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"Web pages of Jan Pająk - [parasitism.pdf](#)"

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"Parasitism - the philosophy of immorality and unhappiness"

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

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

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

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Wise men used to say, that in order to understand someone's actions, we need to place ourselves in the situation of that someone. So let us place ourselves in the situation of our God and creator. Let us imagine that initially we are the only self-aware, thinking and feeling entity in the unlimited in volume, but empty universe. For some time we entertained our boredom by learning about ourselves. But soon we learned everything on our own subject. There was nothing else for us to do. So we had an idea to create a "man" and then "mankind" - as this is described in subsection A3 from volume 1 of the monograph [1/5]. After all, just carrying-out such an act of creation required practical mastery of an entire ocean of new knowledge - so it gave to us interesting job to do. In turn people, by being similar to us, provided us with companionship - so that we ceased to feel so lonely. In order to additionally increase the amount of our knowledge, and to make our life more challenging, we created these people as the most imperfect that only could exist. After all, imperfect people make more errors - so we have more opportunities to learn something

new. Furthermore, managing such highly imperfect people is the most difficult task - thus our actions and life become even more ambitious and interesting. Unfortunately, a "byproduct" of this high "imperfection" of people which we created, was that they stubbornly refused to comply with our commandments. Instead of living as we required from them, and as we outlined this in the Bible - means in the manner which can be called totaliztic, these people tried to live according to the "line of least resistance" - means in the manner which they should call parasitic. In addition, they continually requested from us help in various matters - which frequently were mutually contradictive, so that to avoid refusing them openly we needed to hide our presence from them. In order to force them from our hiding to abandon voluntarily their "parasitic" inclinations and to begin living-up to our requirements, we started to trouble them with various cataclysms. Unfortunately, because of this "imperfection" which we imposed onto them, people had difficulties with understanding that the "thumping" with which we persecuted them, actually represents

"punishments" for practicing this "parasitic philosophy". They preferred to rather believe, that all their problems are faults of Chinese, petroleum concerns, illegal emigrants, politicians, scientists, "warming up of the climate", and other similar "natural causes". Just by themselves these people were unable to deduce, that in order to stop further "beating" from their creator, they need to start living voluntarily according to requirements of that creator. So in order to stop further unproductive wondering of people, finally we inspired one amongst them, to explain to others, that no matter how human scientists, paid for complicating all matters, are to subdivide or to multiply various philosophies, from the point of view of the "creator of humanity" there are only two of these. Namely, either people live **according** to the requirements of their creator - means live according to the philosophy of totalizm. Or people live **contrary** to the requirements of their creator - means live practicing the philosophy of parasitism. How to live according to the "philosophy of totalizm", means live in the complete harmony with requirements of the creator, it is already

described in the modern language on a separate web page named [totalizm.htm](#) (in the ancient language it is described in the [Bible](#)). In turn this web page explains more comprehensively the "philosophy of parasitism", for the practicing of which people are severely punished by their [God and creator](#).

Part #A: Introductory information to this web page about the philosophy of [parasitism](#):

#A1. Goals of this web page:

If we look at any person, we immediately can notice whether we like his or her appearance, e.g. whether is clean and well dressed, or rather dirty and slack. A bit more difficult is to learn attributes of the character of this person. After all, we need to get to know this person a lot better to realise whether he or she is friendly, helpful, with sense of humour, etc., and whether his or her personality are preferable for us. But the most difficult is to learn the philosophy of this person. On the other hand, on this philosophy depends practically everything what is the most important. After all, from the philosophy depends whether this person acts morally, whether says truth, is peace oriented, whether we can rely on him or her, etc.

Fortunately for us, learning the most vital categorising of someone's philosophy may also become easy. We only need to understand that all people divide into two basic categories. Namely into totalizts whom obey moral laws, and parasites who disobey moral laws. If we deal with a totalizt, then more or less we can trust such a person. After all, in principle he or she is going to act more or less moral. But if we encounter a parasite, then we must be beware. After all, such a person has immorality written into his or her principles of behaviour.

The most vital goal of this web page is just to **learn to distinguish between these two basic categories of people, namely totalizts and parasites**. Especially to learn recognise attributes which designate that we are just dealing

with someone of a parasitic philosophy. Additional goal of this page is to summarise the most vital information about the philosophy of parasitism. Especially to explain how practicing parasitism in our lives induces tragic fate for individual people and for entire civilisations, and realising that parasitism is actually punishable in a highly discrete manner.

#A2. The punishing of parasitism - means the significance and usefulness of the information from this web page:

The parasitism is actually a kind of deadly illness, which NOT only is able to become infectious to other people, but also which kills entire communities (i.e. which kills entire social organisms which here are called "**group intellects**"). Therefore, if any community as a whole reaches the level of so-called "**agonal intellect**" in its sliding down into the claws of parasitism, then there is a hidden intervention from God which in a well camouflaged manner brings a carefully selected "Act of God" onto this community (e.g. brings an earthquake, tsunami, fire, tornado, hurricane, act of terrorism, war, etc.). In turn that "Act of God" changes the stagnant social relationships that exists in that community, thus forcing the entire community to adopt as a whole the totaliztic philosophy for everyday use. In the result, if someone carefully analyses what currently happens in the world, then he or she notices that all "Acts of God" hit exclusively into communities which already reached the state of so-called "agonal intellect" in their practicing the philosophy of parasitism. In other words, **practicing the philosophy of parasitism is severely punishable by God**, although this punishing is highly "discrete" - means it is intentionally "simulated" in such a camouflaged manner that it does NOT take away the so-called "free will" from people who become witnesses to this punishment. The body of evidence which documents this highly "discrete" (because "camouflaged") punishing of parasitism, is already presented on the totaliztic web pages named seismograph.htm, quake.htm, petone.htm, mozajski_uk.htm, landslips.htm, or day26.htm (I recommend to have a look at these web pages).

