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**”Web pages of Jan Pająk - [karma.pdf](#)”**

(i.e. a PDF brochure with the content of web page named [karma.htm](#) and entitled  
“Karma explained by the Concept of Dipolar Gravity”)

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

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The name "karma" we know well from Hinduism and from various philosophies of the far East. But independently from these traditions of the East, the physical theory called the Concept of Dipolar Gravity discovered and described an unknown earlier to our science kind of natural programs which our mind generates and sends each time when we experience any feelings while we know that someone else is responsible for inducing these feelings in us. So although these natural programs could be named with a new terminology of some sort, I still assigned to them the name "karma" identical to this used in philosophies from the far East. But this new "karma" which originates from the Concept of Dipolar Gravity does NOT carry the same attributes as the old karma about which teach us philosophies of the far East. The work of this new karma can be researched with scientific methods - similarly as scientifically we research the work of computer programs. It also works in a more algorithmic manner - exactly the same as programs from our computers carry out their work. The karma described here represents a vital part of the philosophy called totalizm (the

one spelled through "z") - which at present is the most moral philosophy in the world. After all, karma is a kind of algorithmic memory and executing mechanism for the work of self-regulatory "moral law" by the philosophy of totalizm called the "Boomerang Principle" (which in Eastern philosophies is called the "Law of Karma"). Therefore, the understanding of karma is extremely vital for these people who decide to consider it in their lives and actions. This web page describes briefly what actually this karma is according to explanations of the Concept of Dipolar Gravity. Furthermore, the web page describes how this karma works. In turn the knowledge about karma allows people to shape their lives in such a manner that karma works to their advantage. For example, it allows people to accomplish goals which are explained in item #C3 of this web page - namely allows more effective winning of their life battles.

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**Part #A: Introductory information of this web page:**

## #A1. What is this "karma":

Karma is a special kind of natural programs, which always are involuntarily generated by our mind when we feel anything and while the responsibility for this feeling we charge at someone different than ourselves. After being generated, karma is always transferred to a person (or to an object) whom in our mind we charge intuitively with the responsibility for whatever we feel. (E.g. if our feeling is a pain, than the karma for this pain is send involuntarily to the person who we believe is responsible for causing this pain. If our feeling is a pleasure or a happiness, the karma for it is also send involuntarily to the person who we believe is the cause of this pleasure or happiness.) After being transferred, the karma is causing, that if the receiving person (or object) is really responsible of causing our feelings, then some time later (for me it is around 5 years later) this person will also experience exactly the same feelings as he or she generated in us. But if this person (or an object) to whom we are involuntarily posting the karma for our feelings, actually is innocent, then our karma ricochets from him or her, and returns back to us. In the result, in such a case of us blaming someone innocent, whatever we feel we must experience twice as intensely, while this innocent person (or object) whom we blame for our feelings, may only be inclined to blame someone equally innocent in the future. Of course, exactly the same happens when we feel a pleasure or happiness, while with the responsibility of causing this pleasure or happiness we charge someone other than ourselves, who in reality is NOT responsible for causing it. In such a case the karma which we send to him or her will also ricochet and return to us. In the result we start to feel this pleasure or happiness twice as intensely. (This is a karmatic manner with which the universal intellect, or God, rewards those ones who are accustomed to share with other people their own pleasurable feelings and moods, assigning to others the credit for causing these feelings and moods.) More about operation of karma for our suffering and pleasures, and also about the manner of involuntary charging with the karma for our feelings these other people who are responsible for whatever we suffer or feel, is explained in subsection I4.4 and W6.3 from volumes, respectively, 5 and 18 of my newest [monograph \[1/5\]](#).

In order to make possible the easier understanding what actually is this karma described here, I use a comparison to an internet file. In internet there is a special kind of files which contain colour photographs inside. (The name of these files usually have the extension ".jpg".) If any computer executes the content of these files, then a colour photograph which is stored in them appears on the screen. Well, illustratively karma could be imagined as a kind of natural programs similar to such computer files containing pictures. Only that instead of colour photographs, karma always contains feelings that someone experienced - e.g. a feeling of pain and despair which someone experiences when is punched by a hooligan, or a feeling of pleasure and pride when we are prized by someone for an excellent job we have done. The human brains (or more strictly their counter-material duplicates) are just like natural computers which the counter-world linked together into a kind of natural internet. If someone lives through any feeling, then his or her brain in a completely unaware manner transforms this feeling (i.e. turns it into a program) and packs it into a kind of natural internet-like file, and then

sends this transformed feeling to the person which is responsible for causing it. Such a **transformed (programmed) feeling posted to the person who caused it, is called "karma"**. In other words, our brains involuntarily transform (program) into the form of "karma" every our feeling and then send it out to the person which caused it, in a similar manner like present computers and hand-phones transform photographs and pack them into computer files so that then these photographs can be posted to the person which is captured on them. Both, the packing as well as posting of karma is carried out automatically and completely without the involvement of our awareness. After such karma reaches the person responsible for inducing a given feeling in us, it causes that one day in future, when suitable circumstances eventuate, the current owner of this karma must experience the exact feeling which is coded into it. Of course, in order to be able to experience it, someone else must be the next causer of this feeling. When the culprit experiences a given feeling, he or her will again pack it into the form of a karma file, and post it to the next causer. Etc., etc. Such a chain movements of a given pre-programmed file containing feelings coded inside (i.e. karma), reposted to ever-changing culprits, is usually called **karmatic chain**. When such a karmatic chain is once set into motion, then it is very difficult to interrupt and stop it.

## **#A2. The "Concept of Dipolar Gravity" - means a scientific theory which, amongst others, explains also that karma actually does exist and which allows to investigate attributes of karma:**

The name **Concept of Dipolar Gravity** is assigned to a relatively new scientific theory which was formulated in 1985. This theory begins from a formal scientific proof, which states that "the gravity field belongs to the category of dynamic dipolar fields", and then on the basis of this proof it describes the entire reality which surrounds us, showing how this reality must look like and work for a dipolar character of gravity field. In the sense of consequences, this theory is a description of the surrounding reality, which is alternative to the description currently disseminated by the official Earth's science. After all, the present Earth's science in a formally undefined manner is founded on the assumption that "gravity field belongs to the category of static monopolar fields". So the entire description of reality which surrounds us, the present science developed from this old non-written assumption about the monopolar character of gravity field. Because gravity is the most fundamental idea of science, from which practically all other concepts originate, the redefining of polarity of gravitational field by the new **Concept of Dipolar Gravity** causes that this scientific theory must also redefine and describe in an alternative manner practically every aspect of reality

which surrounds us. This is the reason why the [Concept of Dipolar Gravity](#) turns out to be this "**theory of everything**" searched for so long, means the scientific theory which provides explanations for practically everything.

The brief summary of the descriptions of the Concept of Dipolar Gravity is contained in a separate web page which in the menu from left margin is listed under the name of the [Concept of Dipolar Gravity](#). This web page describes, amongst other, various commonly known evidence for the dipolar character of gravity. In turn complete descriptions of this concept are presented in two volumes of my newest [monograph \[1/5\]](#), namely in volumes 4 and 5. (These volumes can be downloaded free of charge from this web page, or from web pages related to it.) Because of the easy access to the above descriptions, a complete explanation of this concept will be omitted here. But for the completeness of presentations from this web page, in next paragraphs of this item a summary of the parts of the concept will be provided, the knowledge of which is necessary or helpful for the understanding of further explanations from this web page.

According to the Concept of Dipolar Gravity, gravitational field is a dynamic dipolar field, similar to magnetic field or to fields formed e.g. by the air circulated through the interior of our home vacuum cleaners. This means that gravity field has the "Inlet" (I) pole, and also the "Outlet" (O) pole. But because the concentricity of gravitational field, in our world only the inlet pole "I" prevails. The force lines of gravity converge in the so-called "centres of gravity", where they penetrate through an invisible and impenetrable barrier, behind which they emerge into an entirely separate world which is called the **counter-world**. In this counter-world force lines of gravitational field disperse again forming this another pole (i.e. "Outlet" pole) of gravity. So according to the Concept of Dipolar Gravity, the universe which surrounds us must be composed of two parallel worlds of a physical nature, namely of **our world** and of the **counter-world**, both of which exist in the same space. These worlds are separated from each other by an impenetrable barrier, while to each one of them an opposite pole of gravity emerges. The attributes of these worlds compare to each other the same as e.g. (a) attributes of two spaces prevailing at opposite poles of a magnetic dipole compare to each other, and (b) attributes of an object placed in front of a mirror compare to a mirror reflection of this object, and (c) attributes of computer hardware compare to attributes of computer software. In each of these worlds a different substance is contained, the attributes of which are opposite to attributes of the substance from a parallel world. The substance which prevails in our world is known under the name of **matter**. In turn the substance which prevails in the counter-world is called **counter-matter**.

Both, matter from our world and counter-matter from the counter-world, are characterised by two different categories of attributes, namely by physical attributes and by intellectual attributes. For example, to basic physical attributes of matter (m) include, amongst others: (1m) mass, (2m) inertia, (3m) friction. In turn the basic physical attributes of counter-matter (c) include, amongst other, the attributes which are exact opposites of attributes of matter, means include: (1c) weightless, (2c) self-mobility, (3c) super-slipperiness. In turn the basic intellectual attribute of matter is the lack of intelligence or "stupidity" - means the inability to think in a natural state. In turn the basic intellectual attribute of counter-matter is

intelligence, means the actual ability to think in a natural state.

Of course, all attributes displayed by matter and by counter-matter have their reflection in phenomena that take place in our world and in the counter-world. How physical attributes impact the course of events in our world we learn this comprehensively in classes of physics and mechanics. Therefore in this item I explain briefly only how some physical attributes of counter-matter influence the course of phenomena that occur in the counter-world. Well, gravitational dipoles cause that each particle of matter which exists in our world is balanced by an identical whirl of counter-matter which exists in the counter-world. Because of this balancing, practically **every "physical object" made of matter and existing in our world is linked via gravitational forces with an identical to it "counter-material duplicate" which exists in the counter-world and is made of counter-matter.** So practically, according to the Concept of Dipolar Gravity, every object from our world has in the counter-world an identical duplicate - means like a ghost or a **spirit** made of counter-matter. (This counter-material "duplicate", "ghost", or "spirit" of a physical object, is called by various alternative sciences with the name "energy body", "etheric body", "acupuncture body", etc.) So if we move either a physical object or a counter-material duplicate of it, then the gravitational binding which exists between them causes that moved also must be the copy of it from the opposite world. If the source of this movement is acting upon a physical object - which because of this becomes a source of a given movement, while the counter-material duplicate must follow it pulled along by gravitational forces, then such a movement is called a **physical motion**. But if the source of the motion is attached to a counter-material duplicate (i.e. to the "spirit") of a given object, while the physical object is pulled behind this duplicate because of forces of gravitational links, then such a kind of movement is called a **telekinetic motion**. Therefore the Concept of Dipolar Gravity describes **telekinesis** as a kind of motion formed when displaced is the counter-material duplicate of a given object (i.e. its "spirit" or "ghost") which resides in the counter-world, while the object from our world only follows the duplicate (i.e. follows this "ghost"). In turn when a given motion takes the form of vibrations, then in our world it usually is described as **sounds**, while in the counter-world it is described as **telepathy**. (Chinese include these vibrations of counter-matter to a whole group of manifestations of the counter-world, usually named the "**chi** energy". Only that their understanding of this energy is very wide and loose, because it incorporates also counter-matter through which these telepathic vibrations propagate, and even include mechanisms of telekinesis executed by this counter-matter.) Therefore, according to the Concept of Dipolar Gravity **telepathy** is a kind of sound-like vibrations which propagate through the counter-world.

Similarly like physical attributes of counter-matter shape the course of physical phenomena from the counter-world, also the intellectual attributes of this substance impact the course of intellectual phenomena from the counter-world. Intellectual attributes of counter matter include, amongst other, ability which this substance displays in a natural state and which allows it to gather information, to store information, and to complete intelligently commands that it receives. Means in practice counter-matter behaves like present computers. This computer-like behaviour of counter-matter is the most visible in cases of ESP, water divining,

use of divining pendulums, animal instinct, and intelligent behaviour of elementary particles detectable to present physics. For example, in case of all phenomena involving human brains or brains of animals, these brains can send intelligent questions to counter-matter, for which this intelligent substance provides them with intelligent and correct answers. (As an example consider a water diviner, who asks where underground is located a water vein, and who receives a correct reply to this question. Or consider an user of divining pendulum, who finds on maps the location of natural resources. Or consider sea birds, which are able to find their nests on miniature islands hidden on a huge ocean.)

Of course, independently from ideas and phenomena described above, the [Concept of Dipolar Gravity](#) redefines also and explains practically all phenomena and mysteries which so-far remained unexplained for us. This is why it is also called the "theory of everything". In further parts of this web page is going to be presented how this concept explains karma, and also how this karma described by this concept acts and behaves in practice.

## **#A3. The new "totaliztic science" based on the [Concept of Dipolar Gravity](#) and the [philosophy of totalizm](#) - which as the only one in the world carries out the scientific research on karma:**

***Motto: "NOT every science offers truth and thus is god for the humanity, similarly as NOT every fruit offers sustenance and thus is good to eat."***

In spite that the knowledge of karma is immensely important for the people - as this is explained in items #G1 and #H1 from this web page, still the old official science, by many people called the "atheistic orthodox science", did NOT stained itself yet with undertaking any constructive research on karma. Thus, karma is scientifically researched only by the new so-called "totaliztic science" - described already in a large number of totaliztic web pages, for example, in items #C1 to #C6 of the web page named [telekinetics.htm](#), in items #F1 to #F3 and #I1 to #I2 from the web page named [god exists.htm](#), or in item #A2.6 from the page named [totalizm.htm](#). (Because the above web pages describe relatively well both the old "atheistic orthodox science" as well as the new "totaliztic science", here the descriptions of both these sciences are not going to be repeated. Thus, this item is mainly to provide links to the above descriptions, and to remind the readers that "NOT every science offers truth and thus is god for the humanity, similarly as NOT every fruit offers sustenance and thus is good to eat.")



## #A4. How the new "totaliztic science" defines karma:

The definition of karma developed the new "totaliztic science" is as follows: **karma is a self-implementing natural program causing the experiencing of a well-defined feeling, which is sent by the intellect experiencing that feeling, to the intellect which caused the generation of that feeling and which therefore becomes a host for that karma, which a program is to be implemented irrevocably in the duration of the current life of its host, although with a time delay of several years, in return causing the experiencing of the same feeling also by the host of that karma.**

This definition reveals that the intellect which creates a given program of karma, has already experienced the kind of feeling that is coded into that karma. So unknowingly this intellect sends that feeling coded into a natural program of karma to the intellect that according to his knowledge is responsible for the creation of this particular feeling, so that this other intellect also experienced this feeling at a slightly later date. (What is an "intellect", it is summarized in item #B7 below, as well as explained in more details in item #E2 from the web page named [totalizm.htm](#).)

