportional to the square of gravity strength - as it already was explained in subsection JG9.1. This in turn means, that the maximal level of intelligence that a given creature is able to evolve, is also going to depend on the square of gravity strength that prevails on a planet that a given creature lives for many generations. Equations which express the dependency of someone's intelligence, from the strength of gravity field that prevails on given planets, are called here "equations of intelligence". Similarly to previously discussed equations of longevity, they also represent a part of totaliztic mechanics.

Equations of intelligence describe further one out of numerous influences of gravity on living organisms. They state that intelligence (or more strictly: potential of someone's brain for intelligent action) is subjected to the action of a law, which can be described in following words. "The highest potential for intelligent actions in brains that evolved on a given planet, is proportional to the square of gravity field strength that prevails on this planet". So if we mark with a variable " I_M " the highest possible intelligence that can be accomplished by creatures that evolved on a planet with gravity " M ", in turn with variable " I_Z " we express the highest intelligence of identical creatures that evolved on a planet with gravity " Z ", then the relationship between them can be expressed with the following equation of intelligence:

$$I_M/I_Z = (g_I M/Z)^2 \quad (1JG9.2)$$

In this equation the meaning of symbols " M " and " Z " is the same as in equation (1JG9.1). In turn symbol " g_I " is the dimensionless coefficient of gravitational decrease of intelligence, the value of which at the present level of our knowledge is estimated at around $g_I = 1$ (this practically means that also this coefficient can be completely ignored in calculations). Note that in case it has a value different from one, then by this coefficient " g_I " always should be multiplied the value of gravity that prevails on a larger planet out of both considered planets - i.e. in the case which assumes $M > Z$, on a planet " M ".

Of course, equation (1JG9.2) can also be used for estimation of the level at which the physical brain is used by the same type of creatures, the evolution of which was taking place on the planet " M ", but which for many generations live on a different planet " Z ". (According to the alternative history of humanity presented in subsection V3 of monograph [1/4], this is the case with people from Earth.) In such a case, symbol " I_M " from equation (1JG9.2) expresses the potential of someone's brain, as it was formed during the evolution on the planet " M " (or the potential of relatives of this creature, that still live on the planet " M "), while symbol " I_Z " expresses the fraction of the potential of the brain of these creatures, which is utilised after these creatures were adopted to gravitational conditions of the planet " Z ". Thus according to equation (1JG9.2), if people were shifted to Earth from a planet with $M/Z=4$, then they should utilise only around 1/16 of their brains' potential, means not more than around 6.25% of their intellectual power. For such a case of shifting people to Earth from a planet that is around 4 times larger, the subsequent variables from equation (1JG9.2) take the following values: $I_M=1$, $I_Z=0.0625$, $M=4$, $Z=1$, $g_I=1$. It should be noted, that the planet Terra from which humanity originates, was at least 4 times larger than Earth (see subsection JG9.1). But actually the gravitation of Terra probably amounted to $M/Z=4.47$ - this would cause that people would utilise only around 5% of the potential of their brains.

Fortunately, contrary to the life energy and longevity, the ability of brains for information processing is "hardwired" in heads of given creatures. Thus it is not able to drop down immediately after given creatures shift to a planet with smaller gravity from that one which prevails on the planet that they evolved at. However, most probably it is going to drop down gradually in the effect of "backward evolution" oriented towards their adaptation to the planet on which they currently live. Of course, this also works in an opposite direction. If these creatures shift to a planet of a higher gravity, then the capability of their brains to process information is going to return to the increased value. But this probably is going to happen gradually with the passage of time and generations. This means that initially it can happen that animals that evolved on this larger planet will show a higher intelligence than these freshly arriving humans.

In order to explain the mechanism of operation of the law of intelligence discussed here, a larger planet on which the higher gravity prevails, will also have more factors that simultaneously stimulate brains of creatures that live on it. These creatures must immediately respond to such factors. Thus the potential of brains that evolved on such a large planet must be higher and proportional to the square of gravity strength of that planet.

Consequences of the law discussed here, and consequences of equation (1JG9.2), are enormous. Let us review here at least most important of them:

1. Not all intelligent creatures that populate the universe, are characterised by the same level of intelligence. From the history of humanity presented in subsection V3 of monograph [1/4], it may appear that people evolved on the planet Terra which has the gravity more than 4 times higher than that of Earth (see also previous subsection JG9.1). In turn from UFO research it appears that intelligent creatures capable to develop technical civilisations and to travel through space, can evolve on planets with the gravity from around 2 times to 25 times larger than that of Earth's (see item 1 of subsection JG9.3). This indicates that the level of human intelligence most probably lies somewhere near the lowest border of a range, that is existing in the universe. Expressing this less diplomatically, **people are close to the most stupid out of all intelligent creatures of the universe**. This in turn introduces several important consequences for us. For example, it suggests that we should keep humble, and stop the present bragging about our "accomplishments" and human perfection, as if we are the most perfect creatures of the universe. After all, the intelligence of the best scientist from a country that leads on Earth, does not match even to an intelligence of a patient of mental hospital on some large planet. This also explains why human race is spread on such a large number of planets by UFO-nauts that exploit us. It happens simply, because our low level of intelligence allows to rob us much easier, than to rob any other intelligent beings. Also there is a much lower risk that we realize at all, what actually our cosmic exploiters are doing to us. (This can be clearly seen at present: UFO-nauts misled us in every matter as they want to, and naïve humans believe in their propaganda. For example consider the landings of UFOs in crops. People are manipulated to believe that these landings are actually "pictograms" from some cosmic energies.) In order to realise more clearly the reason why UFO-nauts prefer to breed as stupid creatures as us, perhaps we should consider whether farmers would rear so many pigs, if these have the intelligence of chimpanzees and thus before every arrival of a butcher they would open doors of the piggery and run to a nearest forest.

2. The level of intelligence of given creatures is proportional to their longevity. This expresses the following law: "the mutual ratio of the level of intelligence in two otherwise identical creatures, is proportional to the ratio of their natural lengths of lives" (by a "natural length of life" one should understand the length of life finished by a natural death, e.g. by old age, not by a length of life e.g. victims of accidents or illnesses). This can be expressed with the following equation of intelligence and longevity:

$$I_M/I_Z = L_M/L_Z \quad (2JG9.2)$$

This law is already known on Earth for thousands of years, only that in its to-date understanding, causes were confused with effects. Therefore people claimed: "he lives for so long, so he must experienced a lot, and thus he must be very wise". But in reality is completely

opposite. Because someone is intelligent, his/her moral energy is higher, and thus he/she is going to live much longer than others. The above allows to estimate the level of someone's intelligence in relationship to other people, by finding out how long this person lived naturally.

3. The unused intellectual potential of people. This results from the fact discussed in subsection JG9.1 that people evolved on a planet at least 4 times larger than Earth. As this is explained under equation (1JG9.2), people are able to utilise on Earth not more than around 1/16 of the potential of their brains, means only up to around 6.25% of their intellectual potential. In fact, the present level of utilisation of our brains is actually estimated at approximately that value. Such high agreeability of the theory presented here, with the actual state of things has a lot of practical consequences. Probably the most important of these is that it provides a next empirical evidence that people evolved on the planet Terra that was larger from Earth by around 4.47 times - see subsection V3 of monograph [1/4]. Other consequence is that this correspondence of gravity equation to reality provides a further confirmation of the correctness of theories presented in this subsection.

4. The tripping of balance between spiritual and physical side of our lives. This also results from the limitations of the utilisation of our brains to below 6.25%. In our case, we have to deal with the situation which can be described by an analogy of a perfect computer with poor software - this analogy is described in subsection I5.4. The computer is able to complete various processing, but it is furnished with a primitive software that utilises only around 6.25% of its capacity. Of course, in such a case users of this computer will not notice the potentials of the software that controls the action of this computer. But rather their entire attention will be concentrated on the computer itself. The software would be too primitive to be able to reveal the operation to get noticed. Similarly as is the case with such a computer, also our entire spiritual side does not have a chance to be noticed because of the low gravity of Earth. Thus, the entire attention of people that live on Earth is concentrated on a physical aspect of their lives, while their spiritual side is neglected. This situation would be drastically changed, if humanity is shifted to a planet that is much larger from Earth, as this is suggested in subsection JG9.1 for longevity reasons.

5. In the gravity field of every planet, a natural motive force hides, which propels the evolutionary shaping of level of intelligence in creatures that live on this planet. The intensity of this force, thus also the maximal level of intelligence that such creatures from a given planet are able to accomplish, is proportional to the square of gravity field strength of this planet. Thus it is a natural thing that animals, the evolution of which took place on large planets, are much more intelligent than humanoids from small planets. Thus, if humans from Earth, who belong to a least intelligent out of all intelligent beings (what was indicated in item 1 above), one day start to travel to large planets, they can encounter animals, which are going to be much more intelligent than them. (God, please take then a good care of our travellers - especially if such clever animals are going to be hungry and turn out to be predators.)

6. Earth has too low strength of gravity field to allow the evolution of creatures with human level of intelligence. According to equation (1JG9.2), the maximal potential of brains of creatures that really evolved on Earth, must be at least 16 times lower than the potential of human brains. Thus all creatures that presently are evolving on Earth - e.g. monkeys, or creatures that in the past evolved or were genetically bred on Earth - e.g. Homo Neardeltalis, are never able to accomplish the level of intelligence similar to that of human. This happens for a simple reason that the gravity strength on their native planet is around 4 times lower from the gravity field of the Adam's planet from which humanity originates - see also history of humanity described in subsection V3 of monograph [1/4].

7. In the entire solar system there is no even a single planet, the gravity of which would allow to evolve a creature that has the intelligence at the level of people (or higher). Even the largest planet of our solar system, i.e. Jupiter, the radius of which is 11.2 times larger than that of Earth, while volume is 1500 times, and mass is 318 times, larger than the Earth's ones, because of its low mass density (see ρ_M from equation 3JG9.1) has a surface gravity which is only 2.33 times larger than that of Earth. (In order to evolve a creature with the intelligence

similar to that of people, or higher, a planet is needed the gravity of which is at least 4 times greater than that of Earth.) This in turn means, that **physically it is absolutely impossible that humans evolved in our solar system.**

8. In creatures that evolved on Earth, e.g. on Homo Neardeltalis, there is a ratio of their spiritual aspect to the physical aspect much better than in people. This happens for a simple reason that their brains utilise the entire their potential. Similarly in surviving descendants of Homo Neardeltalis, the contribution of their spiritual aspect to their lives must be larger than in racially pure humans.

9. The significance of spiritual aspect in life of creatures, the evolution of which occurred on Earth, should be present and noticeable even in cases when these creatures are not suspected of intelligence. For example, it should be noticeable in animals. The reason why we have not noticed it, is the to-date lack of definition of this aspect, in relationship to animal kingdom. For example the manifestations of spiritual aspect in animals can include all behaviours that directly do not result from the immediate needs of survival, such as mating rituals, migrations, mass behaviours, etc.

