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Dr Jan Pajak
Totalizm
i.e. the philosophy of morality, peace, progress, and hope
Volume 8:
History of totalizm

Second edition, Monograph, Wellington, New Zealand, 2009,
ISBN 978-1-877458-80-4

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

The dissemination of this update of monograph [8_e/2] was initiated on 17 February 2009. It has been disseminated through Internet in PDF format. (Note that in case of having access to several copies of this monograph, it is recommended to read the copy which has the latest date of update.)

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

The content of this monograph [8_E/2] represents second, newer, extended and updated edition from the previous (first) its edition marked [8_E] and carrying following editorial details:

Dr Eng. Jan Pajak, "Totalizm", Monograph, Wellington, New Zealand, 2003, ISBN 0-9583727-2-1, a private edition by the author, in 8 volumes.

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

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

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

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

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

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

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Notes:

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

(2) This publication is a subsequent volume in 8-volume long scientific monograph [8_E/2] by the author. Each chapter and subsection of this series is marked with a next letter of

alphabet. Chapters and subsections marked with letters other than these provided in the list of content above are positioned in different volume of this monograph. The full list of content for all 8 volumes of monograph [8e/2] is provided in the first volume.

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

(4) Both language versions in this monograph [8/2], namely English and Polish, use the same illustrations. Only captions under these illustrations use a different language. Therefore, if illustrations for the English version are difficult to access or unreadable, then illustrations for the Polish version can be used equally well. It is also worth to know, that enlarged copies of all the illustrations for this monograph [8/2] are made available in the Internet. So in order to e.g. examine enlarged copies of these illustrations, it is worth to view them directly from the Internet. To find them, the reader needs to find any totaliztic web page which I authorise, e.g. by typing the key word "**totalizm**" to any search engine (e.g. to www.google.com), and then, after running a totaliztic web page, the reader needs to run from it the web page named "text_8_2.htm" available on the same server, or choose the option [8/2] from the menu of that totaliztic web page. Note that all totaliztic web pages allow also the uploading of free copies of all volumes of this monograph [8/2].

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

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

Chapter L:**ORIGIN AND GRADUAL EVOLUTION OF TOTALIZM**

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

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

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

L1. Why this monograph was written

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

to stop doing harm to others, and thus to put stop to receiving harm from others. After all people who sow good deeds, are going to reap good deeds. Let this monograph to serve as a wake up call!

L2. The history of this monograph and the history of totalizm

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

Similarly to many other people, for a long time I had no idea that there is such thing as philosophy, and that every person has one. (I.e. that everyone has his/her personal philosophy of life, which he/she utilizes in everything that he/she is doing.) Probably in the initial stage of my life, I even was not able to pronounce this difficult word "philosophy". Then I gradually started to notice that externally all people seem to be similar, but internally they all differ. Some are likeable, some are repulsive, some are humorous, some are serious. At that stage I still did not understand that all these internal differences between people are outcomes of their personal philosophies, i.e. that people differ because of the differences in principles, and in rules of behaviour, which they adopted in everything whatever they do. Then, I learned religion, studied social sciences, and even passed university exam on philosophy. But all these disciplines and learning still failed to disclose to me that the main differences between people are introduced by philosophies to which they adhere. Finally I made some important discoveries, and was forced to disseminate them amongst highly sceptical colleagues. I was also forced to travel a lot in order to earn for living. And this was at that stage that I discovered that external differences between people, such as race, origin, genetic structure, appearance, diploma i degree that they held, religion that they adopted, all these are insignificant additions, which really do not matter too much. The most important differences between people are caused by philosophies that they implement in their lives. In such a manner I empirically learned the shocking truth that philosophies do matter, and that they are the most important components of our humanity. This shocking discovery coincided with the development of a new and very important scientific theory called the Concept of Dipolar Gravity (presented here in chapters K and L). This new Concept of Dipolar Gravity postulated the existence of previously unknown type of laws, which I named the "moral laws". Because these moral laws are very "heavy handed" and they hit extremely hard everyone who disobeys them, I started to realize that I need to develop a new philosophy, which would teach people how to accommodate moral laws in their lives. I included into this new philosophy everything that I learned by that time about the importance of out personal philosophy for the outcomes of our lives. In this manner totalizm was born. It was founded in 1985, and subsequently disseminated in a number of publications, some of which are listed in chapter O.

These people who just are learning about the existence of totalizm, may wonder why such a new philosophy was not founded by someone with a philosophical background, e.g. by some famous university professor, which holds a deanship in a faculty of philosophy, and who was born in a well-known family of long-standing intellectuals. Why a philosophy, which now is turning around lives of numerous people, was formulated by Jasia of Wszewilki, a son of a mechanic and a housewife, who not long ago was grazing his mother's cows at the banks of nearby river called "Barycz". Well, the answer to this question lies in the complexity of totalizm. Totalizm is so complex, and so vast internally, that it would be impossible to be formulated by just an expert in any single discipline. If one analyses totalizm, he/she soon discovers, that this philosophy accumulates a huge range of theoretical knowledge, and empirical experience, which until the time totalizm was founded were not available simultaneously to a single person in a form of a logical structure into which this knowledge is shaped by totalizm. The direction of thinking, which is disclosed by totalizm, is drastically different from, and on many occasion completely opposite to, directions included in the majority of to-date religions, philosophies,

scientific theories, and social trends. For these reasons, the principles of totalizm needed to be developed continually throughout many years, while what they say needed to be based on the pedantic piecing together the whole ocean of practical observations and theoretical knowledge, which originate from several different disciplines. In order to have access to all this vast knowledge, the person who could be able to formulate totalizm, needed to have a very analytical and observing approach to living, needed to lead a very dramatic ("interesting") life, full of adventures, obstacles to overcome, pain and suffering, travel, and extraordinary activities, which forced him to master perfectly numerous scientific disciplines, to live everyday life in many different countries, cultures, ideologies, religions, races, etc. If someone analytically revises the recommendations of totalizm, then he/she discovers that a narrow expert in only a single discipline, i.e. a type which overcrowds today universities, and which tries to influence the today philosophies, "armchair" scientific theories, and new religions or cults, practically never would be able to formulate such highly practical and extremely effective philosophy, as totalizm. For example, the narrow expert from, let say, philosophy, never would be able to discover and formulate these components of totalizm, which are related to physical sciences, such as moral field, moral energy, moral laws, gravity equations, totaliztic mechanics, etc. After all, the reluctance and allergy with which the experts of humanistic disciplines are treating all sciences which require the application of mathematics, measurements, units, equations, and all other tools of strict scientific thinking, is widely known. In turn an expert from a discipline other than philosophy, e.g. from any physical science, also would not be able to formulate totalizm for a simple reason that such narrow experts tend to spend whole their lives in the same environment and the same type of job. Therefore they do not have opportunity, like myself, for globetrotting and for accumulating in their minds, and then synthesising into totalizm, all these multitude of life experiences, empirical findings, and theoretical knowledge, which originally stem from a number of different disciplines, but which finally all converged into the recommendations of totalizm. (As an example, please consider the knowledge incorporated into totalizm, which originates from various: religions, ideologies, philosophies, history, folklore, politics, tourism, medicine, astronomy, physics, mechanics, etc.)

There are also other reasons for the high usefulness of totalizm, and for the applicability of this philosophy to many life situations. These are all the difficulties and toughness that I went through in my life, and the lessons from which I incorporated into totalizm. (I should mention here, that in order to make totalizm more educational, I am always trying to document in my publications the most meaningful out of numerous misadventures I went through in my life, although I also need to add that I actually made to the universal intellect the clear plea that I am prepared to experience in my life all the misadventures that are needed to improve the fate of humanity - therefore whatever affects me, is not because of the normal karma I must pay off, but because of the so-called creditory-karma described in subsection 14.5 that I volunteered to take on myself. Because of this my volunteering to misadventures, I also feel no animosity towards people and institutions, which used to oppress me and make my life miserable, although I feel a deep grudge towards evil parasites, who premeditated and manipulated onto people the dirty tricks that affect me from these institutions or these humans. Still I feel obliged to show scientific exactitude, and to report thoroughly facts about these people or institutions, even if these facts are not very nice.) From the content of this subsection it should become obvious, that my life was just one steam of constant exposures to prejudices, to the opposition against my research, to threats, attacks, scoffing, kicking out from subsequent jobs, and to many other forms of oppression and suppression. Of course, according to moral laws, the "bad does as much good, as good does bad". Thus also the tough times that I went through in my life, brought various good consequences, and could not stop me from leading a life, which is at least the same happy and fulfilled as that of other people. One of these good consequences is, that the tough times fruited with the advancement of principles of totalizm. The reason is, that these thousands of difficult life situations, which I constantly needed to solve in order to keep my jobs, earn my bread, and simply to survive, and the necessity to always keep squeaky clean to not be vulnerable to all

these attacks, eventuated in gradual identification and working out the totaliztic rules of living. **Totalizm is so good, because immoral people made my life so tough, and because the hard moral lessons these people constantly taught me, were all converted into this positive philosophy.**

The fast development of totalizm was mainly possible, because in the majority of institutions that I worked so far, the whole management was overtaken by people who adhere to a distinctive philosophy, which in chapter D is called "parasitism". Amongst seven educational institutions that I worked during 19 years after I left Poland (but before I started to write this monograph), four had almost the entire management overtaken by people in the highest stage of parasitism. The remaining three, which still had management that adhered to totalizm-like personal philosophies, were relatively young institutions, which according to the philosophical lifecycles described in subsection KA1.2, were just after their totaliztic birth, and therefore still had their original totaliztic management left from that birth. Parasitism is almost a rule in old institutions. If the top manager adheres to this philosophy, he/she quickly gets rid of all middle managers who adhere to totalizm-like philosophy. He/she also does not allow a successor for the top job to be anyone other than a parasite. In turn, when a top manager adheres to a totalizm-like philosophy, he/she tolerates middle managers with parasitic philosophies, thus allowing parasitism to gradually creep into, spread, and establish itself in that institution. Therefore, in the present times of the complete lack of awareness of the existence of parasitism, according to what is described in subsection KA1, this moral disease sooner or later creeps into every old institution, and gradually takes it over. From my own experience, it is difficult to find an institution that would still be totaliztic, even that it is over 20 years old, and that it was not subjected lately to any major shake up. Of course, if it happens that I am employed by such an old institution, I always land as a subordinate of one of these parasitic bosses. In turn, when my direct superior, and a superior of my direct superior, both are adhering to parasitism, for me this means a very tough time, while for totalizm it means many new and meaningful teaching lessons.

Since I started to be aware of the existence of parasitism, I keep trying to explain the mechanism and reasons that cause parasitic bosses to always attack me at work with such a vicious fury, in spite that I am almost a "model employee": competent, well educated, hard working, polite, quiet, unimposing, and doing everything "by the book". So-far, the only explanation which I managed to come up with, is that at the subconscious level they know that I adhere to opposite philosophy that they do, and therefore they subconsciously consider me to be their biggest enemy, at which they direct the entire aggression that results from their philosophy. So they subconsciously seek any excuse to fight me out, and as soon as they find one, they use a heavy artillery to get rid of me. And sometimes they are successful. Unfortunately, the above explanations has weak spots, namely it does not explain why these superiors employed me in the first place, why they start hostilities only after around three months since my employment, and why their hostilities always coincide with other manifestations of sabotages by "evil parasites". The explanation also do not decipher how they recognize at the subconscious level that I represent a philosophy which is a decisive adversary to theirs, and thus how they realize that I am their philosophical enemy. (I personally believe that the responsibility lies in direct manipulations of "evil parasites" described in subsection KB2. However, it cannot be ruled out completely, that they recognize my philosophy either from the energy field that surrounds me, or from the type of telepathic signals that totalizm causes my brain to emit.)

The interesting observation, which I made regarding my former parasitic bosses, is that as soon as I leave a given institution, they direct their entire destructive power at a next person who adheres to totalizm, or to near-totaliztic principles, and then gradually get rid of this next person, and so on. The final moment in their career arrives usually after they get rid of all totaliztic-like people, and they turn their attacks at one of their own kind - i.e. at a parasite. This usually marks their end, because soon after they steer the pack, they are getting their medicine back from their own parasitic colleagues. Thus, in most cases that I researched, my

former bosses who made my life miserable in a given institution, were kicked out not later than within around 5 to 10 years after I left.

L3. I actually experienced all this

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

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

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

L4. Most vital milestones in my searches for truth

Both, totalizm, and the descriptions contained in this monograph, were not formulated in a spirit of the moment, e.g. as an outcome of a short burst of creative activity. Their evolution was a lengthy process. They evolved gradually to the present form from numerous events, experiences, findings, inventions, and scientific discoveries that shaped my life. From the point of view of this monograph, some of these events were more important than others. Thus they constituted "milestones", i.e. they strongly impacted the shape that this monograph, and the philosophy of totalizm, presently takes. In this subsection L4 listed are all most

important "milestones", describing them in a chronological manner, i.e. gradually as they took place. It is worth noticing that these milestones represent also my contribution to the Earth's science, as they explain the most important discoveries and inventions that I accomplished in my life. It is interesting whether, while reviewing them, the reader will notice that they also represent subsequent battles in the invisible war that constantly needed to be fought so that this monograph could be written one day.

Here are subsequent milestones of my scientific life, which are so put together to show how one of them led to a next one. Only the eventuation of all of them fruited with the formulation of the present version of totalizm, and with the publication of this monograph:

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

If it is me, who would choose parents for someone that supposed to create totalizm, my choice would be my own father and mother. My father (1903 - 1981) was a mechanic by occupation, the majority of his life living from the operation, maintenance, and repair of all types of engines, machines, bikes, clocks, watches, etc. He had a precise and inquisitive mind of the mechanical technician. He managed to inspire on me his manners of thinking and technical habits. He also was a gold-mine of folkloristic knowledge. Until he started a family, he led a life of wandering salesman and a "gold hand". Thus he accumulated an enormous body of folkloristic knowledge on practically every possible subject. Totalizm frequently uses the folkloristic knowledge which originates, amongst others, from him. He was adhering to a personal philosophy that was very characteristic to many people who lived through times of

depression of 1930s, the major principle of which stated "do today what you intended to do tomorrow, leave until tomorrow what you intended to eat today". This principle he repeated on every occasion, sometimes even several times a day, thus it etched in my memory. From the religious point of view he was a crude atheist (see subsection B4 for explanations what "crude atheism" is all about, and how it differs from the "subtle atheism" that is practised even by one major religion on Earth), infecting also me with his critical view of the institution of church, and with the awareness of the inadequacies, inconsistencies, and imperfections in the existing religions. This is because of his crude atheistic views and the custom of alternative approach to every aspect of faith, I started my spiritual life without any initial inhibitions or deviations, which would make impossible for me later to notice and to question imperfections in present religious views and manners of living.

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

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

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

I am fully aware, how many drawbacks and deviations communism managed to accumulate in itself. After all, this was because of the communism that I was forced to run from the country in which I was born. But, if one becomes unbiased, than it is impossible to overlook, that the influence of communism on my life was a perfect illustration of the Principle

of Counter-polarity, which states that "an evil causes as much good as a good causes evil". After all, it was communism which illustrated to me the idea that "all people are equal", and the idea "to everyone according to needs, from everyone according to capabilities". Pity that believing in such totalistic principles, communism simultaneously practised decisively parasitic philosophy, especially in its ignorance to obedience of laws of the universe and in the enthusiasm in which it limited the amount of free will in its citizens. Although I am very far from approving many of the deviations of communism, objectively I must acknowledge, that the development of totalism we own, amongst others, to the communistic ideology of Poland, in which I was born. Since I live currently in the society, which was always capitalistic, I see clearly, that capitalism would never allow me to gain the knowledge, experience, or views, which are necessary to formulate totalism. For example my parents were too poor, to allow me to gain in capitalism a decent education and formal knowledge, which would be sufficient for the mission that I am currently completing. In turn without the thorough formal knowledge and very advanced formal education, I would never be able to accomplish these countless discoveries and inventions, the vigorous suppression of which by the society in which I was bound to live, forced me to accumulate experience that eventuated in the creation of totalism. By being born in capitalism, I would also never had the motivation to devote my life to the development of totalism. After all, capitalism directs the entire thinking of its slaves onto one matter only, namely onto gathering money and material possessions. In turn the development of totalism requires the freeing of our thoughts from this materialistic trap.

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

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

old oaks by the roots, and collapsing many buildings. And all this was to expose to the danger of lightning strikes a couple of sixteen-year olds.

The constant deadly threat from evil parasites, very significantly impacted my life as well as the present shape of totalizm. Still, the discussion of their threat I try to limit in this volume, and also in this entire monograph, to the absolutely necessary minimum. I devoted only volume 7 of this monograph to a very brief description of "evil parasites" (simultaneously recommending the omitting this volume 7 by all people, who do not wish to learn about the darkest aspects of our lives). The majority of milestones, which in the obvious manner concern "evil parasites", and which normally I should present in this subsection L4, I shifted on purpose to chapter KB, which some people probably decide to miss out in their reading. In this subsection L4 I left only these descriptions of parasitic activities, that continually take place in my vicinity, and the elimination of which would display a false picture of the conditions in which the development of totalizm took place. In this monograph I trimmed out descriptions of "evil parasites" on purpose. I did so, NOT because they do not matter for totalizm or for myself, but in order to not discourage to totalizm unnecessarily these potential totalizts, who may be interested in practising this positive philosophy, but who are definitely not interested in learning about the doomed, degenerated, and commonly ignored aspects of reality that surrounds us.

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

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

were expensive and to make it worse they belonged to the cultural centre in Milicz. Thus after such a vivid demonstration of our lack of responsibility, we were not allowed to use them any more. In such a manner, instead of becoming a musician, I become a mechanical engineer. If this invisible hand would not put me at that time onto the path of strictness and laborious working out, totalizm would never be formulated.

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

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

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

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

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

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

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

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

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

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

#6. The "scientific" outlook. The excellent education and superb teachers, that by some "coincident" I had a good fortune to have all the time, had this consequence, that they formed in me the "scientific" view of the world, with which totalizm currently is forced to fight. The most representative expression of this "scientific" views was probably the Darwin's Theory of Evolution, which the educational system of communistic Poland was teaching people with special thoroughness already at the high school level. This theory was then complemented with various theories and examples, which popularised laws of the jungle, and tried to

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

#7. My first encounters with the unknown. The rational, materialistic, and "scientific" approach to life, which was developed in me during the high school and subsequent studies at the Technical University of Wroclaw, Poland, gradually crumbled down when, by a strange coincidence of events, I started to encounter unknown. After all, in this "scientific" outlook there was no room for unknown - everything was known in it and could be explained scientifically. My first encounter with the unknown took place when I was still a small boy. It took a form of small fish which was "raining" around my home in Wszewilki - see the descriptions in subsection I3.5. I saw this "rain" with my own eyes, and I know that it cannot be explained in the way as present science nonchalantly explains it (i.e. that such a rain represents just a school of fish grabbed from water by strong winds and then deposited with rain). Actually the fish which I saw "raining" was not falling from heaven, but they were materializing from nothingness on the surface of ground. Probably only in order to give the fish a chance to survive, this materializing took place during a heavy rain. The same rain of fish was later repeated again near my home in Wszewilki, although the second time I had not seen the rain itself, but I saw thousands of small fish lying on the ground spread along a huge area. Unfortunately, at times when I experienced all this, I was still too young, to induce in myself the need to question statements of science.

Apart from that rain, in my young age I had also several further meetings with unknown, which were not enough shocking to be worth being described here. The next my significant encounter with the unknown, which exerted an influence on crystallizing of totalizm, was only in 1964, means in the final class of my high school. I was attacked by a strange creature, which looked like a griffin, i.e. like a small lion which has wings, huge eyes, and almost an eagle-like beak, or mouth. This encounter is described in subsection S4 of my Polish monograph [1/4]. I was actually wounded by this strange creature, and it left three bleeding wounds on my arm, very similar to these wounds which in Puerto Rico are frequently made by famous blood-sucking pets of UFO-nauts, popularly called "chupacabras".

The third encounter, which also introduced a significant shake up into my view of the world, took place in 1974, soon after I defended my doctorate. I was mushrooming in a Polish forest near Swiebodzice and I found a huge pile of fast melting jelly substance, which currently I know that is called "angel's chair". The pile of this jelly was so huge - about 3 meters high, that it had a volume many times exceeding the volume of an elephant (i.e. the largest present

animal which could wonder through our planet and leave behind such pile of jelly in a non-accessible forest).

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

#8. My first important discovery - the cyclic table (1972). My submerging into the present area of philosophy, which eventually led to the development of totalizm, took place over a quarter of century ago. It was in early 1972 when I discovered of what was later named the "cyclic table". At that time I was a senior lecturer at the Technical University of Wroclaw in Poland. I fell sick with a flu, while immediately after my sick leave was to finish, I had a lecture regarding "selected aspects of propulsion systems". I had no textbooks at home to prepare my lecture, so while lying sick in bed I was trying to work out what I was going to say to my students, so that it is on the topic of propulsion systems and at the same time I could prepare it at home without the use of academic textbooks. In this way I come up with the "cyclic table" (i.e. I discovered it). This table takes a form very similar to the Periodic Table of the Elements (sometimes also called the Mendeléeu Table), only that instead of chemical elements, it combines together propelling devices. What my "cyclic table" basically says, is that there is a repetitive pattern, or key, which is cyclically repeated in all human inventions. If we learn this cyclic pattern, or key, than on the basis of what was already invented, we can very accurately predict what still awaits to be invented. In a manner almost identical as it was done by the Periodic Table of the Elements, my first "cyclic table" combined together all the basic propulsion systems that humanity completed so far. Then, on the basis of these devices already invented, the table predicted which are the next propelling devices that are soon going to be completed on Earth. The most promising of these next propulsion systems still awaiting completion, was the "magnocraft". According to my "cyclic table", it should be completed on Earth by the year 2036. The magnocraft is a magnetically propelled spaceship, which in light of the "cyclic principle" is a brother to electric motors. When I presented the "cyclic table" and the idea of magnocraft to my students, the lecture induced loud applause. One of these students make everyone laugh hilariously when in the front of the whole class he said something along the line: "Sir, if each your flu is going to result in the formation of revolutionary theory like that one that you just presented to us, then we wish you that you have flu all the time". As it turned out later, in a metaphoric manner his wish actually come true with a small reversal of causes and effects: my numerous revolutionary theories and their recoils, were those which kept bringing me troubles and headaches all the time. The "cyclic table" was firstly published in 1976 in the article [1L4] "Teoria rozwoju napędów" (i.e. "The theory of propulsion development") from a Polish magazine *Astronautyka*, number 5/1976, pages 16-21. Current examples of the English version of "cyclic tables" are published in my treatises [2E], [5E], and [6E], listed in chapter O of this monograph.