The above should be complemented with the information, that at the present level of research it is difficult to pin-point in the human body the location of karma and the location of the mechanism which causes the implementation of the return of feelings described by karma. However, the to-date research on human souls, described on the page named [soul proof.htm](#), suggests that the most likely karma is stored and implemented by the system of natural programs that compose our soul.

## #A5. Karma as one amongst the "indicators of the moral correctness":

The definition of karma developed by the new "science totaliztic" allows us to use karma as one of the so-called "indicators of the moral correctness". (These indicators are simply quantities which allow people to quickly and easily evaluate whether the action that they just intend to carry out is "moral" or "immoral", and thus whether in accordance with the philosophy of totalizm this action is allowed to be carried out, or rather the implementation of it should be abandoned.). In order to use karma as such an indicator, it is enough to quickly check in mind whether the action that we are just going to implement induces feelings in other people that we ourselves would happily like to experience, or just feelings which we ourselves would not want to experience. If we discover that a given our action is to trigger in other people feelings that we ourselves would not want to experience, then it means that this action is "immoral" - and that we should abandon the implementation of it.

Notice, however, that the Hindu karma, means the idea of "karma" which is defined by the religion called Hinduism and which is described in item #E1 of this web page, is NOT suitable for the use as an "indicator of the moral correctness". The reason is that the Hindu karma is too ambiguous and too complicated. As such, it does NOT allow for quick and easy assessment as to whether a given action is "moral" or "immoral".

The inability to use the Hindu karma as one of the "indicators of the moral correctness" causes that all the religions of the world have given to the humanity just one only such an indicator - which is the concept of a "sin" and a "good deed". Meanwhile, it turns out that God has prepared a number of such indicators - only that in the [holy scriptures that God authorises](#) God purposely did NOT inform people about the existence of these other indicators. This in turn makes clear that God's desire is that people themselves discover these other indicators as a result of diligent research and laborious analyses of the surrounding reality.

Only the new "totaliztic science" managed to discover and to describe a number of other amongst these "indicators of the moral correctness". Their brief descriptions are given in items #C4 to #C4.6 from the totaliztic web page named [morals.htm](#). In turn their full explanations are provided in volume 6 of my newest [monograph \[1/5\]](#). Thus, thanks to the new "totaliztic science", as examples of these "indicators of the moral correctness" today we can indicate such quantities as: "conscience", totaliztic "sins" and "good deeds", "moral energy", "moral field", "moral laws", and the totaliztic "karma" just described here.

All "indicators of the moral correctness" obey the so-called moral **"principle of unanimity"** described, among others, in item #A2.7 from the web page named [totalizm.htm](#) and in subsection JA13 from volume 6 of my newest [monograph \[1/5\]](#). According to this principle, if a human activity is e.g. "moral", then in the result of careful analyses this its "morality" is confirmed by all known "indicators of the moral correctness". The same also happens with those activities which are "immoral" - their "immorality" is also unanimously confirmed by all "indicators of the moral correctness" that are known to us.

Unfortunately, the problem is that in real life people who want to follow the recommendations of totalizm and only take actions that are "moral", often must decide on their action in a matter of seconds. But not all the "indicators of the moral correctness" allow for such a rapid, yet clear and accurate assessment of every possible activity. Therefore God has introduced so many of these indicators. For, if a particular our action requires a lengthy and complex analysis in one indicator, then just suffices to check it with another indicator for which it may turn to be easier, faster and more clear to be judged. For example, if we try to check with the use of the concept of totaliztic "karma" whether the so-called. "sweet lies", means "flattering", "telling undeserved compliments", etc., are "moral" or "immoral", then the correct result would require lengthily and complex analyzes. After all, many people like if they are flattered or someone tells them undeserved compliments. However, for example the concept of "moral energy" allows us to almost immediately estimate that all these "sweet lies" are highly "immoral" actions. After all, they all disperse the moral energy from the complemented person - e.g. because they all keep this person uninformed, make for it impossible the improvement of its imperfections, etc. Also, for a whole

range of reasons these sweet lies disperse the moral energy from the person which tells them (e.g. consider the reputation of this person, outcomes of its enjoyment by benefits originating from lies, the deepening of its habit to tell lies, etc.). This is why the philosophy of totalizm prohibits telling such "sweet lies" to our families or to these people whom we love and respect - as this is explained in item #A2.9 from the web page named [totalizm.htm](#).

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## **Part #B: The explanation of karma provided by the Concept of Dipolar Gravity:**

### **#B1. Where these natural programs which form "karma" come from:**

The intellectual attributes of counter-matter cause, that this substance in a natural state behave approximately in a manner as our present computers behave. Means it is a kind of a computer, the hardware of which not only stores programs, but also runs these programs. But there is a vital difference between computer hardware, and counter-matter. As we know, all present computers contain a lot of memory cells, which received only one, and the most primitive, intellectual attribute, namely the ability to store programs. But present computers contain only one cell, which has two intellectual attributes, namely the ability to store programs, and the ability to carry out logical operations that are expressed by commands from these programs. In present computers this special memory cell, which has two intellectual attributes, i.e. the ability to memorise and the ability to execute programs, is called the "**accumulator**". Furthermore, in computers additional devices must exist, usually called "peripherals", which convert outcomes of the program's operation into physical consequences (e.g. into a printout from a printer). In turn in the counter-world, every single particle of the counter-matter carries attributes of such "accumulator", means every single particle of the counter matter can store individual commands of a program of a given intellect, and can also execute operations contained in this program. Furthermore, every such a particle carries the ability to initiate physical consequences of its operation. Therefore every separate particle of counter-matter is an equivalent to the entire "accumulator" from our present computers, and also the equivalent to some peripherals. Thus, independently in which particles of the counter-matter a "program" of a given intellect resides, still this program can be executed and converted into physical consequences. This is because all these particles have the required power of execution. So if in the future people manage to build the "aware computer", which is going to display characteristics of the counter-matter, and therefore which is going to be able to

form artificial intelligence, in this computer every separate memory cell must be capable to simultaneously perform the function of present memory, present "accumulator", and also some present peripherals. Simultaneously, the gradual research and learning details of such an "aware computer", will allow the future totalistic researchers to decode increasingly better the secrets of counter-matter and the counter-world. This in turn means, that the development of the concept of such an "aware computer", is the key to learning the construction and operation of the intelligent universe and the intelligent counter-matter.

So how operates this counter-matter, means how operates this "natural computer" contained in the counter-world. In order to understand this easier, let us consider what happens when we hit a key in our home computer. Well, briefly speaking the hardware of our computer sends a control signal to the appropriate program in our computer. In turn this program begins the service for this particular key. It converts the control signal into a command for a specific action of the computer. The command is send back to hardware, which executes it. So practically whatever happens in our computer after we hit any selected key, it always depend on a program contained in the computer's memory. According to the Concept of Dipolar Gravity exactly the same happens when we are undertaking any physical action in your life. This is because our universe is actually build like a typical computer. Namely it has the input and output devices, the manifestations of which appear in our world. It also has hardware and software part (i.e. memory, accumulators, and programs) contained at the other end of dipolar gravitational dipole in a separate intelligent world called the **counter-world**. Every single our physical action carried out in our physical world on input and output devices, sends appropriate control signal to this another software world, or counter-world. In the counter-world this signal (which describes our actions) is processed by special programs, which totalizm calls "moral laws". Moral laws work out what should be the response of the counter-world to a given action. During this working out of the response, they not only take under account what we just are doing, but they also check what should be the feelings which eventuate to other people from these our actions (means they like check the entire data base of karma of the people affected by these actions). Then these moral laws prepare the response and pack it into a kind of files or source code programs. Finally they send the response back to our world in the form of special commands which totalizm calls **karmatic responses**. After arriving to our physical world these commands are executed, giving appropriate response from the environment to our initial actions. Simultaneously these processing programs from the counter-world (i.e. moral laws) which prepared and posted the reply to us, form kinds of memorized short records which inside contain memories of feeling from reactions of other people to our actions. These short natural memory records are karma. This karma, means the emotional reaction of other people to our actions, is written to our memory registers in a similar manner and for a similar purpose, as present banks write in folders of our accounts effects of every financial action that we undertake.

The important attribute which the above mechanism of operation of moral laws and karma reveals, is that whatever we do in our life, it brings responses which are not random at all. Actually **all responses of the environment to our actions, means all karmatic returns, are following a set of very strict rules**

or algorithms, which by [totalizm](#) are called "moral laws". Moral laws are like laws of physics. Only that they define what moral consequences of our actions are to be. The existence of moral laws practically means that in our behaviour we must start to learn and respect the action of these laws. If we do not know about them, we are not able to obey them. But we still are severely punished for breaking them. More about moral laws, karma, our world, and counter-world is described in volume 5 of my newest [monograph \[1/5\]](#) - have a look at it. (It is offered for free, thus everyone can download it free of charge from this web site and from the related web sites listed in item #12.) Moral laws are also described briefly on a web page named [moral laws](#).

## #B2. How actually this karma works:

We all know, that the majority of people on Earth do not believe in the existence and work of karma, nor even wishes to learn about the fact of existence and operation of karma. Fortunately, karma works exactly the same independently whether someone believes that it exists, or does NOT believe in it. Below I am going to summarize briefly how this karma works and why these people who know how it works usually never risk to pull it onto themselves. But I leave it to discretion of readers to check in their everyday lives the actual working of what I am describing here. Only just in case I mention, that much more extensive description of karma's operation is provided in subsection 14.4 from volume 5 of my newest [monograph \[1/5\]](#). Some further information about it is also summarised on the web page about "[moral laws](#)" available, amongst other, via "[Menu 4](#)".

The explaining how karma works is most easy when we use examples. So let us assume that someone is dying in a great pain, because just was e.g. shot by a specific one amongst his (or her) enemies. Simultaneously the dying person knows exactly that his (or her) painful death is caused by this particular enemy. In such a case his (or her) feelings will involuntarily send the karma for his (or her) entire pain to this specific enemy. In the result, his enemy guilty of causing the pain one day will also need to die in a pain exactly the same as his (or hers) pain. Furthermore, the enemy's entire country or civilization is charged with the "group karma" for causing the entire pain which results from this death. In the result of this group karma, in the country and civilization also one day someone is to cause a similar kind of shooting, in the result of which the enemy's countrymen are to experience a similar pain as the pain which experienced countrymen of the person which dies in the effect of a given shooting. Such an operation of karma means that if the responsibility for someone's pain and death is directed correctly, then one day the culprit is going to be "punished" by this karma that someone posted to the enemy at the time of his or her death. This punishment is executed by universal "[moral laws](#)" which govern the fulfilment of karma. So the guilty ones are to pay to a last cent for the suffering that they caused, while the justice is served. But if someone dies in a great pain because his or her death was secretly caused by his or her enemies to look like an accident, but this someone does not know about this fact, and the responsibility for his or her painful death

blames e.g. on the "mother Earth", then his or her karma is posted involuntarily to the "mother Earth". But because the "mother Earth" in fact is innocent, the arriving karma ricochets from the "mother Earth" and returns to the sender. This in turn causes, that the sender relives his or her death twice as painfully as this would result from the wounds received. In turn his or her secretive enemies get away from the punishment brought by the karma. (Such quite an intelligent and inspiring pre-programming of the operation of "moral laws", is oriented towards forcing intelligent beings of the universe to seek true causes of their suffering. Furthermore, it discourages these beings from blaming for their suffering the ones who are innocent - as we know present people are very fast in such blaming of innocent.)

Let us summarise now briefly the operation of karma explained above. **If we charge actual culprit for feelings that we just experience, than we send karma in an unaware manner to this culprit, and this karma causes that the culprit in future will experience exactly the same feelings as we did. But if the responsibility for the feelings that we experience we charge onto a person who is not the actual culprit, then the karma which we also send in unaware manner to this person will ricochet and will cause that whatever we are feeling we must experience it twice as intensely.** We also need to remember that the action of karma remains exactly the same, independently whether our feelings represent suffering or pleasure. Furthermore, we need to remember that karma cannot be addressed e.g. by a conscious telling ourselves something completely different than we are deeply convinced in our inner mind. After all, the addressing of karma is carried out on the basis of our inner conviction, not on the basis of what we intentionally would like to happen because it is convenient for us.

People from the planet Earth typically do not know about the operation of karma. So they do not take care that the karma for their pains and pleasures reaches these ones who really deserve it. In the result, people usually voluntarily duplicate their suffering, because they send their karma under wrong addresses. But if people know better the operation of karma, then they would know how to avoid a significant proportion of their suffering, and also how to share their pleasures. After all, then everything they would carry out in such a manner that the karma for it would reach the causers. It is about time we change this situation.

## **#B3. Our unaware memory of issued karma, and the mechanism of annihilation of karma:**

***Motto: Moral laws reward all those who defend themselves against aggressions when attacked. Simultaneously moral laws punish all those who first aggressively attacked others. This happens because moral laws include build in mechanisms which annihilate karma that is generated in the defending people but do NOT neutralise karma generated in***

## **aggressors.**

In normal causes the karma which we send is going from us in the form of a "karmatic chain". But in our organ which prepares and sends karma, a kind like a "hole" or a "negative" (i.e. the "reversed copy") remains after it is posted, which describes the feeling that represents the karma just posted. From the mechanism of feelings described in subsection I5.5 from volume 5 of my newest [monograph \[1/5\]](#) it is known, that this negative of the feeling which we just posted is for us a kind of a template from which later an exact anti-feeling is formed, which we also must experience. But independently from providing us with such a template for an anti-feeling, this "negative" of karma performs also another function. Namely, if after some time since we posted the karma to another culprit, exactly the same karma returns to us from others, then it is matched with this "negative" (or with this "hole" left behind by the karma that we posted earlier). If this karma and the hole exactly match each other, than both of them mutually annihilate each other. This practically means, that although we receive then from someone else the karma for what we just did, in fact this karma is annihilated in us. Thus, because of this annihilation of the karma just received, we do NOT need to relive the feeling which is packed into it. Furthermore, this annihilation NOT only releases us from experiencing the feeling that this karma brought to us, but it also breaks the karmatic chain represented by the circulation of this particular karma. So the karma which just arrived to us and is annihilated in such a manner, is NOT going to be send any more to someone next in the chain. Means that this process of such "annihilation" of karma is immensely important not only for us, but also for the "group intellect" which we are a part of.

It is not difficult to deduce, that the most frequent life situation in which the above annihilation of the received karma takes place, is when we are defending ourselves from someone's aggression. When our aggressor hits us, the pain and humiliation which he or she inflicts upon us causes that we send him or her the karma with these particular feelings. Of course, after this karma is posted, in our minds a "hole" after this karma remains, means like a "negative" of this karma. So when we begin to defend ourselves from this attack, we inflict to our aggressor the same pain and humiliation. In the result, this aggressor sends back to us the karma which he previously received from us. This arriving karma is matched with the "hole" or a "negative" which we still have in the counter-material duplicates of our brains. This matching proves, that this is the same karma which we previously posted. In the result, an annihilation of this karma takes place. So neither us, nor anyone else, needs to relive this karma ever again.