The equations of intelligence discussed in this subsection introduce a new understanding of the world around us. Various other important consequences that result from them, are discussed and explained in my other publications, e.g. in the Polish monograph [1/3].

JG9.3. Equations of height

Motto of this subsection: "When we enter on the path of truth, horizons that open in front of us have no limits."

About the fact, that in animal kingdom, the sizes of creatures are depended on the strength of gravity field of a given planet, Earth's science seems to be aware for a long time. For example relatively small sizes of insects in comparison to sizes e.g. elephants, is explained by the lack of skeletons in insects, and thus by the low strength of their chitinous shells, that results from this lack of skeletons. Such chitinous shells supposedly would not be able to sustain forces from large bodies. But the unknown so-far element, that is introduced only by the theory described in this subsection, is that the size of every animal is recorded in both, its genetic code as well as in its counter-material duplicate. The lack of awareness of this double records of size, caused in turn, that one of the most vital consequences of such double recording of height, remained unknown to us. This consequence states that, after a given creature is shifted to another planet with a different gravity, it is endangered by a change of size. Even if the size of it is not changing immediately, still there is a dormant motive force of growth, which is awaiting for an occasion to release the accelerated growth at a nearest opportunity. (This release may happen e.g. during the fertilisation by a father that originates from a different planet, or by fertilisation within the range of a powerful telekinetic field, it also can be caused by a special kind of telepathic vibrations, or by very low strength of gravity field.) Thus, the counter-material record of size, is a kind of "time bomb" on which humanity sits all the time. This bomb one day may be detonated accidentally, causing the explosion of height of people to the size that is appropriate to the gravity field of Earth (means to around 5 meters). Furthermore, our science also did not know, that the dependency of the height of given creatures from the strength of gravity field, can be expressed quite accurately with the use of mathematical equations that here are called "equations of height".

According to my findings, the relationship between the height of a given creature, and the strength of gravity field, is expressed by a following law. "Heights (h_Z) and (h_M) of two identical in all other areas creatures, the evolution of which took place on two planets the strength of gravity field of which amount to (M) and (Z), where $M > Z$, are reversed proportional to the square of these strengths and are expressed by the following **equation of height:**

$$h_Z/h_M = (g_h M/Z)^2 \quad (1JG9.3)$$

In this equation (h_z) is the height of a creature that inhabits a planet with a lower gravity (Z), (h_M) is the height of a creature that populates a planet with a higher gravity (M), while (g_h) is a dimensionless coefficient of gravitational decrease of height." For people coefficient " g_h " amounts to around $g_h = 0.42$. Note that by the coefficient g_h always should be multiplied the value of gravity that prevails on a larger planet - in case considered here: on planet "M".

The correctness of equation (1JG9.3) can also be verified on the basis of the article [1JG9.1] discussed earlier. On page 54 of this article an approximate height of an UFO-naut that originated from a planet 10 times larger than Earth was provided. It was expressed with the following words, quote "this being was 1.6 meter high". For checking the equation (1JG9.3) we take an assumption, that Adam - who originated from a planet over 4 times larger than Earth (i.e. for which at least $Z=4$ [times of that on Earth]), had an average height of our race and equal to my own height, i.e. $h_z=1.76$ [m]. From the article [1JG9.1] we learn, that a UFO being originated from a planet of $M=10$ [times of that on Earth], had the height equal to $h_M=1.6$ [m]. After substituting variables in equation (1JG9.3) for these values, we find out, that this equation is fulfilled (i.e. its fulfilling takes place for the following data: $h_z=1.76$, $h_M=1.6$, $g_h=0.42$, $M=10$, $Z=4$). Thus, it describes quite correctly the relationship between height of humanoids and the gravity of planet on which their evolution was occurring. Note, however, that the validity of equation (1JG9.3) was confirmed so-far for a planet, the inhabitants of which are lower than people, means for which the gravity M is at least 4 times higher than the gravity of Earth.

Of course, the practical applications of equation of height (1JG9.3) is much wider than just allowing to compare our Adam to anonymous UFO-naut described in the article [1JG9.1]. Let us consider now examples of the most important consequences of the action of this equation, and the action of law that this equation expresses:

1. Gravity of the largest planet on which the evolution of intelligent beings took place. In item 1 of subsection JG9.2 the placing of the level of human intelligence amongst intelligences that prevail in the universe was discussed. The question was raised there, what is the maximal size of a planet, on which still the evolution of human-like intelligent beings took place. Equation (1JG9.3), in connection with UFO observations, provides an approximate answer to this question. According to information provided by eye witnesses, the height of the race of smallest UFO-nauts, the reports about the existence of which I encountered so-far in my research, amounts to around $h_M=0.25$ [m]. Thus substituting in equation (1JG9.3) values: $h_z=1.76$, $h_M=0.25$, $g_h=0.42$, $Z=4$, and converting it so that it allows to determine M , we receive that $M=25$. This means that the smallest UFO-nauts, the height of which is around a quarter of meter, originate from a planet the strength of gravity of which is around $M=25$ times larger than the strength of Earth.

The interesting feature of this planet of the gravity $M=25$ is, that according to the equation (1JG9.1), beings which populate it, and which have the height of around a quarter of meter, live approximately 625 times longer than people from Earth. This means that in average they live around 50 thousands of earth's years. Thus, if one of these creatures at young age accompanied our Adam and Eve that just were shifted to Earth, it has a high chance to live until today. It is fully probable, that in the universe still live beings, which with their own eyes observed the population of Earth, and who personally took part in all important events from the entire history of human civilisation. These creatures may one day be able to tell us a lot - of course if with the elapse of time we learn to abandon our present pride and become ready to listen to them.

2. The target height of people from Earth. The height of people who currently live on Earth, is limited by the records coded into their genetic system. This height is characteristic not to the gravity that prevails on Earth, but to the gravity of a planet on which evolution of Adam and Eve took place. But if somehow this genetic code is invalidated, then people would explode to huge sizes which are appropriate to gravity of our planet. Equation (1JG9.3) reveals what approximately these sizes would be. In order to illustrate them on an example, let us assume that I still have the size inherited from Adam and amounting to $h_z=1.76$ [m]. But if

something caused that I would grow according to the gravity field of Earth, then equation (1JG9.3) states, that I would reach the size of a human giant towering at around $h_M=4.9$ [m]. Interesting, that from my previous research, presented in subsection C7.1 of monograph [5/3] and [5/4], and also in subsection B1 of treatise [7/2], it stems that giants of around 5 meters tall actually did live on Earth. A similar conclusion is also documented in the book [1JG9.4] and even supported in there with the description of more widely known human giants, e.g. Moses and Abel. (In [1JG9.4] a colour photograph of a gigantic sarcophagus of Abel of around 6 meters long is published. This sarcophagus is preserved until today in Syria.) The elimination of a genetic barrier in these human giants, which limited their height, was caused by one of the following factors: (1) their begetting in the range of powerful telekinetic field, (2) their begetting in conditions of very low gravity, or (3) begetting or growing in the range of telepathic vibrations with special frequency that is capable of elimination of genetic barrier that limit the growth. It is worth to notice, that if the size of people explode to the level of 5 meters, then also their intelligence would most probably decrease by the factor of around 16 times, while their longevity would increase slightly (because the size of their body, and thus also the life energy bind by this body, would increase).

3. Changes of height of people depending on the gravity of their area of living.

According to what was explained in item 6 of subsection JG9.1, subsequent regions of Earth are characterised by varying values of gravity field. This field changes both, with latitude, and with altitude above the sea level. According to equation (1JG9.3), people who for many generations live in regions of different gravity, should also have a height that is appropriate to the level of gravity in their place of living, and which differ from the height of people that populate regions with different gravity. And this seems to be indicated by my observations. In countries with a high movements of population, such as European countries, the constant movement of people causes their mixing together. Thus it makes impossible any such observations. But I had an opportunity to live for two years in Borneo, where almost until today the life of local tribes was limited to certain areas, where at travellers local "head hunters" were awaiting, and thus where the circumstances prevented any mixing of population. By observing an average height of various tribesmen from Borneo, and comparing this height to the gravity of their area of living, already valid conclusions about the correctness of equation (1JG9.3) can be drawn. And actually this equation can be proven correct on tribes from Borneo. For example there are native tribesmen from Borneo that belong to the Bidayuh tribe. (Bidayuh are described in subsections JG5.3 and L4, because of their shapely miniature women, that are famous in the world from their exceptional beauty and grace of movements, and also because of the prophetic capabilities of some their elders.) They populate low located areas near Kuching. In average they are shorter by around a half of head from local tribesmen from the tribe of Kalabit. Kalabit tribesmen live in high country of mountainous Borneo, where the gravity is clearly lower than that in Kuching. (By the way, women from the tribe of Kalabit are equally famous from their beauty, grace of movements, and the skills of lovemaking, although their height is almost at the level of height of European women.)

4. The danger of destruction of genetic codes of human height. According to the theory described in this subsection, people who populate planet Earth, in the area of their height are currently in the state of delicate balance. Their genetic code still maintains their height close to that one, which they brought from Adam's planet. But their records in the counter-material duplicate are pressuring to change the height, to that around 5 meters tall. Thus the appearance of any disturbing factor may cause the breaking of this delicate balance and explosion of human height to the size of giants. The problem depends on this, that according to research presented in this monograph, there are various factors, e.g. telekinetic field that acts at the moment of impregnation, telepathic waves, or flashes of very powerful electromagnetic radiation, that are capable to destroy these genetic barriers that maintain human height at the present level. One of such factors that can destroy completely the genetic code of height (and also intelligence and longevity) are amongst others waves of a unique telepathic noise generated during explosions of nuclear weapon, and more accurately

described in subsection D4 of monograph [5/4] and [5/3]. It appears that the tests with nuclear weapon, which were carried out lately, already destroyed a part of this delicate balance. In the result, a rapid growth of an average size of inhabitants of our planet was caused (while their intelligence rapidly fell down). If we do not force the deprived of responsibility governments of some countries, to stop these immensely dangerous experiments with nuclear weapon, while this destructive telepathic noise is generated further, it may happen that humanity gradually grow to sizes of giants, while brains of people transform to the potential similar as in the Homo Neardeltalis.