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

#9. The magnocraft (1980). My first "cyclic table" indicated that there are three entirely new spaceships awaiting to be invented on Earth. I gave the same name "Magnocraft" to all three of them. These three spaceships externally look identical, but they have three different principles employed in their operation (in turn these different propelling principles result in different shapes of their propelling devices called Oscillatory Chambers and described in subsection KB3.1). Therefore to distinguish between them, I call them: (1) the Magnocraft of the first generation, or just Magnocraft (this simplest of the three Magnocraft, described in subsection KB3.2, uses purely magnetic propulsion, working on the principle of magnetic

repulsion and attraction; its oscillatory chambers are cubical, with square inlets), (2) the Magnocraft of the second generation (this more advanced Magnocraft uses the instant telekinetic propulsion described in subsection KB3.3, thus it can also be called "telekinetic vehicle" or "teleportation vehicle"; its oscillatory chambers have the octagonal front walls), and (3) the Magnocraft of the third generation (this most advanced Magnocraft described in subsection KB3.4 uses principles of time travel, therefore it can also be called "time vehicle"; its oscillatory chambers have the sixteen-gonal front walls, which almost look as if they were circular). The Magnocraft of the first generation is that one which according to the cyclic table should be completed on Earth by the year of 2036. It takes the shape of a disk, which in the centre holds a very strong source of repulsive magnetic field, named the "main propulsor", while around the peripherals it holds a ring of "side propulsors" - see Figure D1. The device, which produces a powerful magnetic field in that propulsor, is called an "**oscillatory chamber**". The circumstances of the invention of this chamber, are explained in one of items that follow. When the magnocraft flies, the main propulsor repels itself from the Earth's, Solar, or Galactic magnetic field, thus producing the lifting force. Simultaneously, its side propulsors attract themselves to this Earth's, Solar, or Galactic field, thus producing stabilization forces. Side propulsors create also a spinning magnetic field in a manner similar to that employed in electric motors for the formation of magnetic whirl. This spinning magnetic field forms a magnetic equivalent of the Magnus Effect, thus powering the magnocraft with a horizontal thrust force. It also ionizes the air, thus causing it to glow. Furthermore, the magnetic whirl forms a plasma saw which evaporates rocks and soil. Thus, in case when the Magnocraft flies underground, it produces easily identifiable glossy tunnels. Just such a plasma whirl was used to cause the evaporation of WTC. Magnocraft can fly solo, or magnetically joined together with other vehicles, thus forming various flying configurations. The first description of the magnocraft was published in the article [2L4] "Budowa i działanie statków kosmicznych z napędem magnetycznym", which appeared in the Polish Journal Przegląd Techniczny Innowacje, no 16/1980, pages 21-23. The more recent descriptions of this spaceship are also presented in almost all monographs and treatises listed in chapter O, with especially comprehensive description in English monographs [1_E] and [2_E], and Polish monograph [1/3].

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

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

My staying in Christchurch turned out to be very significant to my research. It was Christchurch where was born the idea of publishing my monographs and treatises outside of the official stream of scientific journals and books. During a vacation visit to my friend that was a lecturer at the University of Waikato in Hamilton, I presented to this friend the entire material

that until that time I worked out on the topic of magnocraft and UFOs. I was complaining that I am unsuccessful in finding a publisher for this important material. My accomplishments so impressed him, that he suggested me to publish these information entirely outside of the official stream of scientific books and journals, just by issuing them with my private effort and funds. He suggested that I should combine my findings into a form of a scientific monograph, that I am going to later print and distribute entirely myself. He also explained to me the official procedure of publishing such monographs that are pressed privately, and gave me guidelines and directions how to register them for copyrights.

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

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

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

#12. The first English monograph describing the magnocraft (1984). In New Zealand, of course, no one knew about the cyclic principle, magnocraft, and my other discoveries. Therefore already in December 1982, means still in times when I lived in Christchurch and worked at the University of Canterbury, I started a huge task of writing down details of the magnocraft that I worked out by that time. In this manner my first voluminous monograph entitled "Theory of the Magnocraft" began to be born. Its aim was to comprehensively describe and illustrate the magnocraft. As I already mentioned this before, to the initiation of the task of writing of this huge monograph I was inspired by a friend lecturer from the University of Waikato in Hamilton, New Zealand. I met him in that December 1982, and I presented to him the entire complex and detailed knowledge about the principles of operation, design, and construction of the magnocraft, which at that time I already had worked out. The writing of my first English monograph [4A4] took me over a year of time. Therefore I published it formally on 24 February 1984. It carried the following editorial data [3L4]: Pajak Jan, "Theory of the Magnocraft", 1984, ISBN 0-9597698-0-3. Several copies of this monograph are still available even today in public libraries throughout New Zealand. It basically presented to English speaking readers all that I had developed by that time in these newly emerging disciplines of spaceship with magnetic propulsion. But it had no, as yet, the description of the oscillatory chamber, which I invented only when this monograph was already in the process of formal registration for copyright purposes. Thus the descriptions of the oscillatory chamber I included only into the second edition of this monograph, which was formally published on 13 September 1984. This second edition [4L4] carried the following editorial data: Jan Pajak, "Theory of the Magnocraft", 2nd edition, 106 pages plus 44 illustrations (Copyright receipt C 65299, date 13.9.1984) , ISBN 0-9597698-1-1. In June 1985

this second edition of the monograph [4L4] was also published in the USA by Energy Unlimited (PO Box 35637 Sta. D, Albuquerque, NM 78176, USA). Furthermore, I personally translated it into the Polish language, and after publishing it in New Zealand I made it available to readers from Poland as the monograph marked [1] on the list from chapter Y. This Polish monograph [5L4] = [1] carried the following editorial data: Jan Pajak, "Teoria Magnokraftu", (25 March 1986, copyright receipt C 73965, date 2.4.86), ISBN 0-9597698-5-4 - see item [1] on the list of publications from chapter Y. Later modifications of this monograph were also translated into German and published in West Germany by Raum & Zeit Verlag (Dammtor 6, D-3007 Gehrden, West Germany), plus translated into Italian and made available for Italian readers.

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

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

#14. Invention of the Oscillatory Chamber (1984). In order for the Magnocraft to lift itself to free space and fly to stars, the output from its magnetic propulsors needed to exceed the special threshold value, which I called the "starting flux". This starting flux represents a magnetic equivalent for the so-called "first space velocity". The value of it I calculated and already published in [1L4]. Unfortunately, currently we do not have on Earth a technical device for the production of magnetic fields, the output of which would be able to exceed this starting flux. Thus one of the objections, which the adversaries of the Magnocraft were bringing out against this vehicle, was the claim, that it is impossible to develop a technical device, the principle of which would allow to produce a magnetic field in excess of this starting flux. In order to prove that these people are wrong, I decided to invent such a device. After several years of thinking and intentional searches of this principle of operation, this device finally crystallised in my mind near the morning on 3 January 1984. Because of its shape, construction, and the principle of operation, I called it the "Oscillatory Chamber". Circumstances and the most important consequences of the invention of this Oscillatory Chamber are described in more details in other my monographs - e.g. see subsection C2 in monograph [1/4]. The first comprehensive publication of the entire design and the operation of the oscillatory chamber took place in the monograph [6L4] of the following title and bibliographical data: Pajak Jan, "The Oscillatory Chamber - a breakthrough in the principles of magnetic field production", first New Zealand edition, Invercargill, New Zealand, 31 January 1985, ISBN 0-9597698-2-X (copyright receipt C 7433, date 31.1.85). But a small comment on this device (one brief chapter) was also published in monograph [4L4] mentioned before. For my research, the invention of the oscillatory chamber had a breakthrough significance. It

proved that there is a principle of operation, and a technical device which implements this principle, which are capable of yielding a magnetic output in excess of the starting flux, thus which are able to carry out the magnocraft into the space. The oscillatory chamber illustrated, that the idea of the magnocraft is very realistic, and that this vehicle soon may be implemented by our civilisation - if only someone undertakes the project of its completion.

Monograph [6L4] very fast was developed into a second edition, which in November 1985 was formally published as the following monograph **[7L4]**: Jan Pajak, "The Oscillatory Chamber - a breakthrough in the principles of magnetic field production", 2nd edition, (14 October 1985, Copyright receipt C 71921, date 7.11.85), volume: 116 pages plus 14 diagrams, ISBN 0-9597698-4-6. Then it was also translated to the German language and published in West Germany by Raum & Zeit Verlag, as the monograph **[8L4]** with the following editorial data: Jan Pajak, "Die 'Schwingkammer' Energie & Antrieb für das Weltraumzeitalter", published by: Raum & Zeit Verlag, Dammtor 6, D-3007 Gehrden, West Germany; June 1985, ISBN 3-89005-006-9, 64 pages (including 7 Figures).

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

#16. Adopting a semi-conspiracy in my research. The cyclic principle, magnocraft, as well as numerous other discoveries, inventions, and theories that I accomplished because of them later, are the outcome of my professional interests. After all, I discovered the cyclic principle in order to enhance the presentation of the subject that at that time I was teaching, this principle coincided with the areas of my research and lecturing at that time, and also benefits which it forecasted (such as the not-too-distant completion of the magnocraft and other advanced propelling devices) were concerning the area I was employed to research at that time. Yet, when I officially approached my superiors at that time and requested for the permission to research the benefits which seemed to be promised by my discoveries, I was turned down and I received a very clear answer NO. Simultaneously my professional

colleagues, superiors, and a part of society, all started to show a very strange reactions towards the cyclic principle, magnocraft, etc., and also towards benefits that all my discoveries promised. I was very surprised with the answer NO to my request of a permission to start researching my findings, and with these strange reactions of colleagues and superiors (at that time I did not know about the existence of "evil parasites" described in subsections KB2, and about undetectable methods with the use of which these parasites alter the course of events). After all, it was my strong believe, which I still have until today, that **"whatever a scientist investigates, he/she does not do it only for himself/herself, but for the benefits of the whole society and the whole civilization that he/she lives in"**, and that "facts are as people - none of them should be subjected to discrimination". Therefore, in spite of receiving a decisive reply NO to my request, I decided to not obey this particular request, and in spite of everything to carry out my research. But in order to satisfy my superiors, who were ordering me to NOT research this area, I decided to do my research, as I called it "in a semi-conspiracy". (The word "semi-conspiracy" originates from the Polish language, where it means "partially underground, partially in open".) By this semi-conspiracy I understood that my research activities were characterized by the following attributes: (1) all the research that I carried out, I did on my private cost, by using my private resources, and in my private time designated for rest, e.g. during weekends and holidays (attempts to carry out this research in my official time always finished with serious problems with my colleagues and superiors); (2) I was continually undertaking attempts to officially publish the results that I was privately obtaining, in "refereed" scientific literature, and to present them on scientific conferences; but in spite of repeating such attempts countless number of times, I never managed to publish or to present anything, and no official scientific article or official scientific presentation appeared on the subjects discussed in this subsection during the first quarter of century of my research; (3) I was open to everyone, including my superiors and my scientific colleagues, about subjects that I was investigating in my private time, and about results that I was obtaining, only that I was careful to always inform that I do this research as my "scientific hobby" and outside of the office time and resources; (4) I was happy to share the results of my research with everyone who was interested to learn about them, including my superiors, colleagues from work, and all other interested in the place of my current employment.

Of course, the fact that I needed to resort to semi-conspiracy in my scientific activities reported in this subsection (and later to a "full conspiracy" - means to going completely underground with my research), has many implications. The most important of these implications, is that totalizm, as well as the content of this monograph, never obtained a chance to be developed in an approved atmosphere and in the proper consultation with people involved. Therefore, similarly as this previously happened to Christianity, totalizm also arrived to our planet like a kind of a martyr who needed to grow up in the atmosphere of hiding and suppression, who needed to develop underground and to be disseminated outside of the existing official channels. If totalizm ever manages to free our tortured civilization from the claws of the parasitic philosophy and from the oppression of the "evil parasites", it surely does it against the will of all these immoral people who attempt to direct humanity into claws of institutional parasitism described in subsection KA4.3.

#17. The criticism of the magnocraft, and the development of my interest in gravity. There was a significant difference between the reception of the magnocraft in Europe (i.e. initially in Poland, then also in Germany and in other countries with fluency in German, such as Switzerland, Denmark, Holland, Austria, etc.), and the later reception of this spaceship in countries that use English language (i.e. initially in New Zealand and later also in the USA and England). My Polish scientific colleagues almost unanimously agreed, that the magnocraft uses sound principles of operation and therefore when it was built it must fly. The only reservations that they had, concerned the level of our technology - namely this technology needs to be advanced much more in order for this vehicle is to be built. A very similar stand was taken later by German and other continental European researchers. However, New Zealand scientists and American scientists turned out to be much more

hermetic to this new idea. (Later I discovered that statistically a much higher proportion of English speaking scientists, than European scientists, is already in the advanced stage of parasitism.) They almost unanimously criticised every aspect of the magnocraft, claiming that both the principles of operation as well as the technology, made this spaceship impossible to fly. A good example of the strong criticism the magnocraft encountered at that time, is an article [9L4] published in the OMNI (USA) magazine, number 2/1984, Vol. 1 No. 6, page 87. Such an exclusively critical tone was also prevailing in all New Zealand books which addressed the topic of the magnocraft. For example the book [10L4] by Peter Hassall, "The NZ Files, UFOs in New Zealand" (Published in 1998 by David Bateman Ltd., 30 Tarndale Grove, Albany, Auckland, New Zealand, ISBN 1-86953-3704, 176 pages, pb) devotes around 2/3 volume of the page 98 to repeating a small fraction of vigorous criticism that my research, theories, and inventions (including the magnocraft) encountered at that time. Amongst others, this book [10L4] publishes the very strong statement, which refers to my theories and research, calling them "an embarrassment". The argument which was repeated most frequently by scientists of New Zealand and the USA in their criticism of the magnocraft was, that it will be the "antigravity", not a magnetic field, which will be the basis of propulsion systems in our future. I could not disagree more with these claims of New Zealand and American scientists, because my cyclic table quite clearly indicated that the gravity field cannot be used for the propelling purposes. But at that time I had no evidence yet, to conclusively prove the information that the cyclic table was conveying. So I initiated intensive studies of the gravitational field in order to find out what specifically was wrong with antigravity, and why the cyclic table insists that antigravity cannot be used for propelling purposes. The answer come in 1985, when I developed my Concept of Dipolar Gravity. But before I formulated this concept, I managed to collect observations about the inadequacy of the monopolar gravity, which in this monograph are presented in chapter J.

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

#19. The spectacular finding of the key to the new Concept of Dipolar Gravity (1985). After I realized the inadequacy of the old concept of monopolar gravity presently adhered by our orthodox scientists, I tried to find an error in the formulation of that concept. This error causes that the old concept is contradictive to the natural order of things. I read for this purpose a lot of publications concerning gravity, and constantly thought over its existing formulation. One extremely beautiful afternoon, in spring of 1985 (most probably it was during the New Zealand vacation break in a half of August 1985) I was walking around the park in Invercargill. The park in Invercargill is one of the most beautiful parks in New Zealand, and at that particular time it was especially beautiful - full of spring flowers, with the nature awakening to life and with the air filled up with a kind of happiness. Rapidly a key to the solution of gravity problem appeared in my mind. It was rather a spectacular moment in my life, as in this majestic day and beautiful environment, it hit my awareness as a lightning and in a split of second it turned upside down my entire understanding of the universe. The key to the complete understanding of gravity turned out to be the fact, that the old concept considers gravity "a priori" to be a monopolar type of field, while it is necessary to consider also whether gravity does not have a dipolar character. After I found this key, it was possible to gradually work out the foundations of the new Concept of Dipolar Gravity, the most early version of

which was initially published in the Polish monograph [1], while the latest version is presented in chapters K and L of this monograph.

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

However, the most significant contribution of the newly developed Concept of Dipolar Gravity to our scientific outlook, in my opinion concerns not the antigravity vehicles, but the confirmation of statements of religions. The new Concept of Dipolar Gravity revealed that a counter-world exists in parallel to our physical world, and that this counter-world is filled up with an intelligent substance, which is capable of thinking in the natural constitution. (The capability of this substance to think in its natural constitution is not only revealed by theoretical deductions provided in subsection H2 of this monograph, but it is also confirmed by various empirical findings, e.g. consider the intelligent way this thinking substance replies to pendulum inquires, solves complicated problems at ESP level, allows animals to show high-level intelligence, provides the "hardware" which maintains our awareness even when we are clinically dead, enables elementary sub-atomic particles to behave intelligently, etc.) Therefore the entire counter-world filled up with such thinking substance is an equivalent to a colossal natural computer, which thinks and memorises, and thus which forms a kind of the "universal intellect" that corresponds to the idea of God from religions. Because the new Concept of Dipolar Gravity revealed scientifically and formally proved the existence of this universal intellect (God), and also because it explained the nature, properties, and behaviours of this intellect, so-far it is the only consistent scientific theory which objectively proves that what religions claim about the existence of God is actually correct.

The development of the new Concept of Dipolar Gravity had an enormous impact on all aspects of my research. This is because it also laid theoretical foundations for discovering moral laws described in subsection I4.1.1 of this monograph, as well as discovering the computer-like natural mechanism (i.e. the counter-material "hardware" which hosts the "universal intellect"), which with an iron hand supervises our obedience of these laws. As such, this concept led to the formulation of totalizm, to identifying differences between totalizm and parasitism, etc. Furthermore, it explained what is telekinesis, telepathy, and time, thus it also indicated how telekinetic vehicles and time vehicles are going to operate, how to build telepathic devices, etc. - for their details see subsection KB3.5 which outlines some outcomes of this new concept. In addition, the Concept of Dipolar Gravity explained such previously misunderstood phenomena as "karma", "nirvana", "feelings", and many more.

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

#22. The concept of "thinking counter-matter", ESP, and the universal intellect. The first analyses of the attributes of counter-matter proved, that all the properties of this extraordinary substance must represent reversals of attributes of matter from our world. This in turn lead to an obvious conclusion, that also the intellectual attribute must obey this principle of reversal. Because our matter is "stupid" in the natural state, the counter-matter must be "intelligent". From this was only a small step to realize the source of information received during analytical ESP, to link the replies of divining pendulums with the replies of moral laws, and to deduce the existence of the universal intellect (God). The entire system of solutions resulting from this finding, in this monograph described in subsections I2 to I5.4 (but excluding subsections I3.3, I4.2, I4.3 and I5.3), was worked out in 1986.

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

#24. Monographs from series [1] that linked my discoveries. By the year 1986 I accomplished the basic series of most crucial scientific discoveries and findings of my life, which provided the theoretical foundations for all my later research and publicising activities. And so I already had worked out the design, operation, and construction of the magnocraft. Also there was completely developed the oscillatory chamber together with both configurations of the twin-chamber capsule and spider configuration type. These allowed to use the oscillatory chamber in propulsors of the magnocraft. I had worked out the new Concept of Dipolar Gravity, and the phenomena that result from this concept, which exerted an influence on the operation of propelling devices and mechanisms of our world. Thus a need appeared that all these separate discoveries and inventions I should combine together into a single comprehensive scientific monograph, that would link them together. I developed and formally published such a monograph by 1986. It was a scientific monograph **[11L4]** of the following bibliographic data: Jan Pajak, "The Magnocraft: a saucer-shaped space vehicle propelled by a pulsating magnetic field", 1st edition, (10 October 1986, legal deposit receipt C 77507, date 15.10.86), ISBN 0-9597698-3-8. Monograph **[11L4]** created the blueprint for the later publications, which in a single comprehensive entity linked together and presented in the harmonious manner all my discoveries and findings. It was disseminated until 1988. In 1988 I finished writing and started the distribution of even the more updated and comprehensive monograph **[12L4]**, with the following bibliographical data: Jan Pajak, "The Magnocraft - Earth's Version of a UFO", (Legal Deposit: receipt no PO # 00-017728, date: 26/11/1990), 0-9597698-6-2.

This next monograph **[12L4]** started a new trend in principles of my writing and publishing. This trend depended on distribution of a new publication immediately after it was written, and long before the formal publishing, so that the final fine tuning of details could be spread in time for infinitively long period, and could take into the account the feedback from first readers (this is because of this principle, in spite that monograph **[12L4]** was written and distributed since 1988, I formally published it only in 1990). Near the end of 1990 I wrote and published the most important of my English monographs. It carried the following editorial data:

[13L4]: Jan Pajak, "Advanced magnetic propulsion systems" (1 October 1989; Legal Deposit Receipt No.: PO # 00-017004, date 09/10/1990), ISBN 0-9597698-9-7 - see the item [1a] on the list from chapter O. Monograph [13L4] = [1a] provided the blueprint for writing the Polish monograph [1/3], which in turn was leading to writing this monograph [8].

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

#26. Totalizm (1985). The new scientific Concept of Dipolar Gravity revealed various facts, which previously were not recognised by institutional science. These included the confirmation of the existence of universal intellect (God), which designed the laws that govern our universe, the existence and operation of moral laws, described in subsection I4.1.1 of this monograph, and the fact that these moral laws are executed on everyone with iron consequence - i.e. without any forgiveness or mercy, which for political reasons were offered by religions to-date. Thus at a moment when the Concept of Dipolar Gravity revealed, that fate of people is ruled by moral laws, also a need emerged to form a new philosophy, which would explain to people how to apply these hard-hitting moral laws in their lives. In this way the philosophy of totalizm was born. (The newest formulation of principles of totalizm is explained in chapter A of this monograph, while the previous complete presentation of this philosophy is

contained in the Polish monograph [1/3].) The first formulation of totalizm, and the choice of name for it, took place in 1985. But the formal foundation of totalizm, and the first practical recommendations of this positive philosophy, were published in 1986. In turn in my major monographs, this philosophy was published systematically starting from 1987. At the beginning, the most important part of totalizm was a collection of principles, which I observed empirically, and which I presented as a positive reversal of doctrines of following the line of the least resistance (i.e. doctrines of "primitive parasitism"). Thus the most vital part of totalizm was initially quite similar to the present content of subsection B6. In the edition of monograph [1a] of 1990, totalizm included 5 such doctrines and the corresponding principles of totalizm. At that time this positive philosophy probably had not too many followers. But it made me sensitive to manifestations of totaliztic behaviour, and to the behaviour along the line of the least resistance. This in turn switched on my observational capabilities, and tuned them at finding more details.

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

#27. Magnetic interpretation of time. It was developed in 1986 during the extending of the cyclic table by statements resulting from dipolar gravity. The development of this interpretation allowed in turn prediction of such phenomena as the "state of suspended animation", "one-way trip", "effect of duplication of time", etc. - for more details see subsection H9.1 of this monograph or subsection N1 of monograph [1/5]. The first presentations of these phenomena were included into my publications starting from 1987. In turn the working out of basic phenomena connected with travel through time lead to a gradual disclosure and describing the basic attributes, capabilities, and limitations of time travel. From this there was only a small step to description of time vehicles and to gradual accumulation of information, that such time vehicles are already utilised by UFO-nauts. The first more detailed descriptions of time vehicles were published in 1990 in [1e].

#28. The model of the brain as an input-output device. In 1987 I visited several times a medical doctor who practised in Queenstown, New Zealand, and who was fascinated by the Concept of Dipolar Gravity. This doctor, amongst others, practised acupuncture. During these visits long discussions took place about mechanisms of acupuncture in the light of dipolar gravity, about the structure of human body and the counter-material duplicate of this body, about the exchange of signals between our body and its counter-duplicate, etc. One of effects of these long discussions was the awareness and the development of the "model of the brain as a input-output device" described in subsection I5.4.