In item #9 of this web page several examples are presented, which illustrate how practically the mechanism described here works in typical life situations. (For example, item #9 illustrates the situation when rapidly we must defend ourselves against aggression of a home intruder, or we join the defence of our civilisation against aggression from representatives of other civilisation.) In order to complement and extend information from this item, it is worth to read also item #9 below.

There are two main kinds of aggression against which we must defend ourselves. Namely an individual aggression and a group aggression. Examples of individual aggressions can include situations when we have a nasty neighbour

and he one day decides to become physical, or when we walk through a park and we are pounced upon by a hooligan. In such individual aggression we always defend ourselves as individual people against an individual aggressors. Principles of annihilation of karma during such an individual aggression are described in this item. But there is also a different kind of aggression, which could be called a "group aggression". Examples of this one include an aggression of the army from a neighbourhood country onto the territory of our own country, or an attack of a terrorist group onto a nearby public object. In such group aggressions the attacking body is an entire so-called "group intellect" described in item #B7 of this web page. In turn defending itself is also another group intellect, a unitary part of which we are ourselves. For example, the defending body is the army of country in which we live, and we are a soldier in this army. Principles of neutralisation of karma during such a group defence are exactly the same as during individual defence. (It happens so because the mechanisms of annihilation of karma during an individual defence is only a part of the larger mechanism of neutralisation of karma during a group defence.) Principles of annihilation of karma during such a group defence are described in item #9 of this web page. An interesting attribute of these two main versions of aggressions and defences is, that at any moment of time each one of these versions can be transformed into this other one simply with our feelings. For example, our individual defence against a nasty neighbour at any time we can transform into a group defence - if only we realise with our feelings that in our defence we in fact represent all neighbours from the entire world who are attacked by nasty ones, and we also realise that our defence is just a fragment of a larger battlefield with nasty neighbours. In turn we can always transform a group defence into an individual defence, if for example we tell ourselves with our feelings that we fight with a particular selected enemy from the opposite side, instead of fighting with an anonymous representative of an aggressive group intellect.

A main karmatic limitation of every defence fight is a kind of weapon and strikes which we can use for the defence purposes. The mechanism of annihilation of karma described on this web page allows us to apply on the attacking aggressor only such weapon and strikes which the aggressor already used against us. In practice this means that if we want the karma for a given our action to be annihilated for us, we are NOT allowed to be the first ones who use any specific kind of strike or weapon which the aggressor still did not use against us. For example, if we individually defend ourselves against a nasty neighbour, then we are NOT allowed to strike him first, but we must wait until he hits us first and only then we can return the strike. This is because if we hit him first, then the karma for this hitting is not annihilated for us. This is very serious limitation of our defence. For example, in a case of an individual defence, when our aggressor visibly intends to kill us, we are still not allowed to kill him first, because if we are faster than he is and kill him first, then the karma for our killing still would charge our conscience (i.e. we still in future would need to relive feelings of being killed). It is for this reason that every our individual defence we need try to transform with our feelings into a group defence. If we manage to accomplish just such a transformation, then the selection of means of defence which are allowed to use becomes incomparably wider. For example, if we then see that our nasty neighbour is charging on us with an axe or a rifle and clearly intends to kill us,



then we can be faster and kill him first without generating for ourselves any karma of killing. After all, when we transform with our feelings our individual defence into a group defence, then always there will be in the big world some aggressive neighbour who already killed a neighbour that tried to defend against him. This means that the karma which we generate during our group defence will be annihilated with this earlier case from a big world, and we will NOT receive this karma. It is because of this, that the main principle of karmatic defence insists that **every defence in which we participate we should treat with our feelings as a fragment of a larger group defence against an aggressive group intellect**. For more details on this subject see items #C1 and #C2 below.

The philosophy of totalizm teaches us, that in case when we are attacked by an aggressor, we have the duty to defend ourselves from this aggression, while our defence is then qualified by the moral laws to the category of moral "good deeds". In turn the mechanism of action of karma described in this item reveals, that our defence against an aggression is not only a totaliztic good deed, but additionally the karma that arrives to us from the aggressor in the result of this defence typically becomes annihilated in us, and we do not need to relive it again. So as the above reveals, the universe is constructed in a very intelligent and absolute righteous manner. In turn the philosophy of totalizm teaches us how to reap benefits of this absolute justice, and how to enjoy fruits of it.

## **#B4. Time delay in the return of karma, means the period of time after which the feelings locked in karma are returned to us:**

Laws of the physical world implement the physical equivalent of karma. Usually this equivalent is known as the law of "action and reaction", or as the law of "cause and effect". So if we analyse how fast these laws of the physical world react with effects to given our actions of the cause type, then it turns out that depending on the nature of these our actions, between our "cause" and their "effect", or between our "action" and their "reaction", a time delay of any length can appear. Here are examples. If we hit a wall with our hand, this wall reacts with an immediate hitting of our hand, so that we feel a pain at the same moment of time. If we yell in a valley, the echo takes several seconds before returns our voice. If we have a sexual intercourse, the physical effect of this intercourse appears typically after around 9 months. In turn if we excavate empty mines under a city, then these mines begin to collapse only after many years, destroying buildings located above them.

The work of moral laws and karma provides similarly long time delays. Depending on the complexity of feelings that we generate with our actions in others, the karma that we receive for these feelings can fulfil itself in a period of time of any length, starting from almost immediately, and finishing on tens of

years. In case of very elementary feelings, type of one young brat serving a kick to another brat, in return for which he also experiences almost instantly how such a kick feels, the karma works almost immediately. In case of feelings which are slightly more complex, of the type that one female gossips about her friend, for which some time later she also is gossiped about, the karma usually works within a month or two. But in case of very complex feelings, of the type that our superior started to pick on us in the workplace, or that some conman managed to cheat us from all our savings, there can be many years of time delay between the action and the karmatic return of feelings that it induced. So if today we cause in someone such complex feelings, the karma that we receive for them will fulfil for us only after several years. This time delay of many years in case of such very complex feelings is the reason for which the operation of moral laws was escaping human attention for such a long time. (In fact, the existence of these moral laws I discovered only in 1985, means only after I formulated the scientific **theory of everything**, which is my [Concept of Dipolar Gravity](#).) After all, in our lives we take notice of mainly such complex and rare feelings, and it is mainly for them that we expect some karmatic reaction from the universal justice and from moral laws. Therefore, when we learn the work of karma, it is very vital that we are aware of the existence of such many-years long time delay in the fulfilment of this karma in respect of some very complex and rare feelings. In my research of karma I carried out estimates how long is this time delay for such complex and rare feelings. As it turned out, in my personal case it amounts to around 5 to 10 years. So if also for the reader it amounts approximately to the same value, then a complex pain or pleasure which someone causes in the reader already today, induces the same feeling to appear also in the causer only after around 5 to 10 years. Perhaps, it is because of such a significant time delay in return of very complex feelings, that in past the work of karma programs was described by the proverbs "**God's mill grinds slow but sure**", and "though the mills of God grind slowly, they grind exceeding small".

The kind of karma described above, means that karma which is exchanged between individual people, can be named the "**individual karma**". But there is also a more complex kind of karma, which can be named the "**group karma**". It is described, amongst others, in item #B7 below on this web page. Affected by it are entire so-called "group intellects". (What are these "group intellects" is explained in item #E2 on the web page named [totalizm.htm](#). In turn an example of work of such a group karma is described in item #A2 from the web page named [petone.htm](#) - see in there the persecution and destruction of Christianity by the present official science, as the return of group karma for the activities of religious inquisition. The same process of karmatic destruction of religions by the present official science is elaborated more comprehensively in items #C1 to #C6 from the web page named [telekinetics.htm](#).) From my to-date empirical checks on events that take place in the present world, it seems that such "group karma" has around 10-times longer delay in return than has "individual karma". For example, racial unrests which only recently started to appear in former colonial countries are returns of the group karma from colonial times. Similarly, the group treatment that the white inhabitants of countries which used to practice slavery are starting to receive from black population, are the return of group karma from times of slavery. In turn suffering caused by cataclysms described in item #C7

from the web page named [seismograph.htm](#), and also in item #M1 from the web page named [telekinetics.htm](#) - which only recently started to trouble inhabitants of Japan, is the return of "group karma" which Japan generated for itself at the beginning of 20th century during the occupation of Korea and China. So according to this time delay, the beginning of return of the group karma for monstrosities committed during the Second World War starts to gradually unveil itself only during next tens of years.

At this point it is also worth to become aware, why we accept with such an understanding and tolerance even many years-long time delays in effects of action of physical laws, but simultaneously we would like that moral laws act almost instantly. The reason is our knowledge of mechanisms. If we e.g. yell in mountains, we know with what speed the sound moves and we see how far approximately is the wall from which this voice is going to bounce back to us. So our knowledge of the mechanism of echo operation tell us when approximately we should expect the return of our echo. Similarly is with collapsing of mines under a city. We know how long it takes for wooden supports of old mines to rot, so we know also when such old mines begin to collapse. So we are not surprised by these many years long time delay. But in case of karma we today still do not know practically anything. So we do not know neither mechanism of work of karma, nor we have any idea of speeds and distances which define the time of return of this karma. Therefore in matters of karma people in present times are in fact in the position of people from the epoch of Archimedes, when only the first physical law was discovered and still thousands of years of further research needed to be contributed before the level of knowledge of karma become equal to the present level of knowledge of laws of physics. It is because such a reason that it is desirable for as many as possible among us to volunteer for taking a part in their own research of karma described in item #H3 of this web page.

## #B5. Why karma is returned after "time delay" lasting so many years:

**Motto:** *"The higher someone's intelligence is, the more goals he or she packs into every single own action."*

One persistent question, that is always emerging during analyses of such typically many years long "time delay" with which "karmatic returns" come back to us, is: **"why God does NOT cause that karma is returned immediately, or almost immediately, i.e. similarly as we know it from the work of "action and reaction" in force interactions?** After all, in case of people, such an immediate return of karma would allow them to notice quickly that "moral laws" do work in practice (and thus this would make people to lead the highly moral lives). In turn in case of God, such an immediate return of karma would also lie in the divine capabilities. After all, as it is explained in item #D3 from the web page named [god exists.htm](#), God knows the future and knows in advance what we will do in every moment of our time. Moreover, while absolutely dominating the

created by Himself the "software time", God can always shift us back in time to the moment when we generate a given karma (as it is documented in item #B4.1 from the web page named [immortality.htm](#)), simultaneously preparing in there for us a given kind of karmatic returns. Thus, in the capabilities of God lies such a design and implementation of the physical reality, that karma could be returned immediately - similarly as immediately is returned to us an "answer" of the wall after we hit it with our hand.

However, as it is clear from the action of reality which we see around us, for a number of highly important reasons, God intentionally introduced this "time delay" to returns of our karma. So let us identify here and get to know now, at least most important amongst these God's reasons. After all, in this way we are to learn better God's goals and methods of acting. So here is the list of most important reasons for the existence of many years long time delay in the karmatic returns.

**1. Fulfilling the "canon of ambiguity" - and in this way NOT depriving us of our "free will".** The "canon of ambiguity" is described in item #C2 from the web page named [will.htm](#). The work of it in regard to the "time delay" in karmatic returns is aimed at causing that every person has a free hand in interpreting in its own way of whatever he or she experiences in the life. Thus, for example, atheists do NOT believe at all in such a thing as karma and as penalties for immorality, while for example Christians believe that God forgives them every immoral action that they undertake. However, if the karma was returned immediately, people would be afraid to carry out immoral actions, because they would be sure that they will be punished for their immoralities. After all, in such a case committing an immorality would be like suffering consequences of hitting your head against a wall - which hitting even the most stupid person can unlearn still during a childhood. So in fact the immediate return of karma would take away from people their "free will" - just the same as it would happen if God shows Himself in clouds and throws lightning bolts into butts of those people who do NOT believe in Him.

**2. The extension of duration of moral evolution of the humanity, and accumulation in such a way the highest possible historic bank of bad of human experiences.** The main goal for which God created humans is to **pursue knowledge**. (This most important God's goal in creating the humanity is explained further in different totaliztic publications and websites - for example see item #B1 from the web page named [antichrist.htm](#), item #B4 from the website named [will.htm](#), or see subsection A3.2 from volume 1 and subsection NF5 from volume 12 of my newest [monograph \[1/5\]](#).) However, if karmatic returns were hitting people immediately, then humans would very quickly discover that it is NOT worth to act immorally, and thus they would cease all immoral activities. So people would stop lying, cheating, dubbing each other pig, strife, killing, wars, etc. In this way, the humanity would NOT be able to gather the existing today historic bank of "bad experiences" from which the people and God could later draw knowledge for many centuries and thousands of years to come. Therefore, from the point of view of the most effective "pursue of knowledge" is more preferable if at the beginning of the human history, the humanity is committing a lot of errors and goes through a significant wandering. This is because it accumulates in such manner a lot more of bad experiences which later provide a historical database

for the expansion of human and divine knowledge.

**3. To illustrate to the humanity, that in order to learn the truth, it does not suffice to just speculate, but one needs actively, fairly and diligently research the world around us.** The comparison of, for example, enormous differences between the Hindu beliefs of how karma works, and the actual work of karma established only due to scientific research of the modern [philosophy of totalizm](#), as described in item #E1 of this web page, illustrates where lead the purely speculative deliberations detached from the actual research of the surrounding reality. After all, it is just such deliberations of various religious thinkers that have led to the present situation, when religions act completely opposite to the recommendations and requirements of God, while e.g. my formal scientific proof, that God does exist, still has NOT received a formal recognition or even just a formal support from representatives of any religion, although it already has been nearly a quarter of century since this proof was first published, and although no one has managed to undermine it, and thus the proof is still in power and still it obliges all people - as this is explained on the web page named [god proof.htm](#). Therefore, the learning of truth about the work and returns of karma is a perfect illustration that only an active, honest and diligent examination of the surrounding reality leads us to the learning of actual truth.

**4. Testing of character, ability and obedience of individuals, and thus identifying these people who best fulfil God's goals.** From the point of view of the divine goal of "advancing the knowledge" it is extremely important to check what kind of people, and which conditions of childhood and human life, provide the best quality and performance of human character and creativity. In turn such a testing can be performed most effectively when the principles of morality are extremely difficult to detect and to learn by people. After all, only then God is able to determine who and under what conditions learns most quickly from own mistakes and improves his or her behaviour, as well as which people and under what conditions remain blind and deaf to the lessons of life and did not take note of any new knowledge. Knowing the results of such tests God can then easily judge and decide which people are most suitable for the implementation of His future intentions.