The above should be complemented with the information about the explosion of UFOs of third generation (time vehicles) that took place near the township Tapanui in New Zealand, in 1178 AD. This explosion is described in monographs [5/4] and [5/3]. It additionally increased the danger of the destruction of genetic code of height in some organisms that populate the area of this explosion. Therefore in New Zealand every now and again spontaneous explosions of height of various organisms to the size of giants can be observed. For example in 1997 in waters of that country a squid was caught of the size of around 7.6 meters. In normal circumstances these creatures reach maximal length of around 40 centimetres. In 1998 gigantic mushrooms "puff-balls" were noted in there. An illustrated article [1JG9.3] "Sprouting puff-balls", which appeared on page 11 of the edition dated on Thursday, 26 March 1998, of the New Zealand newspaper Otago Daily Times, shows these huge and white like snow puff-balls, which grow around peripherals of a large circle on a paddock of someone named Jo Grayling from the town Alexandra. (Alexandra is a small town that is located quite close to Tapanui.) Judging about the size of these puff-balls by their comparison to the Jo Grayling who holds them, the diameter of the largest of them amounted to around one meter. This in turn, by comparing to a normal size of this mushrooms of around several centimetres, actually confirms that the explosion of their size really reached the level of around 16 times. (These proportions of their size suggest that the puff-balls were brought to Earth from the same planet as people do.) The growth of these puff-balls around peripherals of a circle of around 24 meters in diameter shown on the photograph, suggests that the release of such gigantic size was caused by telekinetic propulsors of a UFO K6 type, which most probably landed on the paddock at the time of sporing of these mushrooms. However, whatever would be the mechanism which destroyed the genetic codes of their size, the sole fact of its appearing in New Zealand, should suffice to make us worrying. After all, one day the growth of local people can again explode to the size of giants. (According to my research described in subsection B1 of treatise [7/2], and mentioned in subsection L4 of this monograph, until around 1800, New Zealand was actually populated by gigantic humans of around 5 meters tall.) And this would be a sign of the end approaching our civilisation. In turn the New Zealand newspaper "The Dominion Post", issue on Saturday, September 27, 2003, on page A9 published a short article [2JG9.3] entitled "Monster crayfish could be 100". The article was illustrated by a black-white photograph of a gigantic "packhorse crayfish" weighting 6.3 kilograms and being 1.34 metres long (normally this crayfish is around 10 times smaller). This giant was caught by Brian Hoult near Three Mile Reef off Bream Bay north of Whangarei.

5. Larger genetic purity of small people. One of the most depressing facts that emerge from considerations of this subsection, is a negative significance of the rapidly growing average height of people in some highly developed countries. (For example Americans are at average around a head taller than Poles.) In the light of deductions presented here, such an increase of height indicates that in developed countries, various factors are at work for some time, which gradually destroy the genetic blockade of height. These factors cause that the height of inhabitants of these countries slowly is going towards the size defined by Earth's gravity (i.e. towards around 5 meters). Simultaneously their intelligence seems to drop as well, according to equation (1JG9.2). The consequence of this is, that people with small size, are genetically more pure than large ones, because their genetic blockade still resists these destructive factors of present environment. It is worth to remember this, when one has a temptation to call small people by names. After all, in the light of what

was explained here, these are small people which are genetically normal, while the large people are genetic "degenerates" (including into this also their intelligence). This degenerating influence of the increased height, can visually be noticed already, if someone for example compares the perfection of shapes of miniature women from South-East Asia, with the deformed build up of huge women from developed countries. It is also well visible in museums during the observation of mummies, coffins, and armours of old inhabitants of Earth - they all were very small in comparison to present people, and simultaneously also apparently more perfect from us. In the light of what is explained here, small people should be proud that their genetic system still allows them to remain small.

The above can be complemented with the information, that examples of calculations provided in this subsection are based on many simplifying assumptions and rather sparse comparative data. Thus they have an introductory significance. But they still give a good indication of numerous matters, and also they explain a lot of empirical observations, which previously did not have rational explanation.

Of course, in case of height, similarly like in case of longevity or intelligence, there is a whole range of further important problems that require mathematical elaboration. Their example can be the determination of threshold ratio of gravity of two planets $(M/Z) > (M/Z)_{gr}$. The exceeding of this threshold causes that the software code of height contained in the counter-material duplicate, breaks through the hardware blockade of height contained in the genetic code. Thus the height of creatures shifted to such a planet, starts to explosively change to the level that corresponds to the gravity of that planet. From mythology it appears, that before Earth was populated, predecessors of our Adam and Eve were colonising Mars (see descriptions from subsection P6.4 of the monograph [1/4]). But these Martian Adam and Eve, and their descendants, started to grow to gigantic sizes. Thus it appears, that during the shifting of people to Mars from the planet of Adam, this threshold value of $(M/Z)_{gr} < (4/0.38) < 10.5$ was actually exceeded. Of course the above premise requires an urgent checking, because it could turn a very important safety argument against attempts to colonise Mars industrially planned by some scientists, and against sending women to long expeditions to Mars. There is a real danger, that even in case of relatively short staying on Mars, children that could be conceived in there, or sperm and ovule formed/altered in there, could give the start to gigantic descendants. The size of these descendants of Martian astronauts could explode to the size of human giants (while intelligence could decrease to the level of animals). Other example of a problem of height, that awaits an urgent working out, is the possibility of mutual influence on each other of software codes in counter-material duplicates and hardware codes in genetic system (means the possibility of change of height in subsequent generations). Thus, most probably in the future there will be more of equations of height, of course if the increasingly powerful suppression of my research that I am subjected to, do not lead one day to a complete holding me back from publishing anything.

JG9.4. Equations of weight

Motto of this subsection: "The self-admiration of our own knowledge makes us blind to even the most screaming manifestations of truths that still remain unknown to us."

According to explanations from subsection JG9.1, to a material component of every object, a counter-material component is attached. The material component is formed from the matter that prevails on a given planet with a specified strength of gravity field. In turn the counter-material object is formed from the counter-matter. A unique attribute of this counter-object is that its density depends on the gravity field that prevails in the area where it was formed. This practically means, that the amount of counter-matter that is attached to a given object, is not in every case the same, but it depends on the strength of gravity field that prevails on a planet on which, and from the substance of which, this object is formed. Thus, if

we consider two otherwise identical objects, for example two absolutely identical cubes made of the same isotope of gold, which are to be produced on two planets that mutually differ by the strength of their gravity field, then the amount of counter-matter that is going to be attached to each of these cubes, is going to be different. In turn according to statements of the Concept of Dipolar Gravity and a new discipline of knowledge, which in subsection H1.2 was called "physics of the counter-world", the entire mass "m" of a given object, is a difference of the material component "m_m" of this object (i.e. the matter that is included into this object), and the counter-material component "m_p" of this object (i.e. the counter-matter that is attached to a given object). This can be expressed with the following equation (see also subsection H1.2):

$$m = m_m - m_p \quad (1JG9.4)$$

In this equation, the counter-material component (m_p) is varying. For objects that originate from different heavenly bodies, it is a direct proportional function of the strength of gravity field (M) or (Z) that prevails on these heavenly bodies, e.g.: m_p = cM, or m_p = cZ.

Because the material component (m_m) of mass of a given object is attracted by the gravity field of a planet on which it prevails, while the counter-material component (m_p) is repelled by the gravity field of this planet, in the final result the two identical cubes of gold originating from two different planets, after both are placed on the same planet, are going to be attracted with two different forces G=mg by the gravity field of this planet. This difference in their attraction, is the outcome of the different amount of counter-matter that is attached to every of these two cubes, and that is repelled by the mass of a given planet. Thus, the differences in gravity attraction of such two cubes, will be noticeable to everyone, because the attraction will cause the differences in weight of both cubes. This means that the final consequence of laws that apply to counter-matter, is that two identical in every aspect objects, which are produced on two planets that differ in gravity strength, must show different weights - if they are compared to each other on the same planet.

According to my findings, mutual comparison of weights determined on a given testing planet for such two identical objects that originate from two different planets, can be expressed with the following law of gravitational relationship of weights. "Measured on a single testing planet weights (G_Z) and (G_M) of two identical in every aspects objects, that were formed on two planets the strengths of gravity fields of which amount to (M) and (Z), while M>Z, are reversely proportional to these strengths, and are expressed with the following **equation of weights**:

$$G_Z/G_M = (g_g)^2 M/Z \quad (2JG9.4)$$

In this equation (G_Z) is the weight of an object that is produced on a planet of a lower gravity (Z), (G_M) is the weight of an object that was produced on a planet of a higher gravity (M), while (g_g) is a dimensionless coefficient of gravitational decrease of mass."

It is worth to notice in equations (2JG9.4) and (3JG9.4) that by the coefficient "g_g" always must be multiplied the value of gravity that prevails on a larger planet - in the case considered here on the planet "M".

On the present level of knowledge, the value of coefficient of gravitational decrease of mass "g_g", is impossible for determining from a simple reason that we have no access to the data required. Of course, after appropriate support for this research, in future this data probably would be possible to determine through weighting on Earth a testing cube that was made of a pure element produced for example on Moon or on any other heavenly body with a known gravity, and that was made of matter that originates exclusively from that heavenly body. Then this cube could be compared with an identical cube produced from the same element, only that of the Earth's origin. Because the outcomes of measurements of samples that originate from the Moon probably are already available in literature, to appreciate the level of difficulties that the completion of my investigations encounters in conditions of an "underground research", I would like to propose to readers to undertake such an estimation of "g_g" coefficient on the basis of the material that was brought to Earth from Moon.

For heavenly bodies different from Earth, the proportional relationship between the weight "G" of their objects, and the mass "m" of the same objects, also is going to be in power.

This relationship is expressed by the known equation of gravitational attraction $G=mg$. This in turn means, that the entire force of gravitational attraction (means the entire weight) "G" of a given object, should be proportional to the product of its mass "m" and gravity "Z" or "M" (i.e. $G_Z=m_ZcZ$, and $G_M=m_McM$, where $c=constant$). Considering this proportionality, the equation of weights (2JG9.4) with the acceptable approximation can be also expressed in the form of following **equation of masses**:

$$m_z/m_M = (g_g M/Z)^2 \quad (3JG9.4)$$

Let us now interpret the meaning of equations (2JG9.4) and (3JG9.4), as well as the law that they express. According to their content, if we bring to Earth an object that is produced on a planet which has a gravity much higher than that on Earth, and also that is produced entirely from the material that originates from this planet, then on Earth this object is going to be much lighter from objects identical to it but produced on Earth and from Earthly materials. (It can be speculated theoretically, that in drastic cases, if such an object is produced on a planet with gravity many times greater from that of Earth, while the substance would belong to an exceptionally light type, then such an object could show on Earth even a negative relative weight. But our lack of knowledge of counter-matter and limitations that it imposes onto values of variable "m_p" from equation (1JG9.4) does not allow to deduce presently whether such an object would remain stable on Earth. After all equation (3JG9.4) suggests, that most probably such an object would need to disintegrate, because in this equation no mass can take a negative value.) In turn if we bring to Earth an object that is produced on a planet with the gravity much lower from the gravity of Earth, and produced from the material that originates from that planet, then such an object is going to be much heavier on Earth from identical objects produced on Earth and from Earthly materials. For example an ordinary water from Moon is going to behave as so-called "heavy water" from Earth. Thus after such Moon water is mixed with Earthly water, it would always settle on the bottom of a jar and below the surface of water that originate from Earth. In a similar manner, if any object is carried from Earth to a planet of a higher gravity, it is going over there to be much heavier from identical objects originating from that planet. In turn if an object is taken from Earth to a planet with a lower gravity, then it is going to be lighter over there from identical local objects. If people from Earth are to fly onto a planet with gravity lower than that on Earth, the movements of these people are going to appear over there much slower and weightless, like for divers on the bottom of sea, or like shown in a slow motion (we well remember such movements from films that show the visit of people to the Moon). In turn the motion of beings that live permanently on such a smaller planet, will look as if they occur with a normal speed. On other hand, people that visit a planet that is larger from Earth, in their movements on this planet are going to be surprised with the caricature speed of their movements, which will be much higher from the movements of creatures that permanently live on this planet, looking normally. These movements of people on a bigger planet are to resemble movements of people on old films of Charlie Chaplin, or movements of Earth's insects.