#29. The relationship of electromagnetic and paranormal phenomena, and the explanation for mechanism of magnetic field. In 1987 I started to prepare a paper [14L4] entitled "Premises for the Electromagnetic Manifestation of Paranormal Phenomena", which I planned to present on "The International Symposium on Interaction of Electromagnetic Fields with Biological Systems", Tiberias, Israel, March 21-24, 1988. In order to prepare the content of this paper, I analysed manifestations of the known paranormal and electrical phenomena, and I tried to detect mechanisms of mutual interaction between these two. In the effect of this analysis I found relationships that in this monograph are presented in subsection H7.3. One of the most significant findings was the explanation what actually magnetic field is - see subsection H5.2. Unfortunately, the symposium in Israel in the last moment was called off, because Arabs as usually started some problems. (It cannot be excluded that these problems were induced on purpose by evil parasites, who know the future, thus who could obstruct the conference which - if goes ahead, could possibly contribute towards much faster detection of evil activities of this cosmic invaders.) Therefore the discussed paper needed to be re-done, and after the translation into German it was published as [15L4] under the title "Gravitation Als Dipolare Felder" in West-German two-bimonthly "Raum & Zeit", Nr. 34, June/July 1988, pages 57 to 69 (published by: EHLERS Verlag GmbH, Hohenzollernstrasse 60, D-8000 München 40, West Germany).

#30. Discovery of the Tapanui Crater (1987). While working in New Zealand, in my spare time I was pursuing various scientific interests. One of them was the search for a legendary explosion site, where - according to legends of New Zealand Maoris on the so-called "Fires of Tamaatea", an extraterrestrial spaceship exploded in not-too-distant past. I was quite successful in these searches, and in June 1987 I actually found a very spectacular crater, around one kilometre in diameter, which exists near the township of Tapanui in West Otago. I was looking for this crater since 1983, when after the arrival to Invercargill I firstly heard of the Maori legend on Rakiura - as described in monograph [5E]. But it was only around the June 1987, when with the help of my friends I finally managed to locate it. I carefully investigated the evidence around this crater, and it proved conclusively that actually some kind of a technological spaceships in fact did explode over there. For example I found magnetized debris, which contained grains of pure aluminium - a metal which in pure form does not exist in nature.

After the proof emerged from my research, that in fact a kind of a spaceship exploded near Tapanui, I wrote a scientific monograph [5E] which openly presented the conclusions from my research. The editorial data of this monograph were as follows (see item [5E] from

chapter O): Pajak Jan, "Tapanui Cataclysm - an explanation for the mysterious explosion in Otago, New Zealand, 1178 A.D." (Dunedin, New Zealand, 1989, ISBN 0-9597698-7-0, a private edition by the author, 39 pages and 27 illustrations).

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

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

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

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

#33. The telekinetic effect and the telekinetic power-stations. The Concept of Dipolar Gravity describes mechanism of telekinesis as the "handling of material objects through interacting with counter-material duplicates of these objects". Telekinesis, and also mechanism of the phenomenon which later was called the telekinetic effect, was known to me from the first moment I realised the existence of the counter-material duplicates of all material objects (i.e. since 1985 - see the appropriate item before). Also, since the first moment I intuitively felt, that in sense of effects, the phenomenon of telekinesis must represent the reversal of friction. But at the beginning I had no idea how to trigger this phenomenon in a technical manner. (Although I was aware that the key to triggering it must lie in the appropriate use of magnetic field.) Also, I did not use the present name of "telekinetic effect" to describe this phenomenon. Only in the second half of 1989, when I prepared my paper **[16L4]** entitled "Premises for the feasibility of motors utilizing principles of psychokinesis", which was designated for presentation at the "1990 ANZAAS Congress (session on Energy and the

Greenhouse Effect), University of Tasmania, Hobart, 14-16 February 1990", I discovered how to trigger these phenomena. In this paper, of the total volume of 18 pages and 12 illustrations, I carried out the analyses of principles of operation of so-called "free energy devices" that were build until that time (but without "telekinetic batteries", which I invented in the effect of these research). The content of this paper approximately corresponded to subsections K1, K2 to K2.3 and K3 of monograph [1/4]. In the result of these analyses I discovered, that in all existing telekinetic devices, the flow of electrons that constitutes electric current, is forced by the acceleration or deceleration of magnetic fields. In this way I discovered and defined the "telekinetic effect", I learned the technical manner of triggering this effect, and I also developed a technical utilisation of this effect for construction of telekinetic power-stations (including into this also "telekinetic batteries" that I invented at that time). It was at that time, that I assigned to this phenomenon the name "telekinetic effect" that is used until today.

As a curiosity it is worth to mention, that the Otago University in Dunedin, at which I was employed at that time, would not give me the permission promised earlier, to take part in this Tasmanian congress. The administrators of that university started to believe - as this was repeated verbally to me, that my paper "is contradictive to the existing knowledge" (for more details on this topic see subsection C8.3 of monograph [5/3] and subsection K4 of monograph [1/4]). When I turned to the only person in New Zealand, who was to take a part in this congress, to read my paper on my behalf, he without earlier discussing this with me - withdraw the paper from the congress instead of reading it, as was asked for. (This person, who designated the telekinetic effect to be burned on stake in the first days of its existence, was the director of that time for the development and research in the "Electricorp" corporation, which was responsible for all power-stations in New Zealand, and which should feel responsible for promotion of new ways of generating electrical energy!) So I translated the same paper into Polish and tried to publish it in the Polish scientific Journal "Mechanik". But in spite of receiving a positive opinion of a referee, for some reasons also this Polish Journal never published my paper. Thus, this paper was only published, when I converted it into a small brochure, and published privately in English as a monograph [6e], and in Polish as monograph [6]. The content of chapter K in monograph [1/4] represents an updated version of this paper.

#34. Magnocraft of the second generation (i.e. telekinetic vehicles). One of the countless consequences of the development of the new Concept of Dipolar Gravity was also, that it explained the nature and principles of telekinetic motion (see subsection H6.1). This motion is caused by a phenomena, which at the moment of discovery I called the "telekinetic effect". In turn the learning about telekinetic motion allowed to work out the design and operation of telekinetic vehicles, and to deduce phenomena that are induced by these Magnocraft of the second generation. Their permanent introduction to my publications took place in 1985. In this monograph such vehicles are described in subsection H6.1.1.

Timewise, in the sense of their technical capabilities, and also phenomena induced by these telekinetic vehicles, the awareness of their existence and feasibility crystallised in me from the time when I included statements of the Concept of Dipolar Gravity to my cyclic table, i.e. from 1986. But in the sense of the principle of operation of their propulsion, and the detailed design, the complete working out of the Magnocraft of the second (and also third) generation took place only around 1990. This happened during the preparation of my first publications devoted to the telekinetic effect (especially during the preparation of the first edition of monograph [6]). The current summary of both these advanced Magnocraft is presented in subsection KB3.2.

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

The telekinetic batteries were actually first devices, which I invented from the scratch after I worked out the telekinetic effect. At the time of working out the telekinetic effect, I did not know any person who would work on this type of devices. Principles of operation and general

design of telekinetic batteries were synthesised in the second half of 1989. But the formal publishing of these principles and design needed to wait until 1990, when I published monographs [6a] and [6]. Currently the most updated principles of operation and design of telekinetic batteries are described in chapter D of treatise [7/2], and in subsection K2.4 of monograph [1/4].

#36. Magnocraft of the third generation (time vehicles). A further consequence of the new Concept of Dipolar Gravity was, amongst others, that it also explained the nature of time (see subsection H9.1). According to this concept time is simply a flow of execution control through counter-material duplicates that are contained in the counter-world. Therefore time can be changed with the use of appropriate technical devices (or natural capabilities). In turn learning in 1985 the mechanism of time and principles of its alterations allowed in turn to develop the design and operation of time vehicles, and to explain phenomena that are induced by these Magnocraft of third generation. In this monograph these are described in subsection H9.1.

The theoretical development of time vehicles in 1985 exerted a significant impact on many topics that I investigated later, and that are presented in this monograph. Their example are findings described in subsection KB3.4, that become possible to gather because of my previous research on time vehicles. In fact various consequences of the use of time vehicles on Earth were continually discovered by me since 1985 until today.

#37. The lost campaign of the oscillatory chamber and Magnocraft promotion. After I shifted to Dunedin, I continued the search for a sponsor for building the oscillatory chamber and/or the Magnocraft. My confusion was growing together with the number of institutions which I contacted for this reason. These institutions either ignored, took not serious, or ridicule my revolutionary devices. I could not understand the reason for such a lack of the interest in construction of devices, which had the potential to change the fate of our civilisation (at that time I still did not know about the existence of evil parasites, who manipulate people). As a possible reason of this unanimous ignorance, I deduced the lack of publications on this topic (about the intellectual sabotage of evil parasites I learned only later). In order to make up somehow for this lack of popular publications about Magnocraft and the oscillatory chamber, I decided that I need to do something to publish some articles on these devices in popular periodicals. For the next several years, starting from the moment of my landing in Dunedin and finishing at the moment when I departed to Cyprus, I carried out an intensive campaign to publish some articles about the magnocraft and the oscillatory chamber. In 1988 and 1989 practically every month I wrote a next popular article about topics that I researched, I thoroughly check English of this article with my friends, I produced drawings and photographs to illustratively support the content, and I posted the article to a next popular periodical. If any of the articles was returning with the refusal of being published, I posted it to a next periodical, etc. In total, during a period of around four years, when I carried out this campaign, I wrote around 20 popular articles about the magnocraft, oscillatory chamber, Tapanui explosion, UFOs, UFO landing sites, and underground UFO tunnels. Practically at least one of these articles I posted to each periodical which accepted this subject area, the existence of which I discovered in any country of the world. To some periodicals in England, Australia, New Zealand, and the USA, about which I knew for sure that they address topics which I research, I posted at that time several different articles. As it turned out, I was defeated in this campaign completely. The outcomes were almost zero. Practically almost no periodical agreed to publish anything about research that I carried out. I was not able to understand why this happens (at that time I still did not know that evil parasites are intensively blocking the dissemination of results of my research). After all, my articles were written in a good English, they presented rather interesting topics in an interesting manner, they had good illustrative material, people at that time were fascinated with the topics that I was elaborating on, while I did not ask any payment to be made for my articles. In the result of these four years of constant carrying out the promotion campaign, and after distribution to various periodicals a huge number of copies of my articles, I managed to cause the publication of only two of them.

The first of these two was an article [17L4] about the Tapanui explosion, prepared on the basis of my materials by John Pinkney: "The Bemusing Triangle", People (Weekly illustrated Magazine, 54 Park Street, Sydney, NSW 2001, Australia), 29 November 1988, pp. 18-20. The second one was the article [18L4] "New Zealand's Tapanui Explosion", Ancient Skies (1921 St. Johns Ave., Highland Park, Illinois 60035-3105, USA), Vol. 17, No. 4, September-October 1990, pp. 1-4. Currently I estimate that during that period of time I posted to editors of various periodicals around 200 copies of my articles. (Of course, I posted only around 20 different articles, which I then wrote. Only that all the time I kept them in circulation, i.e. after they returned with a refusal from one editor, I was posting them to another editor.) This means that my rate of success in this publishing campaign was only around 1%. For comparison, when I wrote articles at any other topics, which have no connection with the activities of evil parasites on Earth, the rate of my success amounted to 100%. For example all articles, which I wrote in my life about the "neutral" directions in my research, were always published - and usually by the first scientific periodical to which I posted them.

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

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

#39. My dismissal from the Otago University (1990). At the time when I published monograph [5E], I was a senior lecturer at the Otago University in Dunedin, New Zealand. This monograph reported about a significant discovery, namely about a site where an extraterrestrial spaceship exploded on Earth. The response of the scientific fraternity to the monograph [5E], which reported on the discovery of such a breakthrough significance, totally shocked me. Instead of being rewarded, as should be the case when someone makes an important discovery - whatever the subject might be, I become the target of administrative pressures and various attacks. My superiors and colleagues rushed to persuade me to deny my discovery, or to withdraw it under the excuse that it was a joke or a mistake. Privately I was told that by involving extraterrestrial spaceship in my research, I brought disgrace to that university. After I refused to rebut results of my own research, I received an "offer not to be rejected". It contained an ultimatum, that I either quietly resign from the position at that university, or I get fired with a loud bang. So I chose the quiet resignation.

At the time of my dismissal, I still did not know that there is such thing as a distinct philosophy of parasitism. For this reasons I was unable to recognize whether my direct boss of that time, or other individuals who occupied important management positions, were in a very advanced stage of parasitism. I started to be aware of parasitic attributes only much later, when I identified and described parasitism. However, even that I was not able to establish

whether my superiors of that time represent a philosophy which is a main adversary of totalism, I still managed to memorise their attributes. Therefore, when four years later I met a person, who was a living role model for parasitism, I had something to compare his attributes with. In such manner my work at that University resulted in accumulation of the practical knowledge, which four years later helped to identify and to describe parasitism as a distinct philosophy most commonly adhered on Earth.

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

The result was that after the time of being "kicked out" from the Otago University, my employer never knew the subject of my real research, and in everything that I was doing in my place of employment I was exactly like every other "typical" scientist. Yet, in spite of all these precautions, I still was having constant problems with keeping my employment. All contracts that I had at this time were short-term (i.e. up to 3 years of time). And even in these, my employers usually kept me employed only because of various "divine interventions" which caused that in spite of numerous attempts, my parasitic superiors simply could not find any valid reason to dismiss me.

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

Many people who learn about my research, usually have no idea that starting from 1990 this research is carried out in a "full conspiracy". Even when they learn about this conspiracy - they do not understand how huge limitations and restrictions it imposes on me. But if one considers their meaning, than the "research in a full conspiracy" in the sense of limitations and restrictions is an equivalent to almost the "research carried out in a prison", and

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

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

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

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

My professorship in Cyprus, and later also the further two professorships that followed it, for many reasons turned out to be very important for my professional life and research. For example, they reinforced my self-confidence as a scientist that was so brutally broken by the administration of Otago University. After all, not many scientists are reaching a professorial level in any discipline, while I managed to reach this level in as many as two different disciplines (namely in Computer Sciences and in Mechanical Engineering). They also lifted upward the weighting of my research and findings - the present society looks differently at findings accomplished by an ordinary person, and by findings accomplished by a former university professor. (Note that with becoming an university professor, is like becoming a general in an army - this honour and title is never took back. Means, "**once someone becomes an university professor, symbolically and titulary he/she remains a former professor forever**". Even if such someone is currently unemployed, still is not "just an ordinary unemployed", but "the unemployed former university professor". Also the sarcastic comments, scoffing, and smart remarks, which various home-made wizards are frequently trying to serve me, are loosing their painful edge when they are directed at a former university professor - especially if people who formulate them were unable to finish their studies at any university.) All these professorships allowed me also to increase my knowledge of the moral laws described in subsection I4.1.1, and to accumulate further experience with people and with their philosophies. They provided numerous opportunities to accumulate, and to verify, various scientific evidence, which turned to be extremely useful in my research. They gave me also the opportunity to publish scientific monographs, which disclosed and made public my numerous findings. Finally, the Northern Cyprus was then a modern Islamic country, with very open minded approach to religion. Thus I had an opportunity to learn and to constructively discuss with my colleagues, historic links, vital similarities and insignificant differences that exist between Christianity and Islam. It was there that I learned that initially Islam was just a "younger brother" of Christianity, while the differences between these religions started to grow only later (most surely because of the manipulations of evil parasites).

#43. The first evidence of Salamis destruction in the effect of the Tapanui explosion (1993). While on this professorship at the Eastern Mediterranean University in Northern Cyprus, by some strange "coincidence" a window from my flat was facing ruins of the ancient city of Salamis. I was very fascinated by these ruins and used to walk amongst them for hours. I was puzzled by the beauty of ancient sculptures, which used to take my breath away with their magnificence, and by the unusual regular placing of ruins, in which all objects were lying with their tops pointing the south direction. One of the questions, that I frequently asked myself, was "what caused that after the period of magnificence and beauty of the ancient world, rapidly come to Earth this period of medieval decay and ugliness". As it turned out later, the asking of this question and finding an answer to it, was this intellectual bridge that led to the discovery of telepathy and the influence of telepathic noise on the health, taste, and feelings of people. (This in turn again confirms, that the key to a scientific success is the ability to ask ourselves the right type of questions.) Near the end of my staying in Cyprus, by another "coincident" I learned a local legend, which described why Salamis was destroyed (there are not known historic descriptions of this destruction). It turned out that Salamis was washed out from the surface of Earth by a powerful series of tsunami waves, which come from the north around the date of the Tapanui explosion. I quoted the content of this legend in subsection D3 of monograph [5/4]. The detailed research of the ruins, and the searches in historic literature on Cyprus, quite well confirmed the content of this legend and suggested that the destruction of Salamis was in fact the direct consequence of the UFO explosion over Tapanui in New

Zealand. The most important outcomes of this research I presented in subsection D3 of monograph [5/4]. Although it later turned out to be impossible to determine the exact dates of these tsunami waves, both the legend and the evidence still visible in Salamis, indicated that it arrived from North and it was consistent with the wave induced by the Earth's crust motion caused by the Tapanui explosion. In this way I discovered the first solid evidence, which confirmed that there is a merit in claims of New Zealand Maoris that the Tapanui explosion caused Earth's crust to move in relationship to Earth's axis of rotation.

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

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

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

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

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

During my professorship in Malaysia my mind was always preoccupied with one question "what's next". After all, in my mind still very fresh was the taste of unemployment in

New Zealand in 1990 to 1992. Therefore, already during the second year of my three-year contract in Malaysia, I started to write and to post applications for a next job. In total as many as 141 applications I posted from Malaysia. All of them turned out to be fruitless. Fortunately for me, the universal intellect took the matter in its hands and caused, that it was not me who found a next job, but the "next job found me", just when my professorial contact in Kuala Lumpur was finished.

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

I personally believe that the universal intellect intentionally and for a clear purpose directed the fate of my monographs in such an extraordinary manner. Surely he must have important reasons to do this, which only he knows. Of course, he did NOT show himself to me in the aureole of lightnings, and did NOT tell me with a thundering voice "Jan, you must research and write in the most east located large Islamic country of the world (Malaysia), you must publish in the most east located large Christian country in the world (New Zealand), but you must disseminate your ideas from the most west located large country of the world (USA)". Rather opposite, he allowed me to break my nose as much as I wish, allowed me to get bumps, and allowed me to experience all existing forms of intellectual oppression, slandering, and scoffing, when I tried to research, write, publish, and disseminate my ideas in the same country in which I currently lived. Only that - as the universal intellect always does this during the implementation of his intentions, he somehow so synchronised the timing and circumstances of subsequent events from my life, that people who in given times decided about my future, always made me to do exactly whatever were his intentions. For example, he allowed that in decisive moments of my life, amongst all people who could then be my superiors, the power over me had only people, who turned out to be the most hermetic to my ideas. Amongst all people who could decide about the future of whatever I tried to accomplish, he always allowed to handle my cases mainly by people who were especially against whatever I tried to do. Amongst all societies in which I could act, he allowed me to live mainly amongst these ones, in which topics of my research induced kinds of mass hysteria. Also amongst all countries in which I could find a work, he allowed me to work only in these ones, in which bureaucratic barriers and inadequacies of circumstances, always forced me to do

exactly what he intended. Etc., etc. In this manner the universal intellect left me no other choice, but to do everything in such and no other manner.

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

I quite frequently wondered, why the universal intellect so consequently causes, that all my monographs must originate from at least two countries of the Far East (i.e. from the predominantly Islamic, although actually multireligious and multicultural Malaysia - in which I was writing them, and from which usually I was disseminating them throughout the world, and from predominantly Christian, although also multireligious and multicultural New Zealand - in which they were finished and formally published). Simultaneously why the universal intellect causes that the dissemination of these monographs must be carried out from the large country of the most far West. Although with my imperfect mind of an ordinary human, I am not able to realise all the intentions of the omnisknowledgable God, I believe that I can deduce several most important of them. Their objectives are indicated by the "Principle of the Highest Teaching Effect" that is described in subsection I4.1.1 (the universal intellect always uses this principle in his actions). Here are in my opinion the most important out of these intentions, as I understand them:

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

Africans, American Indians, Arabs, Asians, Chinese, Europeans, Indians, Malays, Maori, Poles, etc., the universal intellect is speaking to everyone. Everyone is to notice the message that these monographs were not written to appeal to only one nation, one religion, or one culture, but are addressed to the ENTIRE HUMANITY.

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

C. Emphasizing the importance of Bible. I personally believe that the holly Bible may also be one of the several reasons, for which he universal intellect caused, that two countries of the Far East, in which jointly my all monographs are born, are practising predominantly Islam and predominantly Christianity (instead of, for example, Taoism, Hinduism, or Buddhism - also widely practised in several countries of the Far East). After all, in Christianity and in Islam, the Bible is one of the most important holly books. (Not mentioning, that it is also the most holly book in Poland, and the most important book in the USA - which over there is used e.g. in courts to swear on the Bible.) So the Bible is a proof of brotherhood of these two religions, evidence of their common roots, and the source of their similar fate. Although Muslims rarely refer to the Bible, and their practices mainly base on the Koran, actually their religion officially has two holly books, namely the Koran and the Bible. Thus the Bible is what actually links, not what separates, Muslims and Christians. Only that because of the machinations of evil parasites from UFOs, that throughout many centuries are setting up adherers of these two religions against each other, this linking function of the Bible is being overlooked lately.

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

a bridge that is going to join the West with the East, and that He will open the road for returning the original cooperation and peace between Muslims and Christians - after all, at the very beginning of time, Muslim and Christians used to be brothers to each other.

D. Promoting the peace. Totalizm states that each single event is carefully programmed by the universal intellect in every aspect possible - see subsection D7. This in turn means, that it is NO coincidence that the date of December 2002, was selected to realize to us, that the philosophy of totalizm, which according to prophecies is to change the fate of our civilisation, has two parents, namely Islam and Christianity. After all, this was in December 2002 when USA was preparing itself to attack Iraq. This attack was telepathically presented to people by UFO-nauts, as a war between Christianity and Islam. Thus by subtle reminding with totalizm in that crucial moment of time, that both these religions links much more than separates them, and that at their roots lies their mutual brotherhood and common goals, the universal intellect is sending to us a powerful message of peace. This message states: people do not let yourselves to be provoked by machinations of UFO-nauts, but decisively insist on peace.

#47. Starting my storm on human awareness. After I started my professorship in Malaysia, in my awareness two major breakthrough took place. Firstly I conclusively confirmed the cosmic scale of operations of evil parasites on Earth (in more details this is described in subsection KB2). Secondly I realised that all my previous defeats in publishing of books, which would disseminate the results of my research, were caused by the invisible intervention of these evil parasites. This in turn led me to the conclusion, that if the knowledge about my discoveries is to be disseminated somehow amongst people, then I must find another way of distributing my publications, without the use of books. In this manner an ambitious project was born, which could be called "storm on human awareness". According to this project, starting from 1994 I initiated the massive effort of supplying my publications to public libraries in Poland, through sending these publications by post from the other end of the world. I planned to supply at least one free copy of my Polish monographs to each key library in Poland. The purpose was to guarantee, that every Pole who decides to learn about the current progress of my research, and about the development of situation in the avantgarde disciplines that I was researching, should not be deprived the access to the publications required. The key libraries in Poland, to which at that time I decided to send copies of my publications (and the majority of which actually received from me several different monographs), included: (a) the National Library, (b) all main libraries in capitols of 50 Polish Provinces of that time, (c) main libraries of all tertiary educational institutions in Poland, the specialisation of which coincided with devices and ideas that I was researching (namely Polytechnics, Technical Universities, Universities, Farming Academies, Medical Academies), (d) libraries, or people who maintained them, in all known to me UFO organisations in Poland, (e) city libraries in all cities above 100 000 citizens, which were not capitols of Provinces, (f) libraries of all research institutes that were known to me that they investigate magnetic propelling devices, (g) factory libraries in all factories known to me that produced magnetic propelling devices, energy producing devices, or communication equipment. In addition to this, free copies of selected my monographs I also supplied to all public libraries which asked me for them. Furthermore, to the owners of Internet Web sites, who started to contact me at that time, I also posted the electronic versions of my publications, in order to make them available on their Web sites. Of course, the above plan was enormously ambitious, because it required posting to Poland from another end of the world, literally hundreds of parcels with my publications. Initially the entire production of these publications I commissioned to professionals. This made them very expensive and drained my funds very fast - although probably advanced me to the ranks of one of the leading philanthropist of Poland. But soon I discovered, that I could do myself the bookbinding job in these countless copies of my monographs. After all, the costs of binding represented around the half of the entire cost of a given copy. In this way I also included to this project my own physical effort and sweating, the unexpected byproduct of which was the accomplishment of the totaliztic nirvana that is described in chapter E. In the result, this "storm on human

awareness" finished with a full success in 1998. In the result of completing it, each single one, out of the planned key libraries in Poland, received at least one copy of a leading monograph from the list in chapter O.