**5. Teaching us a laborious searching for well-hidden truths.** God needs people who are laboriously looking for truths. On the other hand, the immediate return of karma would have made a very easy learning how morality works. So people would NOT have then an opportunity to learn skills that are necessary to hardy tracking down and clarification of well-hidden truths. Therefore, in the interest of God lies making a variety of projects that teach people of a patient, hardworking, and intelligent search for truth, and also teach people of "separating the wheat from the chaff" in every field of the human knowledge and activity. The time delay in the return of karma, as described here, is only one amongst such projects. To other similar projects can be included, amongst others, such intentional creation of the geology of the Earth, that the layers and rocks of it allegedly document much older age of Earth, than the actual date of the creation of the Earth around 6,000 years ago. (The actual age of the entire physical world, of only about 6,000 years, is described in item #B7 of the web page named [will.htm](#). In turn the deliberate "fabrication" by God of the impression, that the universe is now about 13.73 billion years old, is discussed in item #A2 from

the web page named [evolution.htm](#).) For the same goal of "separating the wheat from the chaff" God "fabricated" bones of dinosaurs which suggest that allegedly dinosaurs once lived on the Earth - as this is described in the example from in item #H2 of the web page named [god exists.htm](#). To the same category of teaching people of a laborious searching for truth should be included the giving to the light from stars the so-called "red shift" explained in item #D2 from the web page named [dipolar gravity.htm](#). Etc., etc. All of these projects taken together cause that the establishing of truths is NOT that easy and requires great diligence, perception, intelligence, etc. Thus it perfectly serves the "separation of wheat from the chaff".

**6. Allowing God the constructive use of atrocities perpetrated by immoral people.** If karma was returned immediately, then e.g. a killer would have been beheaded almost immediately. Thus, God would not have e.g. an opportunity to direct him to kill also for example of yet another killer - who already deserved to die. Similarly it would be with all the other people that generate unwanted karma - God would not have an opportunity to use their evil acts to punish or to provide moral lessons to some other "bad apples". So the introduction of a time delay to the implementation of the return of karma creates for God the required scope of manoeuvre for constructive use of atrocities committed by immoral people. It also allows the management by God of "karma chains" through either merging together of several of them, or their propagation, depending on the needs of the times. For example, nowadays God multiplies karmatic chains resulting from the human greed, by multiplying the number of greedy bankers and directors who pay themselves astronomical salaries and bonuses.

**7. The facilitation of the restoration of universal justice by God.** From the human point of view, karma serves to self-regulatory restoration of justice. However, the enforcing of a return of karma, and thus the restoration of this universal (perfect) justice, is very difficult and complicated. Thus, thanks to the introduction of a time delay to the returns of karma, God has a slightly easier task in the most perfect possible enforcement of that absolute justice. After all, the more time is to prepare something, the higher is the chance to lift it at a higher level of excellence.

## **#B6. "Good luck" or karma - means what really decides whether we accomplish our life goals:**

Lessons of physics which we take in schools suggest to us that accomplishing of whatever we wish in life is defined only by laws of physics. Thus, if for example we are fit and have a shovel, then in any time when we wish so we can e.g. dig our garden. But the later experience teaches us otherwise - namely that life is not so simple. After all, even when we are fit and we have a shovel, still when we go to a garden we can e.g. cut ourselves with the shovel

and abandon digging for this reason, or we can initiate digging - but because of "bad luck" we hit an unexploded bomb in the soil which tears us apart. Therefore the philosophy of **totalizm** states that considering only laws of physics does not suffice for accomplishing our life goals. This is because we can accomplish any goal in our life only if the achieving of this goal is supported simultaneously by as many as three following groups of different factors:

**(1) Our own actions.** Means, no goal accomplishes itself. It is us who "must fight our own battles", by undertaking actions which are aimed at accomplishing goals that we choose for ourselves. In order to undertake these actions we must have required motivations, reserve of moral energy, circumstances, skills, knowledge, and everything else that is required for completing these actions.

**(2) Physical laws and constrains.** Means, the accomplishing a given goal must lie in capabilities of physical means and tools that we are going to use. For example, we cannot split a large stone exclusively with our naked hands, nor jump above the proverbial waist.

**(3) Configuration of the counter-world.** This also, and mainly, must be favourable towards accomplishing by us a given goal. Means, for example, our accomplishments depend on whether we accumulated previously a karma which would make impossible achieving given goals. Or whether we deserved to accomplish these goals, or we have an open credit with moral laws, etc. People frequently use the name "good luck" for such a favourable configuration of the counter-world (e.g. they say "I had a good luck to be there at a right time"). Polish people call it "szczęście". But in fact it is not a "good luck", but the operation of moral laws, moral field, karma, our feelings and thoughts, etc.

I was fortunate to hear about a real-life situation, which represents a most illustrative example that explains how all three above factors mutually cooperate with each other. In order to understand this situation better, I would suggest that the reader imagines for a moment that he himself is a soldier of 1939 in the Polish uniform. He just "strategically withdraws" himself from the field of the last battle. In this battle Germans destroyed completely his company, killing the majority of his colleagues and taking prisoners of war the rest. He however managed to escape somehow the slaughter, and now is withdrawing with the intention to join any other company of the Polish army still able to fight. Out of the weapon he has his rifle. During this withdrawal, he is just in the middle of a large empty field, when he is spotted by the pilot of a German fighter aircraft. The pilot seeing a single Polish soldier in the middle of empty field decides to have a "fun" by "hunting" him down. The soldier has no many options to choose. He can e.g. try to escape. However, he knows how an escape along a large and empty field will finish, taking under consideration the difference in speed of his legs in comparison to the speed of bullets from the machine gun of this German airplane. He can also try to fight - after all he still have a rifle. Theoretically speaking, a bullet from his rifle is able to kill the pilot of the airplane, but only if three conditions are fulfilled. The first of these conditions is the actual undertaking his defence, and putting into this action the entire skill and knowledge that he has. Namely, if he does not decide to defend himself, means does not try to shut the pilot who intends to kill him, then he practically has no chances to survive. But in order to shut the pilot, he must e.g. overcome in himself the fear and the animal push to escape, must afford a calm and cold blood to aim precisely, must

also wait with pulling the trigger until the last moment, so that he has the assurance of hitting and penetrating. The second of these conditions impose laws of physics. For example, the rifle which this soldier has, must be sufficiently precise to hit the pilot into head. It also must have the sufficient force of penetration that the bullet goes through the window of the pilot cabin and blows the pilot's head off. In turn the third condition is determined by the configuration of the counter-world. For example, it is the counter-world which determines whether the soldier manages to wait with the pulling the trigger sufficiently long to make his shot deadly, but not so long that the bullets of the airplane get him first. It is also the counter-world which decides whether does not happen anything in the last moment that makes him miss his only shot. Of course, the above is just a single one out of millions of life situations in which all three above factors clearly decide about the final outcome. Only that in other life situations it is not so clearly visible that all these three factors are present in there, nor can be so easily noticed that all of them mutually cooperate with each other. However, please believe me, all these three factors definitely participate in every our action, no matter what we do. If the reader is concerned what happened with the soldier described above, I wonder whether he could deduce it all by himself (all hints needed are presented on this web page).

Let us summarise now what I tried to explain in this item. And so, firstly I tried to emphasize, that effects of our actions depend not only on our wishes and intentions, but also on the quality popularly called "good luck". This "good luck" is in fact the outcome of operation of moral laws, worked out on the basis of the configuration of the counter-world which in this matter we prepared earlier for ourselves. In past this fact was expressed in a perfect Polish proverb that a **man is shooting but devil controls the bullets** (by which our ancestors understood that we may undertake appropriate actions, but the actual effects of these actions not always are agreeable with our intentions). Secondly, I would like to explain here, that people in their efforts to accomplish goals placed so-far too much attention to the physical side of these efforts while simultaneously neglecting the support of these actions via preparing for them appropriate configuration of the counter-world. However, the physical side is just only a part of our success. The remaining part depends on the state of our records which we previously pre-programmed in the counter-world. Tertiary, I would like to emphasize here, that what we popularly call "good luck", in reality is the configuration of the counter-world which in a given matter we created earlier. In normal cases this configuration sometimes helps us to accomplish our goals, other times it hinders our goals. However, this configuration can in fact be purposely shaped in such a manner that it always helps us. After all, one of the most vital components of it, is our karma. Therefore it is about time that we begin to place bigger emphases to such shaping our karma, that it always helps us, not hinders us, in everything that we try to accomplish. In order to shape it so, the recipe is very simple. We just must act morally in whatever we do.

## #B7. Group karma:



Both, the [Concept of Dipolar Gravity](#) and the philosophy of [totalizm](#) use the ideas of an "(individual) intellect" and a "[group intellect](#)". Item #E2 from the web page named [totalizm.htm](#) explains both these ideas in more details. To summarise that explanation, an "intellect" or an "individual intellect" is every individual person. In turn "**a group intellect is any group of people, the fate of which is linked together into a single whole through all of them experiencing the some kinds of feelings induced by the same source.**" Examples of group intellects include: a family - i.e. all members of it, crew of a ship, a factory, all criminals of a given kind (e.g. all home intruders or all rapists) from the area of a given country - who experience the same feelings during committing a given kind of crime, all victims of a given type of crime (e.g. a home invasion or a rape), all inhabitants of a country which is at war with other country, all mothers from a given country - who with the same feelings experience their motherhood, all citizens of a given country, the entire army of a given country, and also a whole given civilisation. The interesting attribute of such group intellects is that they lead their own life, and that their fate is ruled by the same [moral laws](#) which also rule the fate of individual people. In turn one consequence of this susceptibility of group intellects to moral laws is, that these intellects, similarly like individual people, also accumulate their own karma with their actions. Their karma is called a **group karma**. The release of consequences of this group karma causes, that fates of such group intellects, e.g. fates of given institutions or countries, take the course defined by feelings recorded in this karma. Almost the only difference between someone's individual karma, and the group karma, is a length of time delay which appears between a given action and returns occurring because of the work of karma generated by this action. In case of a group karma, this time delay seems to be around 10 times longer than for an individual karma. For an example of action of a group karma post-colonial problems of present United Kingdom can be considered, in particular similarities of feelings which these problems release, to feelings that used to dominate English colonies in past. Alternatively, the after-war mixture of races which populate present Germany can also be considered, and kinds of feelings that this mixture releases in the present generation of Germans. Of course, one can find much more such examples in the present world. The above are distinguished by indicating them here only because they are relatively well known to almost every reader.

In order to understand better the operation and attributes of a group intellect, let us create here a highly illustrative analogy of it. In this analogy the course of our life is compared to the operation of our own computer-server. Our karma is compared to programs that our computer has. The feelings which we nurture are compared to cables which connect various computers into specialist kinds of "internets" or to separate so-called "computer networks". In turn every group intellect is compared to a different kind of internet. (Means, in this hypothetical analogy a big number of different internets do exist, each one of which works completely independently from others.) Because of this analogy it becomes clear, that linking our lives via our feelings to fate of a specific group intellect, is like linking our computer-server to a new kind of internet. Means, after such linking is accomplished, all programs that our computer has in the memory, become also programs of this internet. In other words, the entire karma which we accumulated

becomes also the karma of this group intellect. Furthermore, all programs that exist in a given internet become also programs of our own computer. Means the entire karma of a given group intellect charges also our own fate. The use of the above analogy is one of the best manners of exact comprehending the operation and attributes of group intellects.

The existence of group intellects and group karma has for us very serious consequences. The reason is, that from the point of view of moral laws, **whatever we do in our life, it generates not only individual karma in ourselves, but in addition it generates simultaneously group karma in all group intellects to which our feelings connected us at the moment of committing given actions.** What is even worse, the group karma causes that in our lives we must experience not only feelings that result from what in past we did ourselves, but additionally experience feelings which result from whatever in past did all group intellects to which our emotions connected us. Expressing this in other words, the fact of the existence and the mechanisms of action of karma and group karma makes absolutely true two following sayings: "**eye for eye, tooth for tooth**", and also "**one for all, all for one**". In the face of the universal justice each single one of us is not only responsible for himself or for herself, but also for all other countrymen.

Examples of returns of group karma are discussed, amongst others, in item #B4 above on this web page, as well as in item #A2 from the web page named [petone.htm](#). In turn more information about mechanisms of operation of group intellects and group karma, can be acquired from subsections I5.8, JD11.1, JG9.6 in volumes 5, 7 and 9 of my newest [monograph \[1/5\]](#). I suggest to have a look what is written in there.

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## **Part #C: How to utilise in our lives the work of karma:**

### **#C1. The neutralization of karma during a group defence against aggression of an anonymous member of the enemy group intellect:**

*Motto: Moral laws are consistent in annihilation of the karma generated for a person who defends himself or herself from an aggression. This is because karma is neutralised (annihilated) the same when someone defends himself or herself from an individual aggressor who is known, as well as when the defence is against anonymous representatives of a group*

## **aggressor.**

In item #B3 of this web page an interesting mechanism was explained, with the use of which the universal justice is carried out. This mechanism causes, that moral laws in fact reward all these people who undertake a defence, and simultaneously punish all these people who carry out an aggression. This is because the karma which originates from a given confrontation (i.e. war, fight, quarrel, etc.) is treated differently in an aggressor and differently in a person who defends himself or herself. For example, in an aggressor this karma causes that all feelings that this aggressors induces in the person defending himself or herself from this aggression, the aggressor must obligatorily experience. But the same mechanism causes that all feelings which the defending person causes in the aggressor, in fact are going to be annihilated for the defending person. Thus the person who defends himself or herself will NOT need to experience feelings which he or she induces in the aggressor. Such an interesting treatment of karma by moral laws causes that the universal justice rewards a defence but punishes an aggression.

What is even more interesting, exactly the same action of mechanisms that process karma appear not only when a given confrontation is between two individual people who know each other. It also appears in cases when the confrontation takes place between any person who defends himself or herself, and some anonymous representative of an aggressive group intellect. An example of just such a situation is, when someone was attacked in his or her house by an anonymous home invader. In such a case, the attacked person is the one who is obliged by moral laws to defend himself or herself, while this attacking home invader is an anonymous representative of the hostile group intellect of home invaders. (Such a group intellect of home invaders encompasses all invaders from a given country who are bind together by the same kind of feelings experienced during invading homes of strangers.) A similar situation occurs when e.g. a soldier an army that defends itself from an aggression of the army from another country, confronts an anonymous soldier from the enemy side. In such confrontations of two anonymous representatives of two group intellects that fight with each other (e.g. a group intellect of home invaders and a group intellect of victims of home invasions), the minds of each one of these two mutually confronted, communicate telepathically with minds of all these others who belong to the same group intellect as they do. In the result, each of both confronting people becomes a representative of his or her group intellect, as well as the representative of the karma that the entire his group intellect already gathered. So if the intellect which this person represents is the group aggressor, then this individual mind which represents it becomes responsible for everything that this group intellect did. Similarly is with the person who represents the side that defends itself from a given aggression. The individual mind of this person represents then the memory of all feelings which the entire group intellect in defence experienced from this aggressor. In turn mechanisms which govern the behaviour of karma, in such a case begin to act as if each one of both these people was responsible for everything that did the group intellect to which he or she belongs. Means these mechanisms behave exactly the same as they do it in cases of individual confrontations described in item #B3.