Already at the moment various observations were accumulated, that seem to confirm a qualitative (although not yet quantitative) correctness of equations (2JG9.4) and (3JG9.4). Their examples include reports of the speed of movements different than on Earth, experienced by some people taken to other planets that are larger from Earth. These people observed, that on planets of the gravity higher from that of Earth, they **moved in a manner much accelerated** in comparison to native inhabitants of these planets, doing movements that in comparison to native inhabitants of these planets looked as they (the movements) were taken from old films of Charlie Chaplin. One of the abducted people, who carried out such an observation is a Pole, Mr Andrzej Domala - see his report from the abduction presented in treatise [3B].

Independently from these accelerated movements of people from Earth on other planets, the correctness of equations (2JG9.4) and (3JG9.4) is confirmed also by a whole array of other empirical facts. One of these is an observation described by folklore, that **dogs and other animals are very afraid of beings from space**. According to equation (3JG9.4),

biological matter of beings from other planets have different mass. This in turn means, that this matter behaves differently, and have different properties than Earth's matter. On one hand this matter is completely unedible for creatures from Earth, on the other hand it gives to beings from other planets the properties, as if they are formed from a substance of a mineral rather than organic character. In turn senses of animals, insects, or bacteria, are sensitive enough to immediately and remotely differentiate between mineral matter, and organic matter. If someone does not believe this, he/she should try to feed chicken with exact imitations of grains, but formed for example from metal, throw to a hungry dog an exact imitation of a bone, but carved for example from stone, or place near a marching column of ants two identical crystals - one made of sugar while other made of quartz. Therefore dogs always notice the proximity of beings from other planets, and are clearly afraid of them. In turn folklore belief states that dogs always growl and haul, if "supernatural beings" are nearby. Other fact that confirms the correctness of equations (2JG9.4) and (3JG9.4) is that **organic matter that originates from other planets does not display on Earth any signs of biological decay**. For example insects or bacteria do not want to eat bodies of the first people on Earth. Therefore Adam himself, as well as many of his first descendants born just after Adam arrived to Earth from Eden, after the death were not eaten by insects, nor their bodies were subjected to a biological decay. This topic is elaborated, amongst others, on pages 213 and 217 of a book [1JG9.4] by Andrzej Olszewski, "Paradoksy tajemnicy wszechswiata" (Warszawa 1998, ISBN 83-900944-2-8, 314 pages; Consultations regarding distribution: Wydawnictwo A. Olszewski, 00-976 Warszawa 13, skr. pocztowa 87, Poland). Similarly bodies of UFOonauts who died on Earth, are not undergoing a biological decay - this is probably the main reason why UFOs always take with themselves bodies of victims of all accidents into which they are involved, and never live these victims on Earth (so that people later are not able to find this conclusive evidence). Probably also from this fact originates the old custom of mummifying of bodies of important people. Probably old time people saw that bodies of "gods" do not decay, so they decided to be like these "gods". Therefore after they died they ordered to balsam their own bodies, and bodies of their loved ones. The reason for the lack of biological decay in organic matter that originates from different planets, is the same as that described earlier - insects and bacteria do not recognise this matter as suitable for consumption, because the mass of this matter is different from the matter that they usually consume. For this reason, if for example UFOonauts are forced to make a pooh on Earth, whatever they live behind stays entire months fresh and untouched by Earthly bacteria or insects. It remains untouched until it decays chemically (not biologically, as this happens to earthly faeces), or until the excess of energy spontaneously disperses due to the ordinary process of energy dissipation. This last observation about a lack of biological decay of organic waste that is left on Earth by UFOonauts, I made myself during my research on countless UFO landings in New Zealand, and during systematic observation for many months of whatever I found on these landings (appropriate descriptions are going to be provided in [4]). Of course, if someone would insist, than he/she could subject to research this non-decaying faeces that sometimes are left on UFO landings. This research could establish whether their mass in fact does differ from the mass of substances of earthly origin. But I did not do this for three reasons, i.e.: (1) when I investigated UFO landings in New Zealand and found this ever fresh faeces, I did not know yet about the existence of equations (2JG9.4) and (3JG9.4); thus I only accumulated empirical observations, but was unable to find yet the explanation for this state of things, (2) in order to research the differences in weight of these faeces in comparison to earthly organic matter, it would be necessary to isolate from them some pure element (e.g. carbon) and only then compare the weight of this element - unfortunately I am not able to do it myself, because I am not an expert in chemistry, and (3) faeces of extraterrestrial beings can contain in themselves some microorganisms that are unknown on Earth (e.g. some illness causing viruses), thus their touching or too close approach could introduce a biological threat to health or to life of the investigator. There is one more aspect connected with the difference of matter of UFOonauts from matter of people - namely the taste of their body. As this is described in the article

[2JG9.4] "Dziwny dowod", published in the Polish quarterly UFO, number 4(40) dated październik-grudzien 1999, pages 9-29, when an earthly man who was raped by a female UFO-naut bite off her nipple, this nipple he felt with his taste senses as if it is made of a rubber, not from human flesh. This is because of the mass differences between the body of a UFO-naut and earthly organic flesh, his sense of taste simply was unable to recognise her flesh, and only signalled that senses some kind of organic compound!

There is also a kind of finding, which if turns to be truth - not for example a joke or an intensional misleading, also would support the correctness of equations (2JG9.4) and (3JG9.4). This finding was presented in an article **[3JG9.4]** by H.L. O'Neal, "Tajemniczy artefakt znaleziony w Rosji", Polish quarterly UFO, number 28 (4/1996), październik-grudzien 1996, pages 66 to 68. It concerns a glossy sphere that was found in 1976 in a Western Ukraine, in a layer of clay that is around 10 millions years old. According to the above presentation in [3JG9.4], this sphere supposed to have a shape slightly like an egg. It was composed from a glossy crust and a nucleus which was made from material other than this crust. The calculations of density carried out separately for the crust and for the nucleus, supposedly were giving "irrational" outcome, because the nucleus supposed to be characterised by a negative density. Of course, if this would be true, then even in case of even committing a significant error in calculations, this still would represent a confirmation for equations stated here, suggesting that this sphere was brought to Earth from a planet that has significantly higher gravity. Unfortunately, I tried myself to carry our calculations for data stated in the article [3JG9.4], and I discovered that they are contradictive to themselves, and represented one string of nonsense. Thus, it would be worth to clarify, whether the publishing of these nonsense data is an example of collaboration with UFO-nauts that occupy our planet, which is oriented towards ridiculing UFO research and spreading confusion, or just an example of what with facts and outcomes of research can do an untidy publisher.

Of course, the correctness (or incorrectness) of the equation (2JG9.4) can also be proven experimentally, e.g. through exact comparison of weights of two uniform substances (e.g. pure elements) one of which would be brought to Earth from a heavenly body of known gravity, e.g. from Moon or from Mars, while the other would be produced on Earth.

The practical application of equations of weight and mass (2JG9.4) and (3JG9.4), is much wider than just serving for comparison of speed of movements of an Earth man on other planets, or comparison of weights of substances originating from different planets. Let us now consider examples of the most important consequences of this equation and the law of nature this is expressed through it:

1. Substances brought to Earth from Moon, e.g. by Apollo mission, according to these equations must show on Earth much higher relative weight than identical substances of Earthly origin. Thus it is quite astonishing that American researchers would not notice this difference in weights so-far (would it be possible that is any truth in these persistent rumours that Americans fabricated their trip to Moon, and the material that supposed to be gathered on Moon actually originates from Earth).

2. Substances that are to be produced on planets of other than Earth's gravity from materials that entirely originate from these planets, after are brought to Earth are going to display a relative weight which is different from the weight of identical substances produced on Earth and from earthly materials.

3. By an exact measurement of relative weights of elements that are contained in a meteorite, is going to be possible to identify in future from how large planet this meteorite comes originally - of course only after we exactly determine the value of coefficient " g_g " from equation (2JG9.4). In a similar manner it will be possible to check whether samples of "Moon rocks" that were received by someone for souvenirs, are actually rocks from the Moon.

4. The velocity of chemical and physical ageing of substances produced on, and from materials, of planets larger than Earth, will be slower than ageing of material produced on Earth. In turn organic matter that originates from planets other than Earth, is not going to decay biologically on Earth, means it will remain untouched by earth's microorganisms, by

earth's insects, and by earth's animals. Therefore for example faeces left on Earth by UFO-nauts will stay fresh by whole months, until they decay chemically. Similarly bodies of UFO-nauts, who died on our planet, on Earth are not going to decay biologically (this may be a main reason why UFO-nauts who occupy us, never leave bodies of their colleagues - they do not want these bodies are available for us forever for research). The same mechanism causes that animals, insects, and even bacteria, without any error identify beings from other planets - after all these beings are behaving as food, but according to indications of senses of these animals, they are not suitable for eating.

5. Equations (2JG9.4) and (3JG9.4) invalidate many of claims and calculations of earthly astronomers. For example they invalidate the theories to-date about so-called astronomical "black holes". Possible conclusive proving the correctness of these equations would cause that many astronomical theories (e.g. concerning black holes, or masses of heavenly bodies) would need to be formulated from very beginning.

6. Equations (2JG9.4) and (3JG9.4) completely invalidate many claims of earthly physicists. For example they completely undermine the correctness of famous Einstein equation $E=mc^2$, and thus also the correctness of theory of relativity. After all the Einstein's equation cannot be valid if mass "m" changes significantly with gravity, and if it is possible to put side-by-side two identical objects (e.g. two cubes made of gold that were discussed at the beginning of this chapter), which being identical by composition and geometry, are simultaneously significantly different in their masses. The eventual conclusive proving of the correctness of equations (2JG9.4) and (3JG9.4) would also cause that the majority of theories and physical laws that are considered to be "foundations" of present Earth's science will require to be put to rubbish tins - what I was already indicating in subsection H1.2. This is because without realising this, our scientists in their considerations extended onto the entire universe the unique case of phenomena, that according to laws that are described by physics of the counter-world, are observed only in Earthly gravitational conditions. In this manner these scientists make themselves similar to a provincial whiz, who living in a valley that is separated from the rest of the world, make an observation that in spring swallows arrive to his village. So he notified about his discovery that the speed of arrival of spring to his village, must be defined by the speed of flight of swallows that carry this spring on their wings.

Equation (2JG9.4) is just an initial one. In order to be used in practice, it firstly requires that the value of "g_g" coefficient is determined. In turn in order to determine this coefficient, it is necessary to measure exactly relative weight of two identical objects produced on two planets of known and mutually differing gravity. Unfortunately, as so far I have no access to such two objects.