#48. Accumulation of observations on telepathy. The awareness that a telepathy is some form of exchange of information between counter-material duplicates of living creatures, which takes place entirely in the counter-world, appeared immediately after the discovery of the counter-world, and after learning that this other world is separated from our physical world. Thus, the fact that telepathy occurs in the counter-world (i.e. not in our world), and that it depends on the mutual communication of creatures with the use of ULT language, was known to me since the beginning of formulation of the Concept of Dipolar Gravity, means since 1985. But in these initial considerations I did not know exactly with what type of mechanism and phenomena this communication takes place. The fact of existence and effectiveness of some form of the telepathic waves was also confirmed to me in a meaningful manner in 1991, during the experiments with the late Werner Kropp - these experiments are described in subsection D1 of treatise [7/2] devoted to the "remote mind reader". But the correct directing of my searches, for finding and understanding the mechanism and phenomena of telepathy, took only place in 1993. It was when during my professorship in Cyprus, with my own eyes I saw how devastating were intellectual effects of the magnetic explosion in Tapanui. (I.e. after the ancient splendour, this explosion brought to Earth the barbaric period of medieval times.) In the countless walks amongst ruins of ancient city of Salamis, I admired the beauty of Roman sculptures and wandered why after the explosion of Tapanui the blooming culture of ancient world was replaced by darkness of medieval times - see subsection O2.2 in monograph [1/4]. Thus soon it started to be obvious for me, that the waves of chaotic vibrations of magnetic field, caused by the magnetic explosion in Tapanui, must be responsible for the medieval fall of intellectual capabilities of people in the whole world. (The outcomes of these my deductions were published for the first time in monograph [5/2] - they later are repeated in subsection D4 of monograph [5/3].) The only mechanism, with which the vibrations of the magnetic field can affect the mental abilities of people, leads through telepathy. Thus the above led me to the conclusion, that the key for understanding the operation of telepathy, is hidden in magnetic vibrations. But still it was necessary to find the mechanism of telepathy and the manner in which telepathic signals are born from the vibrations of magnetic field. This missing link I discovered only on 11 November 1994, in circumstances that are going to be described below. At that time I discovered that the telepathic waves are waves of counter-matter vibrations, very similar to sound waves from our physical world. Thus they are capable to carry out the information of "speech" type. In turn the discovery of this fact allowed me to also understand, that for example "energy of pyramids" is simply a telepathic noise that is concentrated in the focal point of these pyramids. This in turn allowed me to understand the phenomena of propagation, reflection, concentration, reception, and emission of telepathic waves, and in the final effect also the development of principles of operation of technical devices, which allow the technical formulation and broadcasting of modulated telepathic signals. One of such devices is the telepathic emitter and receiver described in treatise [7/2], while other include the telepathic projectors and telescopes described here in subsection KB3.5, and in subsections D5.1 to D5.2 of treatise [7/2].

#49. The discovery of telepathic waves (1994). On Friday, 11 November 1994, during a lunch break, I decided to escape from swelling difficulties and stresses of the second semester that soon supposed to begin, and to have a large lunch. Unfortunately the dish that I purchased in a local cafeteria, on that particular day turned out to be more inedible than usual. In order to divert my attention from the taste that tended to stick in my throat, I made my mind busy with the favourite topic of mechanisms that operate our universe. Thus when I stubbornly tried to get through to the end of my meal (according to totalizm, which I already adhered decisively at that time, wasting any kind of food in the present situation of humanity, is a heavy sin) I unexpectedly experienced a flash in my head. Pieces of a puzzling jig-saw, that for so long used to hide the nature, mechanism, and principles of telepathy, rapidly fell into their

places and showed me the entire picture of this phenomenon. Fate sometimes displays a great sense of humour, and that particular time the discovery of telepathic waves, together with the knowledge of mechanisms that govern telepathy, most probably our civilisation will gain because of the hopeless product of some anonymous cook. Similarly as this happened previously with the invention of my Oscillatory Chamber (see subsection C2 in monographs [1e] and [2e]), also in the case of telepathy, I was thinking about it continually for months, considering in my thoughts over and over again all theoretical explanations for this phenomenon, and comparing with these explanations everything that by that time I empirically managed to observe and to learn. Because I already had done extensive empirical research on my remote mind reader described in subsection D1 of treatise [7/2], and also because I investigated telepathy for a long period of time, I had accumulated in my mind all the components of that puzzle. For example, I knew already that the telepathic signals propagate through counter-matter, that their instigation occurs via magnetic vibrations, that they are carriers of modulated signals similar to human speech, that there is a kind of universal language (named ULT - the Universal Language of Thoughts in subsection I5.4 of this monograph, and in subsection D2.1.1 of treatise [7/2]) in which all living organisms from the entire universe can communicate with each other by the means of telepathy, etc. The only thing that I still did not know at that time, was the physical nature of telepathy, and the physical mechanism on which it is based. Thus, during this memorable lunch, a shocking idea flashed through my mind, stating that **"telepathic waves are simply sound-like vibrations of counter-matter, which similar to sounds from our world, have their tone, melody, characteristics, frequency, etc.; while the telepathic communication is simply a speech-like conversation occurring in the Universal Language of Thoughts (ULT) via these sound-like vibrations"**. (Note that according to the new Concept of Dipolar Gravity, all types of motion of counter-matter manifest themselves as magnetic fields, therefore telepathic waves could also be defined as "vibrations of the magnetic field".) After this idea flashed in my mind, everything that I previously knew about telepathy started to have sense and became understandable. The mechanism of telepathy that was discovered at that particular day was soon recorded in writing and published, initially on 9 January 1996 in monograph [3] (see chapter D13 in [3]), in 1997 it was repeated in monograph [3/2], and later (in 1998) also published in monographs [1/2] and [1/3]. In 2000 telepathy was the basis for formulation of treatise [7/2] - see subsection D2.1.1 in [7/2]. In this monograph telepathy is described in subsection H7.1.

#50. Explanation of radiesthesia. The decoding of telepathy also revealed, that radiesthesia is the perception of telepathic waves, which are continually emitted by all objects and all substances. The development of this explanation took place in a Malaysian seaside resort called Port Dickson, in first days of 1996. It occurred in circumstances described in subsection H7.2. According to this explanation, "radiesthesia are various unaware means of perception of telepathic waves".

#51. The identification of primitive parasitism. As this is explained more thoroughly in chapter KA of this monograph, currently a destructive philosophy (or a moral disease) wildly spreads on Earth, which I call the "primitive parasitism". Primitive parasitism adheres to the same principles as all other forms of parasitism, namely "do not obey any laws, unless you are forced to obey them" - see subsection KA2.2. But opposite to the "refined parasitism" that is adhered by evil parasites, primitive parasitism does not know about the existence of moral laws, thus it thoughtlessly breaks these laws. In turn breaking moral laws causes, that primitive parasites are constantly punished by these laws. Their lives are governed by the punishing consequences of breaking moral laws. Because these consequences are always having a strictly defined, and repetitive character, it turns out that they shape the life of "primitive parasites" who break them, into a very definite pattern. Therefore all people, who adhere to this destructive philosophy, are characterised by a set of the same, easily identifiable attributes, and patterns of behaviour. This in turn causes, that "primitive parasitism"

actually represents a separate and easily recognizable philosophy of life (apart from being also a deadly moral illness).

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

During my professorship in Malaysia from 1993 to 1996, I got to know a very interesting person. He was my direct boss. He was just promoted to a full university professor. So he believed that he has an official confirmation that he knows everything. He also participated manifestly in all religious practices. So he believed, that with his religiousness he deserved to represent God, and to speak in God's name. In his actions he was a perfect role model as to how behaves a person who adheres to the philosophy of parasitism. Actually it was him who taught me to recognize the behaviour and attributes of a full-blown primitive parasitism described in subsection KA4.2. By observing his actions everyday, and by learning principles that he used in dealing with other people, I gradually realized that there is such a thing, as the distinct philosophy of parasitism, and I clarified my awareness of the basic attributes of this philosophy. Because of his very decisive attributes and behaviour, I also realized that many other people whom I met previously (e.g. a professor at the University of Otago, who caused my removal from that University), displayed exactly the same attributes and behaviours, only that in these other people the attributes of parasitism were not so obvious. (Most probably these other people were able to hide them better under a smoke-screen of politeness and smiles.)

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

After his example allowed me to identify and to describe primitive parasitism as a distinct philosophy, I was able to gradually research it, and publish information about it. I published descriptions of primitive parasitism in a number of monographs that I was writing at that time. For the first time parasitism as a distinct philosophy was described in my Polish monograph [3], then in [3/2], later in [1/2] and [1/3]. Here chapter D contains the first complete English presentation of that destructive philosophy.

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

strange "coincidence", all these articles, and the accompanying explanations of my acquaintances, appeared at the time, when I just was in Malaysia, as if the universal intellect caused on purpose that I could personally learn how his fate was fulfilled.) Because, according to these articles, his removal from the job required political interventions, in circumstances of Malaysia this may mean very serious consequences. Really the universal justice works slowly, but precisely like a Swiss watch.

#52. Telekinetic farming. The concept of telekinetic farming, described in subsection NB of [1/4], was evolving in my mind for a long time. The first experience on this topic, which etched in my memory, was when in 1983 - soon after the arrival to Invercargill, I found in the local park a log from a huge pine tree that was just cut down. Because I knew the thickness of logs in 100 year old pine forests that used to grow near my family home in Wszewilki, I estimated roughly that this pine tree from Invercargill must have around 500 years of age. But I was puzzled by the fact who planted it, as the white settlers arrived to Invercargill only around 1840, while before their arrival pine trees were unknown in New Zealand. Thus for satisfying my curiosity I counted the rings in that huge pine log. I discovered with a shock, that it had only around 80 years of age. Thus I could not understand, how 80 years old pine tree in New Zealand, could grow to the thickness of 500 years old pine tree in Europe. The even more clear realising the idea and capabilities of telekinetic farming took place in 1989, when I was tracing in New Zealand - between the Ohoka and Weka Pass, the trail of a huge fleet of UFOs of the second generation (see [5/4]). These fleet appeared as if it carried out a systematic inventory of the environment (e.g. Figure A3 (down, right) in treatise [7/2] shows example of density of landings of vehicles from this fleet, and the extensive damage that it left after it passed through the New Zealand countryside). On countless landings of this UFO fleet, vegetation shown around 12 times higher growth from the growth of the same vegetation in the surrounding soil. The next step in my crystallising the idea of telekinetic farming was, when Mr Robert Pool, a forestry farmer near Dunedin, who grows pine tree forests in New Zealand, explained to me that for the unknown to science reasons, pine and oak trees grow in New Zealand around 5 times faster than pines and oaks in Europe - see descriptions in item G1 of chapter H in monograph [5/3]. (I knew the reason for this faster growth - it was the telekinetic pollution of the environment in New Zealand, caused by the explosion of UFOs near Tapanui in 1178 AD, for researching of which I was dismissed from the Otago University.) But the breakthrough point in the development of the idea of telekinetic farming occurred in 1995. It was when I was watching an American documentary film about the empire of Tiwanaku, that at some stage used to exist on the high plateau of today's Bolivia in South America. The creators of that film were puzzled by the discovery that all irrigation channels of that empire were starting from pyramids, through which the water that was latter distributed for irrigation flown initially. Although the creators of that film, and also the American scientists that appeared in it, would not know the explanation for this puzzle of American pyramids, on the basis of my previous research of the Tapanui explosion and UFO landings, I immediately understood why: in order to telekinetically stimulate the growth and health of vegetation that was planted by this empire. The only thing that I was not understanding at the moment of looking at that film, was what is the mechanism of this telekinetic stimulation. For example I was not sure, whether to induce it the pyramids hide inside some sort of oscillatory chambers of the second generation, similar to those used in UFO propulsors that stimulated the 12 times faster growth of vegetation in UFO landings which I investigated. This last missing part of theory for the simplest version of the telekinetic farming I deduced only in first months of 1996, when I developed the principles of focusing telepathic vibrations in pyramids, and when I determined the connection between the telepathic vibrations and telekinetic effect. In this manner the complete idea of the simplest implementation of the telekinetic farming was born. This farming depends on the telekinetising in pyramids the water that is later used for watering vegetation - see chapter NB of [1/4]. After this idea was formulated and subjected to theoretical analyses, I also deduced the drawbacks and imperfections of this method of farming. The need to eliminate them led to the proposal of more advanced versions of the

telekinetic farming. The simplest one of them is not based on telekinetising water used for watering of plants, but on the telekinetic stimulation of the entire environment with the use of constant telekinetic field (e.g. a field currently generated by spinning magnets, while in the future generated by telekinetic oscillatory chambers). Descriptions of telekinetic farming were introduced to my monographs starting from April 1996, when I described them in subsection F2.1.1.2 of monograph [5/3].

#53. Mechanism of permanent telekinetising. From the beginning of my encounters with the telekinetic motion, I noted that the telekinetic effect can be passed on the surrounding matter, telekinetising this matter permanently. In turn such telekinetised matter displays many extraordinary attributes, some examples of which include the "super-slipperiness" described in subsection H6.2, whitening, or the loss of a portion of its mass/weight. But I did not know, what mechanism causes this permanent passing of properties of telekinetic motion onto surrounding matter. The key, which would allow me to understand this mechanism, and to work it out, I searched for quite a long time. My searches depended mainly on systematic analyses and on comparisons with observations, the effects of the entire range of possible mechanisms, with the use of which permanent telekinetising could be accomplished. I knew that in reality several completely different phenomena, for example telekinetic effect or telepathic waves, in the final effect all lead to the same outcome - namely to passing onto matter the state of permanent telekinetising. The finding of a right key, again took place because of the association. By a chance I observed as a worker was breaking concrete plates with the use of a vibrating pneumatic hammer. When he supported this hammer on a slanted stone, this hammer by itself started to climb upwards - in the direction opposite to the line of the least resistance (means exactly as this is done by atoms of telekinetised substances). The telekinetised atoms of substances must be like that vibrating hammer - flashed in my mind. After I realised this fact, the crystallisation of the telekinetising mechanism was already simple. According to it, the phenomenon of permanent telekinetising depends on exciting the atom and its counter-material duplicate to sustain mutual telekinetic oscillations in relationship to the border between both worlds. In turn the working out of this mechanism, opened the way for deducing attributes and ways of formulating this phenomenon, and also for manners of utilising it. This mechanism and its implications were introduced to my publications starting from June 1996. It was firstly published in subsection F2.1.1.1 of monograph [5/3], then in subsection J2.2.2.1 of monograph [1/3], and in L6.2 of monograph [8].

#54. Moral energy and totaliztic mechanics. When from 23 July 1996 to 25 August 1996, after three years of absence from New Zealand, I flown back to this country to seek again (and again unsuccessfully) a job, I was hit by the unproportionally higher number of people of that country following the line of the least intellectual resistance (means behaving according to the philosophy of parasitism - see subsection KA2.2). Simultaneously, empty streets, frustrated people, lack of laughing humans on streets of cities, and all other symptoms of the state, which subsection KA1.2 calls the "moral suffocation", suggested that in the meantime something highly destructive started to poison this my favourite and deeply loved country. In my custom of analysing everything that surrounds me, I tried to find out what is this invisible poison that gradually destroys my favourite country. The answer to my searches I found accidentally just before my departure from New Zealand, caused by the exhaustion of all possibilities of finding a work in there. At that time New Zealand mass media were engaged in the topic of cull of a huge herd of wild horses that were enjoying the freedom and the abundance of grass in uninhabited parts of the North Island. I was very moved by this planned waste of beautiful animals, because it was planned to shoot from machine guns to fully healthy and defenceless wild animals, and, after they are killed, to burry them in the soil. It looked to me as a very thoughtless waste of lives. The whole idea of this cull was introduced from the initiative of the government (many people claimed that from the Prime Minister of that time), while citizens were refused the right to propose any other solution (some citizens suggested for example, that instead of mindlessly waste these beautiful animals, they should be send to Cambodia where they would die for the good of people by exploding mine fields that

threatened everybody in there). But when in the proximity of election, the government rapidly realised, that can loose this election because of that cull of wild horses, rapidly the decision was reversed; instead of killing, they decided to catch these animals and to sell them on a special auction. All these decisions, concerning the cull of horses, as well as their auction, and also on several other matters that I observed during that short stay in New Zealand, were undertaken in a manner that make impossible for other people to co-decide about matters that concerned them. Thus, the manner these decisions were taken was such, that it deprived New Zealanders the free will that previously was available for them. Thus when I was watching a fragment of the evening news, which advised about the change of this one-sided decision of the cull, I rapidly went through a shock - the invisible poison that suffocates my most favourite country, is the increasingly advanced deprivation of citizens of that country their rights to execute the free will. This shock led me to defining during a next few days the idea of the "amount of free will" (i.e. "zwow" - see subsection B3.2) as the moral energy that rules over the effects of human activities. Of course, without knowing this, in the course of carrying out long-term research in the area of morality and totalizm, I already accumulated in my mind all the necessary knowledge to be able to synthesise this idea. I also already understood intuitively, that the life of people must in fact be ruled by some type of energy, that represents their morality.

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

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

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

#56. Gravity equations. One of the first problems which I theoretically solved over there, was the connection between the strength of the gravitational field to which given living organisms are subjected, and such attributes of these organisms as their mass/weight, height, longevity, or intelligence. In this way I developed the so-called "gravity equations", some of which are presented in subsection G9 of this monograph. These equations are reflections of more general "gravity laws", which state something along the lines: **"all attributes of living organisms are changing with the square of the gravity field strength prevailing on a planet which is populated by these organisms: the attributes which originate from the counter-world (such as intelligence or longevity) are directly proportional to the square of gravity field strength, while the attributes which originate from our physical world**

(such as height or mass) are reversely proportional to the square of gravity field strength."

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

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

#58. Dayaks' revelation on the date of starting the mission on Earth by Second Jesus. At Borneo I lived at the territory, which is mainly occupied by tribes of Land Dayaks. They call themselves "Bidayuh". Dayaks are very special people. Their elders are widely known from wisdom and prophetic capabilities. In turn their women are famous from being very beautiful, and are recognised as one of the most beautiful women in the world (I must admit, that the fame of these miniature, shapely, full of grace, and beautiful women of the exquisite lineament, is fully deserved). Dayaks proverbs are considered to be real pearls of folk wisdom. They adopted Christianity only lately, and as this is always the case with someone who just turned into the Christian faith, near their churches a lot of miracles and extraordinary events took place lately.

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

I was very attracted to Dayaks, because of the numerous unexplained phenomena, which were taking place amongst them. So I had a lot of Dayak friends, and kept continuous contact with them. One Dayak elder, with whom I was spending a lot of time on discussions, show me a lot of trust by disclosing a religious revelation received at that time by some Dayaks' elders. This religious revelation was stating, that Second Jesus was already on Earth, and that He is to officially start His ministry on Earth in the day when the "euro" currency is introduced in Europe. (As we know from the history of "euro", this currency was introduced in several stages. The date of the first of these introductions, although limited one, was on 4th January 1999. On 1 January 2002 the currency "euro" was introduced again, this time as the official currency of twelfth, out of 15 existing, countries of the European Common Market. Countries which in 1/1/2 officially introduced it into the circulation were: Austria, Belgium, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain. It was not introduced in: Britain, Sweden, Denmark.) The introduction of this euro currency, according to the revelation of Dayaks, was the act of a symbolic revival of the Roman Empire. Prophecies were saying, that it is also going to be the date, when Second Jesus was to begin

His official ministry on Earth. The revelation also stated, that just before He starts His ministry on Earth, He is to visit Dayaks and live amongst them for a while. Of course, I was very interested in this revelation. As a small boy I have heard a lot of prophecies about the arrival of Second Jesus to Earth. For example, old Polish prophecies state that "the spark is going to come out from Poland" - whatever this means. (E.g. see the following words expressing the essence of one of these prophecies "for the surprise of all nations of the world, from Poland is to come the hope for the tormented humanity" - in the Polish original "ku zdemieniu wszystkich narodow swiata z Polski wyjdzie nadzieja udreczonej ludzkosci", which are repeated on page 29 of the book: Jan Kwasniewski, Marek Chylinski, "Dieta Optymalna", second edition, Prasa Slaska, Katowice 1997.) Only then, as Bible states, the Second Jesus is to strike the hordes of Satan from East to West ("For the Son of Man will come like the lightning which flashes across the whole sky from the east to the west" - Matthew 24, 27). This is why many Poles used to believe that the Polish pope, John-Paul II, may be Him. Anyway, after hearing about this Dayak's revelation, just in case I checked whether anyone from Europe is living amongst Dayaks at that time. As it turned out, there was no such an European. It was not a good time for this type of endeavours. After all, in that region of Borneo local authorities deepened their adverse to Europeans, because of the accusation from Europe that they allow the destruction of tropical forests. Moreover, area of the South-East Asia was just in the grip of a powerful financial crisis (called then the "Asian Crisis"). Thus apart from a few tourists, in the whole Sarawak there was only a handful of Europeans living semi-permanently. Unfortunately, each one of them was busy with completing some kind of an urgent contract or profession, and had no time to live amongst Dayaks.