So whatever the person in defence does to the aggressor during this confrontation, he or she does NOT receive a karma for later experiencing - but under the condition that one of representatives of the aggressor earlier did the same to a different person which belonged to the defending side. But simultaneously the person which in this confrontation represents the aggressor's group intellect, will be forced in future to relive everything that now does to the representative of the side in defence. Explaining this on an example, if a home invader attacked someone in his or her own home, then the person who is in defence can without any fuss nor delay kill the invader without receiving any karma for this killing - but under the condition that in a given country previously there was at least one known case when a home invader killed a person from the invaded home. However, if the home invader kills the owner of the invaded house, then the invader still must experience himself in the future the karma that was generated during this killing (i.e. he will be forced to experience himself all suffering of being killed) - because in a given confrontation he is the aggressor. Here is the same expressed in other words. **If for purpose of group defence you kill an aggressor who belongs to a group intellect that already killed someone in your position, then you are not going to be charged with karma for this killing. But if the arriving aggressor kills you, the karma that he receives from you will return to him the entire your suffering.**

## **#C2. What we are allowed to do for our group defence, so that the karma for these our actions still becomes annihilated:**

*Motto: If every of your defence fight you transform into a part of a larger confrontation between two group intellects, then always you will know what you are allowed to use for your defence. This is because in such cases moral laws allow you to apply against your aggressor immediately and without any lingering any kind of weapon, strikes, or actions, which earlier a representative of this group aggressor used against anyone in your present situation.*

For several important reasons moral laws of our universe were so intelligently pre-programmed, that a confrontation between two representatives of group intellects is more favoured than the confrontation between two individual people. Therefore **an iron principle of every defence to which you are forced, is to always try to treat your aggressor as just a one amongst many representatives of a group intellect to which he or she belongs.** Expressing this in other words, if you are aggressively attacked by e.g. your superior, then you should try to NOT treat with your feelings this confrontation just to be a personal fight between you and this your superior - Mr. X. Always feel and think that this is e.g. a fight between an oppressive capitalistic system of exploiters, which is represented by your superior, and an exploited workforce which is

represented by you. Or try to feel and think that e.g. it is a fight between a group of bullies - represented by your superior, and a group of victims of these bullies - represented by you. Etc., etc. Therefore for every life confrontation in which you are in situation that you must defend yourself, immediately find a group intellect to which your aggressor belongs, and the actions of which are best represented by your aggressor. Then find a defending group intellect which is widely known from defending itself against this particular aggressive group intellect, the situation of which is best represent by your own situation. Immediately when you do this, your chances of winning a given defence are to multiply. After all, a scope of methods of fight which you are allowed to use without generating for yourself a karma, is then increased immediately. Furthermore, moral laws begin to help you in a much wider number of ways. This is because **moral laws of our universe are so designed that a defender always must be able to win a given confrontation.**

The mechanism that governs the annihilation of karma, which is described above in item #C1 for the cases when the confrontation takes place between representatives of two group intellects, has also a further consequence worth noticing. Namely it reveals to us clearly what exactly we are allowed to do in cases of our own defence, so that the karma for our actions still will NOT charge our conscience. As it turns out, the person who defends himself or herself has the right to do immediately and without any delay within the scope of his or her defence everything that any representative of the aggressor's group intellect did before to any representative of the intellect which is in defence. So if it is known that e.g. rapists from a given country sometimes kill their victims after the rape, then everyone who is confronted with a rapist can immediately kill him, while the karma for this killing is NOT going to charge his conscience. After all, in the group intellect of victims of rapists there was a "vacant" (i.e. a "hole" left after a feeling, described in item #B3 of this web page) for feelings that result from a killing. Similarly, if for example aggressors from another civilisation kill, torture, set traps, and lie to people, then people may without any karmatic consequences for themselves also at every opportunity similarly kill, torture, set traps, and lie to these aggressors each time when they confront them with the intention of defending our civilisation. (The only thing that they need to remember then, is that with their feelings they must identify themselves with a group intellect of defenders of their civilisation, means do NOT do whatever it takes just for any other reasons than defence, e.g. for their own satisfaction or for feeling the power.)

**#C3. Moral laws of the universe were purposely programmed in such a manner that these ones who defend themselves against aggressions always receive a**

# chance for defeating their aggressors:

*Motto: If you are forced to defend yourself against an aggressor that is more powerful than yourself, do not give up but undertake a defence. Moral laws of the universe are so pre-programmed that they will assist you in defeating your aggressor. Only thing that you need to do is to accept their help.*

The universal justice works in a very moral and intelligent manner. According to it, in the universe works a principle that **the destiny of everyone who defends himself is a victory, the destiny of every aggressor is to be defeated**. The only reason why in history to-date still we can find people who defended themselves but were defeated, is that they did not know about this principle. But since you read this web page, means that you are just learning about this principle. In turn after you learn about it, you begin to belong to the group of people who - if they manage to get the courage of defending themselves against an aggression, then their destiny will be to defeat their aggressors in the result of this defence.

There are two main reasons for which sides that were attacked by a domineering aggressor loose their defence fight. These reasons are as follows:

**(A) Attacked people get scared and did not undertake the defence fight with the aggressor.** Moral laws require that in case of an aggression we must stand up and undertake a decisive defence fight, no matter how domineering the forces of our aggressor may look. In fact **moral laws impose at everyone a moral duty of defence against an aggression** - for details see subsection JD11.1 from volume 7 of my newest [monograph \[1/5\]](#). Of course, because these people refuse to undertake a defence fight, means because they chicken out and gave up themselves to the aggressor without a fight, a given defence fight cannot become a victory.

**(B) The attacked people do not utilise the help from moral laws.** Moral laws were so pre-programmed, that they always help to win these people who defended themselves. But in order to utilise the help of these laws, the defending people must act according to whatever these laws state. For example, the defenders are not allowed to break moral laws during the fight (notice however, that according to what was explained in items #C1 and #C2 of this web page, during a defence fight in many cases we are allowed to even kill our aggressor and we still are not breaking any moral laws). Also during the fight we should utilise the means of fight and the methods of action which are generated especially for us by these moral laws.

\* \* \*

The philosophy of [totalizm](#) since a long time tries to research and to describe manners on which moral laws help us in winning our defence fights. Although many further such manners still await to be discovered and described, until the present time totalizm managed to learn the most key ones out of these. Let us describe now three most important manners of utilising the help from moral laws during our defence, which already are identified and described by totalizm:

**(1) Moral laws always give to your disposal everything that you need to win your defence fight - you only must look around what was made available for you and immediately use it in your fight.** Moral laws lift the defence against an aggression to the rank of a moral obligation of everyone. In addition, with a whole array of different ways these laws actively help us to accomplish a victory in such a defence fight. Therefore, if we confront any aggressor, we are obliged to immediately undertake a defence fight. We should not be scared of the power of this aggressor - because our destiny is to win this defence fight, while the aggressor's destiny is to lose this fight. So if we chicken out and do not undertake the fight, then we neither fulfil our moral obligation of defending ourselves, nor we make an use of the help that moral laws provide us with. The most interesting aspect of the help which moral laws provide to us during our defence fight, is that they always pass to our hands something with the use of which we can continue effectively our fight. Therefore, when we fight with an aggressor, we should continually look for such handouts. This is because moral laws always passed to us something that will help us in our defence. Our task is to seek it and to use it immediately for our advantage.

**(2) If the aggressor puts us into a desperate situation, seek an exit which especially for you prepared moral laws.** In order to help these ones who undertook a defence fight, moral laws do real miracles. For example, in every desperate situation into which an aggressor manages to put a defender, moral laws always create especially for the defender a single hidden exit from this situation. The defender must only find it. It always is there and awaits to be used. This principle, that in every situation of a fight, for a defending person awaits at least one hidden exit, is described under the name of **the law of a highway through a sea** in item #7 of a separate web page on [moral laws](#). That web page is devoted to explaining how to utilise the help which moral laws give us during our defence fights. The name of "the law of a highway through a sea" is given to this principle because of my finding that if we really are forced during our defence into a situation that looks as if it has no exit, moral laws will resort to even miracles to create for us such an exit. For example, if there is such a need, these laws may even build especially for us "a highway throughout a sea".

**(3) If you are not able to accomplish a physical victory, than concentrate on accomplishing a "moral victory".** Sometimes it is necessary to defend ourselves against so powerful aggressor, that since a first moment it is sure that this fight must finish with your physical defeat. In such a case you should remember, that a physical defeat is not able to harm you much, if you manage to direct the fight in such a manner that the fight releases the action of a moral law which is called **"the law of automatic transformation of a moral victory into a physical victory"**. Therefore the first actual goal which you need to place for yourself in this defence confrontation, is to *"accomplish a moral victory, even if you need to pay for it with allowing the aggressor to accomplish a physical victory in a given confrontation"*. After all, when you set your goals in such a manner, your moral victory will trigger the action of this moral law, the consequence of which will be the invalidation of the physical victory of your aggressor with the elapse of time. In turn how to accomplish such a "moral victory" over your aggressor is explained in next item #C4.

## #C4. Moral victory - a way of accomplishing a victory by a physically much weaker side:

*Motto: If you fight with an aggressor which overwhelms you with its physical strength, then concentrate on the accomplishing a moral victory, while moral laws will do the rest for you.*

The most vital goal, which each person who takes part in a defence against an aggression should try to accomplish, is to earn a so-called "moral victory". So the question which everyone who remembers about this goal may ask himself either during the fight, or after finishing a battle, is whether in a given confrontation he actually managed to accomplish this "moral victory". So let us try to reply this question together in this item. Our reply we need to start from explaining what exactly is this "moral victory".

### #C4.1. A qualitative definition of "moral victory":

The concept of "moral victory" was introduced to the use by totalizm in connection with the action of the moral laws called "**the law of automatic transformation of a moral victory into a physical victory**" discovered by this philosophy. This extraordinary moral law is described in details in subsection I4.1.1 from volume 5 of my newest [monograph \[1/5\]](#). It is also briefly explained in item #4 of the web page named [morals.htm](#). The action of this moral law is very unusual. Namely in case when in any confrontation one side wins physically this confrontation, but loses it morally, this law with the elapse of time automatically invalidates the physical win of this side and turns it into a physical loss. This in turn means, that if someone who is physically weaker is forced to defend himself against an aggressor which is physically very powerful, then such a physically weak has a chance of winning with this physically powerful aggressor via the use of the action of this particular moral law. After all, it suffices that this weak defender wins only morally every confrontation with the physically stronger aggressor, and this stronger aggressor will still be defeated also physically. The reason is that whenever a weaker side wins all confrontations morally, the physical win of the stronger aggressor will be invalidated by moral laws with the elapse of time. So in the final count the weaker defender wins with the aggressor also physically.

The explanation provided above allows us to define qualitatively what is this "moral victory". Let us provide here this qualitative definition. **A moral victory is a result of active confrontation between two sides of unequal power, in which the side which accomplishes this victory triggers for itself the beneficial action of the moral law of "the automatic transformation of a moral victory into a physical victory"**. In order to explain this in other words,



moral victory takes place only when the morally victorious side experiences benefits from the action of the moral law which with the elapse of time causes that this side accomplishes a situation as if it won also physically a given confrontation with an aggressor.

The qualitative definition of a "moral victory" provided above has one major disadvantage. Namely it only states **what** happens if someone accomplishes such a victory, but it does NOT indicate **how to recognise** that one actually accomplishes a moral victory. Therefore, it is also necessary that we work out together a quantitative definition of the same "moral victory". This quantitative definition allows us to determine exactly whether we did, or did not, accomplish a moral victory during a given defence fight.

## **#C4.2. How we can work out a quantitative definition of a "moral victory":**

The quantitative definition of a "moral victory" cannot be worked out theoretically. The only manner of developing it, is to "prototype" it empirically. (The name "prototyping" is assigned in computer sciences to a process of gradual evolving a perfect final product, through initially developing an imperfect product, and then subsequent improving it until it becomes sufficiently perfect.) In order to empirically "prototype" this definition, it is necessary to do the following: (a) roughly develop this definition, (b) match it to a case of moral victory known to us from history, (c) such an improvement of this definition that it also includes all attributes unique for this particular case matched to it within the step (b), then (d) repeating actions (b) and (c) until the definition perfects so much that it fulfils attributes of all next cases of moral victories which we know from history. I already went through this process. The final "quantitative definition of moral victory" which I worked out I present in next item #C4.3. Historic cases of "moral victories" (which were accompanied by simultaneous "physical defeats") which I utilised in my empirical "prototyping" include (1) the crucifixion of Jesus, (2) the defeat of Poland after 1 September 1939, (3) the aggression of Japanese in Pearl Harbour on 7 December 1941. I suggest that the reader also repeats the above process of "prototyping" for these, and also for any other cases of moral victories known from history, which were accompanied by physical defeats, and checks whether the quantitative definition of a "moral victory" which I am providing in next item of this web page fulfils (completely describes) all attributes of these cases. (If the reader manages to detect any case of a moral victory which is NOT described by the definition from item #C4.3 of this web page, then I would appreciate to let me know it.)

## **#C4.3. The quantitative definition of a "moral victory":**

I already worked out a quantitative definition of a "moral victory". I developed it with the use of an experimental "prototyping" on the historic examples of moral victories listed in item #C4.2 of this web page. I formulated this definition in a

general manner, means in such a way that it remains valid for any fight, even for such in which it is not clear which side is this weaker one and which is this stronger one (in life such fights also take place relatively frequent). After all, the action of moral laws discussed here is universal and applies also to such kinds of fights, not only to a defence fight with an aggressor which dominates over us with his force. Here is this definition:

A "moral victory" is called a situation which is created after finishing a confrontation (i.e. a fight, battle, war, etc.) between two sides in which the **side that wins morally** a given confrontation consequently fulfilled each single one from the following list of conditions:

**(1) Accepted the fight and put into it the entire energy and force that it had in its disposal.** Means, the fight took place, there is a place and arena on which the fight took place, there were fighters from both sides, there was a period of time in which the fight took place, etc. In other words, the side which won morally a given fight did not avoid it even if e.g. is physically much weaker, did not hide away, did not shift to other place, etc., but both sides confronted each other, there was a battle between them in which both sides engaged forces and weapon for which allowed the situation in which they were, resources which were in their disposal, etc. This condition is fulfilled in cases when for example a weaker side does not allow to be scared by the stronger one and gives up the fight, or shifts in a different area (means escapes from a confrontation), etc.