Of course, equally discretely (so as to NOT deprive other people of their "free will") are killed also all individual persons which in their youth did NOT learn to listen to the voice of their conscience, and for this reason who in their lives are practicing exclusively immoral philosophy of parasitism. Their killing is so noticeable, that for people it forms the "**principle of extinction of most immoral**" described and documented comprehensively, amongst others, in item #G1 from the web page named will.htm while summarised briefly, amongst others, in item #B1 from the web page changelings.htm.

#A3. Textbooks of totalizm and parasitism:

Philosophies of "totalizm" and "parasitism" have already a whole array of "textbooks" which explain their characteristics and principles. The most recent, and thus the most current, out of these "textbooks", is the monograph [1/5] disseminated free of charge via Internet. Volumes 6 to 8, and also 1, 4, 5 and 12 of [1/5] describe "totalizm". In turn volume 13 of [1/5] describes "parasitism". Both these philosophies are also described in a smaller, but older, 8-volumes long monograph [8/2] entitled "Totalizm" - disseminated free of charge as well (amongst others, via this web page). Volume 7 of that monograph [8/2] is devoted to the description of "parasitism". Thus, it can be said that these volumes, means 13 of [1/5] and 7 of [8/2], are also kinds of "textbooks" describing "parasitism". (Although we should remember that the philosophy of parasitism does NOT need to be learned - as it appears naturally and spontaneously in all people who let their emotions and temptations take over their actions, means who do NOT want to practice totalizm.)

Part #B: The philosophy of parasitism as an exact reversal and opposite of the philosophy of totalizm:

#B1. Totalizm or parasitism - means what it is all about in these two mutually competing philosophies:

Motto: "Totalizm requires from us an effort in every possible dimension. But we surround to parasitism if we only do not have brakes."

In our lives we would like to get clear directions. In turn nothing is so clear as the idea of "good" and "bad". In this idea everything that surrounds us belongs to one out of two major categories, namely either to the category of "good", or the category of "bad", means everything is either "white" or "black". So although with the elapse of time we usually discover that in true life nothing is really completely "white" nor completely "black", and that everything belongs to some shade of greyish, or even is colourful, we still like to categorise everything to one out of these two categories. After all, it simplifies our life, and makes all decisions much easier. Therefore, we are eager to listen to claims and to read articles, which explain to us that e.g. butter is "bad" for us while margarine is "good" (or vice versa). Or that blessed breeding of children for given religion is a "good deed"

while a pre-marital sex is a "sin". Or that capitalism is a source of "prosperity", while communism is a source of "deviations". Etc., etc.

This convenient categorisation of everything to the categories of "white" or "black" fails almost completely when comes to applying it to people. After all, in people we do not know really what we should categorise by - e.g. by someone's dressing, or perhaps by someone's look, or by how funny they are and by their sense of humour, or perhaps by an amount of money which they accumulated. In American films they easily solved this problem, ordering to dress in white all characters whom we should like, while dress in black - all characters which we do NOT supposed to like. However, as we know, in real life people do not wish to follow these rules. In the result, many of us spend life being linked to undesirable people, and then paying for this a big price. Fortunately, also in relationship to people there is a criterion of qualifying, which well explains who is for us "good" and who is "bad". This criterion is based on morality, or more strictly on categorising people to two major philosophical categories which define principles of behaviour of these people. These two categories qualify every person to either the group of these people the life philosophy of which orders them to act in principle "morally" in their lives, or to the group - which act in principle "immorally". Thus every person on Earth in fact belongs to only one out of these two categories. People who in principle act morally are called here "totalizts". This is because they adhere to a form of philosophy of life called "totalizm". They could dress in white, because in general they are "good" both to themselves, as well as to all other people. In turn people who in principle act immorally are called here "parasites". After all, they practice a form of philosophy called "parasitism". They could dress in black, because in general they are "bad" both for themselves as well as to all other people.

Of course, the sole knowledge that our planet is populated by two categories of people, namely "totalizts" and "parasites", nor the knowledge that every person living on Earth belongs to one out of these two basic categories, is not much useful - if we do not learn how to recognise fast who belongs to which out of these two categories. So here turns out, that we need web pages such as this one, and also the related web page about [totalizm](#). After all, these web pages teach us how to recognise who in our surroundings belongs to which out of these two categories. Thus, these pages inform us also our contacts with whom potentially can turn good for us, or not so good, with the elapse of time.

The recognising of the philosophy of people with which we deal represents only a marginal knowledge at the moment. The reason is that [evil powers](#) which secretly operate on the Earth do not allow correct knowledge about philosophy to be disseminated amongst people. Because of them, practically almost all descriptions of philosophies in existence on the Earth, almost exclusively concentrate on the presentation of arguments pro and contra of some views invented by such or other philosophers. But almost completely they omit providing the practical knowledge needed to categorise people. However, it is this knowledge which is enormously vital for us. Therefore, one amongst accomplishments of this web page, is that it reveals a simple and proven in action criterion of classification, plus a whole range of principles, which allow everyone to categorise people that they must deal with, to one out of these two most vital categories, namely to totalizts and parasites, means to the ones who in principle

are moral, and to the ones who in principle are immoral.

Even a bigger problem depends on the fact, that by not knowing about these two major categories of people, means about totalizts and parasites, it can happen that we ourselves (or our children) unwillingly begin to act like these parasites. So if we do NOT know what the such a parasitic behaviour is all about, then we are not able to get rid of it from our habits. Thin in turn with the elapse of time becomes a source of pain and disasters for ourselves, and also for many other people with whom we deal. This web page, as well as the web page about [totalizm](#), explains to us comprehensively, which tendencies we should in ourselves (and in our children) fight out, so that we do not become such parasites.