Of course, the value of coefficient "g_g" could also be attempted to be determined theoretically. But to accomplish this it is necessary to take some assumption that compensates our lack of knowledge of relative weight of two identical substances that originate from different planets of not the same gravity. In order to be correct in our compensating assumption, it would be necessary to guess what was the intension of the universal intellect when this intellect defined laws that govern equation (1JG9.4). If I would be the one who attempts to do such a guessing, I would assume that the laws that govern the relationship of complete mass expressed by equation (1JG9.4) and the gravity field, were so selected by the universal intellect, that identical by size and shape creatures that live on planets of different gravities, would have the same weight in relationship to their native planets (i.e. that they would be attracted by these planets with approximately the same force). After all, a similar weight would allow to make similar their build and functioning, to make them independent from the size of their planets, and to lead approximately similar lives. It is interesting whether the future measurements and validations of equations provided in this subsection are going to confirm the correctness of this attempt to guess, based only on my intuitive feeling.

The gravity equations that are described before, must be complemented with one more, namely with the equation of feelings. This equation states that "if we compare with each other, two levels of feelings (F_Z) and (F_M) that accompanied some strictly defined event that affected two identical in every aspect creatures which live on two planets that differ in strengths of their gravity fields (Z) and (M), then levels of these feelings must be reversely proportional to the square of strength of gravity field which prevails on planets on which these creatures live". The above can be expressed mathematically with the use of following equation of feelings:

$$F_Z/F_M = (g_M/Z)^2 \quad (1JG9.5)$$

In the above equation of feelings (F_Z) and (F_M) are levels of feelings that are caused by identical events in two identical beings that live on different planets of the gravity strengths " Z " and " M ". The remaining quantities of equation (1JG9.5) have the same interpretation as in other gravity equations.

Let us explain now the above equation of feelings with the use of different words. It states that if a human being on Earth, and a UFOonaut living on a planet let say 4 times bigger than Earth, both are subjected to an identical event that causes in them the appearance of feelings, then the intensity of feeling that appears in the human on Earth is going to be higher by the square of ratio of gravity on both planets (means in this case higher 16 times), than the intensity of the same feeling that appears in this UFOonaut. In order to illustrate this on an example, e.g. drawing of a nail through hand of Jesus on Earth was around 16 times more painful for our Jesus, than the drawing of identical nail would be to a martyr on a planet of UFOonauts that has the gravity 4 times stronger than Earth. Similarly e.g. death of someone loved, is for a human from Earth around 16 times more painful than death of the same loved one is for a UFOonaut from a planet with gravity 4 times higher than that of Earth.

The mechanism of operation of phenomena behind the equation of feelings result from the fact that with the higher consistency of counter-bodies, which appears on planets with higher gravity, the flow of moral energy between the biological body and the counter-body is reversely proportional to the square of strength of gravity field of these planets. In turn the consequence of the equation of feelings is, that independently from the strength of gravity field on which given creatures are living, the total amount of energy that flows between biological body and counter-body of these creatures, remains approximately the same. This in turn means, that the total "volume" of feelings which given creatures experience during their entire life, is independent of the gravity of the planet on which they live, and only dependent on the anatomy/structure of these creatures. (This fact is a next manifestation of the universal justice. Although the length of life is higher for beings from large planets than for people, the intensity of their feelings is lower, so that in total, these beings are going to experience during the entire their life the same "volume" of feelings as people do.)

Although in the situation of humanity that is totally cut off from communication with the universe, it is very difficult to accumulate evidence which would confirm the correctness of the "equation of feelings" (1JG9.5), such evidence comes to our attention in an indirect manner. It mainly originates from UFO research, and from reports of people who interacted with UFOonauts (and whose memory was not erased after such interactions). One group of such evidence that confirms the correctness of equation (1JG9.5), are claims of UFOonauts themselves, which are continually repeated on the occasion of significant number of UFO abductions. UFOonauts are enormously proud of the fact, that they are not so "emotional" as people do. Thus they highlight this their "advantage" on every occasion. They let us know in such situations, that we are an inferior subspecies, because our feelings are many times higher than theirs, so that we take everything in our lives on feelings, while we should take it on reasoning. The lower level of feelings of UFOonauts in comparison to people, can also be realised during these extremely rare cases, when UFOonauts are hurt somehow in our presence. For example, in the previously referred article [2JG9.4] a case is reported of biting off a nipple from a female UFOonaut by a male human whom she was exploiting sexually (raping). The only reaction of this female UFOonaut was a surprise and startle. (Consider the

reaction of a human woman, whom someone bite off a nipple - she would scream and roll in the pain.) On a similar principle people knew already in medieval times that witches (i.e. medieval equivalents to present UFOonauts) do not feel the pain similarly strong as people do. This lack of the pain was even a basis for one of the tests, with the use of which medieval people tried to establish who belongs to the category of "witches" - what is described more extensively in subsection U3 of monograph [1/4]. Other group of evidence for the lower level of feelings of UFOonauts in comparison to people, originates from traditions of these religions, which were formed on Earth by UFOonauts - e.g. from Buddhism. For example, the recommendation of Buddhism that people should refrain from generating feelings in themselves, most probably results from the intention of UFOonauts to make feelings of adherers of their religion similar to these experienced by UFOonauts themselves. In Americas various tribes of Indians had "spiritual guides" (means UFOonauts), who passed to them various recommendations how they should lead their lives. As it turns out, one of such recommendations imposed onto these Indian tribes, was that they should not show or use any feelings in their lives - means that they should be exactly the same as "emotionless" UFOonauts.

An extremely interesting evidence is **sexual impotence of male UFOonauts**. As it is known from research of impotence in men from Earth, the ability of male penis for erection, as well as the level of hardness during the intercourse, have a direct link with the level of erotic feelings, that a given male is able to induce before the intercourse and maintain during the intercourse. In case of male UFOonauts, their already low level of feelings caused by the high gravity of the planet on which they live, is additionally reinforced by the cold everyday culture and full of reservations tradition of the parasitic society which they are part of. The total effect is such, that male UFOonauts are unable to generate in themselves a sufficient level of feelings, to be able to erect their penises. In the Earthly understanding of their state, all UFOonauts are complete impotents. Their impotency is revealed quite consistently during research on cases of their sexual exploitation of human females. Such cases I researched myself, as well as I read about it in UFO literature. The manifestations of this impotency are commonly reported by earth women who remember rapes of UFOonauts: the lack of erection, the low hardness of their penises, the presence of stiffening structure, and the lack of movements during the intercourse. Penises of UFOonauts are so soft, that they make impossible to make forth-and-back motions - that are so typical for human intercourse. Therefore a typical sexual intercourse of a UFOonaut, depends on sliding his penis to a vagina, and keeping it there motionlessly until the orgasm is accomplished due to a mental stimulation accomplished through his personal technical device representing a version of telepathic projector described in subsection KB3.5. One detail of reports of human females raped by UFOonauts is very significant. This is the information that penises of UFOonauts feel as if they are made of cartilage pipes. In the initial stage of my research this "cartilage pipe" attributes of penises of UFOonauts I was trying to explain by differences of their anatomic build up from human anatomy. But presently I am completely sure, that UFOonauts are very close relatives of people, thus they do not have penises that are anatomically different from these of people. Thus the explanation for the "cartilage pipe" character of their penises needs to be seek in the folklore tradition that is cultivated amongst some human males of the South-East Asia. In order to intensify the sexual experience, they insert permanently gold or silver rings under the skin of their penises. All evidence points to the fact, that also male UFOonauts, who because of a very low level of their feelings are unable to accomplish an erection comparable to that of humans, as a medical standard insert surgically into their penises some plastic stiffening structures, which human females perceive as "cartilage pipes". This shocking conclusion, that penises of UFOonauts contain plastic protheses, is supported by a whole range of empirical observations and evidence. Let us list here the most important categories of this evidence.

1. The reports of Earth's women who remember of being raped by UFOonauts. In all these reports, our women describe penises of UFOonauts being felt as cartilage pipes that are empty inside. An example of one of such a reports is contained on pages 174 and 176 of the

book [1JG9.5] by Professor John E. Mack, M.D., entitled: "Abduction - human encounters with aliens", Ballantine Books - a division of Random House, Inc., New York, May 1995, ISBN 0-345-39300-7, Library of Congress Card Number 93-38116, volume 464 pages (presently this book is available in translation into the Polish language under the title: "Urowadzenia - spotkania ludzi z kosmitami"). Here is the relevant quotation from this book: "The sexual or reproductive act itself was quite brief. Three or four of the beings watched as Orion inserted his small 'almost hollow' penis into Adriana's vagina. ... 'It's not a rhythmical in and out intercourse. It feels more like just a rocking embrace... I can just put it in and release it'. A clear fluid 'just oozes out'." Another such report of an Earth woman, researched by myself thus containing more details, is contained in subsection T4 of monograph [1/4].

2. Ancient descriptions that originate from India of penises of UFO-nauts (of course, these descriptions used the term Gods, instead of the present term UFO-nauts). They stated that "... of UFO-nauts never wither away". Practically this means that these penises do not erect during intercourse, nor shrink to a smaller state after an intercourse. One of such descriptions is provided on page 165 of a book [2JG9.5] by Erich von Däniken, which is available in Polish, and which carries the title "Czy sie mylilem? Nowe wspomnienia z przyszlosci" (Title of the German original: "Habe ich mich geirrt? Neue Erinnerungen an die Zukunft"), Wydawnictwo Prokop, Warszawa 1994, ISBN 83-86096-00-4. On pages 158 to 167 this book contains a fragment of publication of an Indian professor, dr Dileep Kumar Kandzilal, entitled "Latajace maszyny w starozytnych Indiach" (i.e. "Flying machines in ancient India"). This publication states on page 165, quote: "In Mahabharata, which is based on older sources, Gods are described as physical beings, who do not blink with their eyes, who are continually young, and whose 'garlands' never wither away" (In Polish original: "W Mahabharacie, opierajacej sie na starszych zrodlach, bogowie opisani sa jako istoty cielesne, ktore nie mrugaja oczami, sa wiecznie mlode i ktorych "wiece" nigdy nie wiedna.") Although the author of this publication was unable to translate from the ancient Sanskrit what actually are these 'garlands' of Gods that never wither, from present research on UFO-nauts it stems quite clearly that this ancient term from the Sanskrit actually means "penises". After all it is also UFO-nauts who are physical in one case, and invisible when they switch on their personal propulsion into the state of telekinetic flickering, for people they remain young forever - as according to equation (1JG9.1) they live around 20 times longer from people, they do not blink with their eyes, while their tubulous and flexible penises containing cartilage-like protheses, actually never wither - as this happens after sexual intercourse with penises of Earth's males (see also subsection U3.7.1 of monograph [1/4]).