**(2) Had witnesses for the fight, who sympathised with his or her fate and who recognised his or her moral advantage over the aggressor.** Means, the side which won morally a given fight had at least one witness who saw the fight and who appreciated the moral behaviour of the defending side. In fact, the more witnesses watches a given fight and recognises the moral victory of a given side, the faster moral laws are going to transform the physical defeat from this confrontation into a physical victory. Witnesses are very vital. Therefore each confrontation should have a public character. If someone is attacked without witnesses, then should at least scream to attract the attention of at least casual passers by.

**(3) Consistently stood by its ideas.** Means, the side which won morally a given fight, before the fight, as well after the fight, stands by the same ideas for which the fight takes place. For example, this condition would NOT be fulfilled if after the 1 September 1939 Poles converted into Nazism. Or if totalizts abandoned the fight for ideas of totalizm and accepted values which are imposed on humanity by the philosophy of parasitism.

**(4) Knew exactly with whom was fighting.** Means, the side which won morally sent at a correct address the karma that resulted from this fight. This condition would not be fulfilled if the enemy with which this side fights kept hiding so well, that the side would have no idea with whom it actually fights. Or fighters against a given aggression were so blinded, that they lost the ability to notice who really their aggressor is. (Notice, that in spite that in times of Jesus the creature called then "**Satan**" also hide extremely well from people, Jesus knew exactly that he actually fight with this "Satan", not with the Jewish people who were just mannequins in hands of this evil creature.) For example, to many people a situation takes place when the one with which they fight in fact is only a mannequin controlled onto them by someone much more powerful although

trying to hide from the sight of others. In such a cases the moral winner must know exactly who really is the enemy which controls given mannequins.

**(5) Fight for defence purposes** (i.e. the fight of this side is not an aggression). In other words, the side which is to win morally a given fight, did not do anything aggressive that would provoke this fight, but only defend itself against the aggression that was initiated by its enemy. (It should be emphasised here that one needs to clearly distinguish an aggression from an attack. The point is that an attack can be a part of a larger campaign of defence, but someone's aggression is whatever forces one for undertaking a defence. The attack which represents a part of one's defence is allowed by moral laws, but an aggression is breaking these laws.)

I should add here that this condition (5) in fact is a subset of the condition (6) below. After all, **according to findings of totalizm, only a defence fight is a moral activity, for the undertaking of which moral laws actually reward fighters from the defending side.** In turn aggression in the light of findings of totalizm is immoral and strongly punishable by moral laws. Unfortunately, only these people know about this fact who thoroughly learned totalizm. But this definition of a "moral victory" probably are going to read also people who do not know totalizm in its entirety. Because the duty of undertaking a defence fight is especially stressed by recommendations of totalizm, I decided to emphasize it additionally here by highlighting it in the form of a separate (this) condition. In fact every historic fight known to me, which yield a "moral victory", and thus which triggered the action of "the law of automatic transformation of a moral victory into a physical victory", was a defence fight. I never encountered an example of an aggression which triggered the action of this moral law.

**(6) Did NOT do anything immoral.** Means, this side did not break with its actions the same moral laws from the automatic assistance of which it is going to benefit later. This condition would NOT be fulfilled if e.g. the defending side fought in different ways that the ones which results from item #C2 of this web page. (For example, it used strokes or weapon in fight, which previously were unused by anyone who represented the aggressive group intellect.) **Notice, that the ban on use of "immorality" during the struggle towards gaining the "moral victory", means, amongst others, that while fighting with the opponent it is forbidden to cheat, use lies, spread calumny, etc., etc.** One must fight honourably, morally, nobly, must respect the opponent, etc.

\* \* \*

It is worth to notice, that there are no conditions nor requirements imposed on the aggressor's side that looses a given confrontation. An aggressor can murder, rob, torment, rape, use the immoral manners of fighting and acting as much as it wishes, and do whatever wishes to its opponents. The more immoral the aggressor is during a given confrontation, the more sure that it will suffer a moral defeat in the result. The immoral behaviour of the aggressor does NOT threat the moral victory of the defending side, but only helps in accomplishing such a victory. It is worth to also notice, that aggressors typically do not know how to win morally. So the main reasons why aggressors still sometimes accomplish victories are (a) that they either are able to hide effectively from the attacked people (i.e. in the fight with them people do not fulfil the condition (4) above), or (b) that these ones who supposed to defend themselves gave up the

confrontation without entering a fight.

#### **#C4.4. How to determine whether our defence fulfils the quantitative definition of a "moral victory":**

Every defensive fight of any side, which fulfils all conditions from the quantitative definition provided in item #C4.3, will conclude with a moral victory of a given side. In turn such a moral victory causes, that even if this fight finishes with a physical defeat of this side, still moral laws rush to the action and with the elapse of time they will automatically transform this physical defeat into a physical victory.

In order to determine whether someone in fact did win morally a given fight, it is enough to compare the course and outcomes of this fight with the conditions from item #C4.3 of this web page, and check whether this fight actually fulfils all the conditions included into the definition of a "moral victory". Means one needs to check whether: (1) the defender did not get scared nor discouraged by the obstacles or by pressure from the aggressor and did accept the fight; (2) the defender had witnesses of the fight, who sympathised with his defence fight; (3) the defender consistently stick to its ideals; (4) the defender knew exactly who is his enemy; (5) all actions that the defender carried out were in fact components of the defence against aggression; (6) the defender did not do anything that would brake moral laws.

In turn, the fulfilment of requirements from the definition provided before means, that the defender in fact accomplished a moral victory over a given aggressor.

#### **#C4.5. In which cases the defender would be "morally defeated" in a given confrontation:**

According to the definition of "moral victory" provided in item #C4.3 of this web page, the side which defends itself would loose a given confrontation if it breaks at least one of conditions listed in item #C4.3 of this web page.

#### **#C4.6. What consequences one should expect after a "moral victory" in a given confrontation:**

According to the operation of the moral law of "an automatic transformation of a moral victory into a physical victory", if someone fulfils all the conditions of a "moral victory" then with the elapse of time such a someone should expect that moral laws automatically cancel the physical victory of a given aggressor and transform it into a physical victory of the defending side. In turn when this time of cancellation of the victory of an aggressor finally comes up, all people who watched the entire course of this confrontation will receive one more evidence

that moral laws in fact do work with an iron hand.

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**Part #D: Our universe is a software structure constructed entirely out of natural programs - karma is only one amongst these programs:**

**#D1. According to the Concept of Dipolar Gravity the universe is a structure build entirely out of programs:**

In items #12 and #14 of a separate web page about the Concept of Dipolar Gravity, it was explained comprehensively how in the intelligent counter-matter initially God evolved in a natural manner, and later this God created the entire our physical world. (At the very end of this process of creation God created also mankind.) A vital consequence of this "software" explanation for the evolution of God and for the process of creation of man, is that in fact everything in our physical world exists only because of various natural programs. God in turn is the programmer who not only made these programs originally, but who also currently controls them with an iron hand. Expressing this in other words, both ourselves, as well as everything that surrounds us, in fact is only a structure formed from these natural programs, and also from an extraordinary kind of **liquid computer**. This unique "liquid computer" assumes any shape that is requested from it by programs that are stored inside of it. In fact this extraordinary computer is a kind of intelligent substance, which by the Concept of Dipolar Gravity is called the "counter-matter". From this substance the natural programs stored inside of it form practically everything that surrounds us.

An interesting benefit of such a "software understanding" of the universe around us - that stems from the Concept of Dipolar Gravity, is that many terms previously misunderstood, rapidly receive very precise explanations. For example, due to this understanding, rapidly such terms as "fate", "destiny", "karma", or "free will", begin to reveal their true meaning. They also begin to disclose what is the area of operation of each of these terms. Let us now explain each of them more comprehensively.

**#D2. How the software understanding of**

## the universe stemming from the Concept of Dipolar Gravity explains the role and the area of operation of fate, karma, free will, etc.:

Terms such as "fate", "karma", or "free will", had only a folkloristic explanation in our understanding of the reality around us to-date. Means, the entire folklore, as well as privately a great majority of us, believes that these terms do exist and they work in real life. But neither the folklore nor us were able to define precisely what exactly each of these terms causes, and what are mutual relationships between them. In the result, for our logic these terms seemed to mutually contradict each other. After all, how for example can exist such a thing as the "free will" - means our right and ability to direct our lives, when simultaneously there is such a thing as "fate" and "karma", which impose onto us what is to happen in our lives. In turn our orthodox science, instead of explaining these doubts, it does what it always does - namely "washes hands" by claiming that in reality these terms do NOT exist, nor they have any influence on the course of our lives. So it is very fortunate for us, that the theory was developed, such as the Concept of Dipolar Gravity, which explains to us exactly the "software" operation of each of these terms, and which reveal what are mutual relationships between them. Let us carry out here a review, what this theory has to say.

According to findings of the Concept of Dipolar Gravity, the folkloristic name "fate" or "destiny" is assigned to a general program of our lives, means to a program which contains written inside the course of our entire lives. Thus, this natural program of the "fate" or "destiny", is the same program which in item #G4 of the web page about the Concept of Dipolar Gravity, was described as it controls the elapse of our time, and the mastery of which is to allow us to build so-called time vehicles in the future. Of course, this general program of our lives was programmed by God. In turn God knows much more about programs and their capabilities from our present hyper-clever programmers. After all, according to what is explained in item #I2 of the web page about the Concept of Dipolar Gravity, God evolved herself as a single huge natural program. Therefore, this general program of our life was so designed by God, that it is able to implement itself, no matter in which area of the "timespace" it is placed. (This "timespace" is described in item #G4 of the web page about the Concept of Dipolar Gravity, and also in items #A2, #B3, #B6, #C6 (1), or #D1 of the web page about time vehicles. In a very primitive and simple manner it could be compared to an area of the computer memory in which present our computer programs are placed in order to be run in there.) Thanks to such a location flexibility of these programs of "fate" or "destiny", independently from "destiny" in our lives, we still have the so-called "free will". This free will allows us to direct our life into any area of the "timespace", so that it is there where our general program of the life is to be unveiled. This directing of our lives into a selected area of the timespace is carried out through taking by us specific

decisions in our lives. Although this "free will" does NOT allow us to change the content of our "general program of fate", it allows us to choose for ourselves the environment and the situation in which the program of our fate is to be unveiled. Finally, God so programmed our "general program of fate", that for every our situation in life which we live through, additional moveable "subprograms of feelings" are being attached - which (feelings) we experience in these situations. These moveable (attached) programs of feelings - are actually "karma" discussed on this web page. Although karma does NOT change our general program of fate, means it does NOT change the course of our life, it defines exactly what we are to feel at every step of our lives. Because the feelings which we experience in individual life situations are the most vital component and the content of our lives, karma in fact completely redefines the content of our lives. Poetically this could be expressed, that while it does NOT change our lives at all, karma still makes this life as it really is. This is because it fills our lives with feelings and sensual experiences.

## #D3. Consequences of the software understanding of the universe (stemming from the Concept of Dipolar Gravity) for our approach to life, courage, fear, focus of efforts, etc.:

*Motto: "Even animals are able to deny, cheat, hide, kill, destroy, etc. For example a donkey is known from denying, while a hyena is famous from secretive killing. But only people received the ability to explain, act morally and openly, heal, build, etc. So let us demonstrate with our actions that we are people, not animals."*

The explanation for terms "fate", "destiny", "free will", or "karma", provided by the Concept of Dipolar Gravity, introduces a whole range of extremely vital consequences. Let us list here at least most important out of these. Here they are:

**1. They eliminate our fears.** A fear is a consequence of the lack of knowledge, that what we are going to experience is already pre-planned in the general program of our lives. Without knowing this fact, in specific situations we are afraid to do something, because we believe that it may cause the change of our fate into a worse one. However, the truth is completely different. Namely, no matter what we do, our general fate is going to be the same. The only thing that we change with our actions and decisions, is the area of the universe and the time in which our fate is going to fulfil, and how we are going to feel this fulfilment of our fate.

**2. They fill us up with courage.** After all, they reveal to us, that our fate is already pre-programmed in advance. In practice our enemies are unable to

influence it at all. They can only change in it the place or time in which it is going to unveil for us.

**3. They rationalize our approach to life.** After all, they indicate to us, that only karma is the factor which is under our full control, and with which we can improve the quality of our lives. They also reveal that decisions which we take are only able to change the point in which our passage through time and through space is to take place, but these decisions do NOT influence at all what is to happen to us in these times and points of space. In turn knowing this, we can with a greater courage and greater stoicism approach the process of making our most vital life decisions.

A good illustration how the knowledge of the above facts influences our lack of fear and a stoicism in our approach to life, is the case of shooting my belly which I experienced around 4 am, on the Thursday night on 15 March 2007. Around that date I stepped on toes and on pride of ancient enemies of humanity - as it is described comprehensively in item #A4.1 of the web page about [Wszewilki of our future](#), and also in the post number #113E from the [blog of totalizm](#). These enemies took their revenge in a number of different ways. One form of this revenge was to shoot me in my tummy with some unknown kind of weapon. In the result of this shooting my body on belly simply disintegrated, leaving a hole of a pencil diameter (i.e. calibre 22), located around 3 cm below my belly button. Without having the knowledge explained in this item I would be extremely upset and sorry that I made so wild these enemies of ours, so I would stop the defence, hide in some corner and licked my wound - hoping that enemies are going to leave me alone. But knowing that this hole in my belly was already written into my destiny, it did NOT worry me. After all, even if I do not fight with these ancient enemies of humanity, still I would somehow obtain this wound - e.g. by being shot on a street, or by being shot by an armed criminal who would break to my flat to steal something. Anyway, because I had no karma for this hole, it was almost painless - in spite that it looked rather ugly, and in spite that the mischievous enemies make on purpose this shot in such a manner, that the hole appeared right under the lock of my belt and was worn by this belt during every my movement at work. (Just in case I took a photograph of this hole several days later. But on a photograph it looks so ugly, that it is NOT suitable to showing in public.) Interestingly, a similar shooting into my belly into a middle of night, only slightly lower then presently, I experienced already once in January 2004. But his previous hole in my belly had smaller diameter (it was approximately of the diameter of a thick needle from a big syringe - not a diameter of a pencil - i.e. calibre 22, as it was the case presently). Furthermore, it was located much lower - approximately in the place where in my belly a prostate gland is located.

About a famous case, when the program of life was fulfilled in spite of heavy efforts to prevent this fulfilment, I heard during my professorship in Cyprus. Near Cyprus, on the Turkish shore of the Mediterranean Sea, as tourist village is located. (I did NOT manage to visit it.) On a rocky island not far from this village an unapproachable caste was build in a distant past. This castle was build by a king who wished to save his daughter from a bite of a venomous snake. The king loved his daughter enormously. But the palace's "vizier" told him, that his daughter is to die in her best years because she is going to be bitten by a



venomous snake. (The name "vizier" is one amongst many names which in past were used to describe creatures that presently we call "UFOonauts". Because these creatures for thousands of years already have time vehicles in their disposal, they know perfectly what is to happen to each person during the course of his or her life.) Thus, in order to prevent this biting by a snake, the kind built a castle on a rocky island for the daughter. He hoped that snakes are not able to crawl to this castle. Unfortunately, someone brought fruits from the mainland for his daughter, packed nicely into a weaved basket. No-one noticed that weaved into this basket was also a venomous snake. The snake bite the poor daughter, who died soon after.