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

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

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

I used to know township Timaru quite well from times that proceeded my employment in there. This is because it lies by the main road from Christchurch to Dunedin and then to Invercargill (in which cities I lived for around 10 years). In my trips I was forced to drive through

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

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

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

#62. Hysteric attacks on me and on my publications. The results of my research, and outcomes of my publicising efforts, practically never met a decisively positive welcome. Presently I am not surprised with this, as now I do know that **"when we carry out a fight, then the measure of our success is the level of scream of our enemies"**. After all, my publications are actual battle strikes served to sworn enemies of humanity. But until around 1999 I did not know about this regularity. I believed at that time, that the measure of success

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

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

#64. Christchurch divine revelation that announced the visit of Second Jesus in 1999. On Friday, 24 September 1999 I was watching TV news on channel 1 of TV New Zealand. They were broadcasted from 6:00 to 7:00 pm. Rapidly I was shocked by one news item. It was a short, scoffing report, which was making fun of the manager from Christchurch city council. He was spending millions on beautifying his city for the arrival of Second Jesus. (In this scoffing TV news item, the city manager of Christchurch was finger-pointed by name.) This news item mainly concentrated on scoffing and ridiculing, thus almost contained no facts. But it was implying, that there was some divine event, which revealed, that in 1999 city of Christchurch is to be honoured by the visit of Second Jesus, and that the manager of city council took this divine revelation enough seriously, to invest millions of dollars into the preparation of Christchurch for this very special visit. Unfortunately I was able to remember only a few data from this brief news item. (I have not seen it again, so I had no opportunity to refresh my memory, to verify my understanding of it, or to record it.) But as I understood this

news item, it mentioned several vital areas of Christchurch, which were selected for rebuilding and for beautifying for the arrival of Second Jesus. Out of what still stays in my mind, most probably in this program mentioned were, amongst others, the central square of Christchurch, named "Cathedral Square", which - according to this divine revelation, was to be the culmination point of the visit of Second Jesus; the main entry road to Christchurch from the Timaru side - as according to this divine revelation this was to be the road by which Second Jesus is to enter Christchurch (to Christchurch lead three major roads: from Timaru, from the West Coast, and from Kaikoura, plus several further small, local roads); and the covered swimming pool of Christchurch, which was to be made ready to be used if Second Jesus decides to carry out mass christening. Immediately after I heard this news item, I rushed to learn more details about where and how this divine revelation took place, what exactly it stated, etc. To my enormous disappointment, I could not find any further details to be officially provided. It appeared as if this divine revelation induced only a mass disbelief, scoffing, and ridiculing, while no official source was prepared to carry out the duty of rational informing people what actually had happened. For me personally such reactions sounded a bit arrogant and unwelcome towards God. The only other news item, which referred to this revelation, and which I managed to find, was a very brief article [20L4] "A gay old time in the capital". On 30 September 1999, it was published on page 4 of the newspaper "The Timaru Herald" (Bank Street, Timaru, New Zealand). This article again was not providing any informative details, but limited itself to additional scoffing at the beautifying activities of the Christchurch city manager (again finger-pointing him by name, so there is no mistake who is he), and associated his case with sarcastic comments about homosexuals. Fortunately verbal rumours, which at that time started to spread throughout New Zealand, were not so laconic, although they were quite imprecise, and full of mutual contradictions. Of course, because of the complete lack of official information, what actually had happened, no-one knows which parts of these rumours were coinciding with truth, which were just speculations. According to these verbal rumours which I heard at that time, there was a divine revelation in one of fundamentalist churches in Christchurch. In a miraculous manner many people from this church got the breathtaking divine message, that Second Jesus is going to visit Christchurch in 1999, that the culmination point of His visit is to be the central Cathedral Square from Christchurch, that He arrives to that city by the main road from the Timaru side, and that the city is specially chosen for this honour for many important reasons. Because the city manager supposedly was one of those numerous people, who experienced this divine revelation in person, and had no slightest doubt about its significance, he decided to save no funds in order to prepare city for such a unique occasion. So he laid new marble-like paving on the "Cathedral Square" - so that Second Jesus had a nice area to conduct public masses, and he rebuild the main road on the Timaru side, by which Second Jesus was to enter the city. Furthermore, from his own initiative he additionally modernised the city's covered swimming pool - so that there is a facility to conduct mass christening. I actually was so much interested in this divine revelation, that in 1999 I especially drove from Timaru to Christchurch - and I did it a number of times. I wanted to check how these works are progressing, on what scale they are carried out, what are their outcomes, and also I wanted to talk to local people from Christchurch whether any new developments took place (after all, I could not count on the official information about these matters, as mass media in New Zealand refused to report objectively what was happening). And in fact, I noted that the marble-like pavements of the "Cathedral Square" in my opinion looked marvellous. From the previous typical Eastern, provincial small town appearance of this square, they transformed it into a large city centrum with a very modern, European taste, which literally took breath away with its elegance, nobility, majestic, openness, and prospective. Also the main entry road to Christchurch from the Timaru side was really much improved. Unfortunately, the impressive scope of beautifying works, which I initially observed on this road during my first entrances to Christchurch, was soon narrowed down - probably because of the effects of all these scoffing attacks of the New Zealand mass media. In the result, even after it was rebuild and beautified, this road still left a lot to wish for. In turn what

happened with the city's covered swimming pool, I am not able to report here, because I never went to see it. But the entire year 1999 passed quietly, and the awaited by everyone fiery spectacle of the divine entry of Second Jesus to Christchurch did not take place. From the talks, which at that time were carried out about this subject, it appears that everyone expected a rather spectacular event, full of fire, lightnings, and other manifestations of Godly powers. Thus, when nothing like this has happened, many people showed not only a large disappointment, about also a large anger. A typical reaction was, that many people only deepen their scepticism and readiness for scoffing. Almost no-one with whom I discussed expressed an opinion that Second Jesus actually could arrive to Christchurch not in a spectacular manner, which everyone was expecting, but exactly as the divine revelation in Bible foretold this, means humbly and unrecognised "like a thief" (see Bible, 2 Peter 3:10).

The comparison of the above extraordinary revelation with the content of old prophecies seems to suggest, that in present days it is the city of Christchurch, that is selected by the universal intellect to be the "City of Second Jesus". After all, it is Christchurch where there was a divine revelation that foretold His visit. Christchurch is also the only city on Earth, which beautified and prepared itself for His arrival - in spite that its citizens later were disappointed, because they were not seeing the fiery spectacle that they expected. Furthermore, in the English language the name of this city "Christ-church" has a meaningful connotation. In addition to all this, the location of Christchurch is coinciding with old prophecies. After all, this city is located in the most Eastern country of our planet, while each new day on Earth starts in this city. Christchurch is also located in the Christian country, which as the first in the world experienced the sunrise of the new millennium. By being so special city, Christchurch undoubtedly is performing currently some symbolic role, which probably we do not realise yet. Perhaps, whatever happens in it, it expresses the symbolic essence of similar phenomena on the whole our planet.

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

This further fate of the marble-like pavements, was induced by some interesting phenomenon, which so-far I do not understand fully, but which I believe that I should investigate - if I have such an opportunity. It appears to me that the religious motivation behind the renovation of major areas of Christchurch, seemingly still bothered a lot of people even two years later, i.e. at the beginning of the year 2001. These people stated then their public attacks on the effects of this renovation, and tried to destroy these effects with a wave of public hysteria. For example, on Tuesday, 13 February 2001, at 6:25 pm, Channel 1 of TVNZ broadcasted another sarcastic news items entitled "Redesigning Christchurch Square". This news item attacked again very sarcastically the newly paved City Square, by insinuating that after the renovation it has no character and that it makes a poor impression on tourists (it is worth to notice, that this type of claim is fully subjective, and it can be raised about every possible place on Earth - actually I seen many times this square in 1999, and I know for sure that the renovation was done with a high taste and that the square undescribably gained on the elegance). In my opinion, behind these attacks stand people, who are not able to accept the religious motivation for the renovation of the central place of Christchurch, and thus who

are trying to induce a kind of "artistic hysteria", which caused the removal of these "religiously motivated marble-like pavements". (My experience with such people is, that according to the "coefficient of deception" equal to 180° , they never say openly what really bothers them, and therefore they always launch their attacks under any other excuse, which they can invent, and which they know that is difficult to defend.) Although at the surface it may appear that all these attacks have some physical motivation centred at the appearance of Christchurch, actually if one analyses the circumstances in which they were launched, their real but well hidden motive force seemed to be an "anti-Jesus hysteria".

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

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

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

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

#66. My brief work in Timaru, and the further identification of methods used by institutional parasitism. My employer at that time, was a very interesting institution. It already managed to collect on the managerial positions almost exclusively people in advanced stage of parasitism. Actually, this institution was in the most advanced stage of institutional parasitism, out of all institutions in which I ever worked so-far. This fact, as usually, spelled very tough life for me, but also a lot of opportunities to learn about the parasitic philosophy. My parasitic superiors, almost from the fist moment I landed in there, started to demonstrate the best of parasitism at work. In this way, during two years that I worked there, I learned a lot about the heavy atmosphere of terror that parasitic bosses can spread amongst their

subordinates, about the lack of laughter and human joyfulness in staff-rooms of institutions which are in claws of institutional parasitism, about the real reasons of extensive throughput of employees in such institutions, etc. As the outcome of all this, I perfected some of defence techniques which are effective against attacks of adherers of parasitism (one of these techniques is described in subsection I4.1.1 under the name "peaceful resistance method"). I also identified, and described in chapter A of treatise [7/2], some of the parasitic methods of acting. My work in there allowed also to clarify the understanding of institutional parasitism, which is addressed in chapter KA of this monograph.

When my professional situation was concerned, only around two months after I got employed in Timaru, my bosses decided that they do not want me any more. (During two years of my work in there, three different bosses were occupying the same administrative position of my superior: one was sacked by force, one resigned by himself, and the last one was that one who made me redundant; but all three of them were in the most advanced stage of the parasitic philosophy, thus they all were very consistent in their behaviour towards me.) Of course, I was not prepared to give up easily, and to bend under their pressure. Also I was "squeaky clean" and doing everything "by the book". So the adherers of the parasitism could not catch me on anything, in spite of undertaking numerous attempts, in spite of carrying out almost a continuous appraisal and verification of everything that I was doing. Thus, in spite of making a big issue from each matter which went wrong and was somehow connected with me, in the final check always it turned out, that I was doing everything exactly as I should. Only in December 2000, my last direct boss finally found a solution how to overcome my ability to defend myself from all accusations. (The Polish saying goes that "if someone wants to hit a dog, the appropriate stick always can be found" - "jesli ktos chce uderzyc psa, kij zawsze sie znajdzie".) Three working days before I was flying to my vacation to Malaysia in order to start writing this monograph, he made me redundant. I believe that he choose the timing on purpose, because everyone knew that I am just flying to Malaysia, thus by announcing my redundancy just before the departure, I got no chance to defend myself. The reason officially given to me for this rapid and not anticipated redundancy stated that "a projection indicates that there will be no enough enrolments for computing the next year to sustain my position". Of course, I was made redundant two and a half month before the enrolments finished, and before they even had enough time to gain a full momentum. This again in my opinion was done on purpose, as it released my superiors from the risk that by the time a next academic year starts in mid February 2001, enough students may enrol to actually sustain my position.

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

#67. Starting my work on monograph [8E] "Totalizm" (2000). Until the end of 2000 I was preoccupied with the dissemination of treatise [7/2] "Pyramid of thought", and with current research on the development of totalizm. At that time, English and Polish versions of treatise [7/2], due to an extreme devotion of fast growing number of RO fighters, was presented in a whole number of Internet sites, including into this also sites indicated on the title page of this monograph. The consequence of exposing this treatise to a public insight via the Internet, was a growing number of questions, comments, and feedbacks, which was arriving from readers. As it turned out from the content of these feedbacks, the interest of the largest group of readers was induced not by descriptions of the telepathic pyramid - for presenting of which treatise [7/2] was mainly written, but descriptions of totalizm. The correspondence that I received in this matter clearly indicated that people desperately need a morally correct philosophy, such as totalizm, in order to give to their lives a positive sense, a direction, and a spiritual hope. In the result of this correspondence, I decided that the next summer vacations in Malaysia, which extended from December 2000 to January 2001, I am going to spent on

writing a monograph on totalizm. This my intention I actually completed, and during the next stay in Malaysia I wrote a skeleton for the monograph [8e] entitled "Totalizm". This monograph I initially wrote in English, with the intension that when it is completed I am going to translate it into Polish. At the beginning of February 2001 three first volumes of the new monograph [8e] were ready. At that time monograph [8e] was planned as four volumes long. The volumes that were completed included: volume 1 "Totalizm", volume 2 "Parasitism", and volume 3 "The Concept of Dipolar Gravity". These three volumes were immediately made available on Internet sites of totalizm. Unfortunately, I had no enough time to finish also the volume 4 "Totaliztic Mechanics". The volumes that I worked out then, contained the most systematic, simplified, and transparent presentation of totalizm, when they were compared to all previous presentations of this philosophy. But because these vacation in Malaysia turned out to be too short to allow also prepare the last volume 4 of monograph [8e], this volume "Totaliztic Mechanics" needed to be put aside for a later writing.

The work on the first version of monograph [8e], exerted a significant influence on the present shape of totalizm. The reason was, that during this formulation of monograph [8e] in conditions of vacation peace and the lack of disturbing factors, I managed to additionally work out several vital problems of totalizm, the solutions of which were build in to the text of this monograph. For example, one of them is the mechanism of feelings, from which directly results the stand of totalizm about a number of controversial matters (e.g. in supporting the corporal punishment of children and youngsters - see subsection D2). In turn other is the more complete formulation of the philosophy of "primitive parasitism", which quickly spreads throughout Earth. (The primitive parasitism is that one which primitively breaks moral laws, instead of intelligently walking around them - as this is done by refined parasites.) In previous editions of totalizm the primitive parasitism was not clearly defined nor extensively elaborated. Thus, one of the significant consequences of writing this four-volume English version of monograph [8e] was that totalizm very clearly noted and defined the polarisation of people who populate our planet into two basic categories, namely into **intuitive totalizts** - who lead Earth to the better future, or into **primitive parasites** - who lead our planet and humanity directly into a self-destruction.

#68. The mechanism of feelings and motivations. While working on this monograph [8E], as usually I was trying to clarify all matters, which were not elaborated satisfactorily in the previous editions of totalizm. One such matter was the mechanism of feelings and motivations, which I was trying to solve from the time when totalizm was born. I had all ingredients of the solution in my head from the time I went through nirvana. But I was unable to put these ingredients into a workable model, which would explain all properties of feelings and motivations. Only on 11 January 2001 the satisfactory solution finally come to my mind. I was then riding to Port Dickson near Kuala Lumpur, and when I was watching a huge forest of oil palm trees, all segments of this jig-saw puzzle of feelings fell into their positions, and I rapidly realized how feelings and motivations work. The solution which I then formulated, is presented in subsection I5.5.

#69. The standardization of spelling of the word "totalizm". One of the undetectable methods of obstructing, spreading confusion, and fighting the inconvenient ideas, which evil parasites are frequently implementing on Earth, depends on manipulation into people highly misleading names that are assigned to confusing ideas. In order to explain here this method more exactly, the confusing ideas which UFO nauts manipulate into people are so designed, that they represent an exact opposite of the ideas, which UFO nauts try to fight out. Then evil parasites give to the ideas that they manipulate exactly the same, or very similar, names, and assign apparently the same basic principles. Let us illustrate this on examples. If for example UFO nauts want to fight a totaliztic religion, than exactly in the same region of the world, and even in the same city, they place another antagonist religion, which claims, that is identical to that fought by UFO nauts. But it promotes very barbaric behaviours, which are opposite to those contested by UFO nauts. If UFO nauts wants to fight out the idea of highly efficient and healthy farming, which is called a "telekinetic farming", than they suggest to some

traitors to come up with an idea of chemically stimulated farming and call it a "kinetic farming". When they try to hide the real origin of "UFO landing sites", than they order their traitors to call them "pictograms" and to spread about them various fantastic theories (after all "the best manner to hide a well visible tree is by planting a whole forest around it"). If UFOnuts do not want that people develop a magnetic propulsion, than they lead researches into forest by telling them, that they should seek the "antigravity propulsion". If they do not want people master telepathy, than they strongly promote radio communication which is slow and detrimental for health. Etc., etc.

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

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

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

Everything started from the high-type feelings, which my redundancy induced in many people. Inspired by these feelings, one of my friends, put his personal time and energy into finding a next job for me. Thus, in spite that at that time I was in Malaysia, writing first volumes of this monograph [8e], my next job gradually started to eventuate for me. With the use of Internet, I made an agreement with my potential employer, that I come for the job interview on 7 February 2001. The potential employer wished, that in case I am suitable for the position, I

start my job already from Monday 12 February 2001. From Malaysia to New Zealand I flown around 5 pm on Monday, 5 February 2001. In Dunedin, New Zealand, I landed on Tuesday evening, 6 February 2001 - after almost 24 hours spend in aeroplanes and in airports. I took from the friend my car, loaded my possessions, and almost immediately started to drive to Timaru, where I intended to stay for night.

The distance from Dunedin to Timaru is around 200 kilometres. Usually I drive it in 2.5 hours. (Outside of human settlements I maintain the speed of 100 kilometres per hour which is allowed by the New Zealand road law.) During this drive, when I was only around 10 kilometres from Timaru, on a straight road like a bullet, I was unexpectedly overpowered by a strange paralyse very similar to a state of being hypnotised. This happened, when from the opposite direction another car was approaching very fast. This paralyse was very unusual (I did not experience it ever before), because my mind remained completely aware, and was exactly registering what is happening, but my muscles refused to react on the commands of the mind. I know this type of paralyse from the reports of UFO abductees, because it is used by UFOonauts to demobilise their victims. In my case, to my horror, in addition to the paralyse, my hands started to slowly turn the steering wheel against the will of my mind, so that the car that I was driving started to direct itself straight onto the head-on collision with the incoming car. With the all strength that I had, I tried to overcome this paralyse and to return my car at my side of the road. But I felt as if someone else had a control over my body, which refused to comply with the commands from my mind. I remember that a very scary thought went through my mind "these damned UFOonauts finally managed to neutralize me in the manner unnoticeable to other people - if I kill now myself, everybody is going to believe that the accident has happened because I was tired by the trip, not because the invisible UFOonauts caused the paralyse of my body". When I was only around 50 from the approaching car, in my thoughts I turned to the universal intellect with the plea "Father please help me"! At that moment, like in effect of some magic spell, the paralyse rapidly disappeared. Literally in the last moment I managed to turn the steering wheel and direct the car back to my side of the road. Soon afterwards I was already in Timaru.

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

around circumferences of Christchurch, but excluding the drive through this city, to the sea ferry in Picton, and then by a sea ferry to Wellington. In Wellington I was around 3 pm of that Monday, while my first lecture in a new job I started at 6 pm on the same Monday, 12 February 2001.

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

There is one matter, about which I am rather sorry in connection with the shifting to Wellington. This is that now I have no chances to check in person and to report here, what is to happen with the marble-like pavements from the Cathedral Square of the City of Second Jesus, which are so viciously criticised during my writing of this monograph. After all, Wellington is located on another island from Christchurch, and distant from Christchurch by around half a thousand of kilometres. Thus in spite that I am very interested, how these vicious attacks on the pavement of Second Jesus are going to finish, and what citizens of Christchurch finally are going to do with these pavements, after I shifted to Wellington I completely lost the possibility to check and to report, how the future fate of these pavements is going to be shaped. This is rather pity, because when I wrote this monograph, still this hysteric criticism and public spitting on the "pavements of Second Jesus" was exploding every now and again. This criticism was making on me an impression, that because citizens of Christchurch are not able to crucify Second Jesus Himself, because they do not know who is He, still they wish to bury at least the pavement which was put in the centre of their city to greet his arrival to Christchurch. For me attacking these pavements is actually attacking the symbol that they represent. In turn the sole fact that the idea for which these pavements are serving, is attacked with such a fury and stubbornness, is a kind of doomed reminder, how low matters on Earth managed to fall, and who really has the control over our planet.

#71. The totaliztic interpretation of responsibility (which is the moral equivalent to a linear acceleration from classical mechanics). I developed this interpretation late at night on Monday, 16/4/2001. The previous day I was watching in TVNZ a documentary programme, in which a pair of New Zealand teachers appeared. They were teaching in Peking - China. This couple constantly was enchanted, how pleasurable is to teach Chinese youngsters, and how huge difference is between teaching in China, and teaching youngsters in New Zealand. During this report, one of the New Zealand teachers stated objectively, that in spite that he regularly visits New Zealand, and that during these visits he talks to many of his former colleagues - other teachers, he never met in New Zealand a teacher, who would treat teaching as a pleasure. But teaching in China actually is a pleasure. This sentence shocked me! It exactly corresponded to my own experience, although I never discussed it with anyone and previously I always was believing that it is caused by my own fault, or more strictly by the fact that I was born in Poland and I do not understand fully the New Zealand culture. It was only this TV programme which realized to me, that I am not the only teacher who discovered that teaching in some countries, e.g. in communistic Poland or in Cyprus, represents a relative pleasure, while teaching in other countries, like in New Zealand or in the mainland Malaysia, represents only a continuous source of stress and torment. The realizing of this shocking fact caused that the next day practically without a break I was thinking about reasons for such state of things. I asked myself the questions: what is different about New Zealanders or Malayees in relationship to Chinese, Poles, or Turks from Cyprus, that teaching New Zealanders never can be perceived as a pleasurable occupation, while teaching these others always is a pleasurable experience. The reply I found only a late evening of the next day. The difference depend on the sense of responsibility! Chinese, Poles, or Turks from Cyprus, all

they accept on themselves the personal responsibility for increasing their knowledge. In turn New Zealanders, always push this responsibility at the teacher, and sometimes also at the educational institution or at the government. Thus if New Zealanders do not learn something, in their own eyes the fault for this lies not in them, but in their teacher, who was not able to teach them properly, or in the institution which does not fulfil their expectations. This discovery was a huge shock for me. The significant part of that night, and almost the entire next day, I spend on efforts of establishing, what is the connection between someone's sense of responsibility, and the motivation. As the outcome of these efforts, I managed to establish, that taking at ourselves the responsibility, is a moral equivalent to the acceleration of our motivations (this means that responsibility is a moral equivalent to a linear acceleration from classical mechanics). In turn pushing responsibility onto someone else, is a moral equivalent of introducing a deceleration to our motivations. Thus, by representing the acceleration of motivations, responsibility in itself is an indicator of the moral correctness.

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

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

The entire matter of "marihuana joint" from Christchurch, for me become a kind of shocking alarm. It illustrated how enormously vindictive are evil parasites, and how we should not count that they ever let go anything. Thus, if there is something, like this "pavement of Second Jesus" from Christchurch' central square, or like totalizm, that collides with their interests on Earth, than they are not going to stop their satanic manipulations, until this thing is destroyed, or until we squash them like bugs. This in turn means that we are not going to have any peace, until we remove them from our planet, in a way as one needs to remove snapping animals or biting insects. In fact these cosmic parasites are putting us in the situation "we or them" which is described in subsection D8.

Unfortunately, the attacks on this "pavement of Second Jesus" which is laid down on the Cathedral Square in Christchurch, would not finish at the moment of constructing the "marihuana joint". On Thursday, 21 March 2002, at 18:20, in the evening news at channel 1 TVNZ, and also on Friday 22 March 2002, at 18:15 on channel 3, TVNZ, two further TV

reports were shown, which presented next two vicious attacks on this marble-like pavement. This time evil parasites who manipulated attacks of so-called "public opinion" on the pavement, completely changed the strategy of arguing. Instead of accusing the pavement of making city more ugly, they started to accuse it of introducing the danger to the traffic. And so, several strange-looking individuals described illustratively in these programs, how cars in rainy days slipped on this pavement. These individuals expressed their opinions, that it is only a matter of time when someone is going to be "killed" because of the pavement, and thus the city council of Christchurch is going to be responsible for causing deaths of people. As a solution for this problem, the TV program suggested, that the marble-like pavement should be dug out from the Cathedral Square, and replaced with asphalt. But during this suggestion of the "asphalt solution", this critical TV programme "forgotten" to mention, that there is even a much better solution, which should be introduced long ago in Christchurch. In order to remind here this another obvious solution to the skidding cars' problem, the central and the most beautiful square in Christchurch should be excluded from the road traffic, and changed into a walking mall - similarly as for a long time this is the case with a majority of such squares in the world. In such a case, cars which would not be allowed to drive onto the square, would not also be able to slip and pose any danger. These two vicious and vindictive TV programmes again confirmed, that the "pavement of Second Jesus" from Christchurch is directly attacked by evil parasites, and when these parasites started to attack it, they are not going to leave the matter out, until "us or them".