The reason why totalizts are "white" characters with a good influence onto others, is that in their actions they try to always be "moral". In turn the reason why parasites are "black" characters, which always exert evil onto others, is that in their actions they do not try to be moral at all. So in the majority of cases parasites behave "immorally", even if they do not know that they act immorally. Unfortunately, one of the problems of our society depends on the fact, that in reality people do not know what is truly "moral" and what is "immoral". After all, the source of entire our knowledge about morality and immorality are religions. Unfortunately for us, religions were created in times when the human knowledge was in a cradle. Thus religions do not know that there is such thing as "moral field" (i.e. a field similar to the gravity field, which, however, instead of acting on motion of masses rather prefers to act on our actions), nor that there is such a thing as "moral laws" (i.e. laws similar to laws of physics, but which govern exclusively outcomes of our actions in life). In turn without the knowledge about moral field and moral laws, is almost impossible to define precisely what in fact is moral and what is immoral. Therefore, it is also good to read this web page, as well as a related web page about [totalizm](#), in order to learn what exactly is moral, and what is immoral.

Our religions to-date, and our traditions, reinforced also in people an interesting belief. Namely, the majority of people believe, that "in order to be moral one needs to do nothing, in turn to be immoral one needs actively and intentionally spread evil and do immoral things". In the result of this belief, when for example there is an accident, hundreds of onlookers who believe that that act "morally", do nothing, allowing that the victim bleeds to death. Just because of this common belief, the philosophy of [totalizm](#) has now a hard life. After all, it discovered that "in fact **moral** are only these actions which actively climb uphill in the dynamic 'moral field' ". In other words, **totalizm discovered, that these people who are passive towards someone-else's sinning, God punishes exactly the same severely as if they are partners in this sinning** - for illustration from the real life see item #C7 on the web page [seismograph.htm](#), while for further details see explanations from item #B4 of this web page. Everything else apart from the active and continuous climbing uphill in the moral field, including also passive NOT doing anything, is fully **immoral** and severely punished by God - as this is documented in item #I1 of the web page named [seismograph.htm](#). Thus, the difficult life of totalizm results from the fact, that this philosophy must now completely change such old thinking habits of people. It must teach people that **in order something is "moral" it must be active and**

intentionally completed in such a manner that it lifts us uphill in the moral field; in turn all other manners of doing this something, including also passive NOT doing anything, are "immoral". Because of this, another important reason for which it is worth to read this web page, is just to learn this unknown earlier truth about what really is "moral" and what is "immoral". Namely learning that only things that are "moral" must be completed purposely in a manner required by moral laws. In turn whatever is "immoral" can be done in any other way, e.g. being guided by the laziness, lack of discipline, contradiction, wishes, impulses, stupidity, lack of knowledge, etc. Immoral things can also not be done at all (while they should be done) - and still they will be immoral because they will lift us uphill in the dynamic moral field.

The fact explained above, at which the philosophy of totalizm direct our attention, namely that "only moral must be completed intentionally, while immoral can be allowed to happen just by themselves", introduces a very vital consequence for the philosophy of parasitism discussed here. Namely, it realises to us, that **the philosophy of parasitism does NOT need to be practiced in an intentional or aware manner, but it suffices when we allow that it practices itself through us.** Means in order in our life we act according to the philosophy of parasitism, in fact we need to do or know nothing. It is enough that in whatever we do we surround to our natural inclinations, such as laziness, impulses, humours, tantrums, anger, contradiction, jealousy, etc. This is the reason why in our world there is so many parasites. After all, the only thing they need to do to practice this philosophy, is to allow that this philosophy practices and manifests itself through them. So just in order to realise this shocking truth, it is also worth to read this web page.

Totalizm is a philosophy which is exactly opposite to parasitism in every possible aspect. And there is a lot of these aspects. For example, **totalizm needs to be practiced intentionally, while in parasitism it suffices to not have any brakes.** Totalizm is moral, while parasitism is immoral. Totalizm generates so-called "moral energy", while parasitism dissipates this energy. Totalizm lifts in people the feeling of happiness, while parasitism leads to a psychological depression. Practicing totalizm allows to accomplish so-called totaliztic nirvana, while surrounding to parasitism leads to so-called "death through moral suffocation". Totalizm is good for these who practice it, as well as to all other people from their surroundings, while parasitism is bad for everyone. Practicing totalizm is rewarded by moral laws, while practicing parasitism is punished by these laws. Etc., etc. One most vital aspect which we need to take notice of, is that totalizm is a permanent state, while parasitism is a deteriorating process. This process always leads downwards. Therefore, if e.g. one year a practitioner of parasitism swears at us, a next year he can bit us, while in several years he may even kill us. After all, these ones who surround to parasitism, continually slip down in moral field. So similarly like stars the matter of which also continually slips along the gravity field, also these adherers of parasitism with the elapse of time reach the level of so-called "black hole" in which any normal life is impossible. On the other hand, if in a long term we know a practitioner of totalizm, then his moral state remains almost unchanged all this time. Means, the morality of a totalizt remains always almost the same. After all, the philosophy of totalizm is a permanent state, not a process. Thus during all years a totalizt can be trusted

almost the same, can be relied upon almost the same, and is going to be helpful almost the same. In order to learn just these facts it is also worth to read this web page.