## **#D4. The complexity of the systems of life programs - means the God's manner to keep potential cheaters under control:**

Our own civilization is still very primitive. Yet people already now are inventing various manners to delay or to stop the fulfilment of their programs of life. So they use transplants, artificial hearts and kidneys, oxygen, artificial teeth, etc. Just only seeing this we can imagine what invented technically more advanced civilizations - for example ones which we know under the name of "UFOonauts". Of course, God knows us better than we know ourselves. So into the world that he created he build-in appropriate mechanisms in order to maintain a control in cases of attempts of such cheating. His manner depends on complexity of life programs. After all, people easily can control only these things which involve a single variable. With a difficulty sometimes they can control also matter which involve two or three variables. But people are hopeless when facing something that is ruled by thousands of variables. In turn God controls easily situations which are ruled by billions of variables. So in order to NOT give up to people the control over their life programs, God designed these programs as very complex software systems. For example, the life of each one of us is ruled not by a single such a program, but by billions of them. Thus we have a separate life program for our soul (which is timeless, means which defines our fate across many incarnations), and also a separate such a program for our body. Our counter-body also has its own life program. Furthermore, each our organ, each tooth, or each bone, has its own program of life - this is why after thousands of years someone may find our tooth or our bones. In normal cases all these programs are generated and work on their own as a single perfectly synchronized software system - means work without the intervention or control of God. But when we try to cheat something in them - then God comes into the action and he decides what is to happen next. In this way the invisible God rules with an iron hand over everything, even over these over-inflated UFOonauts. And in fact nothing happens in the entire universe without his will and his approval.

# Part #E: Selected consequences of the understanding of karma as one amongst numerous natural programs of the universe:

## #E1. Karma from the Concept of Dipolar Gravity is NOT the same as karma from Hinduism and from philosophies of the far East:

Although the natural program to which the Concept of Dipolar Gravity assigned the name "karma", uses the same name which in Hinduism is describing the divine mechanism of returns of our sins and favours, in fact there are huge differences between these two. So practically, if someone knows the action of the Hinduism karma from the literature, this does not mean that he also knows the action of the karma described by the Concept of Dipolar Gravity.

The Concept of Dipolar Gravity (and thus also totalizm), redefined the idea of "karma" more strictly in comparison to the Hindu understanding of this idea. It also provided the karma with the meaning, which results logically from the operation of the intelligent universe under the Concept of Dipolar Gravity. Furthermore, it verified the action of totaliztic definition of karma on various empirical observations and data, which presently are available. Thus, although the Concept of Dipolar Gravity and totalizm maintain the name of original idea of Hindu karma, and also maintain the traditional weight of this idea, in fact the precise interpretation what this idea actually means is decisively different in Hinduism than in the Concept of Dipolar Gravity and in totalizm.

**1. Returns of almost all karma still in this our physical life.** This is the first and the most vital example of differences between the understanding of karma in Hinduism and in the Concept of Dipolar Gravity (as well as totalizm). The Concept of Dipolar Gravity states that **practically almost all karma that is send to us by other people in the result of our behaviour, generates the karmatic returns still before our death and within this our physical life - although typically with the time delay of several years.** So whatever affects us right now, is the consequence of mainly what we did only several years earlier already in our present life. If the return of some small fragment of the obtained karma is shifted to a next life, it is just a marginal karma which for some vital reasons had no time to be returned still in our present life. In turn Hinduism teaches, that almost the entire karma is returned with the time delay of at least one lifetime, means not earlier than during our next life. So in Hinduism whatever affects us now, is mainly the consequence of what we did in our previous, or

even earlier, life. In turn the karma which is generated by us presently, which is going to be returned still during the present life, is just only an insignificant fragment of the entire karma that we earn in this present life.

**2. The definition of karma.** It is the second example of differences described here. In the Concept of Dipolar Gravity karma is defined as a natural equivalent to a computer file containing a program of specific feelings. Furthermore, karma is a moral relative to a natural program which rules the elapse of time - see descriptions from subsections I4.4 and I4.1.1 from volume 5 of monograph [1/5].) In turn Hinduism defines karma as a divine mechanism of return of sins and favours. Of course, these differences in definitions exert a large impact on our knowledge of karma. This is because as a natural file with a program, karma must characterise itself with many attributes which are displaying numerous similarities to attributes of computer files and programs that already are known to us from research of computer sciences. Thus, in the Concept of Dipolar Gravity karma can be researched with the use of methods drawn from computer sciences, and can be experimented empirically. In turn as a godly mechanism of return of sins and favours karma cannot be researched, means that the learning of it may be carried out only due to divine revelations.

**3. The subject of karmatic returns.** It is the third example of differences between the understanding of karma in the Concept of Dipolar Gravity and in Hinduism. Hinduism believes that karma causes the "return of our actions". In turn totalizm discovered that in fact karma causes **the return of feelings which our actions generate in other people**. This difference is also quite important. After all, if to the karmatic return are subjected our actions - as is claimed by Hinduism, then if someone e.g. smashed someone else in a horse wagon, then he himself also must be smashed with a horse wagon, even if in the meantime all horse wagons are replaced by cars. But if returned by karma are feelings - as totalizm claims, then if someone rolled over someone else with a horse wagon causing a specific kind of pain, then in future he can be rolled over by anything (e.g. by a car or by a tank) that is able to cause an exactly the same pain as the pain originally induced with a horse wagon. Of course, the example of a horse wagon and a car (or a tank) provided above applies in life to all kinds of human activities. For example, if an overseas soldier scares local people during a war by flying above roofs of their houses in a bomber, for the Hindu return of actions, after he comes back home he would need to await until his own country is overtaken by a war before his karma could fulfil. But for the totaliztic return of feelings he would relive exactly the same fears as his victims did, even when he would live during peace times - if e.g. over the roof of his house just only a tornado or a [hurricane](#) would arrive.

Of course, in such a brief web page I am unable to explain all differences between these two understandings of karma, nor indicate all implications which result from each of these differences. But if someone is interested in these matters, then the list and explanations of the differences between the Hindu understanding of karma, and the understanding of karma natural programs provided by the Concept of Dipolar Gravity, is presented in subsection JA3.1 from volume 6 of my newest [monograph \[1/5\]](#).

# **Part #F: Evidence which confirms the correctness of the software understanding of karma as one amongst numerous natural programs of the universe - stemming from findings of the Concept of Dipolar Gravity:**

## **#F1. Evidence which confirms that karma actually does exist and works in practice:**

On our present level of knowledge we are unable to see nor to decode natural programs of karma with the existing instruments. Similarly, we are unable to see nor to decode programs existing in a computer memory without a help of any computer, in spite that we use computers practically every day. Therefore, so far the actual existence and operation of karma natural programs we may only confirm through the accumulation of empirical evidence which reveals to us consequences of work of these programs, and also through verifying experiments. So let us look in this item at examples of evidence, which confirm that karma actually does exist and that it works in practice.

Although the natural programs of karma are generated and work for practically every kind of human actions that induce any feelings in other people, the confirmation of the existence and work of these programs are the most easy when these feelings are extremely drastic. This is because in such cases one can easily distinguish the work of karma generated by such extreme feelings, from average life events. Therefore karma can be researched the most easily on extreme people and also on extremely drastic actions. Especially strongly it manifests itself, when these actions have an immoral character. Since a long period of time I carry out the watch and research on regularities which appear in such drastic human behaviours. Results of these my research in fact do confirm that every powerful feeling that someone induces in others, without any doubts after several years is also induced in the original culprit as well. To cut short too extensive descriptions, out of a whole array of cases which in this matter attracted my attention, I am going to describe here only these most representative ones, which every reader can also verify later on his own.

On Tuesday, 20 June 2006, on channel 2 of the New Zealand television, at 21:25 to 22:30, a documentary programme was broadcasted, entitled "Born to kill?" It described the life history of a citizen of the USA named Jeffrey Dahmer, who got famous as a serial killer and cannibal. During the years 1979 to 1991 he murdered 17 victims. Body parts of some of them he later ate. He was arrested in 1991 and convicted to several hundred years of imprisonment. But on 28

November 1994 he was hammered to death by another inmate in the gymnastic hall of the prison. In order to hammer him to death, the inmate used exactly the same tool (body building weight) which this cannibal used in past to murder his first victim. This means that in his case the natural karma programs definitely worked. He experienced on the receiving end the same extreme feelings that he was giving previously. Of course, the above is only a single example representing a huge number of this kind of karmatic returns, which we can notice in every area of human lives. I selected this example to be presented here because it is well documented (amongst others in internet), and also because it leaves no doubts that karma programs returned exactly the same feelings that were generated originally by the culprit.

A good example of work of group karma are fates of criminals from the Hitler's repressive apparatus in last year of the World War Two. As many people probably still remember this well, these criminals were hunted down one by one by victorious armies, shot dead, executed, hang on street lamps and branches of trees, and generally they experienced the fate exactly the same as their victims experienced previously. Unfortunately, for some reason an opinion was formed from just a few cases of these criminals who were not punished immediately and on the spot, that they escaped the justice. But whether this opinion is correct one can determine by checking the fate of these amongst them who avoided being caught. As it turns out, they lived in constant fear, hunted down and hiding, in order to finally still experience the tormented fate which they deserved. Thus, in spite that in present times many people seem to mimic their views and ideology, I am ready to bet, that none of these mimicking would be prepared to share the fate of any of these criminals in the name of their ideology. This in turn is a best evidence, that their karma in fact was fulfilled.

Of course, in our life we are convinced the most, when we experience something in person. And each one of us actually experiences events which document precisely the action of karma programs. Only that in normal circumstances we do not take any notice of these events. Therefore, it is recommended that each one of us actually carries out his or her own investigations described in next item, which enable each single one of us to notice on himself that karma programs in fact do work.



Fig. #1: A pile of corpses of starved and tormented prisoners of a German concentration camp, awaiting to be burned in a camp's crematorium. On one hand, this photograph reminds us that currently we have a duty to do everything in our power to cause that "never again"! (But the question is whether the recent events on the Earth confirm that people actually draw the correct conclusions from this illustrative lesson on morality.) From the other hand, the above photograph persuades to begin considering the action of [karma](#) and of [moral laws](#) in practically all our actions.

A relatively good illustration of the work of group karma is the final fate of Nazi killers. It is commonly known that numerous ones amongst these killers have not escaped from being shot at any amongst the multitude of frontlines of the World War Two. In turn these ones who escaped frontline bullets, in last days of the war were hunted down like wild animals, shot, hang on branches of trees or on street lamps, etc. Even if they still managed to escape somehow from such a rough justice, then for many next years they were destined to live in hiding and under constant fear - similar to the fear that they themselves used to induce in their victims. So practically each one amongst these Nazi killers met the fate which was a reflection of feelings recorded in karma which this killer generated for himself.

The above pile of starved and worked to death prisoners of concentration camps illustrate also how short is the **path from savagery to cannibalism** - discussed in item #13 of the web page [prophecies.htm](#). Concentration camps placed the prisoners in situation of an unimaginable savagery and hunger. Thus, the "whispered tradition" of these terrible times stated that some amongst prisoners, in order to survive, resorted to even eating body parts from their already dead co-prisoners. (From their whispered messages spread the information repeated in item #B3 of the web page [newzealand visit.htm](#), that

"God created man in such a way that the taste of human flesh is enough unpleasant to be almost impossible for swallowing by other people".) After all, piles of bodies similar to the pile shown above, were the only edible substances to which the access of prisoners from concentration camps was then NOT limited by Nazis. In concentration camps near crematoriums always lied similar large piles of human remains awaiting to be burned.

\* \* \*

**Notice** that you can see the **enlargement** of each illustration from this web site. For this, it suffices to **click** on this illustration. Furthermore, most of the internet browsers that you may use, including the popular "Internet Explorer", allow also to **download** each illustration to your own computer, where it can be looked at, reduced or enlarged to the size that you may want, or printed with your own graphical software.

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## **Part #G: Summary of benefits which we can reap from our knowledge of karma and the work of it:**

### **#G1. Independently whether one is an atheist or a believer (e.g. a Christian), still it is worth to learn the work of karma:**

The in-depth learning of karma is able to save us a lot of troubles, disappointments, failures, pain, etc. After all, karma causes that **every feeling that we arouse in other people with any amongst our actions, is also experienced by us still in this physical life - i.e. only after the elapse of time which is required for the coming of the return of karma that we generated for ourselves with this action.** (I.e. we usually experience the same feeling after the elapse of around 5 to 10 years from the time of carrying out a given action - for details see item #B4 from this web page.) So, if we do NOT know about the existence of karma and about the operation of it as a self-regulating mechanism for the universal justice, then sometimes we carelessly induce in others the most unpleasant feelings that after returning to us do NOT make us happy nor satisfied with life.

Furthermore, if it already comes to us, that leading of immoral life does not pay off, then the most vital benefit from the learning about the work of karma is, that when we use the definition of it as one amongst "indicators of moral correctness", we can easily and fast recognise, from the committing of what our actions we definitely should reify. Principles of this recognition are described in item #A5 from this web page.

## #G2. Let us review benefits which we reap from learning about karma and about the operation of karma:

Everyone who undertook the effort of thorough learning about karma, reaps from this learning a whole range of long-term benefits. Because these benefits carry out the potential for introducing a significant positive change to the quality of our everyday life, it is worth to list and to describe them here. Here are most vital amongst them:

**(1) Abandoning our repression in treating of these ones who tramped on our toes.** No one is perfect - reasons for which fact I try to explain in item #B2 from the web page named [antichrist.htm](#). As it states the proverb from Malaysia, "there is a day in every man's life when he is a saint, and there is a day in every woman's life when she is a demon". Therefore, in real life sometimes we can get hurt by actions of even these ones who are the most close to us. Normally in such cases the human nature demands that we punish them for the hurting with repressions of equal force. This in turn complicates our life, leads to unnecessary tragedies, etc. But if we know the action of karma, we are more inclined to abandon the repressions towards these ones who hurt us. After all, if we seek well in our memories, we always recall that whatever they just served to us, in fact is only a return of karma for something very similar that we did to someone else in past. So although such a recall of the karmatic link between what we experienced just now and what we did in past to someone else, does not decrease our pain (for which we deserved with our earlier actions), still it has for us a calming influence. After all, it silences our thirst for revenge and inhibits our attempts to escalate repressions. This in turn prevents the situation that a given event becomes a beginning of further problems that result from our emotional reaction to whatever we just experienced.