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

monograph was born, it simultaneously was also disseminated in two language versions (i.e. Polish and English) via the Internet.

#75. Whirls of counter-matter as permanent structures from the counter-world. In the initial stage of my research I believed, that because of the lack of friction and because of the volatile character of counter-matter, the counter-matter is unable to form anything permanent just by itself. Therefore I believed that all permanent structures that are formed out of this substance (e.g. our counter-bodies), exist only because of the permanent objects from our physical world. I believed that these permanent physical objects are kept together due to forces of cohesion that are created in our world, while through the action of gravity, these forces of cohesion later keep also together the counter-material duplicates. But on Sunday, 22 September 2002, I discovered that is completely opposite. Namely permanent structures are formed in the counter-world. These structures are described in subsection H4.2 as "whirls of counter-matter". It is these permanent structures from the counter-world, that via forces of gravity are keeping together also subsequent components of permanent objects from our world. The breakthrough in my knowledge, that inspired this discovery, was my previous finding, that electrons and positrons (described in subsection H5.1 of this monograph) are actually formed from such permanent whirls of counter-matter. Later I also discovered, and explained in subsection H5.3, that the course of winds on Earth is forced by such permanent whirls of counter-matter. This in turn means, that the entire planet Earth is also kept together by such permanent whirls of counter-matter.

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

#77. The interpretation of the idea "energy" in the new Concept of Dipolar Gravity (17 December 2002). Although as far as I can reach with my memory, I always was thinking what "energy" actually is, the final synthesis of the interpretation of this idea in the Concept of Dipolar Gravity took place on Tuesday, 17 December 2002. In that day I was updating subsection H4.1 of what then was monograph [1/4] (i.e. subsection H4.1 of this monograph). During this updating I again analysed the interpretations that the Concept of Dipolar Gravity assigns to ideas of "time" and "gravity field". I then realised, that the natural execution programs, that the counter-matter is storing in itself and that it continually completes, independently from algorithms that these programs are expressing, must also be characterised by several physical attributes. To examples of these physical attributes belong, amongst others, such their properties as: volume of the counter-matter that these programs

occupy, actual position of their execution control (i.e. "time"), "friction" that they form during their motion through the counter-matter (i.e. "gravity"), a type of behaviour of counter-matter that these programs execute (i.e. "energy"), and several others. The realising of this fact revealed to me, that what we traditionally call "energy", in reality is simply one of such physical attributes of these elementary programs that reside in the counter-matter. This attribute could be defined in the following manner: "energy is a collection of elementary programs stored in a given portion of the counter-matter, which (the programs) rule the behaviour of the counter-matter that contains them". Because the behaviour of the counter-matter that is ruled by programs of energy, due to gravity links is immediately reflected in matter, programs of energy define also how must behave the matter from the area of their influence. All presently known attributes of energy, originate, amongst others, from the indestructibility and movability of subsequent classes of these elementary programs of energy that describe the behaviour of counter-matter. After all, these programs constantly move from one areas of counter-matter to other areas. In each their position they define how the physical objects that contain this counter-matter must behave. However, these programs cannot be neither created nor destroyed by people. In such manner, on 17 December 2002, the interpretation of energy in the light of the Concept of Dipolar Gravity was born. This interpretation was immediately inserted into content of subsection H9.2 of monograph [1/4], and also subsection H9.2 of this monograph.

#78. The loss of job in the Wellington Institute of Technology and starting my unemployment without getting any unemployment benefit. In 2005 in New Zealand appeared a shocking phenomenon of drastic decrease in student numbers. On the Wellington Institute of Technology, in which I then worked, lecture theatres almost completely emptied. A reduction of lecturing staff was initiated. Out of lecturers of Informatics made redundant were 6 people, in this number even my boss. In this way, starting from 23 October 2005 I become unemployed. In addition it turned out, that according to New Zealand law, I am Not entitled for an unemployed benefit (i.e. to so-called "dole"). So I was forced to live from my savings.

#79. One-year full professorship in Korea. After the loss of job and becoming unemployed, of course, I started intensely search for a new job. After almost two years of searches, I was invited by the Ajou University in South Korea for a full professorship in Software Engineering, for the period from 1 March 2007 to 31 December 2007. (The University of Ajou belongs to a group of 10 best universities in South Korea.) This professorship turned out to be quite a breakthrough period in my life. It allowed me not only restore my fast diminishing feeling of self-worth, but also gave me a different outlook at my research. Furthermore, it fruited with several vital discoveries, and several scientific publications (in this publishing the first formulation of monograph [1/5]).

#80. The discovery that UFOonauts and UFO vehicles represent temporary simulations of God. In South Korea I accomplished an immensely vital discovery around a half of 2007. This discovery completely transformed my views of the world and fruited, amongst others, with formulation of this monograph. It was the discovery, that UFOonauts are NOT creatures which have their own "free will" and which exist "permanently" – in the same way as exist e.g. people. I noted then first evidence that UFOonauts are temporary "simulations" created by God. Namely, they are creatures which God creates only for short periods of time, and to the minds of which God wires His own mind and His own awareness. Therefore UFOonauts, in spite that to us, people, show a really evil nature, behaviour, and actions, in fact are human-shaped representations of God. Only that God simulates the character, behaviour, and actions of UFOonauts with so immense precision, that for us people they look like if they really existed and really arrived to the Earth from some evil planet. With a similar accuracy God simulates also UFO vehicles – means starship in which UFOonauts supposedly arrive to the Earth. Everything in UFO vehicles is simulated with such a precision, that if we have technical documentation as to how build these vehicles, then after building them they would also fly for us.

#81. Publishing monograph [1/5]. After discovering that “UFOonauts are temporary simulations of God”, the content of some of my older monographs, in this number monographs [1/4] and [8], ceased to be actual. Therefore, still during my stay in Korea, I started the re-editing of my old monograph [1/4] into a new monograph [1/5]. Until the time of finishing my Professorship in Korea at the end of 2007, I managed to prepare final versions for several volumes of new monograph [1/5], for example for volumes 4, 5 and 11.

#82. Return from my Professorship in Korea and continuing my unemployment without getting an unemployment benefit. In January 2008 I was again in New Zealand. In the meantime it turned out that the sliding of this country into an ever-increasing economic depression got only deeper in the meantime. Thus, for me black years have returned, when I was forced to live from savings without having any income, and where there was no prospect for finding a next job. In addition, New Zealand newspapers of that time started to publish increasingly persistent articles, the best example of which was the one entitled “Older workers vital for economy” - which was published on page C2 of the New Zealand newspaper The Dominion Post, issue dated on Monday, October 6, 2008. In turn, from bad experiences of past I knew that this type of articles usually represents the propaganda preparation of public by the local government for the secretly planned extension of the retirement age. For me this extension of the retirement age from 65 to 70 would mean that instead of further 4 years of living only from my savings, I would need to live without any income, nor dole, for next 9 years - to get to the retirement age. But these plans to extend the retirement age were invalidated by the world's economic crisis which rapidly appeared and which caused a massive unemployment in New Zealand. In this situation the extending of the retirement age ceased to have any sense. Furthermore, fortunately for aged people, soon afterwards that particular government lost elections and was thrown out of power.

#83. The discovery that God experiments on people with “evilness and its consequences”. In December 2008 I discovered that the reason for which God currently simulates arrival to the Earth of evil UFOonauts, while in past He simulated the existence of devils and Satan, is that in fact the period of last several thousands of years God carried out on the Earth the experiment regarding “consequences of evilness”. On the subject of this experiment I wrote quite extensively in subsection JF6 from volume 6 of this monograph. Therefore I am not going to explain it here. The consequence of this discovery was, that a need eventuated for writing this monograph [8/2], and for including to it the content of volume 6 which is entirely devoted to the objective (because scientific and secular) getting to know God, His goals and His methods of acting.

* * *

Of course, the above history is not finished yet, and I do hope that in the future I am able to write further milestones, e.g. that this monograph [8_E/2] was fully completed, sufficiently perfected, and formally published, and that it has started to serve our morally collapsing civilisation. After all, in spite of the complacency of the majority of orthodox scientists, and in spite of their eagerness to fight out everyone who tries to introduce something novel and progressive, as a civilisation we badly need scientific publications, which publicise and explain a progressive philosophy like totalism.

The milestones listed in the above subsection L4 are describing mainly totalism. However, during my research I was addressing a number of other topics as well. These further topics are summarised briefly in subsections KB3.1 to KB3.5 of this monograph, while in more details they are described in different publications - for example in subsection A4 from volume 1 of monographs [1/4] and [1/5], or in subsection C2 from volume 2 of monographs [1/4] and [1/5]. Some of these other topics are also summarised on web pages of totalism - e.g. see “part #D” to “part #G” from the web page “pajak_jan_uk.htm”.

These readers who familiarised themselves with the above history of totalism, and also with the history of my life, probably noted a strange paradox in it. This paradox makes wonder even myself. It depends on the necessity of “giving knowledge to other people in the invisible and completely anonymous manner”. In order to explain what I mean here, the majority of

people who do something that is going to benefit numerous other humans, always is doing this in an open manner. They also acts only when there is an assurance, that later they are going to have an opportunity to reap some rewards. Thus, they do their work in a visible and official manner, they put fences around whatever they are doing, they are always reaping in person the fruit of their activities, and they always expose themselves to the public view. For example scientists, in order to develop their theories, apply for decrease in their teaching loads and for the governmental funds. When they develop these theories, usually they can proudly teach them to scores of their students and discuss them publicly on conferences. All others know them and see them. Thus people know from whom these theories are originating, and show their respect and appreciation proportionally to the contribution of authors. The political leaders and important personalities firstly are obtaining conditions in which they are to carry out their tasks, and only then they proclaim in person to crowds, or via television, what they are doing. Thus people know them and precisely know for what they should show the appreciation. Everyone treats them with respect, and everyone has the opportunity to demonstrate this respect. Owners of large factories or companies show themselves to their workers, or on meetings, thus all know them and know from whom given decisions originate. Therefore during their contacts people are showing to them the appreciation for what they have done. Even Santa Clause, before he gives presents to children, firstly have a pleasure of holding them on his knees, and enjoy their appreciation. For the contrast, I am always forced to work in underground, and behind a hermetic screen of my occupation of a scientist (instead within this occupation). People who surround me, have no slightest clue about the real goal of my research, about the level of improbable difficulties with which I constantly must fight, and about the size of my accomplishments to-date. After all, each attempt to reveal my accomplishments always finishes with a catastrophe. Frequently I experience the situation that some arrogant students behave towards me like small monsters towards a creature that their parents bought for them to practice devours. Some of my superiors, and sometimes also colleagues, occasionally let me feel, that they belong to the cast which is incomparably higher socially or intellectually. Material facts are also confirming this - after all they have better paid positions, they occupy more important posts, they have more expensive and more comfortable homes and cars, they managed to keep the same job, the same place of work, and sometimes even the same position, for many subsequent years, they are "settled" - not globetrotters like myself, they know important and influential people, etc., etc. But what is even worse, there is a huge number of traitors pre-programmed by UFO-nauts, who constantly attack me, who flood me with rather explicit swearing, who scoff, who accuse me of every possible crime and every possible mental illness, and who intimidate me with various macabre threats. (It is good that we live in present times, as judging by the anger, hatred, and the overwhelming wish to hurt, which emanate from these threats of traitors, in different times they would murder me a long time ago, or would throw me to lions.) These sparse people, who actually know my research and appreciate the significance of what I try to accomplish, as a rule almost never see me, nor never meet me in person. Thus I feel like a "thief in reverse", which in the manner unnoticeable to anyone is secretly giving to unknown people what he has the most precious, namely the knowledge which he managed to laboriously accumulate. Similarly as this is the case with real thief, people can see effects of my work, but myself I remain invisible. The recipients can benefit from my gift of knowledge, but neither know, or are going to have opportunity to get to know, a physical person from which this knowledge originates. Thanks God, that by charging me with such a honourable and responsible task, the universal intellect simultaneously gave me the strength to withstand all these defeats, scoffing, pressures, and difficulties, which I experience, and which are connected with this task. After all, the only internal gratification which is returning to me, is increasingly larger awareness, that ideas that I am disseminating, are like miraculous seeds - one day they are going to grow into beautiful and needed plants, which are going to be enjoyed by all people, and perhaps then some of these people are going to send me in their thoughts this magic word "thank you".

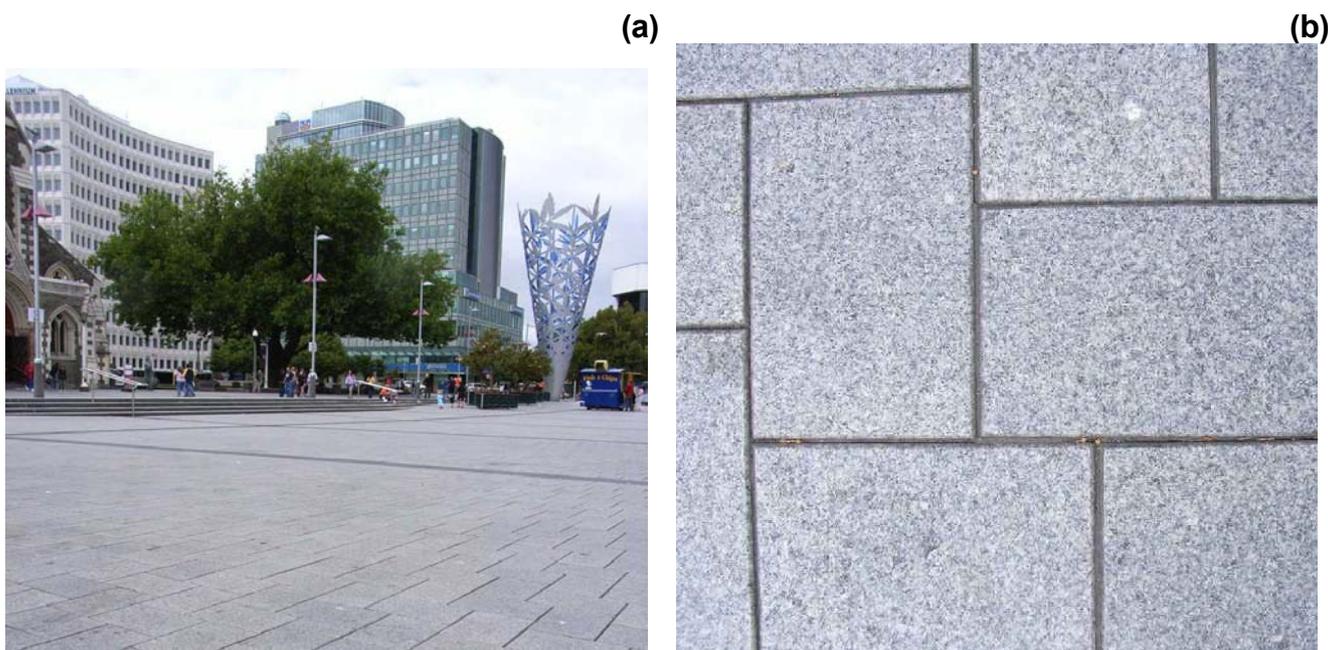


Fig. L1ab: Details of the central "Cathedral Square" in Christchurch, New Zealand (locally called just "Square"). In 1999 this square was completely renewed and paved with beautiful (and rather expensive) "tiles of Jesus", in order to prepare it for the arrival of Second Jesus to Christchurch. It was believed that after the arrival to Christchurch in fire and lightning flashes, Second Jesus is going to have a holy mass on this square for people from surrounding areas. In addition to this central "Square", in that year a huge roofed swimming pool was prepared for the arrival of Second Jesus (because it was believed that Second Jesus will carry out numerous christenings in this pool), and a road from Timaru was modernised - because it was believed that Second Jesus is going to arrive triumphal by this road.

Unfortunately, the majority of people is unaware of the existence and action of the so-called "canon of ambiguity" - described, amongst others, in subsection JG1.2 from volume 6 of this monograph (and also in subsection B7.2 from volume 2 of this monograph, as well as in item #B9 of the web page "god.htm"). Therefore, these people are unable to realise, that even if Second Jesus had to His disposal all powers of God, still He would obey this "canon of ambiguity" - means He would act humbly and privately (like every other person). Thus, even if Second Jesus really visited Christchurch in 1999, He still arrived there exactly as the Bible foretold this to us - means humbly and unrecognised "like a thief" (see Bible, 2 Peter 3:10). In turn, if in 1999 Second Jesus arrived to Christchurch "like a thief", then through inhabitants of Christchurch He again gave the humanity exactly the same lesson, which 2000 years earlier Jesus gave people via inhabitants of Israel. (As it is known, Israelites until today await for the prophesised Messiah, because Jesus who was sent to them by God over 2000 years ago, and whom they crucified instead of welcoming, still they consider to be too humble and too "human" to be the Messiah that was foretold for them.)

Fig. L1a (left): The appearance of the central "Cathedral Square" from Christchurch in New Zealand. Visible are "tiles of Jesus" with which this square is paved. Also visible is "marihuana joint" which was erected later to divert the attention of people from these famous "tiles of Jesus". At the left edge of this photo is visible a section of the old Cathedral from Christchurch (in stone masonry), by the entrance of which an altar was to be erected from which Second Jesus would conduct His holy mass. If you (the reader) ever arrive to Christchurch, perhaps just in case you should take a photograph on this "Square". After all, there is no other place in the world which would be confirmed with a divine revelation experienced by a crowd of people, that it is going to be visited by Second Jesus. So practically the above square today is of what 2000 years ago was Jerusalem.

Fig. L1b (right): Close up of beautiful (and expensive) "tiles of Jesus" with which the central square of Christchurch was paved to be prepared for the arrival of Second Jesus to this city. Many inhabitants of Christchurch presently would like to get rid of these tiles from their city, but they cost too much to be simply ripped off and thrown to rubbish. For more information about these tiles and their noisy persecution - see items #84 and #94 from subsection A4 in volume 1 of monograph [1/4].

Prophecies about the arrival of Second Jesus to Christchurch in 1999, as well as fate of **tiles of Jesus** shown here, are also discussed in #64, #70 and #73 from subsection L4 above in this volume.

Chapter M:

SPECULATIONS ABOUT OUR FUTURE

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

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

M1. Sources of our knowledge about the future

In spite that about future we do not talk everyday, actually in our life there is a lot of exchange of knowledge on this subject. For example, almost every Pole have heard the prophecy that "the spark is going to come from Poland" (which I discuss in subsection M2), or the prophecy about the Poland extending "from one sea to another". The formulation of the Concept of Dipolar Gravity reveals, what actually are these types of foretelling repeated so stubbornly. According to this concept, the prophecies are simply "leaks" from sources that know the future. Of course, in the sense of the origin, these "leaks" come from several different sources. But because they mutually complement each other, and also because they already confirmed many times their correctness in action, actually they all must have the same origin, namely the insight into the real future. (Interesting, whether the reader remembers the prophecy that fulfilled itself relatively not long ago, namely that the "Mike with a mark will be the last tsar of Russia".) This subsection lists the most important of such sources. Here they are:

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

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

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

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

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

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

3. Telepathic messages that we receive from the friendly, totaliztic civilisations. These are prepared rather carefully, because our friendly allies from stars bear in mind that "knowledge is responsibility". In turn every knowledge about the future, not only that is able to reinforce and to help, but it also can demobilise and to weaken. The messages from our allies are send directly to minds of selected people, with the use of devices called "telepathic projectors", the detailed description of which is contained in subsection KB3.5.

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

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

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

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

M2. What the future states about totalizm

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

From almost every information about the future, a picture emerges that what happens currently on Earth, is the most decisive stage in the fate of humanity. Thus in spite, that the changes that we observe around us, may look innocently - just someone "talks" and a next set of troubles for ordinary people generated by politicians, actually on our sight a powerful wave of energy is gradually piled up, which in not too distant future is going to wash away the present order of our world. As this is foretold to us for a long time, soon our planet is going to be shaken by a next decisive transformation. This transformation in various sources is called differently. But all these prophecies state, that it is mainly going to boil down to changes in the philosophy of people.

Probably the most commonly known old Polish prophecy which foretells the massive transformation of humanity that is just coming, is the prophecy which states that "the spark is to emerge from Poland". This particular prophecy directly links incoming transformations in people's views of the world with something that eventuates in Poland - as I believe with the raise of the philosophy of totalizm. This direct link between the old prophecy and the new philosophy of totalizm can be deduced from the use of words in this prophecy. Namely, the prophecy uses the word "spark", not for example the word "leader", or "defender", or "liberator", or "hurricane", or "horse", or "ship", etc. In turn we know that a "spark" is always an igniter and a seed for a "flame" and for "light". On the other hand "flame" and "light" are always associated with knowledge and intellectual "enlightenment" - means with a better, newer, more true and more correct view of the world. This is why the expression "a spark is to emerge from Poland" is referring to the seed of revolutionary changes in philosophies, sciences, and religions of the entire humanity, that are just coming to the Earth. So this prophecy perfectly fits in the role that is performed by "totalizm" described in this monograph, as well as it well matches the role that is performed by the **theory of everything** called the Concept of Dipolar Gravity explained in volumes 4, 5 and 6 of this monograph. As an example of these believes in the prophecy that "the spark is to emerge from Poland" see following words that express the essence of this prophecy (in my free translation to English): "for the astonishment of all nations of the world, from Poland is to emerge the hope of tormented humanity" (in the original Polish wording: "ku zdumieniu wszystkich narodów świata z Polski wyjdzie nadzieja udręczonej ludzkości") - repeated from page 29 of the book by Jan Kwaśniewski, Marek Chyliński, "Dieta Optymalna", second edition, Prasa Śląska, Katowice, Poland, 1997.

Another old prophecy also widely known in Poland, is the prophecy which stated „**Polish pope, black pope, then the end of Christianity**”. (About this prophecy I am writing more on the totaliztic web page named „prophecies.htm”.) Also this prophecy directly implied that „totalizm” and also that the „Concept of Dipolar Gravity” from which totalizm emerged, are to perform the extremely vital role in the incoming philosophical transformation of people. Let us analyze now this old, and well known, Polish prophecy.

In times of my childhood, means over a half of century ago, there were no televisions sets. So the favourite entertainment during long winter evenings then were stories of old people. In turn a significant proportion of these stories constituted various statements about the future. These old-timers called with the name "prophecies" these statements concerning the future. But otherwise to prophecies which we currently can learn from present books, these old "folklore prophecies" described only **what** is to come in the future, but they never stated where exactly this knowledge originates from. Thus, these prophecies more represented the common folk knowledge or a kind of "folkloristic intuition" of the nation, than a typical, well documented, prophecy originating from some specific source. I personally, however, believe more in such "intuitive prophecies of the nation" than in statements of individual people. After all, they represent the outcome from the perception of the future by a huge crowds of people. As such, they are more certain than predictions of individual people. Also, they usually fulfil in exactly the same way in which they were foretold. (In turn prophecies of individual people usually are symbolic and require interpretation.)

In times when I wrote down these words on 3 April 2005 (means in one day after the death of 264-th pope, Pole, John Paul II), many amongst us wanted to learn, what a half of century ago these stories of old people stated about the future popes. After all, it is obvious that a significant proportion of these prophecies concerned popes. So here it is written down what I still remember on this subject. (Notice that further information on the subject of the same old prophecy is also provided on internet web pages of totalizm named "prophecies.htm" and "god.htm").