The technology on Earth seem to continually develop. So if these **evil powers** do not manage to stop us soon, then not long in the future people may build so-called **time vehicles**. On turn, at that moment instead of the living through just one life, and then dying, these people can live forever. This is because they are able to repetitively shift back in time to years of their youth. This in turn allows them to relive again and again the entire their life, and simultaneously to remember these repetitions of their lives through which they already lived. Unfortunately, such everlasting life obtained through the repetitive shifting back in time also has its own drawbacks. For example, sitting infinitively long in front of television sets and viewing again and again the same films, is then no funny at all. In turn, when someone living everlasting life realises that is unhappy, then through repetitions of this unhappy life such a person only makes deeper and more powerful this feeling of being unhappy. In the result, if time vehicles are given to the civilisation which practices the philosophy of parasitism - like our present civilisation from the Earth, then instead of making people increasingly happier, they make members of this civilisation to experience the true **everlasting hell**. It is this feeling of being unhappy which continually deepens in every citizen of such a civilisation, and which results from living in the state of "everlasting hell", in the final effect always causes that every parasitic civilisation self-destroys with the elapse of time. Since the implementation of its first time vehicles, the existence of such a civilisation was on the principles of so called **non-existing existence** - described in item #G5 of this web page and in item #D7 of the web page about **scientific and secular understanding of God**. Therefore, at the moment when this civilisation self-destroys, this destruction is automatically backdated to times when its self-destructing generation started to use its time vehicles for the first time. Thus other civilisations that it tormented during its existence, rapidly then discover that in fact this particular civilisation does NOT exist already for a very long time, while they were tormented by kinds of "demons" of this non-existing civilisation. The only salvation from this "everlasting hell" and from the backdated self-destruction, is if before the first shifting anyone back in time this civilisation imposes and strictly executes a condition that shifted back in time are only these people who earned for themselves a kind of heavenly state called "nirvana" and described on the web page about the **totaliztic nirvana**. Therefore, learning the significance for our future of such accomplishing of the totaliztic nirvana, and also understanding how practicing parasitism makes impossible for us to accomplish this nirvana, is an absolutely necessary condition for saving ourselves from "everlasting hell" and self-destruction, and also for accomplishing the state of "everlasting happiness". The gaining of knowledge about the necessity of fulfilling this condition is still another one amongst a whole array of vital reasons to read carefully the content of this web page.

#B2. Basic terminology: moral field, moral laws, philosophies of totalizm and parasitism:

Before we immerse ourselves into descriptions which explain to us details of the destructive and immoral philosophy of parasitism, and the essence of the differences of it from the moral totalizm, probably it would pay off, to learn a few basic ideas and words, which are repetitively used in the descriptions that follow. It is a bit like learning to drive a car: before we take a driver's sit, it helps to know what engine and brakes are, what people understand by traffic signs and what types of these are there, etc. This brief introduction is just to explain these most basic ideas, expressions, and words of parasitism and totalizm, so that readers are able to understand them, when they appear in the text which follows. Of course, each of these basic ideas and words are also thoroughly explained in the textbook of totalizm and parasitism, means in monograph [1/4]. After all, if someone chooses to abandon the destructive and adopt moral totalizm in his or her life, then he or she needs to understand perfectly each one of them. Because of these comprehensive explanations that are available in monograph [1/4], this item provides only the bare minimum about each idea and each word - just enough for the reader to know what this is all about. But if you notice that you still get entangled in the brief descriptions from this item, and find them too theoretical, you should not hesitate to skip through them without reading, and proceed directly to next item #B3. Only later, when you meet a word that you do not understand, try to return to this item #B2, and find out what this word actually means.

The most basic fact, which can be proudly announced regarding totalizm and parasitism, is that - otherwise than this is the case with almost all other philosophies, totalizm nor parasitism was ever "invented", or "given" to us. Totalizm and parasitism are simply outcomes of applying a new scientific theory, called the Concept of Dipolar Gravity to everyday life situations. (The Concept of Dipolar Gravity is described comprehensively in chapters H and I of monograph [1/4]). Especially **the moral philosophy of totalizm was derived from this new Concept of Dipolar Gravity, in a manner similar like in physics are derived new equations, which describe the universe around us.** In turn parasitism was formed, when it became obvious that in real life such a moral philosophy as totalizm must also have its immoral opposite, means the philosophy of parasitism. Thus, new findings of this Concept of Dipolar Gravity, are the major source of such a huge effectiveness and success of totalizm, and such close to real life description of parasitism. For example, one of the most vital contributions, that this new Concept of Dipolar Gravity introduced to totalizm, is the discovery of the so-called **moral field** that previously remained unknown. This moral field, alike the gravity field, is also a primary field of our universe. It behaves similar to the gravity field, but it interacts with thoughts, motivations, attitudes, and feelings of people (instead of interacting with objects and masses - as the gravity field does). Moral field is a mirror copy of gravity field. Similarly like this is the case when masses are moved upwards, or uphill, in the gravity field,

also someone's motivations can be moved upwards, or uphill, in this newly discovered moral field. When such an uphill movement of motivations occurs, a specific moral effort, or work, needs to be done. The reason is that this newly discovered "moral field" has a structure very similar to gravity field. It allows to clearly distinguish, which our mental efforts are going upwards, and which our intentions are going downwards in this moral field. Namely, when someone's motivations are going downward in the moral field, then similarly as when someone goes downward in the gravity field, NO work of lifting needs to be completed. Thus a downhill motion in the moral field is easy, effortless, and pleasurable. In turn an upward movement in the moral field always requires an effort to be put into it.

The fact that the [Concept of Dipolar Gravity](#) disclosed existence of the "moral field", bears countless practical implications for us. Let us now list a few most important of these implications. For example, the existence of moral field explains why there are **two moral poles** in everything that takes place in our universe. This means that the operation of moral field explains, why everything that takes place in our universe, is either "**moral**", or is "**immoral**". Well, when one realizes that there is such thing as this moral field, which is a kind of a steep dynamic field similar to gravity, then every motion that is done within the range of this field, must either go uphill, or go downhill, in this moral field. The "moral field" is somehow so designed and maintained, that **everything that goes uphill in the dynamic "moral field", fulfils the definition of being "moral"**. (Please notice, that because this "moral field" is intentionally created by God, the definition of the term "**moral**" (and "**morality**") can also be expressed in the way presented in item #A1 of the web page named [totalizm.htm](#), namely that "**moral is everything that fulfils all the requirements that God imposed on our actions, behaviour, and at our way of life.**") In turn everything that runs downhill in the dynamic "moral field", fulfils the definition of being "immoral". For this reason, at the moment when we begin to understand the concept of "moral field", we also start to understand clearly the concepts of "moral" or "immoral". Furthermore, the moral field allows also to establish precisely, what is more, or is less, moral or immoral from something else. For example, the more moral from others are all these activities, which run more steep uphill in the moral field (in turn, for immoral things: the more immoral from others are all these activities, which run more steep downward in the moral field). Because when we go uphill in any possible field, including also this moral field, we need to put a significant effort (work) into this motion, the existence of the moral field causes that **"everything that is 'moral', is also difficult to accomplish, and requires an effort to be put into it"**, and **"everything that is 'immoral', is also easy to accomplish, and does not require any effort to be put into it"**. (Notice that these rules apply to everything that is moral or immoral, e.g. to peace and war, to truth and lie, to improving and spoiling, to earning and stealing, etc.)