3. The fact known from reports in press, and from my own observations, that beings which for sure belong to the category described in chapter OC and who permanently reside on the Earth, never have "de facto" lovers amongst Earth's women who know them. Their sexual needs they satisfy exclusively through raping under hypnosis Earth's females who do not know them in aware life. The reason is that if they have sex with women who know them in aware state, these women would discover rather fast, and report this to other people, that something is not right with their penises. In order to give here an example of such a lack of sexual intercourse with women who know them, for example in Poland used to live some time ago an UFO-naut known as Pan Twardowski. Although good descriptions of many details from his life survived until today, none of these descriptions confirms for sure that he had a lover with whom he had sexual relationship.

4. The observation that I made on beings described in chapter OC. It turns out that they never join a group of human males that urinate together into a public urinal, but always choose urinating in separation. Obviously they do not want that people discover the secret of their penises reinforced with plastic pipes.

By remembering that having sexual intercourse is one of the most basic needs for UFO-nauts (and people), similarly pressing like the need to eat or to breathe, it is absolutely sure that after the arrival to Earth UFO-nauts do not remove their plastic protheses, even if such removal would be an easy surgical procedure and if they are technically capable to do it

temporary. After all, without these prostheses it would be absolutely impossible for them to satisfy their sexual needs through raping hypnotised Earth's women. Therefore, otherwise to humans, UFOonauts are carrying these prostheses all the time, thus having potential for being easily recognisable amongst people - for details see chapter OC.

Of course, the continuous impotency of UFOonauts has also its reflection in their sexual culture. Because of it, UFOonauts developed a whole range of rather perverted habits and behaviours, which in the light of our research and culture induce at least a shock, if not the deepest disgust. Their example is the psychological need of male UFOonauts to constantly "prove" themselves. For this they continually rape human females - sometimes even several of them during a single night. Other aspect of their perverted sexual culture include delight in peeping at people who just carry out sexual intercourse. Because peeping at people in human houses by invisible for human sight UFOonauts, not always provide them with sufficiently clear details, UFOonauts indulge also in arranging sexual spectacles on decks of their UFO vehicles. During these spectacles they place a copulating pair of naked humans on an uplifted table, themselves they gather around this table like humans do around a boxing ring, and then they watch everything in tiny details. The impotence of male UFOonauts is also impacting the sexual culture and tradition of female UFOonauts. In the result, whenever female UFOonauts have such an opportunity, they without a hesitation have a sexual intercourse with human males, putting human males above their native sexual partners. This was observed from the beginning of times - after all ancient mythologies of all nations are containing stories about "infidelity" of goddesses and about their tradition to commit adultery with every handsome human male that come into their path. What is even more interesting, because of such a state of things, female UFOonauts developed a rather strange for us sexual traditions. For example from UFO research it seems to emerge something that could be called a cosmic version of a medieval "right to the first night". After female UFOonauts accomplish the sexual maturity and surgically remove their virginity, they seem to choose for themselves a male partner amongst humans, and they have their first intercourse with this human partner.

The level of feelings in UFOonauts, which is decisively lower than in people, actually emerges from almost every report on UFO abduction. As an example I quote here a small fragment from subsection B1 of Polish treatise [3B] "Kosmiczna układanka", which describes the behaviour of a female UFOonaut, when she publicly had a sexual intercourse on a UFO deck with a Polish abductee named Andrzej Domała. In order to realise the lack of feelings in this UFOonaut, I would suggest to consider how an Earthly woman would behave in a similar situation. Here is this quotation:

"{3370} ... in their presence - for the first time in my life - I had a sexual intercourse with a beautiful female from the planet Nea. ... My partner was a native Nea female - probably one of the most beautiful amongst all their women. I did not notice the moment when she appeared, but rapidly I realised that I am naked while next to me, by the "hovering bed" (i.e. a bed which had no legs and was not suspended from anything) a beautiful blonde with long hair and dark blue eyes is standing. If I understand well this scene, Prof. Pajak is right, as I remember that she in her eyes had no slightest emotion apart from impassivity, while whatever she did - it could be sensed that she did this "by an order" of that man who was standing over there all the time like he "supervised" everything with his presence ... "

Although UFOonauts seem to be very proud of the fact that they experience feelings that are many times lower than that in people, actually their lack of feelings can only induce pity in us. Their life without feelings, in spite that is so many times longer from human lives, can be compared to a large meal in which spices are missing. In order to realise here how much poorer from ours is their life, it is enough to realise, that for example the highest feeling that a female UFOonaut experiences during an orgasm, is approximately equal to a level of an initial feeling that a human female experiences already when someone she loves cuddles her or holds her hand. In turn about our normal level of feelings UFOonauts can only hopelessly dream of. Furthermore, we can pity UFOonauts for their lack of guidance and balance that feelings provide to people. After all, feelings for people are like a second mind, which in

numerous circumstances holds people back against committing something that they know from their own feelings is going to be painful for others. In turn UFOonauts are lacking on such additional mechanism of feelings - therefore their level of cruelty and immorality has no limits. Not without reasons in the Polish language a term "bezduszny" (meaning "soulless") is used to describe someone like a UFOonaut - i.e. someone who in his/her cruelty and in treatment of others is completely deprived of any feelings.

As gravity equations clearly reveal this to us, one of the expressions of the universal justice is the fact, that if we live around 16 times shorter than UFOonauts, we simultaneously receive the gift of around 16 times more powerful feelings. In total, the "volume" of feelings that we experience in our short lives, is equal to the "volume" of feelings that UFOonauts experience in their long life. This in turn realises, that our intensive feelings are precious gifts that we received directly from the universal intellect. Totalizm recommends that we do not waste these gifts through bottling, extinguishing, or ignoring our feelings, but we enjoy them and experience them to the full extend. Even if our feelings are not always pleasurable, still they are better from the complete lack of feelings. But the matter that totalizm teaches regarding feelings, is that while we enjoy them, we simultaneously should so direct their consequences, that these consequences do not deprive other people their moral energy.

JG9.6. Equations of karma

Gravity equations discussed here can describe practically unlimited number of phenomena. After all, every phenomenon, the course of which is dependent on the density of counter-bodies, obeys these equations. Therefore, with the assistance of these equations we can analyze, identify, interpret, and explain practically every phenomenon, the course of which is dependent on the density of counter-bodies.

Amongst multitude of phenomena which are obeying the gravity equations, quite interesting is the phenomenon of karma returns. The interpretation of this phenomenon through a gravity equation reveals to us, e.g. why UFOonauts have such rotten morality, why they do not work towards improvement of their morality, and why people from the planet Earth in the area of morality are superior in relationship to UFOonauts. Therefore, a next gravity equation which I would like to present and to discuss here, is the "equation of karma". This equation states that "if for two otherwise identical creatures, which live on planets with different strengths (Z) and (M) of the gravity field, we compare spans of time (T_Z) and (T_M) which elapses from the moment when these creatures generate a specific type of karma with their actions, until the moment when the karma for this action is returned to them, then these spans of time are proportional to the square from the gravity field strength which prevails on their native planets". The above can be expressed mathematically with the following gravity equation:

$$T_Z/T_M = (g_T Z/M)^2 \quad (1JG9.6)$$

In the above equation symbols (T_Z) and (T_M) describe the spans of time that necessary for karma to be returned to given creatures. These periods of time appear in two otherwise identical creatures that live on two planets with different gravity field strengths (Z) and (M). Remaining parameters in equation (1JG9.6) are to be interpreted as in all other gravity equations.

The above gravity equation explains to us many facts concerning UFOonauts that so-far remained puzzling. For example, it reveals that while for an average human being from the planet Earth a typical span of time for returns of karma amounts between 5 and 10 years, such a span for identical actions committed by UFOonauts that originate from a planet with the gravity strength similar to that from Terra, must be around 20 times higher. This in turn means that such UFOonauts receive their karmatic returns only after around 100 to 200 years after they committed given actions. So practically when they receive given karma returns they already completely forgotten for what and why it comes to them.

One consequence of such a long awaiting for karma returns that UFOonauts experience, is that the action of moral laws for UFOonauts must be neither similarly noticeable, nor similarly obvious, as it is for humans from Earth. So practically it is almost impossible, that UFOonauts discovered by themselves the existence and operation of moral laws. In fact, as everything else they have, the knowledge about the action of moral laws UFOonauts for sure must stole from some other civilization, most probably from humans from Earth. Only that, having the ability to travel in time, after they rob this knowledge from humans, UFOonauts shifted time backward and passed this knowledge to their earlier generations. In this way, the knowledge become available to them long before humans actually discovered it on Earth. But this earlier knowledge of moral laws by UFOonauts does not change the fact, that this knowledge originates from humans, and that UFOonauts only robbed it from people – as they also do with everything else that is born on Earth. So in spite that UFOonauts are so proud of their apparent advancement, actually from the moral point of view they are grossly inferior in relationship to people from Earth, and completely dependent on human discoveries.

One more fact that is revealed by the above equation, is the reason for which UFOonauts have such a rotten morality. As it turns out, this reason is very simple. By not being able to discover the action of moral laws by themselves, UFOonauts adopted for themselves the morality, which does NOT consider these laws. In turn there is only one morality possible, which is completely deprived the consideration for moral laws. This is parasitism. Because of this, UFOonauts are so deeply submerged into parasitism. Also, this is the reason why all their actions are so profoundly immoral.

One of puzzles which always make me wonder, is why UFOonauts never work towards the improvement of their morality. After all, practicing parasitism never pays off. But this puzzle is also explained by the above equation. After all, because of this long period of karma returns, average UFOonauts are unaware, that karma for their immoral actions finally always gets them. Probably also **scientific authorities of their civilization constantly lie to ordinary UFOonauts**, telling them that specific manners of walking around moral laws give the desired results, in spite that in fact moral laws still punish UFOonauts for immoral actions. Only that because of this huge delays in returns of karma, and also because of these lies of their scientific authorities, when these karma returns finally come, ordinary UFOonauts are unable to realize why they get the punishments.

JG10. Examples of practical problems of totaliztic mechanics together with solutions

Motto of this subsection: "If something works, then it can be utilised on many different ways."

After we defined the basic quantities and relationships of totaliztic mechanics, now it is possible to carry out various quantitative calculations for situations from everyday life. In these calculations one group of quantities is determined, when we know values of other quantities that are used as data. In this aspect totaliztic mechanics repeats exactly the capability of classical mechanics, in which due to knowledge of various data, it is possible to calculate the quantities that interest us (for example knowing the speed of a car, distance, and the fuel consumption, we can determine the time of our drive, the supply of fuel that we need, and the fuel cost of our trip). Of course, otherwise than this is the case with classical mechanics, in which almost all constants and data are already measured by someone, and made available in appropriate literature, the data for totaliztic mechanics still await of their measurements. Thus in problems listed here, I only stated their approximate values or example values.

As this subsection is still not a textbook of totaliztic mechanics, but only an initial information about the formulation and potentials of this discipline, examples that are used here are mainly oriented towards the illustration of a type of problems that totaliztic mechanics is able to solve, towards manner of using the system of quantities that was defined earlier, towards the approach to solving problems, towards principles of determining the lacking input

data, and towards its similarities to classical mechanics. In turn the more wide and differentiated set of examples of the use of this mechanics, readers should seek in future editions of this monograph [8].