What I remember from times of my childhood is that the most commonly repeated out of these "folklore prophecies" about the future popes, was stating the following (I am repeating it here in the terminology used at that time). "**Firstly a Polish pope will come, then a black**

pope will come, while after the black pope the end of Christianity is to take place". (By the expression "a black pope" these prophecies understood decisively a pope with a black skin - means decisively a black pope of an African race, not by any chance someone with a slightly "olive" Mediterranean skin.) Interestingly, the above "folklore prophecy" was repeated in such form tens of years earlier before on 16 October 1978 the Polish cardinal Karol Józef Wojtyła, become 264-th pope, John Paul II. In turn at these times, the situation in the world was such, that then NO-ONE even dreamed that a Polish pope could sit in the Apostolic Capitol in a near future. Shockingly for me, the fulfilment of the first half of this prophecy took place still in the duration of my life. So I am also very curious to learn, whether the second half of the same prophecy is going to fulfil soon as well.

What I unfortunately do not remember from these old folklore prophecies, was whether this "black pope" supposed to come immediately after the "Polish pope", or there supposed to still be one or more intermediate popes between these two. But this my doubt seemed to clarify around 6:05 in the evening (in time of Rome), on Tuesday, 19 April 2005, when a German Cardinal Dr Joseph Ratzinger was selected to be 265-the pope, Benedict XVI. After all, the present pope is of an European race. But does this really mean that the time of fulfilling this old prophecy about the "black pope" (i.e. of an African race) is NOT here yet? Means, does it mean that our planet is NOT ready yet for ending the era of Christianity and beginning a next era, and that the God's plan for the Earth is to establish a few other intermediate popes between the "Polish pope" and the "black pope"?

During seeking the answer to the above questions, it is worth to notice that sometimes in situations when content of prophecies would cause changes in human behaviours (and this way also disturbances in the fulfilment of prophecies), for a better hiding their content some prophecies may refer NOT directly to people, but to symbols which represent these people. In such a light, quite intriguing becomes the coat of arms of the present pope, Benedict XVI. (On 8 April 2006 this coat of arms of Benedict XVI could be seen on the internet web page www.misje.gdansk.franciszkanie.pl/Benedykt%20XVI.html.) After all, **on the coat of arms of the present pope, in the left-upper corner, visible is a head of a black person of an African race** - this coat of arm can be found on web pages listed in "Enclosure M1" below. This "black head" appears in the bishop coat of arms for diocese of Fryzynge since XVI century, while the present pope, Benedict XVI, still keeps his former bishop's coat of arms.

In the above "folklore prophecy" very interesting is the interpretation of this "end of Christianity". From explanations of these old people I remember that this end has NOT supposed to mean the complete ceasing by people to believe in God, nor a fall down of religious institutions presently represented by churches, temples, priests, etc. It also has NOT mean that it supposed to occur then the "end of world" - and thus that there will be no room for any religion. Old people who used to tell these "prophecies" clearly explained this "end of Christianity" in a completely different manner. Namely they claimed that the Christianity will be then replaced by a much "better faith in God". Means, that the present institution called "Christianity", which is dedicated to the "service to God", and which was shaped historically from merging together a specific faith, knowledge, traditions, symbolism, methods of action, people, holy places and buildings, etc., then become replaced with a much better institution, which is going to call itself differently. But this new institution still will be dedicated to "serving God for the benefit of people", also it still will be composed of knowledge, tradition, methods of action, people, holy places and buildings, etc. What even more interesting, the attributes of this new "better faith in God" which in the future supposed to replace the present Christianity, quite exactly correspond to attributes of the philosophy called "totalizm" (which extensive description is provided in this monograph, and also in numerous internet web pages about totalizm - for example in web pages: „totalizm.htm” (about totalizm), „bible.htm” (about the Bible as the "autobiography of God"), „karma_pl.htm” (about karma), „morals.htm” (about moral laws), „will.htm” (about free will), „god.htm” (about God) and „god_proof_pl.htm” (about scientific evidence for the existence of God).

When one hears the expression "the end of Christianity" from the old Polish prophecy about the "Polish pope, black pope, and the end of Christianity", then in eyes of imagination one sees this end as a kind of catastrophe. For example, it can be seen as an "end of world" together with a physical impossibility that any religion could be continued, or it can be seen as a "nuclear war" combined with the destruction of churches and too-tough fight for everyday survival of these sparse people that are still alive, to make them devote time and energy for supporting the institution of church. However, if we recall what old people used to tell about this "end of Christianity", then it turns out that in fact they described only the "end of an old" which appears only to release the "beginning of a new". Also, it turns out that actual changes by such "end of an old and beginning of a new" will have rather "purely cosmetic" character, and will concern more changes in philosophy and views of the world, than a complete fall down of the institution of church and "faith in God". For example, if this "end of an old and beginning of a new" occurred on the basis of findings of the Concept of Dipolar Gravity and the philosophy of totalizm, then in reality changes that would take place would limit themselves to mainly 3 basic philosophical improvements of Christianity, namely to:

1. Adopting by Christianity the scientific foundations in the form of findings of the Concept of Dipolar Gravity. This small philosophical change in the form of adopting the Concept of Dipolar Gravity for scientific foundations, would cause revolutionary consequences. For example, it would allow to prove scientifically the existence of God, scientifically explain God - as this is done in volume 6 of this monograph, and scientifically direct the coexistence of people with God in such a manner that it would serve most beneficially to happiness of people and to goals of God. In other words, basing the teaching and activities of the Christianity on scientific foundations which stem from the Concept of Dipolar Gravity would cause that **the to-date faith in God would be replaced by the future knowledge and certainty of God.**

2. Accepting the existence of multitudes of different manifestations of God. Means accepting that for subsequent cultures which attributes mutually differ, the same God manifests His existence and actions also in a differentiated manner - i.e. in a manner which is suiting the best each given culture. This small philosophical transformation again in consequences would turn to be revolutionary. After all, due to it, all religions would rapidly become able to unify into a single institution of "service for God". This is because all religions serve the same God. Only that each one of them serves God in a manner which is agreeable with manifestations that this single God uses to appeal to the unique culture of people whom given religion serves. In the result, all priests of all religions are in fact "professional servicemen to the same God" – means all of them are professional colleagues. The only things that differentiate them between themselves are traditions and cultures of nations which they bring closer to God. So instead of present different religions, after this philosophical improvement is accepted, it would emerge a single institution of service to God, in the body of which subsequent priests would only act in the spirit of tradition of Catholicism, or Protestantism, or Hinduism, or Buddhism, or Taoism, etc.

3. Ceasing celibate and preferences for males. This in turn would cause a whole array of consequences, in spite that the majority of laws and traditions of church and religion would still be kept (e.g. the properties of church would still belong to church, not to priests). For example, male priests could have wives and children. Masses could be conducted by female priests. Female priests could also have husbands and children. Thus priests would cease to be separated from a real life (as this is the case at present). Also would disappear the major obstacle to the profession of a priest.

A main curiosity of the above philosophical changes would be that in spite of their "cosmetic nature", their consequences would turn revolutionary. After all, these consequences would include, amongst others: "the transformation of faith in God into knowledge of God", a renewal of interest of people in God, an uplifting of the general morality of all people, an increase in happiness of individual people, an initiation of the path towards a new totaliztic era in faith and in social politics, the uniting of all religions in the world, the change of all separate religious services into a single professional service for God, the disappearance of separate

religions (e.g. Christianity, Hinduism, Buddhism, Taoism, etc.) and the establishing of a single "service to God according to Christian tradition", "service to God according to Hinduism tradition", "service to God according to Buddhism tradition", and many more massive changes. Of course, apart from entire religions and nations, these changes would affect also individual people.

Enclosure M1: A list of web pages which show the **coat of arms of Ratzinger with the head of person of an African race**. (The indicated web pages were accessible in February 2009.)

<http://images.google.com/images?hl=en&q=Ratzinger+coat+of+arms&btnG=Search+Images>
<http://www.cmswr.org/Pope%20Benedict%20XVI/Papal%20Coat%20of%20Arms.htm>
http://www.vatican.va/holy_father/benedict_xvi/elezione/stemma-benedict-xvi_en.html
<http://www.misje.gdansk.franciszkanie.pl/Benedykt%20XVI.html>
<http://www.catholicnewsagency.com/new.php?n=3766>
http://pl.wikipedia.org/wiki/Benedykt_XVI
<http://www.ewtn.com/pope/life/arms.asp>

In order to open any above web page and to see the Ratzinger's coat of arms, it suffices to copy any above address to the addressing window of your the Internet Explorer.

After finding the image of the Ratzinger's coat of arms, it is worth to take notice of the "head of a black person" (i.e. of an African origin) present on this coat of arms. This is because an old Polish proverb stated that "firstly comes a Polish pope, then comes a black pope, and then will be the end of Christianity" (i.e. the end of to-date version of this religion - means the end understood as a "beginning of new" not as an "end of everything"). Shockingly, this prophecy was known on many years before a Polish archbishop was chosen to be a pope. Of course, we can be curious now whether the black person's head visible on the Ratzinger's coat of arms is actually a kind of God's sign that this old Polish prophecy is fulfilling right now? After all, prophecies not always must be literal - so is it possible that God coded it discretely into the coat of arms of present pope?

What is even more interesting, as this is explained in subsection M2 above, this "end of Christianity" in past was interpreted in the understanding of a "beginning of something new" - means as a kind of drastic philosophical transformation of religious institutions, not as a disappearance of faith in God and the fall down of religions. It means that it supposed to be only an end of the old era of "believing in God" linked with a simultaneous initiation of a new era of "knowledge about God". In turn such a "beginning of new" would already took place if in the beliefs of people occurred three small transformations, for example (1) religions would adopt new scientific foundations of the kind of these ones that are provided to them by the Concept of Dipolar Gravity - which scientifically described God in a manner that remains consistent with the Bible and with other holy books (means which is NOT contradictive to Christianity, although which provides different interpretations of holy books than interpretations developed by Christianity thousands of years ago and thus not agreeable with modern knowledge concerning the "liquid computer" means "counter-matter", or "word" in meaning of "information" or a "program", etc. - for examples of such descriptions of God see volumes 5 and 6 from this monograph), (2) religions would start to accept the rights of God to differentiate His manifestations in every separate culture, and (3) the present celibate and preference of males would be abandoned by priests and religious institutions. Although from the point of view of their character such changes are purely "cosmetic in nature", from the point of view of their consequences these changes would turn to be revolutionary. For example, one amongst their consequences would be that all religions would cease to be separate religions, and would begin to be united form of dissemination the knowledge about God and facilitation closeness to God.

Chapter N.

RECOGNIZING TOTALIZM AND TOTALIZTS

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

N1. Logo of totalizm

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

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

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

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

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

Invention and discovery are well-known to everyone, and so-far are considered by our orthodox science to be the only forms existing on Earth, for generating new intellectual products. They are characterised by the previous accumulation in a creative mind all the necessary knowledge that is required to accomplishing them. This accumulation, after putting into it the appropriate effort of intellectual synthesis, fruits with a creative product in the form of e.g. some newly invented device or newly-discovered law of nature. An example of these, can be the invention of the Oscillatory Chamber described in subsection C2 of monograph [1/4], or the discovery of the Concept of Dipolar Gravity, described in subsection HB of this monograph. Their attribute is, that the inventor or the discoverer has a powerful feeling and full awareness, that he accomplished it by himself, and that a given product represents his intellectual property and accomplishment. The long term version of the invention or discovery is a "development", "design" or "synthesising", means the formation of more complex intellectual products, which are accomplished through the long-term development and improvements of some complex idea or structure (sometimes carried out by a whole creative team, not just by a single creator). Examples of such "development", "design", or "synthesising", can be totalizm described in chapters A to G as a complex philosophical system, or the Magnocraft described in subsection KB3.2 as a very complex flying vehicle.

In turn **projection of ideas** is a completely different form of accomplishing a new intellectual product. So-far it remained unknown on Earth, and it seems that only my research started to identify it (e.g. see treatises [7/2] and [7]). This projection depends on this, that a given person receives a gift from outside of our civilisation, taking a form of a ready-made technical or scientific finding. For example he/she receives instructions how to build technical devices still unknown on Earth, or receives information how to distinguish between humans and evil parasites (or medieval witches - see chapter JJ). A basic principle and a telepathic projector, with the use of which such a projection of ideas usually takes place, are described in subsection KB3.5. Examples of new devices, which are received in the result of such projections, are telepathic pyramid and the telekinetic power-stations described in treatise [7/2] and mentioned in subsection KB3.5 of this monograph. (I never received such a projection myself, but I know personally several people, who received it, and then described thoroughly how it looks like, and how it feels to receive it.) The attribute of such a projection is that the addressee always have a powerful feeling, that he/she is not an author, or a creator, of a given intellectual product, but that he/she received it from someone else. In all cases that I researched so-far, the addressees do not even understand the principle of operation of technical devices which they received.

Similar to the projection is **copying**, sometimes also called with other terms, e.g. "plagiarism", "imitation", etc. It depends on observing from someone else the solution that we are interested in, and then implementing this solution in our own circumstances, without the

approval, and frequently even without the knowledge, of these from whom the copying is carried out. So far a view prevailed, that copying can take place only between separate units of the same civilisation (e.g. Japanese are copying something from Americans, or Chinese are copying something from Poles). But the whole civilisation is unable to use it for increasing its own intellectual or technical property. But from my own research it appears, that a civilisation as a whole can also copy various ideas from other cosmic civilisations, thus acquiring vital technical or scientific accomplishments. Examples of such inter-civilisational copying can be pyramids from Egypt or America (the purpose of which is mentioned in subsection KB3.5).

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

I experienced many times this type of "recalls" of reality which is unknown to me from the present passage of time, and thus which objectively does not exist in the present passage of time. They happen to me every two to five years. They are always very detailed, colourful, and complex. Also they are always accompanied by the overwhelming feeling of their reality and truthfulness - exactly the same, as the feeling that we experience during recalls of some details from our childhood, or details of some events that actually happened to us in a distant past. Only that this feeling prompts me, that this all happened during a different passage of time. These feelings that confirm the reality of my recalls, are then effectively eliminated and put into doubt, by the action of so-called "rational thinking". This rational thinking prompts, that they could not be an objective part of the present life, and also they are so highly improbable, that they had no chance to happen in reality. (E.g. several of such recalls seemed to suggest, that in that different passage of time I was carrying out the honourable duty of a President.) In the majority of these recalls, they concern the everyday details of a "parallel life", which - according to these flashes of memory, I supposed to lead in a different passage of time. One of them concerned a physical object (i.e. the logo of totalizm), which in the present passage of time was not developed or learned yet. In order to explain to myself the origin of these unusual flashes of memory, on the basis of their analyses I formed an opinion, that they represent fragments of my memory from a different passage of time. As I described it in subsection JG5.1 of this monograph, there is an increasingly larger amount of evidence, that the present passage of time is not the original passage on Earth. According to this evidence, the forces of evil parasites that occupy our planet, are repetitively unhappy about the course of events on Earth. Thus they shift back time on Earth. Then, in new passages of time, they make selected events on our planet, which previously acted against their interests, impossible to happen. Because it somehow happens that I am a cause of many of such events, which evil parasites try to prevent through shifting time backwards, this shifting affects me quite strongly and frequently. Thus my present life is drastically different from the life in the original passage of time. Although, after every shifting of time backwards, my conscious memory is thoroughly erased, from time to time I still have these extraordinary flashes of memories. During these flashes I recall fragments of events, which took place either in the original, or in the previous passage through time. These flashes are extremely interesting, because they reveal the fate of our planet, and the fate of myself, before evil parasites invalidated everything that in this other passage of time we managed to work out. Of course, if I am right about the explanation of these flashes of memories, than most probably one day it is going to be possible to verify

them. This is because I believe, that some highly advanced totaliztic civilisations, carefully watch the course of events on Earth, observing and registering somehow every single change of our time, which was imposed on us by evil parasites. Furthermore, they probably also register the consequences of these changes for our future (see the description of telepathic telescopes from subsection KB3.5). Thus, if one day we manage to contact these totaliztic civilisations, many of the events described in this monograph - which presently may appear to be unusual and contradictive to our present view of the world, is then going to be replayed for us and officially confirmed. In addition to the above, I suspect also - although at the present level I am not able to prove it, that apart from the karma and from moral energy, there are also further carriers of information of the higher level in the universe, which exactly remember what and when happened. One of such carriers of information most probably records all changes in the natural elapse of time. Perhaps one day we learn how to read these carriers, and thus we learn from them what kind of atrocities were committed on us.

Of course, various other explanations for these flashes of memory could also be postulated. But while analysing their properties I come to the conclusion, that such other explanations would stand in opposition to facts that are revealed by my flashes of memory, and also with the laws of universe. For example, if flashes originate from the future, not from the parallel present time, the recall of the logo of totalizm described here would break the law that "every karma once generated must be once experienced" - see subsection I4.1.1. After all, the description of this logo provided here would eliminate the need to work it out. Thus the members of the creative committee, which originally developed it, would never have the chance to personally complete the karma that is accumulated in it. In turn all attributes of these recalls, for example modern equipment that I remember, consistency, knowledge of details, the enormous load of emotions, plus this feeling of certainty that all this really happened - only that in a different passage through my this life, eliminates the possibility that the recalls are just only a play of imagination.

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

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

any of the reader perhaps recalls something about the history of its origin in a different passage of time). In order to not initiate any unnecessary debate in the future, as to who is the creator of this logo, I propose to assume, that it was developed by an anonymous committee - after all many other known objects we also received from some anonymous ancestors.

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

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

The interesting aspect of the logo of totalizm was, that in a one of the most humble forms, it packed the multitude of symbolic meanings. If I remember, from the point of view of the symbolism, it carried the world's record of the density of packing of symbols. Namely, out of all symbols that exist in the world, logo of totalizm expressed the largest number of symbols, with the use of the smallest number of components (each component of this logo carried many different symbolic meanings). With the simple form it was actually able to express all fundamental ideas of totalizm. Furthermore, all its symbols were positive, means oriented towards building, teaching, joining, co-participation, etc. For example the two fields (white and red) formed a symbol very similar to the ancient Chinese "ying and yang" meaning the balance, equilibrium, own reflection, and mutual complementing by two opposites. In application to totalizm these two fields express all the mirror dualities contained in it, means for example our world of effort and blood (red colour) which is the mirror reflection of the counter-world of self-mobility and perfection (white colour); two opposite sides of every our action, i.e.

physical and moral; two types of mutually reflective laws, which totalizm asks to obey, namely physical and moral; etc. The teeth like fragment of two cooperating gears formed by two opposite letters "t", symbolised the mechanism of cooperation, and mutual relationship, of our world and the counter-world. Furthermore, these two fragments of cooperating gears inscribed into the logo, symbolised also the motion and action - means the state which is opposite to the passiveness and motionlessness fought out by totalizm. Both letters "t" inscribed into the ellipsis, symbolised the abbreviation "tot". Thus they were the monogram of the word "totalizm" - informing that they represent the philosophy of totalizm. The fact that they were small letters, not large, symbolised the humbleness of totalizm, and the attention that this philosophy pays to each individual human, independently how humble, common, or poor he/she would be. In turn, the mutual reversal of each "t" in relationship to each other, symbolised that totalizm depends on the use of principles, which are the reversal of principles of the blind nature (the line of the least intellectual resistance). Both letters "t" observed from opposite sides also represented two oppositely oriented swords, which symbolise the action of moral laws, especially the Law of Two-sided Swords, and the Boomerang Principle. (Means the "whatever feelings you generate in others the same feelings are going to be generated in you" - see description of moral laws provided in subsection I4.1.1.) Two small dots above the extension of letters "t" symbolise an individual human, e.g. the carrier of this logo. Their symmetrical appearance on the white and red fields, symbolises that according to totalizm every person simultaneously have physical body and the counter-body. In turn placing these dots above the "t" letters transformed them into small letters "i", which are symbols of our awareness and free will, and thus represent our moral energy. Simultaneously the coincidence of letter "t" (totalizm) and the letter "i" (our free will) symbolised symbiosis of these two into the representation of our personality. The dash placed in the half of the smaller ellipsis, symbolised the model of morality, means the reflection of moral field in marches of the zero level moral energy. In turn this moral field, and its reflection, symbolised the essence of totaliztic behaviour depending on our continuous climbing uphill in the moral field. Also the existence of two ellipsis on the circumference supposed to symbolise the rolled sign of infinity. The same it symbolises the formulation of the universe by the superposition of one world onto another one, within the same space. The use of ellipses instead of circles, also had a meaning, as it symbolised the never-ending process of intensional striving to perfection (the circle represents a perfection, while ellipsis is its more general case which requires the intensional drawing; from an ellipsis a circle can be obtained, when a set of certain conditions is met). Of course, there was much more symbolism in this logo, only that in such a single flash of memory I was not able to recall any more details. For example, almost each one of the symbols described here had also further meanings, and also for some symbols I do not remember their meaning now.

One of the curiosities of the logo of totalizm is, that the special selection of exclusively positive symbols, and also selection of forms and proportions between individual components, causes the emission by it of very favourable configurational telepathic vibrations (amongst others intercepted by divining pendulums and divining rods - see descriptions from subsection H7.2). These vibrations have very positive influence on people and on their fate. For example they increase motivations for positive actions, the increase the chance of success, they reassure the self-confidence, faith, dedication, etc. Thus they turn this logo into a kind of "talisman which brings a good luck and success in positive actions". The logo of totalizm has the same mighty protective powers and ability to help the person who carries it, as a holly picture. From the time when it was published in 1998, the increasingly larger number of people, who carries it, confirms that it actually "brings them good luck". For example, students take it to their exams and find out that it transformed for them the configuration of the counter-world into a more beneficial for them, thus increasing their chances for a higher mark, drivers increase their "good luck" by gluing it to their cars, people in love - by taking it for their dates, sailors - by taking it to sea, businessman - by taking it to negotiations, etc.

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

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

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

N2. Promoting totalizm

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

As this is explained in this monograph, especially in chapters D and E, in present times our civilisation is terminally ill. To be even worse, it is additionally pushed from the cliff by a very evil enemy. If it does not obtain help, soon it is going to self-destruct. Everyone has the unavoidable duty to give help to our civilisation. The spreading of philosophy of totalizm on Earth, is just a kind of help, that is able to save this civilisation. Therefore, according to moral

laws, the duty of every citizen of Earth, is to give help to our civilisation, through the spreading, promotion, and implementation of totalizm.



Fig. N1. Logo of totalizm. It has a shape of an ellipsis in the horizontal position. Inside of this external ellipsis there was another smaller ellipsis with the logo itself. Between both ellipses, larger and smaller, word of one of the principles of totalizm were written - the content of this principle was changing depending on the individual inclinations of the person who carried a given logo (means depending which principle/mission of totalizm a given carrier of this logo considered to be the most important for his/her life - e.g. my favourite logo contained the principle/mission "knowledge is responsibility"). Inside of the smaller ellipsis there were two stylised letters "t", one placed in reverse to other, which utilise the common horizontal dash (means the line which turns the letter "l" into the letter "t"). Furthermore, above each letter "t" there was a dot, which to this letter "t" added another function of a small letter "i". The rounded ends of both "t" tangentially joined (merged) with the inner ellipsis. Both joined together and mutually reversed letters "t" subdivided the area of the smaller ellipsis into two halves, out of which one had white colour, while the other - a red colour.