The moral field shines a totally different light onto the totaliztic understanding of "moral" or "immoral" human actions. The reason is that, because of the existence of the moral field, no human action in itself, is neither "moral" or "immoral". This action only becomes "moral" or "immoral" in the effect of motion that it undergoes in the moral field (i.e. **a given action is "moral" - when it ascends upward in the moral field, and is "immoral" - when it descends**

downward in the moral field). In turn a current configuration of the moral field, depends on the circumstances in which a given action takes place. This means, that whether a given action is "moral", or is "immoral", in totalizm depends entirely on the configuration of momentary circumstances, in which a given action is carried out, and does not depend on the action itself. In the light of totalizm, exactly the same action, one time can be "moral", another time can be "immoral". (As an example consider slapping someone who lost conscience, and slapping an anonymous passer by who is peacefully walking on a street, or digging in a private garden and digging on a public road.) Therefore, in order to qualify a given action to a category "moral" or "immoral", totalizm requires from us to learn exact circumstances, in which this action occurs. Totalizm never allows to consider actions in separation from circumstances in which they occur, and always requests to carefully determine how these actions are relating to the moral field that is formed by these circumstances. All mistakes in the correct qualifying actions to categories "moral" or "immoral", according to totalizm, always result from errors in our evaluation of circumstances, and thus the moral field, in which these actions are to take place. (Notice that parasitism always acts opposite than totalizm does.)

The existence of moral field, and the existence of clearly defined moral poles (i.e. the pole "moral" and the pole "immoral"), causes that every form of human activity can be carried out either in a moral manner, or in an immoral manner. Therefore, all manifestations of human activities which we see around us, we can, and we definitely should, qualify to one of two basic categories, namely to "moral" or to "immoral". And so, in life we meet people who intuitively or intentionally practise a moral philosophy called here totalizm, and other people who practise a highly immoral philosophy called here parasitism. Such moral people this web page calls "**totalizts**", while such immoral people it calls "**parasites**". All intelligent organisms, in this web page called "**intellects**", can and should be classified into one of these two major classes of totalizts or parasites. For example, there are managers of various institutions, or **politicians**, whom the philosophy that they practice qualifies either into the category of totalizts, or into the category of parasites. There are even entire institutions, and even **countries**, which because of the philosophy that dominates in them, qualify themselves as either totaliztic institutions or countries, or parasitic institutions or countries. Of course, there are also scientific institutions, as well as individual scientists, which in every their activity intuitively climb uphill in the moral field, and thus practice the moral science that we should call the "**totaliztic science**". But there are also scientific institutions and individual scientists, which should be called "parasitic science". For this parasitic science and parasitic scientists, in everyday life already a popular name was coined of the "**orthodox science**". Therefore, this web page keeps this popular name, only clarifying - after the content of subsection H10 in monograph [1/4], what exactly one should understand by it. (Notice that the philosophy that is adhered by the science and by scientists commonly named "orthodox science", is definitively a philosophy of parasitism. Thus, according to subsection H10 in monograph [1/4], the name "orthodox science" is actually a polite synonymous to a name "parasitic science".) People, institutions, and entire countries, may act morally telling truth, practicing peace, and doing good deeds, or may act immorally – lying, instigating wars, and

spreading evil. Although this qualifying into categories "moral" or "immoral" is actually carried out by the behaviour of interested parties themselves, we, means people who are affected by this behaviour, in our own interest should start to notice it, categorise it, and name it correctly. After all, when such qualifying and naming is correctly accomplished, it becomes obvious for us, what we should expect from these people, institutions, or countries, and how we should relate to them.

The existence of moral field puts also a different light on such human behaviours as "going along the **line of the least intellectual resistance**", and "going against the line of the least intellectual resistance". As we know jolly well, many humans prefer to live their lives by "going along the line of the least intellectual resistance" - as this is an effortless and pleasurable kind of behaviour. But if one analyses this behaviour from the point of view of moral field, then it turns out, that **going along the line of the least intellectual resistance, is equal to going downhill in this moral field - therefore, this is a decisively "immoral" behaviour typical for the parasites**. The reason is that, the line of the least intellectual resistance represents the path downhill, along the steepest gradient (slope) of moral field. In this way, by knowing a simple rule, that "moral is everything that goes against the line of the least intellectual resistance", now we start to understand, why one of the recommendations of totalizm states: "**in all matters always do the exact opposite to what the line of the least intellectual resistance prompts you to do**" (for more details see subsection JA4.1 from volume 6 of monograph [1/4]).

While addressing the matter of motion along the line of the least resistance, it should be mentioned that **totalizm distinguishes as many as three different lines of the least resistance**. For moral phenomena these lines are equivalents of three basic dimensions from the three-dimensional physical space designated by a height, width, and depth. (In three-dimensional moral space equivalents of these three physical dimensions are intellectual effort, physical effort, and feelings.) **The line of the least intellectual resistance** is that one, which requires the least mental effort, meaning the least thoughts, memory, knowledge, logic, etc. It is usually selected by immoral people (parasites) and other immoral intelligent beings. The extension of this line in the opposite direction is **the line of the highest intellectual effort**. This one is selected to be followed by people of highly moral philosophy. In turn **the line of the least physical resistance** is the one, which requires the least physical work (of the thoughtless type). Along the line of the least physical resistance always move the untamed nature (e.g. rivers flowing downhill of mountains, electricity, etc.), and especially lazy people. The extension of this line in the opposite direction is **the line of the highest physical effort**. This one is selected in actions of people usually described as "workaholics", or less politely as "strong but stupid". Finally **the line of the least emotional resistance** is the one, which requires the smallest contribution of feelings into a given action. Along the line of the least emotional resistance always act people usually called "cold" or "deprived of feelings". The extension of this line in the opposite direction is **the line of the highest emotional contribution**. This one is selected in action of people usually described as "exalted", or less politely as "hysterics". In relationship to moral field, all these three lines run in three different directions, namely **all three lines are mutually**