The present lack of units of measure and data for totaliztic mechanics, causes that on this stage, problems of totaliztic mechanics can be solved only with the use of pure units of measures, which still await their defining and determining. These pure units of measure of totaliztic mechanics, according to what was explained in subsections JG3.1 to JG3.8, are called and marked as follows:

- [time] for units of moral time (identical to units of physical time),
- [mass] for units of moral mass or intelligence,
- [displacement] for units of moral displacement or motivation,
- [velocity] for units of moral velocity,
- [acceleration] for units of moral acceleration or responsibility,
- [force] for units of moral force or feeling (for simplicity we can assume now that 1 [force] = 1 [CF]),
- [energy] for units of moral energy or zwow (for simplicity at this stage we can assume that 1 [energy] = 1 [hps]),
- [power] for units of moral power.

Here is the set of problems of totaliztic mechanics, and their solutions, selected for presentation in this subsection.

Problem 1. Consider a hypothetical country, the government of which insists to complete a project of a dam in centre of native jungle. After it is completed this dam causes the removal and destruction of around 500 square kilometres of mature woodland. In this woodland trees grow of the average age of around 100 years. Each tree occupies in average around 25 square metres of the soil. Activists of protection of natural environment argue that destruction of this jungle is to cause damages that are not to be repaired. In turn the government claims that the loss of trees can easily be compensated by taking a country-wide action of planting by each citizen of this country of two new trees. Because such action of planting would cause that the number of newly planted trees would twice exceed the number of trees destroyed by the dam, a significant number of citizens agrees with the government. With the use of method of moral energy as a criterion of comparison and a measure of balance, analyse who is at right: government or activists. Your calculations base on the following data and assumptions: yearly increase of each tree of the destroyed type in the considered climate is causing an average increase of moral energy of our planet by around 16 units [energy], the planting of a single tree causes the instant increase of moral energy by 8 units [energy], considered country has 20 million of citizens, and the action of planting of new trees provided the most optimistic results, i.e. in the period of the building of this dam each citizen of this country is going to actually plant two new trees. For a better realization of quantitative proportions between the loss and gain, calculate how many countries of the size of the considered one, would need in the discussed time undertake a similar action of planting new trees, to compensate for the loss of moral energy caused by the destruction of old trees in the effect of construction of this dam.

Solution for problem 1: the total number of 100-year-old trees in the jungle destroyed by this dam is amounting to $N - S/s = 500\ 000\ 000/25 = 20\ 000\ 000$. Thus only in the grow of these trees, the amount of moral energy is contained equal to: $20\ 000\ 000 \times 365 \times 100 \times 16$ units [energy] (note that symbol "x" means multiplication). In turn the increase of moral energy caused by the planting of two new trees by each of 20 millions of people of this country, is going to amount to $E = 20\ 000\ 000 \times 2 \times 8$ units [energy]. After calculations it comes out, that in order to neutralise the consequences of cutting out of the jungle, all people from an equivalent of around 36 500 countries of the size of considered one, would need to carry out a simultaneous action of planting two trees. Because on a whole our planet there is only several hundred countries, the above realises how enormous is the destruction caused by the dam, and how harmful for people is the balance of energy that it causes. The above should be

supplemented with an information, that as humanity is slowly learning now, changes of moral energy caused by cutting and planting trees are global, means by the growth of timber, photosynthesis, water cycle, oxygen cycle, carbon cycle, nitrogen cycle, ions emission, impact on climate, elimination of glasshouse effect, reduction of pollution of water and air, etc., they impact not only people who physically deal with these trees, but also all people on the entire Earth. The above example suggests, that perhaps it is worth to verify a stereotype opinion that all hydro-power stations are "clean". After all, in the area of reduction of moral energy of our planet, wrongly located and not very efficient hydro-power plants may cause much more negative consequences than well located and correctly operated coal power plants.

It is also worth to notice that this problem (1) illustrates a capability of totaliztic mechanics to exactly determine the quantitative proportions between qualitatively different actions, thus to reveal the level of their mutual correspondence. As we know, in a real life there are numerous situations, when with one type of action someone tries to compensate effects of another type of action. Because so-far there was no possibility to calculate the level of mutual correspondence of such two actions, the interested people were not able to determine exactly whether such a compensation actually took place, meaning whether this is a real, or just a gestural compensation. This in turn frequently led to the situation described by a Polish proverb "zamienil stryjek siekierke na kijek" (meaning "an uncle bargained an ax for a stick"), where an apparent compensation took place, but in a quantitative sense it was grossly unjust. As it appears from the above, totaliztic mechanics is repairing this situation, giving to hands of all people involved, a precise tool for justly comparisons.

Problem 2. John was walking alone through a park, where he encountered a band of hooligans whom he did not know. In the effect he received two kicks. Knowing that each of these kicks caused a feeling equal to $F = 5$ units [force], and that in the effect of this experience John changed his motivation (because of the loss of sense of self-security) by $S = 10$ units [displacement], calculate to how much amounted his decrease of moral energy caused by his future fear of lone walking through a park, and how much units of [time] John must spend on reading a textbook of physics in order to make up for the lost of moral energy caused by this event (note that his perception of physics amounts to: $dS/dt = v = 2$ units [velocity]).

Solution of problem 2: because of the anonymity of the harm (John did not know his offenders) the change of moral energy is described with a simplified equation (5JG3): $E = FS$. After substituting feelings in this equation $F = 2 \times 5$ units [force], and the decrease of motivation: $S = 10$ units [displacement], we receive that John lost $E = 100$ units [energy]. In turn a daily increase of his moral energy because reading of a textbook of physics with the perception "v", is described by the equation: $(E_v = \frac{1}{2}mv^2)/1$ [day]. After substituting in this equation $m = 1$ [mass], and $v = 2$ [velocity], we receive that by reading a textbook of physics, in every unit of [time] John increases his moral energy by: $E_v/1[\text{time}] = \frac{1}{2}mv^2 = \frac{1}{2} \times 1 \times 2^2 = 4$ units [energy]/[time]. Because with his reading, John must compensate the entire loss of moral energy equal to $E = 100$ [energy], it is going to take him $n = E_v/E = 100/4 = 25$ units [time]. The solution of this problem suggest that in order to compensate for the loss of moral energy caused by being kicked in a park, John must spend full 25 units [time] (e.g. full 25 [days]) on reading textbooks of physics.

Problem 3. Civilisation on a "blue planet" around the year 1500 - according to their system of dating, experienced the drop of its moral energy to almost zero. From 1500 it started a period of intellectual development, geographical expansion, economical progress, creativity and moral growth, which lasted to around 1900. In this period its total level of moral energy was increased every year in average by $E'=2$ units [energy] per each citizen. From 1900 to around 1950 the development of this civilisation stopped because of the dissemination of parasitic philosophy. Although, because of the inertia, during this period the discussed civilisation still generated some moral energy, the increase of this energy was completely neutralised by the loss caused by social injustice, wars, revolutions, wrong decisions, unjustly laws, depletion of moral values, etc. Starting from 1950 the total amount of moral energy of

this civilisation was dropping down in average by $E''=10$ [energy] per year. (a) Assuming that this civilisation does not change its philosophy, and that the average number of its citizen (population) is to remain constant and amounting to around 1 billion during the entire period, calculate in what year this civilisation is going to extinct because of the moral suffocation. (b) Knowing that in order to generate one unit of moral energy with the use of moral activity, it is necessary to endure the feeling (suffering) equal to around $F'/E = 2$ [force]/[energy], calculate what level of feeling F of suffering type would stop the process of moral suffocation of this civilisation. (c) Knowing that an average level of feeling during one day of work amounts to $F''=0.5$ [feeling]/[time], calculate the equivalent of how many days of normal work all citizens of this civilisation would need to work each year for the good of other people, in order to stop the process of moral suffocation of this civilisation.

Solution of problem 3:

(a) The solution of this problem can be accomplished on many different ways. The most obvious one would be to calculate the total amount of moral energy that this civilisation had in 1950, and then to calculate for how many years this amount suffices. A simpler solution utilises the linear increase and drop of moral energy of this civilisation, caused by its constant population. This allows to determine the proportion E'/E'' between the growth and fall down. Knowing in turn this proportion and a span of time in which the growth was accomplished, it is possible to determine the period of time T on which the excess of moral energy should suffice. Carrying out this calculations now, with the yearly speed of fall down of moral energy amounting to E'/E'' , the previous accumulation of this energy suffices the civilisation to $T = (1900-1500) \times E'/E''$, means to $T = 80$ years. This means that in case of avoiding the change of the philosophy, this civilisation from the blue planet is going to die out completely until around 2030 because of the moral suffocation.

(b) In order to stop the process of moral suffocation, each citizen of this civilisation must generate with moral activities the amount of moral energy equal to $E'' = 10$ [energy], i.e. means the same amount which he/she is taking away from this civilisation by practising the philosophy of parasitism. Because for the generation of one unit of this energy, a given citizen must endure $F'/E = 2$ units [force] (suffering), in order to stop the process of moral suffocation each citizen must undertake the doing of moral things which cause in it the $F = E'' \times F' = 10 \times 2 = 20$ units [force] of suffering per year.

(c) In order to prevent the moral suffocation of this civilisation, each citizen of blue planet must every year complete moral actions which represent an equivalent of working by at least $n = F/F'' = 20/0.5 = 40$ units [time], directing or passing all effects of his/her work for the good of other/all people.

Notice that an assumption of the constant population of the blue planet introduces a significant level of simplification (which was needed here in order to avoid unnecessary building up of this subsection). Therefore in order to lift the accuracy of calculations, the solution presented here would require more complicated model which at least considers changes in population.

Problem 4. In one of the countries of blue planet a group of researchers decided to determine the value of deceleration "-a" (means an opposite of the "administrative acceleration" or "sense of responsibility") that its citizens are encountering in governmental institutions - which in that country are "bastions of parasitism". For this, two teams of scientists were established composed of $J_{E1}=10$ units [mass] and $J_{E2}=4$ units [mass], who received a task of completing exactly the same formality that is characterised by motivation of $S = 13$ units [displacement] in exactly the same circumstances. The first team managed to overcome bureaucratic obstacles and fix this formality, when each of its members put into this $t_1=3$ units [energy], while the second team - after putting by each member of $t_2=4$ units [energy] (for definitions of the unit [energy] see subsection JG3.7 - it can be assumed at this stage that: 1 [energy] = 1 [hps]). (a) Calculate to how much amounts the administrative deceleration "-a" of this country. (b) Knowing that the population of that country represents $m = 35\,000\,000$ [mass], and knowing that in this country each person once every unit [time] is completing in

governmental institutions one matter of the motivational value $S' = 1$ unit [displacement], calculate to how much amounts the daily drop of moral energy of this country caused by the bureaucratic deceleration "-a" that prevails in that country. (c) Knowing that at the top of its intellectual capacity each person accumulated in average $E = 1\ 000$ units [energy], calculate equivalent of how many people dying every day in peak of their capacity would correspond to the daily drop of total moral energy of that country caused by that administrative deceleration "-a".