**(2) The beginning of consideration for action of karma in our everyday life.** If we learn thoroughly how karma works, or even better - if we confirm the work of karma on various cases which affected us in person, then we begin to consider karma in our everyday life. This in turn causes, that mechanisms of karma and moral laws start to work for our benefit. After all, when we learn about them, we avoid in our lives many disasters which without the knowledge of work of karma we would bring on ourselves unwillingly. We also turn to our advantage many situations from the everyday life, which without the knowledge of karma would later become a reason for various further problems and stresses. So in the final result, the learning about work of karma, contributes significantly towards making our live more moral, happy, fulfilled, and peaceful. In turn, because we always seek these qualities of life, it is worth to contribute for them the effort of learning what karma actually is and how it works.

**(3) The lifting of quality of life through abandoning an unnecessary generation of unwanted karma.** When we do not know about the existence of karma, then in many life situations we unnecessarily generate karma for



ourselves, which later is not so nice to fulfil. For example, a cat from the neighbourhood jumps into our flat through an open window, while we throw it out ruthlessly (instead of opening this window in such a manner that the cat would not be able to jump in). Then in several years of time we are surprised, when after entering a nature reserve we need to leave it because we are chased out by a roaring bear. Or we see someone weaker and clumsier than us, so we force him to give us the way (instead of politely giving our way to him). Then we are surprised after several years, that a bureaucrat without a reason is bullying us. Etc., etc. But when we know that because of the existence of karma every feeling that we generate in others, in several years is going to return to us and we will be forced to live through it, we soon abandon the generation of feelings which we do not wish to relive. This in turn is going to improve the quality and happiness of our own lives.

**(4) Demystification of karma.** So far we know karma mainly from the mystic information coming from the far East. Thus, we were not convinced enough about what this information stated. Especially that karma always was linked in it with various exotic religions. But now we learn that karma is a natural program, very similar to programs contained in our own computer. So we have a basis to begin understand karma and depend on it in our actions. But what is even a more vital, now we have also basis for verifying the work of karma in our own life, and in lives of these ones whom we know in person.

**(5) The possibility of initiation of our own research and checks on karma.** We are convinced the most when we are able to determine something ourselves, or if what we are able to verify it in person. Simultaneously, the work of karma revealed by the Concept of Dipolar Gravity and described on this web page is sufficiently clear and sufficiently algorithmic, to allow practically to everyone to initiate empirical investigations and verifications of it. In turn, the completion such investigations and verifications by each one of us, causes that we gain a bigger conviction about the fact of work of karma in our everyday life, and about the manner in which this karma works. This allows to enrich our lives with benefits which results from considering the effects of work of karma in everything that we do.

**(6) Disallowing the baddies to commit crimes without getting punished.** As this is revealed by this web page and by pages related to it, unfortunately the mechanism of karma is such, that it allows cunning criminals to commit crimes without being punished by karma. After all, if a crime is committed in such a manner, that the affected person does not know that it was caused by a given baddy - and thus charges forces of nature for it, then he or she sends the karma to this nature - which in turn bounces this karma back to the sender. In the result, the criminal escapes the punishment, because the karma does not find him. But if we know exactly how karma works, then we do everything in our power to send it to the correct culprit. In this way the really guilty ones are finally getting the universal justice.

**(7) The emphasizing the duty of defence against aggressions, which (the defence) is rewarded by moral laws.** Both, the [Concept of Dipolar Gravity](#) and also the philosophy of [totalizm](#) which stems from it, emphasize the fact that **we all have a duty of self-defence against someone's aggression, while moral laws reward in many different ways these people who**

**undertake such a defence.** The learning by us the action of karma additionally emphasizes this duty of defence, and reveals that moral laws in fact do have the natural mechanisms build into them, which reward us for undertaking a self-defence against every aggression.

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## **Part #H: The additional extending of our knowledge about karma:**

**#H1. It is worth to extend our knowledge about karma, because it belongs to the group of most important knowledge which decides about the direction in which our life goes:**

The old atheistic orthodox science", means this erroneous monopolistic science to which I referred already in item #A3 from this web page, accomplished a huge success in distorting our attention from whatever is the most important in our lives. Thus, only the new "totaliztic science" (also referred to in that item #A3) points our attention, that in our rush towards money, sex, and pleasures, we should NOT loose from our sight specific matters which really decide about our lives. These decisive for us matters, which really decide about our lives, are (listed in the order of their influence and importance to our lives):

**1. Our knowledge about God.** We should NOT forged matters that are documented in items #B1 to #B5 from the web page named [changelings.htm](#) - namely that "we live in the world created and ruled with an iron hand by omnipotent God, who controls every event from our lives". The accumulation of our knowledge about God is good to begin from reviewing the web page named [god proof.htm](#).

**2. Our knowledge about morality.** As it is explained on a number of totaliztic web pages, obeying the morality given to us by God is a basic criterion by which God judges our lives. This is because many highly religious people do NOT lead moral lives. On the other hand, e.g. items #G1 to #G8 from the web page named [will.htm](#) document to us, that people which ceased to listen to the voice of their conscience, while for this reason they lost the ability to act morally, die prematurely. This is because God implements discretely amongst people the principle of **extinction of most immoral**, according to which every immoral person is killed discretely. The accumulation of our knowledge about "morality" is good to begin from reviewing the web page named [morals.htm](#).

**3. Our knowledge about karma.** This web page about [karma](#) reveals to us

another section of the extremely vital knowledge, which is NOT provided neither by the present official human science, nor by the present religions. Namely, it reveals to us that **every feeling which we induce in other people, later is also experience by us**. The accumulation of our knowledge about "karma" is good to begin from reviewing this web page (named [karma.htm](#)).

**4. Our knowledge about [soul](#).** Unfortunately, neither the present science, nor the present religions, in fact are able to reveal to us these most vital information about our souls. The accumulation of our knowledge about "souls" is good to begin from reviewing the web page named [soul proof.htm](#).

**5. Our knowledge about [totalizm](#).** In practice, "totalizm" (the one spelled with "z") is the only philosophy on the Earth, which teaches us how we should live in the world created and intelligently ruled by the omnipotent God. The accumulation of our knowledge about "totalizm" is good to begin from reviewing the web page named [totalizm.htm](#) and the web page named [parasitism.htm](#).

As the above items try to reveal this to us, the knowledge about karma belongs to this most basic knowledge, the learning of which lies in vital interest of every person, but the reliable passing of which knowledge to people is failed both, by the old official "atheistic orthodox science", as well as by the present religions.

## #H2. Which totaliztic web pages it is worth to read most urgently in order to increase our understanding and knowledge of the work of karma:

There is a whole range of topics which accurate understanding will increase our knowledge of the features and work of karma. These topics have only recently been examined by the new so-called "totaliztic science" - that is, by this new science that explores the world around us from the "a priori" approach which is competitive to the approach "a posteriori" of the old official science. The "totaliztic science" is described in more details in item #A3 from this web page, as well as in items #C1 to #C6 from the web page named [telekinetics.htm](#). The results of research of these topics by the new "totaliztic science" are described in more details in a number of totaliztic publications and websites. Below I mentioned the most important amongst these topics and indicated where they are described. Their cognition is recommend to the reader. Here they are:

**1. Scientific evidence for the existence of God.** Examples of this evidence are described on a separate page named [god proof.htm](#).

**2. Course of the self-evolution of God .** It was briefly summarized in item #E1 from the web page named [will.htm](#). However, exact explanations of it are in subsections A1 through to A8 from volume 1 of my newest [monograph \[1/5\]](#).

**3. Structure and function of the human soul.** These are described on the web page named [soul proof.htm](#).

In addition to the above topics, the text on this web page (as well as all other totaliztic web pages) in [green colour](#) are emphasized links to topics that describe the matters related to the discussed one in a given location. Therefore, during the second (more close) reading of every topic that is of interest to us, if something is NOT understandable, then the reader can click at these green links and add to his understanding the more details from the web page which is to open. If one is looking for information on a specific topic whose name one knows, then it may help to use an [index of contents](#) listed and linked in item #H2 of this web page.

### #H3. Research projects which are worth to be completed by ourselves in order to learn better the work of karma:

*Motto: "The knowledge about karma literally oozes towards us from people in our surroundings - we just need to learn how to notice it."*

The karma detected and explained by the [Concept of Dipolar Gravity](#) is enough algorithmic and enough similar to present computer programs, that it can be investigated, checked, and researched by practically everyone. So in our learning and checking the operation of karma we do NOT need to depend on divine revelations nor on teachings of holly mystics. Each single one of us is able to confirm on his or her own, that karma in fact does work, that it returns feelings in around 5 to 10 years since the date of committing a given offence or good deed, and that the work of karma described on this web page is matching the reality. This in turn allows everyone to adopt the knowledge of karma to his or her everyday life, and thus reap various benefits which are to stem from this adoption. Of course, in order such our personal investigations, checks, and research of karma could be possible, we need to undertake appropriate actions in an aware manner. I explain below what are these actions and what would be approximately their most beneficial course.

**(1) Accumulation of our own empirical data which confirms the actual work of karma.** Such our own verifying data on one hand is extremely vital for us. After all, it reinforces in us the awareness that the natural programs of karma do exist and do work in practice. On the other hand this data also relatively easy for accumulating. This is because to gather this data, it suffices to take notice of these events from our own life, in which someone one-sidedly caused in us very powerful feelings. For example, someone whom we know very well intentionally did something so harming and so vicious, that it was later a source of our pain and despair for a long time. After we take notice of such events, then for the period of next around 5 to 10 years we need to observe further fate of such someone. This is because if the karma works in the manner described on this web page, then after several years this someone is going to experience events of

some sort, which in turn will induce in him exactly the same feelings as the feelings that originally he himself caused in us. Of course, the event which is to affect him, does NOT need to be exactly the same as the one which he served to us (although in many cases it actually can be almost the same). But if we analyse the feelings that the event is going to induce in this someone, then it turns out that these feelings are exactly the same as ones which this culprit caused in us earlier.

**(2) The determination of durations of time after which our karma produces returns.** When we verify on several well known to us examples that the karma which we issued produced the required returns, we should also count the "time delay in the return of karma". This time delay is simply a duration of time which elapses since the moment when we send the karma to someone for any feelings that this someone induced in us, until the time when this someone experiences something that is going to induce in him or her exactly the same feelings. I, means the author of this web page - Dr Jan Pajak, carried out myself such checks already many times. Always then it turned out, that in my personal case this "duration of the time delay for returns of karma" amounted to around 5 to 10 years - depending on the complexity and rarity of feelings recorded in this karma. This means that whatever complex, powerful, and rare feelings someone induced in me, after around 5 to 10 years this someone experienced exactly the same feelings.

**(3) Classification of mechanism of karma from the feelings point of view.** This research project is in fact rather difficult. After all, it develops a beginning of the knowledge which at the present moment does NOT exist at all. In general, it would depend on seeking a relationship between the time of return of a given kind of karma, and a kind of feelings which were recorded in this karma. Later these relationship would allow to deduce kinds of feeling mechanisms which most probably are ruling the fulfilment of this kind of karma.

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**Part #I: Summary and ending of this web page about the software understanding of karma as one amongst natural programs of the universe - stemming from the findings of the Concept of Dipolar Gravity:**

**#I1. At the end of this web page:**

***Motto: "Our world and life actually are very simple - only that professional scientists and priests make them complicated."***

If we believe in whatever is claimed by present well-paid professional scientists, then we can be horrified. After all, according to their claims, we live in a ruthless jungle, in which everything and everyone tries to get us, and thus in which only the most fit and the most ruthless ones can survive. In turn, if we believe in words of professional priests, then we will do the best if we actually do nothing else, but sufficiently frequent participate in religious celebrations aimed at flattering God, and if we leave in temples the sufficient proportion of our earnings. This is because according to these priests, then every our sin will be forgiven for us and everything in our lives will be arranged and done for us by God.

But as it is revealed by findings of the new "totaliztic science", truth lies completely elsewhere. In fact, everything in our lives is going correctly only if we act morally, lead laborious and productive lives, support the search for truths, and pursue knowledge for ourselves and for other people. After all, practically everything is supervised by the superior "universal intellect" which rewards these people who live agreeably with His commandments, while which severely punishes every stepping out from the moral and productive lives. This web page about "karma" is another one amongst several still persecuted and undervalued present publications, which try to remind us this long-forgotten truth.

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

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

## **#13. I would suggest to return periodically to this web page in order to check further**

## progress in research and learning regarding the operation of karma:

Our thorough knowledge of the work of [karma](#) presented on this web page is immensely vital for human lives. After all, depending how well we learn the work of karma, this is going to reflect on how moral, and thus also how happy and fulfilled our lives will be. This is one of reasons why karma is a vital component of the most moral philosophy on Earth called [totalizm](#). However, accomplishing a progress in our knowledge of karma places a requirement that I continually advance research on it. Therefore, even at present times I carry out various experiments aimed at determining further information about how karma works. Results of this research are to be designated for publication as soon as they are available in their final form. Therefore the development of this web page cannot be carried out in just a single go, but must be spread onto a longer period of time. In future this web page will be periodically improved and simplified, as soon as the new information about the work of karma become available and I finish verifying it. So I am inviting to visit this web page again at some stage in future, in order to check what new become known to us regarding the operation of karma.

It is also worth to check periodically the blog of totalizm, currently available at addresses [totalizm.blox.pl/html](http://totalizm.blox.pl/html) and [totalizm.wordpress.com](http://totalizm.wordpress.com). On this blog many events discussed here are also explained with additional details written as these events unveil before our eyes.

## #14. Emails and contact details to the [author of this web page](#):

Current email addresses to the author of this web page, i.e. officially to [Dr Eng. Jan Pajak](#) while courteously to **Prof. Dr Eng. Jan Pajak**, at which readers can post possible comments, inquiries, or replies to questions which I ask on my web pages, are provided on the web page [about me \(Dr Eng. Jan Pajak\)](#). That page also provides other commonly used contact details to the author.

The author's right for the use of **courteous** title of "Professor" stems from the custom that "with professors is like with generals", namely **when someone is once a professor, than he or she courteously remains a professor forever**. In turn the author of this web page was a professor at 4 different universities, i.e. at 3 of them, from 1 September 1992 until 31 October 1998, as an "Associate Professor" from English-based educational system, while on one university as a (Full) "Professor" (since 1 March 2007 till 31 December 2007 - means at the last place of employment in his professional life).

However, please notice that because of my rather chronic lack of time, I **reluctantly reply to emails which contain JUST time consuming requests**, while simultaneously they document a complete ignorance of their author in the topic area which I am researching. Therefore, if the reader sends a request to

me, I suggest to let me know somehow that he or she actually went through the trouble of reading my web pages and learning what these pages try to say.

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

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

[karma.pdf](#)

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

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

## **#16. Copyrights © 2013 by Dr Jan Pajak:**

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\* \* \*

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