perpendicular to each other - see their more comprehensive descriptions in subsection JA4.1 from volume 6 of monograph [1/4]. Out of all three of them, only **the line of the least intellectual resistance (thus also the line of the highest intellectual effort) is coinciding with the greatest gradient (slanting) of the moral field slope**. As examples of these three lines consider two methods of sewing tens of buttons to a new suit: (1) with hands, using an ordinary needle and thread, and (2) with a sewing machine. The hand sewing would be more aligned to the line of the least intellectual resistance than machine sewing, because it almost does not require any mental and technical skills, although it requires putting a sizeable physical effort. In turn the machine sewing would be more aligned with the line of the least physical resistance than the hand sewing, because it almost does not require any contribution of physical effort, but it requires putting an intellectual effort. But when during the completion of any of these methods someone missed the button and sewed his or her own finger, then for example, responding in an anger he or she could throw the suit to a rubbish tin, acting along the line of the least emotional effort. Of course, in real-life, various current circumstances would additionally alter the course of the moral field, making it to run closer to one of these two ways of sewing. Humans and other intelligent beings must be aware of the existence of these three different lines of the least resistance, in order to be able to determine what is good for them, means to be able to choose actions, which are "moral". Note that **moral actions are always "running against the line of the least intellectual resistance" and "along the line of the highest intellectual effort"**. (But notice that **whatever "runs against the line of the least physical or emotional resistance" and "along the line of the highest physical or emotional effort" is NOT "moral" at all.**)

When we start to analyse such ideas, as moral field, going along the line of the least intellectual resistance, motion of our motivations within moral field, etc., then we notice that there are definite regularities in ways these ideas relate with each other. Two examples of such regularities we already brought to light before, when we discovered that "everything that is moral, always runs uphill in the moral field", or that "everything that is moral, is difficult to accomplish, and requires an intellectual effort to be put into it". These regularities are very similar to these ones, which are described by physics, when it analyses gravity field, potential energy, motion of masses in gravity field, etc. Because physics named the regularities that it describes, with the term "laws", therefore totalizm introduced a term "**moral laws**". By the term "moral laws", we should understand laws, which describe mutual relationships between basic ideas explained in this subsection, such as moral field, moral energy, motivations, feelings, intellects, motion of human motivations within moral field, etc. As everything from this web page, also moral laws will be explained in more details in the further parts of monograph [1/4] (see over there subsections JB3.4 and I4.1.1).

Moral laws clarify even further the position of moral poles. Because of the existence and operation of these laws, "**moral**" is **everything that is agreeable with the moral laws**. In turn as "immoral" must be defined everything that runs against moral laws. In the light of these new definitions, the only rule of totalizm to "pedantically obey moral laws" can be simplified to the rule "do in your life only these things, which totalizm defines as moral".

The existence and operation of moral laws, places people in the situation of necessity of making continuous choices regarding their behaviour in relation to these laws. After all, in whatever people do, they can either choose to do it in such a manner that obey these moral laws, or do it in such a manner that they disobey these laws. This means that people can either in their lives mainly do mentally difficult and laborious things that run against the line of the least intellectual resistance, and thus is agreeable with moral laws, or mainly do mentally pleasurable and effortless things that run along the line of the least intellectual resistance, but are contradictory to moral laws. In turn these two choices of basic behaviours in life, lead to the development in people two opposite philosophies of life, or two opposite stands concerning everyday living. On this web page, and also in my monographs, these two opposite philosophies are called "totalizm" and "parasitism". **Totalizm is the philosophy of life, or the stand taken about the way of conducting our lives, which says that we always should "pedantically obey moral laws" - means that we always should do only things which run upward in the moral field, or which totalizm describes with the use of word "moral".** Thus totalizm chooses to complete only these actions, which are agreeable with our current priorities and preferences, but which run against the line of the least intellectual resistance, and therefore which constantly require from us to put significant effort and labour in everything that we do. In turn **parasitism always chooses to do the most easy things, which run along the line of the least intellectual resistance, and thus which in fact are always "immoral".**

#B3. How the philosophy of parasitism should be defined:

Parasitism is a philosophy of life, or the stand taken about the way of conducting our lives, or a type of moral disease, which represents the exact opposite of totalizm. (This is why parasitism is a major adversary, or enemy, of totalizm, and also why parasites always instinctively attack totalizts, and try to destroy them.) **Parasitism takes a stand that in life we always should "disobey every possible law, unless forced by someone or something to do otherwise".** This means that the adherers of parasitism disobey all moral laws, as well as disobey every other kind of laws about which they believe they can get away without obeying them. Parasitism does not need to be learned, or intentionally practised, as it always appears naturally when a given person, or group intellect, follows the line of the least intellectual resistance, and refuses to obey whatever it should, thus rolling itself effortlessly down the slope of moral field. After all, such effortless rolling downhill in moral field requires that a given person must refuse to obey anything that it should obey (i.e. refuses to obey anything that requires putting an intellectual effort into it). But in spite that it eventuates naturally, parasitism is a distinct philosophy, which has a recognizable form, and which always displays the same set of distinct philosophical features - for details see chapter JD from volume 8 of monograph