Solution of problem 4:

(a) Let us begin with calculating the administrative deceleration "-a". Because both teams completed exactly the same matter, amounts of moral energy lost for it because of the administrative resistance should be the same for both teams. Thus the conversion of moral energy that occurred during the fixing these matters can be expressed with the following equation:

$$E_1 - P_1 = E_2 - P_2 \quad (1JG10)$$

In this equation subsequent variables express as follows:

- Active (action) amount of moral energy E_1 gained by the team 1 in the result of pushing forward their matter. According to equation (6JG3) this amount is equal to:

$$E_1 = \frac{1}{2}J_{E1}V_1^2$$

- Active amount of moral energy E_2 gained by team 2

in the result of pushing forward their matter. According to equation (6JG3) this amount is equal to:

$$E_2 = \frac{1}{2}J_{E2}V_2^2$$

- Passive moral energy P_1 dispersed by bureaucrats because of their resistance to fix the matter of team 1. According to equation (5JG3) it is equal to:

$$P_1 = J_{E1}aS$$

- Passive moral energy P_2 dispersed by bureaucrats because of their resistance to fix the matter of team 2. According to equation (5JG3) it is equal to:

$$P_2 = J_{E2}aS$$

After substituting symbols in equation (1JG10) by values stated above, we receive that:

$$J_{E1}aS - J_{E2}aS = \frac{1}{2}J_{E1}V_1^2 - \frac{1}{2}J_{E2}V_2^2$$

This means that:

$$aS(J_{E1} - J_{E2}) = \frac{1}{2}(J_{E1}V_1^2 - J_{E2}V_2^2)$$

because according to equation (2JG3): $v = at$, substituting it in the above equation we receive:

$$aS(J_{E1} - J_{E2}) = \frac{1}{2}a^2(J_{E1}t_1^2 - J_{E2}t_2^2), \text{ or}$$

$$a = 2S(J_{E1} - J_{E2}) / (J_{E1}t_1^2 - J_{E2}t_2^2)$$

Substituting in the above equations variables for values stated in this problem, we receive that:

$$a = 2 \times 13 (10 - 4) / (10 \times 3^2 - 4 \times 4^2), \text{ means}$$

$$a = 2 \times 13 \times 6 / (90 - 64)$$

$$a = 6 \text{ [energy]/[displacement/mass]} = 6 \text{ [acceleration]}.$$

(b) Everyday drop of the amount of moral energy for the whole considered country, according to equation (5JG3) is equal to:

$$E' = maS = 35000000 \times 6 \times 1/7 = 30\ 000\ 000 \text{ [energy]/[day]}.$$

(c) A daily drop E' of moral energy caused by the administrative deceleration of the considered country, corresponds to everyday death in this country of: $n' = E' / (E/1[\text{mass}]) = 30000000/1000 = \text{around } 30\ 000 \text{ [mass]/[day]}$ people being in the maximum of their intellectual potential. Remembering that approximately $1 \text{ [mass]} = 1 \text{ [person]}$, the above means, that effects of activities of bureaucrats of that country in their consequences are comparable to the effects of action of Hitler's concentration camps!

Problem 5. Somewhere in the space there is a hypothetical blue planet, the inhabitants of which decided to accept totalizm as their official governmental philosophy (something like an official philosophy of "dialectic materialism" adopted before by governments of communistic countries, or more strictly like an equivalent of official philosophical-religious system in the form of governmental religion that prevails in some countries on Earth). Thus the legal system

of this planet was based on totaliztic mechanics. In the effect, all their criminal law decreased to a single principle which stated that "a person who committed an immoral act that decreases someone's moral energy, must in controlled conditions carry out a moral work from the category of inspiration or progress, that he/she selects to himself/herself, but which fulfils the following conditions: (a) the total amount of feeling (sum of suffering) that this work generates must be equal at least to the amount of feeling (sum of suffering) that was caused by the immoral act committed previously; (b) the external (i.e. not linked to the doer) increase of moral energy that is generated by this work must be directed towards the increase of moral energy of all victims of this immoral act - in case when one of these victims died before the balance was accomplished, then this increase would be directed towards orphans, disabled, ill, oldies, or people without families; (c) returned must be at least the sum of the entire drop of moral energy lost by all victims of a given act." After the introduction of the above principle, the entire apparatus of justice on the blue planet boiled down to a group of experts that exactly measured the moral energy lost by victims of individual criminals, and to administration of a system of compensation institutions that criminals had to choose from, in order to work out the compensation for their immoral acts. Assuming that we are one of these experts employed in criminal system of that planet, consider a case of a rapist, who voluntarily declared to carry out in institutionally controlled conditions a work that induces suffering, while the outcomes of this work he declared to be passed to the victim of his crime. The raped person lost in the effect of his act $E = 3652$ units [energy] of her moral energy, with the level of suffering amounting to $F = 2$ [force] spreading over the period of 10 [years], after which period the effects of this rape were healed. In turn the criminal declared to create goods in the compensatory institution in a manner that generates the level of suffering $F' = 1$ [force], while at the normal efficiency of his work the velocity of producing this good amounted to $v = 2$ [velocity]. Calculate what period of time this criminal should spend voluntarily in the compensatory institution in order to pay back his crime.

Solution of problem 5: According to equation (6JG3), in compensatory institution the criminal is going to generate each day moral energy equal to: $E' = \frac{1}{2}mv^2 = \frac{1}{2} \times 1 \times (2)^2 = 2$ [energy]. For returning the entire moral energy that was lost in the effect of his rape, he should spend in the compensatory institution at least $t = E/E' = 1826$ [days] = 5 [years]. Unfortunately, during this period the accumulation of his suffering is to amount to: $\Sigma F' = m \times F \times t = 1 \times 1 \times 1826$ [force]; while the accumulation of suffering by the victim amounted to: $\Sigma F = m \times F \times t = 1 \times 2 \times 3652 = 7304$ [force]. Because of this, the criminal expert that handles his punishment must inform him, that either he must increase the duration of staying in the compensatory institution to 20 years, or he must stay in there for 5 years, but must choose another work with the level of feeling (suffering) equal to $F'=4$ [force].

* * *

As an extension of this subsection it is worth to notice, that after we understand from the above examples the similarities that exist between totaliztic mechanics and classical mechanics, and after understanding the existence of a simple system of conversion which allow to translate from one of these mechanics into other (e.g. $zwow = \text{energy}$, $\text{feeling} = \text{force}$, $\text{responsibility} = \text{acceleration}$, $\text{motivation} = \text{displacement}$, etc.), the reader is able to find in textbooks of classical mechanics typical solutions to almost every problem of totaliztic mechanics that he/she may encounter in the everyday life. For this, it is sufficient that he/she translates a given problem into a language of classical mechanics (utilising the similarities of quantities of totaliztic mechanics and classical mechanics), and then seek in the existing literature how this particular problem is solved by classical mechanics. In turn after a solution is found in classical mechanics, it is sufficient to translate it into ideas and quantities of totaliztic mechanics.

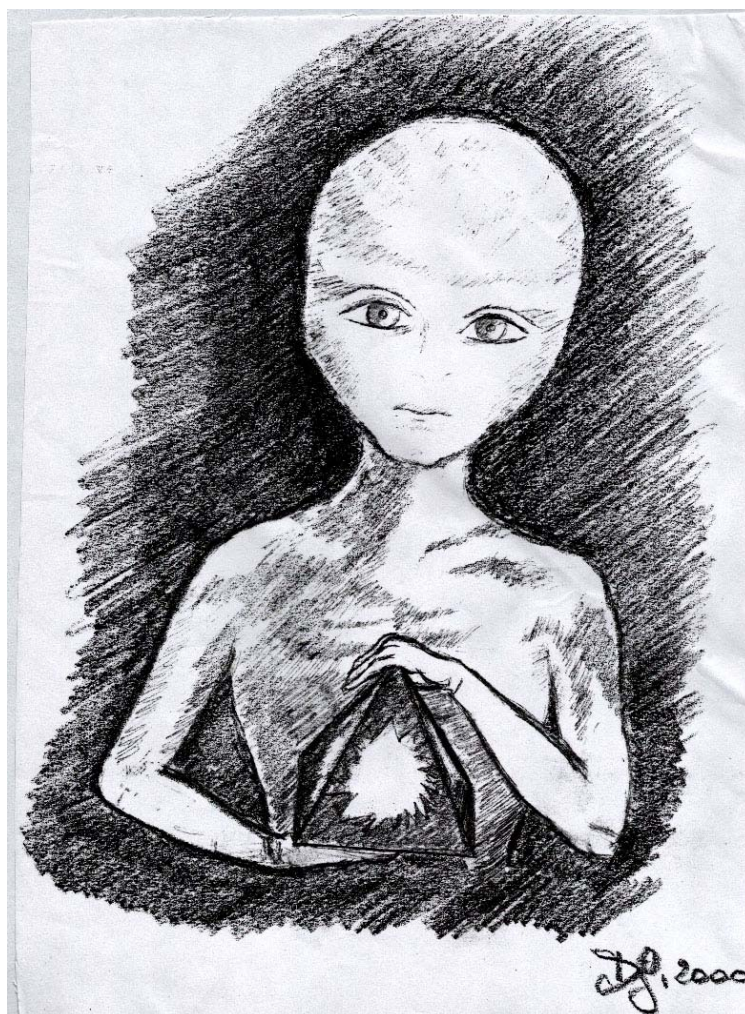


Fig. J3. Small white creature with blue eyes and with an unique expression of happiness on the face - which is characteristic for people who live through a totalistic nirvana. The above portrait was painted personally by Mrs. Daniela Giordano (co-author of treatise [7/2] "Pyramid of thoughts") on 30 March 2000. Thanks to the painting talent of Mrs. Giordano, this portrait managed to capture the subtle expression of happiness which spreads from the face of this creature, and which always characterizes people who are in the state of totalistic nirvana. The portrait shows the appearance of a small male creature, which originates from a totalistic civilization that currently helps people from the Earth in their struggles to freedom from the secretive occupation by parasitic UFO-nauts. This creature passed to Mrs. Giordano a precious gift for the entire humanity, in the form of a telepathic communication device (the pyramid), which the creature just holds in his hands, and which more comprehensively is described in treatise [7/2] "Pyramid of thoughts", as well as in subsection KB3.5 of this monograph. Notice the shape and size of the head of this creature in comparison to proportions of the rest of his body, his small nose and chin, narrow mouth, and the lack of hair. Especially take notice of his expression of contentment and happiness which emanates from his face (in chapter JE of this monograph this unique state of permanent happiness accomplishable through moral living is called the "totalistic nirvana"). The portrait shows also the exact shape and relative size of the pyramid, as well as the manner this pyramid is held in hands of the creature. The reflections on the surface of this pyramid, as well as shadows and reflections from transparent walls, illustrate the impression which Mrs. Daniela Giordano had when watched the working pyramid. For more information on the subject of this totalistic creature from stars, and on his pyramid, see treatise [7/2] "Pyramid of thoughts".