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

SUMMARY

We are living in the most crucial times that human beings ever lived before. Planet Earth is gradually turning into a rubbish dump, the climate loses stability, natural resources are close to exhaustion, our food becomes poisonous and tastes like wood, our bacteria are resistant to antibiotics, new killing viruses are flooding human race, our social environment is increasingly difficult to distinguish from a concentration camp, people are increasingly scared to leave their homes, gradually our civilisation is morally disintegrating, humans are slowly turning into thinking animals, power and money are valued more than morality and respect, almost no-one remembers what happiness and secure feeling is, etc., etc. In spite of all this, our leaders and scientists are telling that we are marching towards a better future. But if we ask anyone to name a single thing which significantly improved the quality of his/her life in the last 10 years, no one is able to indicate such a factor without a long hesitation. Perhaps it is a time we woke up from this our hypnotic trance. This monograph is sounding for an alarm. As a civilisation we are being lost a long time ago, while now we are staying at a edge of catastrophe. We cant wait passively any longer until the inevitable comes and we begin to fall, as then it will be too late for saving. The action we must start right now and from ourselves. We firstly need to get rid from ourselves all signs of philosophy of parasitism, and only then we are able to fight these signs in our environment. It is still a time to return the life on Earth to conditions of care, security, and prevailing happiness. The key for all this is in totalizm - this monograph gave it to our hands.

The subsequent volumes of this monograph went with us into trip of eye opening. They revealed that for example, what politicians and scientists are telling about our apparent advancement, is one string of nonsense. After all, in the most important area of our lives, i.e. in the area of moral laws, we are today even more primitive, than contemporary of Archimedes were in the area of physical laws. After all they already knew about the existence of physical laws, and they utilised them in their lives, had defined physical foundations, and were able to build simple machines and boats. In turn today in our majority we still have no idea that moral laws do exist, we still are not sure whether we should believe religions that God does exist - or believe official science which claims that there is no God, still in our majority we not only are unable to measure the basic moral quantities, such as intelligence, moral energy, motivation, feeling, responsibility, but we even do not know how exactly define these quantities and what they mean.

This monograph is trying to introduce the first principles and order into our chaotic moral and spiritual life. It introduces to our life scientific understanding of morality and spirituality, and explains the idea of the universal intellect which stays behind them. It also defines in the strict manner the basic moral quantities and indicates how they can be measured and calculated. In this manner it starts to build the scientific foundations in the area of morality and spirituality. With the elapse of time the foundations should enable us to take control over these most vital aspects of our lives. Due to this knowledge we are already able to lead our everyday life in a highly moral manner, which is building and uplifting. We are already able to develop scientifically in ourselves all required quantities, such as intelligence, moral energy, moral power, responsibility, etc. Finally we can start to bring up next generations in the understanding which quantities are the most important in life, and how these should be accomplished. After all, without knowledge what for example is intelligence, motivation, responsibility, or moral energy, which were defined only by totalizm, previously we were not able to work effectively on the development of ourselves or our children. Now each of these

ideas is described by totaliztic mechanics. This mechanics also indicates what each one of them depends on, and how to build it up in ourselves and in our children.

This monograph is clearly showing, that in our life we have only two paths to choose from, namely totaliztic or parasitic. The parasitic path is very cunning, because it tempts us with promises of lazy life full of pleasures, but actually it never delivers. The life which parasitism brings is full of horror, suffering, oppression, putting down, etc., while at the end of it a self-destruction awaits. In turn totaliztic life is clear and full of truth: it warns that it is necessary to work constantly on it, and constantly improve ourselves, but it simultaneously grants various benefits and rewards to all who follow it. Thus, if we choose the life according to cunning parasitism, then even if we are to believe that our life is going to be easier and full of comfort, actually it is going to be a stream of horror, problems, deviations, and falls down. The taste of this horror we already have, when the lie becomes an official truth, while immorality - an official stand. Interesting whether the reader noticed that as parasitism spreads on Earth, life of even these ones who practice this philosophy becomes increasingly miserable, while their experience increasingly full of horror. As parasitism spreads, also fate of all other people on Earth become increasingly uncertain, their tomorrow less sure and more filled up with worries, while their prospects for the future increasingly doomed. But if we decide to choose a totaliztic life, then awaits us a life full of work and effort, but also filled up with happiness and satisfaction, self-fulfilled, sense of own accomplishment and value, importance of what we are doing, respect of others, and all other rewards that the universal intellect (God) grants for the acting accordingly to moral laws.

This monograph also clearly revealed, that around us a constant battle is fought for truth, morality, humanity, freedom, independence, happiness, and for a better future for all people. The increasingly larger number of people is starting to realize about the existence of this battle and is staying on the right side, on which all citizens of the planet Earth have the duty to stand up - i.e. on the side of humanity, morality, truth, and the universal intellect (God). Still, however, there are huge numbers of these, who refuse to wake up from the hypnotic trance that blinds them, and who support the wrong side either passively - by not doing anything, or even actively - by serving the enemy. I would like to shake these people and yell to their ears: **man, try to see through your eyes!** How you can be so blind and so dumb, that you are not able to notice what happens around you! Do these 40 000 of years of crawling in mad and slavery, still is not enough for you! Do you want that also your children share the increasingly doomed fate that is our part! It is not permitted to wait passively when your house is rotting and is full of cosmic bugs. Get yourself together and start to clean our house! After all, in order to feel more happy, you firstly need to live in a clean home which is free of moral decay and cosmic bugs!

The birth of every book can be compared to a scream of someone who sit on a thorn. Firstly such a person needed to undergo a powerful shock of pain, and only then this shock mobilises him/her to write. Of course, for different writings this "thorn" which mobilised for work was different. On one case it could be the pain of relationship with a despotic boss or oppressive institution, other time - the social injustice or a life in parasitic country, while another time - unpleasant personal experience, unfulfilled love, pain of parting, lack of money, etc. In my case this "thorn" which almost continually was prickling my back side, whenever I wanted to sit quietly for a moment, were these "evil parasites" described in subsections KB2. What more interesting, they mobilised me to act, because they actually wanted me to stop from writing scientific publications that disclosed their activities. Thus, in order to block this writing, they continually gathered clouds above my head, turned against me various people in power, spoiled everything in my vicinity, make impossible the completion of any plans, forced me to change my jobs, my homes, my countries, etc. But because of strange "coincidents", all these their actions were completed so mechanically, so thoughtlessly, and so without consideration to current situation, that instead of discouraging and paralysing, they only give me strength and knowledge. In the result, due to their efforts of blocking and preventing, these evil parasites actually accelerated the appearance of this monograph, and provided me with

interesting life experience which become part of it. As it can be seen, moral laws are so designed, that the efforts of evil parasites to avoid their karma, only accelerates the release of this karma.

Independently from the "thorn" which inspires to action, every publication requires also facts that are combined into its content. In my case, these most vital facts were supplied by countless anonymous people, which live humble lives in our society - usually not appreciated by their environment, although their lives are symbol and illustration of moral behaviour. Even that no many such people are left, their influence on the environment is so enormous, that they are like sources of light which disperses darkness. This is because the possibility of observing such rightful and moral people, I could gradually develop totalizm. Thanks God that they still do exist and that they are able to effectively resists the pressure of evil and decay that surrounds them. The timeless truths that they realised and illustrated to me by their principles and behaviour, were for me like moral diamonds which they shared with me, so that now with the use of this monograph I can offer these precious diamonds to others.

* * *

I would also like to take this opportunity and to **present my sincere thanks** to all these involved in the eventuation, distribution and implementation of this monograph in everyday life.

Firstly I would like to thank to all these increasingly larger body of adherers of the philosophy of totalizm, who due to the encouraging acceptance of this philosophy and due to the initiation of implementing it in their life, made my efforts of writing this monograph worth undertaking and morally justified.

I would also like to thank to all the people I met in my life, for sharing with me their life experiences (sometimes without knowing that they do this sharing), thus adding their share to the fight for the better future of our civilisation. I well understand that in the present climate of moral fall-down, suppression of truth, and oppression of progressive searches, to expose one's own stand towards moral issues required either not knowing what one is doing, or taking a special effort and courage. In both cases it is specially appreciated.

I would also like to thank to all participants of Internet discussion lists of totalizm, the interesting discussions of which were a source of constant inspiration.

I would also like to thank sincerely all those other people who contributed various thoughts and findings into this monograph. For example I would like to thank my friends, for supporting me whenever I was under attack from parasites, and also to other totalizts who altruistically contributed their efforts to eventuate and to disseminate this monograph. I would like to thank these people independently whether they contributed anonymously or openly to this monograph.

I would also like to thank to the increasing number of members of the resistance movement (RO) against evil parasites, for the accepting the challenge and endangering their lives for the good of our civilisation. This is because of their efforts that at the end of dark tunnel in which our civilisation is, a light of awaiting freedom becomes finally visible.

I would also like to thank the reader of this monograph for patiently putting up with my English, with my scientific approach, with my numerous equations, and with my open addressing these taboo topics which run against everything that we were told. I well understand that in the situation when we do not know what is moral or immoral, when we constantly are bombarded with a parasitic propaganda, and when adherers of parasitism are continually denying the truth, it is very difficult to read and to accept the revolutionary message that I am trying to put forward via this monograph.

Finally I would like to thank all these numerous men and women of substance, anonymous fighters for truth and progress, who still do not know about totalizm, but who sincerely recorded in newspapers, verbally reported to others, or faithfully disseminated in any other way, all true issues of life they knew or find, even if this was running against fashion or hysteria steered by our parasitic society. Their efforts, perseverance, sincerity, and courage, even if not always realised by others, also directly or indirectly contributed to the eventuation

of this monograph. They also provide other totalizts with empirical knowledge, which one day may free our civilisation from the present evil and darkness.

REFERENCES COMPLEMENTING THIS MONOGRAPH

Various ideas presented in this monograph have also been elaborated, sometimes even with more details, in a number of other publications. Therefore readers who wish to study further selected ideas, hypotheses, or evidence mentioned or discussed in the content of this monograph, are recommended to additionally review the appropriate treatises or monographs from the list which follows. Publications marked * are still in the process of writing or preparation for publishing. Publications in the English language are marked with index "E". Other indexes: I = Italian language, B = this publication concerns other topic than the main stream series, /2 = second edition, /3 = third edition, /4 = fourth edition, /5 = fifth edition. Note that apart of the National Library of New Zealand, the biggest collection of my publications in English is available in the Hocken Library in Dunedin, New Zealand.

[1_E] Pająk J.: "Advanced magnetic propulsion systems" (Monograph, Dunedin, New Zealand, 1990, ISBN 0-9597698-9-7, 460 pages, in this 163 Figures and 7 Tables).

[1] Pająk J.: "Teoria Magnokraftu - monografia o dyskoidalnym statku kosmicznym napędzonym pulsującym polem magnetycznym", First edition, March 1986, Invercargill, New Zealand, ISBN 0-9597698-5-4; 136 pages, 58 Figures (published in the Polish language).

[1_I] "I Sistemi Avanzati di Propulsione - il Magnocraft" (tj. "Magnocraft and advanced magnetic propulsion systems"), Associazione Culturale Aquarius, Palermo 1998, Volume I - 337 pages, Volume II (Tavole, disegni e fotografie) 118 pages - in this around 120 illustrations (this is a book version of monograph [1_a] published in the Italian language in Palermo, Sicily), pressed 1606 copies, consultations regarding distribution: Mr. Antonio Giannone, Via S. Sonnino 13, I-90124 Palermo - Sicily, Italy; Tel: +39 (91) 447663.

[1/2] Pająk J.: "Zaawansowane napędy magnetyczne", Monograph, Dunedin, New Zealand, 1998, ISBN 0-9583380-2-7, around 1200 pages, in this 120 illustrations and 7 Tables, in 7 volumes (published in the Polish language).

[1/3] Pająk J.: "Zaawansowane urządzenia magnetyczne", Monograph, Dunedin, New Zealand, 1998, ISBN 0-9583727-5-6, around 1400 pages, in this around 120 illustrations and 7 tables, in 9 volumes (published in the Polish language).

[1/4_E] Pająk J.: "Advanced Magnetic Devices", 4th edition, Monograph, Wellington New Zealand, 2003, ISBN 0-9583727-5-6, around 1800 pages, in this around 120 illustrations and 7 tables, in 18 volumes (this is the English language version of Polish monograph [1/4]).

[1/4] Pająk J.: "Zaawansowane urządzenia magnetyczne", 4th edition, Monograph, Wellington, New Zealand, 2003, ISBN 0-9583727-5-6, around 1800 pages, in this around 120 illustrations and 7 tables, in 18 volumes (it is [1/4_E] but published in the Polish language).

[1/5] Pająk J.: "Zaawansowane urządzenia magnetyczne", piąte wydanie, Monografia, Wellington, Nowa Zelandia, 2007, ISBN 978-1-877458-01-9, około 2000 stron - w tym około 130 ilustracji i 7 tablic, w 18 tomach.

[1/5_a] Pająk J.: "Advanced Magnetic Devices", 5th edition, Monograph, Wellington New Zealand, 2007, ISBN 978-1-877458-81-1, around 2000 pages, in this around 130 illustrations and 7 tables, in 18 volumes (the English language version of monograph [1/5]).

[2] Pająk J.: "Komora Oscylacyjna czyli magnes jaki wzniesie nas do gwiazd", Monograph, Dunedin, New Zealand, 1994, ISBN 0-9597946-2-X, 184 pages, in this number 4 Tables and 39 illustrations (published in the Polish language).

[2_E] Pająk J.: "The Oscillatory Chamber, arkway to the stars", Monograph, Dunedin, New Zealand, September 1994, ISBN 0-9583380-0-0, 365 pages plus 104 illustrations and 7 Tables.

[3] Pająk J.: "Badania osob z nieuswiadomianymi przezyciami (UFO abductees)", Monograph, Dunedin, New Zealand, January 1996, ISBN 0-9583380-9-4, 410 pages, in this number 56 Figures and 5 Tables (published in the Polish language).

[3/2] Pająk J.: "Badania osob z nieuswiadomianymi przezyciami", 2-nd edition., Dunedin 1997, ISBN 0-9583380-1-9, 550 pp. (5 tab, 56 Fig).

[3B] Domala A., Pająk J.: "Kosmiczna ukkladanka" (i.e. "Cosmic jig-saw puzzle"), Treatise, Dunedin, New Zealand, 1998, ISBN 0-9583727-6-4, around 100 pages; consultations regarding purchase: Andrzej Domala, ul. Kolejowa 3 m. 29, 05-120 Legionowo, Poland (published in the Polish language).

[4] Pająk J.: "Kregi zbozowe i inne ladowiska UFO z Nowej Zelandii", Monograph, Dunedin, New Zealand, 2004*, around 200 pp. and 50 Fig.

[4B] Jan Pająk and Kazimierz Panszczyk: "Tunele NOL spod Babiej Gory", Treatise, Dunedin, New Zealand, 1998, ISBN 0-9583380-7-8, around 100 pages tekstu and 13 Figures (published in the Polish language).

[4C] Pająk J., Wrobel A.: "Interpretacje zdjec UFO w swietle Teorii Magnokraftu", Treatise, Timaru 2004*, around 150 apges and 200 photographs of UFOs (a prototype of this treaise is already presented in Internet)

[5E] Pająk J.: "Tapanui Cataclysm - an explanation for the mysterious explosion in Otago, New Zealand, 1178 A.D.", Dunedin, 8 June 1989, ISBN 0-9597698-7-0, 74 pages.

[5] Pająk J.: "Kataklyzm kolo Tapanui 1178 A.D. - nowozelandzki odpowiednik eksplozji tunguskiej", Dunedin 1989, ISBN 0-9597698-8-9, 74 pages (published in the Polish language).

[5/2E] Pająk J.: "UFO explosion in New Zealand 1178 A.D. which tilted the Earth", Dunedin, New Zealand, 1992, ISBN 0-9597946-7-0, 78 pages, (in this 31 illustrations).

[5/2] Pająk J.: "Eksplozja UFO w Nowej Zelandii 1178 A.D. ktora pochylila Ziemie", Dunedin 1993, ISBN 0-9597946-8-9, 148 pages, in this number 37 Figures (published in the Polish language).

[5/3] Pająk J.: "Eksplozja UFO w Nowej Zelandii 1178 A.D. ktora obrocila Ziemie", third edition, Dunedin, New Zealand, 2 July 1996, ISBN 0-9583380-8-6, around 300 pages - in this number 38 illustrations (published in the Polish language).

[5/4] Pająk J.: "Eksplozja UFO w Tapanui z roku 1178 AD, ktora przemiescila kontynenty", fourth edition, Dunedin, 2002, ISBN 0-9583380-6-X, around 400 pages plus 40 Figures (published in the Polish language).

[6E] Pająk J.: "The magnetic extraction of energy from the environment" (Monograph, Dunedin, New Zealand 1990, ISBN 0-9597946-1-1, 20 pages plus 2 Tables and 14 Figures).

[6] Pająk J.: "Magnetyczne pozyskiwanie energii otoczenia", Dunedin, New Zealand, 1990, ISBN 0-9597946-0-3, 36 pages (published in the Polish language).

[6/2E] Pająk J.: "Telekinetic extraction of energy", Monograph, Dunedin, New Zealand, maj 1993, 68 pages. An English version of monograph [6/2].

[6/2] Pająk J.: "Telekinetyczne pozyskiwanie energii otoczenia", Monograph, Dunedin, New Zealand, May 1992, ISBN 0-9597946-3-8, 68 pages (in this 2 Tables and 22 Figures) - published in the Polish language.

[7E] Giordano D. and Pająk J.: "Story of one pyramid", Treatise, Dunedin, New Zealand, 1995, ISBN 0-9597946-5-4, 50 pages (in this 2 Figs).

[7] Giordano D. and Pająk J.: "Losy jednej piramidy", Treatise, Dunedin, New Zealand, 1995, ISBN 0-9583380-3-5, 52 pp., in this number 2 illustrations (published in the Polish language).

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[7/2E] Giordano D. i Pająk J.: "Pyramid of thoughts". Traktat, Timaru, New Zealand, 2000, ISBN 0-9583727-1-3, 190 stron (w tym 12 ilustracji). Jest to drugie wydanie traktatu [7a] i angielskojęzyczne wydanie traktatu [7/2].

[7/2] Giordano D. and Pająk J.: "Piramida mysli", Treatise, Timaru, New Zealand, 2000, ISBN 0-9583380-4-3, 200 pages (in this number 12 illustrations). This is a Polish version, and a second edition of treatise [7].

[7B] Pająk J., Szewczyk W.: "Urządzenie do ujawniania niewidzialnych obiektów ukrytych w stanie migotania telekinetycznego" (planned in 2 volumes), Treatise, Dunedin, New Zealand, 1998, ISBN 0-9583727-8-0, volume 1 around 70 pages (in this number 4 illustrations) - published in the Polish language only.

[8_E] Pająk J.: "Totalizm", Monograph, Wellington, New Zealand, 2003, ISBN 0-9583727-2-1, in 8 volumes, around 800 pages and 16 illustrations.

[8] Pająk J.: "Totalizm", Monograph, Wellington, New Zealand, 2003, ISBN 0-9583727-3-X, in 8 volumes, around 800 pages and 16 illustrations (a Polish language version of monograph [8_E]).

[8/2] Pająk J.: "Totalizm", drugie wydanie, Monografia, Wellington, Nowa Zelandia, 2009, ISBN 978-1-877458-00-2, w 8 tomach, około 600 stron i 10 ilustracji. Jest to polskojęzyczna wersja niniejszej monografii [8/2], czyli drugie wydanie monografii [8].

[8/2_E] Pająk J.: "Totalizm", second edition, Monograph, New Zealand, 2009, 978-1-877458-80-4, in 8 volumes, around 600 pages and 10 illustrations - this is the second edition of [8_E] (means this monograph).

[9] Pająk Cz. & Pająk J.: "Przysłowia wschodu oraz z innych stron świata – proverbs of the orient and from other corners of the world", wydawnictwo poznańskie (ul. Fredry 8, 61-701 Poznań, Poland), 2003, ISBN 83-7177-273-4, 551 pages, paperback, contains over 2700 proverbs.

ABOUT THE AUTHOR:

Prof. Dr Eng. Jan Pajak was born on 25th of May 1946 in Wszewilki near Milicz, Poland. He spent his first 36 years in Poland where he gained his education and scientific experience. In 1982 he left Poland and arrived in New Zealand. On 28 August 1985 he was granted New Zealand citizenship.

Prof. Pajak began his education in Milicz, where he attended firstly the primary school, then the Gymnasium of General Education. After matriculation in 1964 he shifted to Wrocław, where he studied at the Mechanical Engineering Department of the Technical University of Wrocław. During his studies he was awarded a special "Scientific Scholarship" reserved for a few outstanding students, entitling him to employment at the University after the completion of his studies. He graduated in 1970, receiving the degree of "Master of Engineering and Engineer". He commenced his professional career on 1 April 1970 by undertaking lecturing at the Technical University of Wrocław. His scientific specialization was Computer Assisted Design (CAD). In 1974 he defended his doctoral dissertation on this subject to obtain the degree of "Doctor of Technical Sciences", and for two months following this he was the youngest doctor at this University. In the same year he was promoted from the position of Senior Lecturer to that of "Adiunkt" (i.e. Polish equivalent to a Reader from English Universities). In parallel to holding his lecturing position at the Technical University of Wrocław, Prof. Pajak also worked part-time in Polish industry: since 1975 serving as scientific adviser in a computer-producing factory called MERA-ELWRO, and from 1978 as scientific consultant in a bus and truck producing factory called POLMO-JELCZ.

In 1982 he took up one-year Post Doctoral Fellowship at the University of Canterbury in Christchurch, New Zealand. After completing this Fellowship, in 1983 he initiated the work as a lecturer of Computer Sciences in a whole range of New Zealand tertiary educational institutions, amongst others in the Southland Polytechnic in Invercargill (1983-8), the Otago University in Dunedin (1988-90), the Timaru Polytechnic (1999-2000), and the Wellington Institute of Technology (2001-5). In times when there was no job for him in New Zealand, he accepted professorial contracts for lecturing at universities of other countries. And so, he was employed as an Associate Professor at the Eastern Mediterranean University in Famagusta, Northern Cyprus (1992-3), at the Universiti Malaya in Kuala Lumpur, Malaysia (1993-6), and at the Universiti Malaysia Sarawak in the tropical Island of Borneo (1996-8). He was also invited for the post of a Visiting (Full) Professor at the University Ajou in Suwon, South Korea, for the period of 10 months starting from 1 March 2007.

Prof. Pajak developed a whole range of unique scientific theories, explanations, ideas, formal proofs, and technical devices. For example, to his accomplishments belong, amongst others, the development of a "theory of everything" called the Concept of Dipolar Gravity, the explanation for the principles of telekinesis, telepathy, gravity field action, working of reversible time and the "timespace" in which this time prevails, the development of formal scientific proofs e.g. for the existence of God, counter-world, soul, and for the creation of the first two people by God, furthermore the invention and design of an interstellar spaceship called the "magnocraft", and the propelling unit for this vehicle – i.e. the device called the "Oscillatory Chamber", the invention of a device for the generation of electricity called the "telekinetic cell", the explanation of principles utilized in the "Zhang Heng Seismograph", and many more.

This monograph presents one amongst the most important accomplishments of Prof. Pajak, namely the philosophy of totalizm. Its dissemination was started in 2009.

In 1998 a Polish journal "Nieznaný Swiat" (i.e. "The world of unknown") published an article in which ranked Professor Jan Pajak as currently being the top scientist (number one) in the world in investigating the technical aspects of unexplained phenomena.