[1/4]. For example, **adherers of parasitism almost never follow any rule** (or more strictly, they always follow the rule "to not follow any rule"), they always act at their internal impulses, they always choose the solution, which is the easiest way out, they always willingly do only these things, which bring them power over other people, wealth, or fun, and they always viciously attack adherers of totalizm over whom they feel to have some advantage of power (although they never attack anyone that they consider to be stronger than them, as this would require an effort and courage - quantities that they never spare). **Parasitism is naturally acquired by all these people, who believe that in life they should do only pleasurable things, which require little effort, or no effort at all.** Unfortunately for the parasites, all pleasurable things by definition must run along the line of the least intellectual resistance. Therefore, these things slide the person who does them, steeply downwards in moral field. Of course, one cannot infinitively fall downhill. Therefore these practising a parasitism always finishes with a catastrophe (on a similar principle, as solar systems, which always follow the line of the least resistance, at the very end always reach the state of an astronomical "black hole"). For this reason, in the light of totalizm, practising a parasitism is even worse than living a criminal life. This is because these ones who live criminal lives have limits how bad they could be, while these ones who practice parasitism, have almost no limits for their evilness. It is rather shocking, that in spite of being so anti-moral, parasitism is so dominant presently on Earth, and that everything, starting from our mass media, and finishing on numerous religions, are promoting parasitic ways of living. To make it even more anti-moral, in order to be able to lead such a pleasurable life, people who adhere to parasitism, always need someone else who does all the work for them, while they only reap fruits of this work and do nothing. Therefore adherers of parasitism can only survive, if they turn others into slaves, and then live from these slaves by exploiting them in a thousand and one different ways. This is the reason why, the adherers of this philosophy, are called "parasites". Because of this necessity to have slaves who work for them, parasites lead lives of intelligent parasites. (This parasitic life is the reason for the name "parasitism" being used to describe their philosophy.)

Depending on the way how parasites disobey moral laws, there are two versions of parasitism. These are named the "primitive parasitism" and the "refined parasitism". **Primitive parasitism is the one, in which adherers do not know yet about the existence of moral laws, therefore it disobeys these laws simply by brutal breaking them.** People on Earth currently practice primitive parasitism. In turn **refined parasitism is the one, the adherers of which already know about the existence of moral laws, therefore they do not break but also do not obey these laws, rather carefully work somehow their way around moral laws.** If parasitism is practised by a large institution, a country, or a whole civilization, we call it "**institutional parasitism**". Institutional parasitism has this terrible property, that it forces parasitism on everyone who is within sphere of influences of a given parasitic institution. Therefore, if institutional parasitism overtakes a whole civilisation, then there is no escape from this moral disease, and everyone must become a parasite, while the whole such civilization finally must self-destruct itself. Finally, when an institutional parasitism becomes so deviated, that parasites start to mutilate and murder their

slaves to make impossible for them to free from the enslaving, then such the most deviated form of parasitism we call an "**evil parasitism**". Destructive actions of evil parasites are described comprehensively on a number of web pages, for example on pages [evil](#), [destructive use of UFO vehicles](#), [bandits amongst us](#), [WTC](#), [26th day](#), [Columbia](#), [landslips and mudslides](#), [Katowice](#), [Katrina](#), [tornadoes](#), [hurricanes](#), [plague](#), [Możajski](#), [evolution](#), and [predators](#). As one can gether from these web pages, our planet is just secretly occupied by these "evil parasites" from space. In present times these evil parasites are called [UFO nauts](#), while in past they used to be called "devils".



Fig. #1 (OD1 in [1/5]): A huge sculpture of the Hinduism god Murugan located by the entrance to Batu Caves in Kuala Lumpur. (Click on this photo to see it enlarged.) Other photographs of the same sculpture, amongst others shown also in the rear view, are presented in "Fig. #B1" from the web page [immortality.htm](#). In order to announce him to be a "god" for ancient Hindu, it sufficed that the [time vehicle](#) which he had made him immortal, and that his technical devices were able to make spectacular "miracles". It did not matter that this scary "god" let himself known from

the savage behaviour which was a perfect illustration for the actions of people who follow exclusively principles of the philosophy of [parasitism](#) in their lives. It turns out that people until today are like these ancient Hindu - they judge others by the appearance and by gadgets they have, instead of by the philosophy which they practice. This in turn allows for easy spread of evil and destruction. The above sculpture of the scary god guards entrance to so-called "Batu Caves", means a place of Hinduism warship in w Kuala Lumpur, Malaysia. It was photographed in March 2005. Although followers of Hinduism take the creature illustrated with this sculpture for one of their gods, actually this creature is just one amongst many "simulations" of parasitic [UFOonauts](#) who behave as if they occupy the humanity since the beginning of times, and which in old days used to openly show themselves to people - vital reasons for which God "simulates" on the Earth evil activities of such UFOonauts, are described more comprehensively in items #L1 to #L5 from the web page named [magnocraft.htm](#). (In present times these "simulations" of UFOonauts continually hide from people behind the screen of so-called [state of telekinetic flickering](#).) For the fact, that he was just an [UFOonaut](#) who "show off" amongst scared Indians with his advanced technology, not any [god](#), clearly indicate these two sleeves which are to absorb oxygen from the atmosphere, which he could use for aiding his breathing, and which hanged down behind both sides of his shoulders. Furthermore, these sleeves disclose why he was such a cunning person. After all, their standard length designed for a UFOonauts of an average size in his case turned out to be too long. In the result, both these sleeves he was pulling along the ground. This in turn means that he was a "small man" - i.e. much shorter in size than the rest of UFOonauts. So he had a "small man syndrome" (a "chip on the shoulder") which he used to take onto innocent people from the Earth who crossed his path. His syndrome also manifested itself in him having two wives. (One wife was a queen who gave him the entire her country, while another was a forest girl at whom he pounced somewhere in a bush.) Of course, when he persecuted and murdered people that crossed his path, with a typical for UFOonauts cunningness he always explained to his surroundings that he only persecutes them because they are "bad people" and enemies of "his nation". Behaviours of this "god" were very aggressive and savage, means exactly such as are characteristic for a parasitic creature which got a young body due to shifting back in time to years of his youth via the [time vehicle](#), while his mind is still the mind of a grumpy, sinister, bitter, and disappointed with life oldie, who grips to the so-called "imprisoned immortality" (described, amongst others, in item #F1 of a separate web page about the [secular and scientific understanding of God](#)) - in spite that the philosophy of parasitism which he practices causes that he lives in conditions of [everlasting hell](#). It should be noticed that UFOonauts always loved to impersonate divine figures. For example, in the era of Christianity they favoured to impersonate either [Jesus](#) or [Mother Mary \(e.g. in Fatima\)](#). Result is such, that the majority of paintings of Jesus have the characteristic "buttock-shaped" chin (illustrated in "Fig. #5c" of a separate web page about [origins of evil on the Earth](#)), while the majority of church paintings of Mother Mary have an unique triangular face - which both anatomic details are very typical features for UFOonauts. (For more information about anatomy of UFOonauts see descriptions from web pages on

[origins of evil on the Earth](#), [aliens](#), or [changelings](#).)

An interesting detail in the clothing of the above "god", which reader probably already noted, is a kind of a "garland" of artificial flowers made of cloth, which protects the penis of this "god". The reason for which this "garland" is so prominent, is the fact that because of the repetitive shifting back in time, many UFOonauts who make use of the so-called "imprisoned immortality" described in item #G1 of this web page, has troubles with the erection of their penises. (Clearly their civilisation does not use "Viagra".) After all, in spite that their body is young, their minds are old and have thousands of years. On the other hand, as we know, the erection of penis is controlled by the mind. This situation is very unfortunate, because a majority of UFOonauts displays an animal-like attitude towards sex which is described in item #D3 of a separate web page about [origins of evil on the Earth](#) (expressing this in other words, most of UFOonauts are kinds of "sex-maniacs"). So in order they still are able to have sexual intercourses, some UFOonauts have kinds of tubular stiffening and enlarging implants chirurgically inserted into their penises. In the result, their gigantic penises are continually like in the state of erection and must be especially protected by kinds of casings - similar to the one illustrated in the above sculpture. Of course, in present times UFOonauts do not brag that their penises are artificially enlarged and continually erected. Even when going to public toilets UFOonauts do not urinate together with people to common pisuars, but just for a secretive urinating they lock themselves in separate cabins. This permanent erection is only noted intimately by Earth women raped on decks of UFO vehicles. But in old times UFOonauts did not hide this fact from people. Therefore, for example on page 165 of the book [1P5] (originally written in German, but also available in the Polish language version, in which I analysed it) by Erich von Däniken, entitled "Czy sie mylilem? Nowe wspomnienia z przyszlosci" - means "Was I wrong? New recalls from the past" (The title of the original: "Habe ich mich geirrt? Neue Erinnerungen an die Zukunft"), Published by Prokop, Warszawa 1994, ISBN 83-86096-00-4, a following description of ancient Indian "gods" is provided, quote: **"In Mahabharata, which is based on much older sources, gods are described as physical beings, who do not blink with their eyes, who are always young, and whose 'garlands' never wither away."** (This description originates from the section written by the Indian Professor - dr Dileep Kumar Kandzila, and entitled "Latające maszyny w starożytnych Indiach" - means "Flying machines in ancient India", which is published on pages 158 to 167 of the book [1P5].) The reason for which I quoted here this description is that on the above photograph the reader can actually see the 'garland' which protects the enlarged to almost a gigantic size penis of this UFOonaut. For more information about the content of the book [1P5] - see subsection P5 from volume 13 of [monograph \[1/4\]](#). In turn descriptions of these tubular stiffening and enlarging implants that are inserted surgically into penises of UFOonauts are provided, amongst others, in subsection JE9.5 from volume 9 of the [monograph \[1/4\]](#), while briefly discussed in item #D3 of the web page on [origins of evil on the Earth](#).

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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.

#B4. Good people who are passive towards sins (e.g. who tolerate others that practice immoral philosophy of parasitism) God punishes the same severely as if they are partners to sins and as if they actively practiced the philosophy of parasitism:

God decisively disapproves and punishes passiveness towards the committed evil, including the passive allowing that someone in our vicinity practices the highly immoral philosophy of parasitism. Actually from the research of totalizm stems, that **our passiveness towards a sin committed in our presence is punished the same severely by God as if we are partners in crime of this sin**. (It should be emphasized here that the practicing of parasitism is a sin severely punished by God - as this is documented in almost entire web page named [seismograph.htm](#), especially in item #I1 of it.) To discourage and to punish such human passiveness **God formed the "moral field" as a dynamic field, in which we must continually climb uphill, otherwise this field just by itself pulls us down**. In other words, this formed by God dynamic "moral field" works in such a manner, that if in any matter we passively cease to improve ourselves and to climb uphill, then very fast we are left behind and we find ourselves in the situation as if we walk backward.

So in order to force people into an active and continuous climbing uphill in this dynamic "moral field", God consistently illustrates to us on examples from everyday life, that a "passiveness" is punished, and that even a "bad activeness" is tolerated better than "good passiveness". One amongst such examples, well visible on the international arena, is the fact that God tolerates the situation e.g. in Somalia - i.e. in the country which is a lair of active pirates that persecute ships of rich countries, but the passive Japan the same God treated with a cataclysmic earthquake, tsunami, and explosions of nuclear reactors - in spite that Japan is a country of relatively "good people", only that highly passive towards immorality and evil that rage around them. (About the problem of Somali pirates that actively attack ships of rich countries everyone probably knows. In turn the Japanese earthquake is discussed in item #C7 of the web page named [seismograph.htm](#).) In a similar way e.g. the passiveness of people and politicians from New Zealand, towards the "anti-smacking law" which clearly contradicts the requirement of God

and the Bible that "children must be disciplined and punished with a rod", already in several years after the introduction of that law is punished by gangs of rampant youth of that country which terrorise and bully practically all adults and turn into a laughing stock efforts of practically all authorities (for more details about that "anti-smacking law" see item #B5.1 from the web page named [will.htm](#)). In turn nations punished with the so-called "inventive impotency" for a passive tolerating immoral executors of the **curse of inventors** in their midst, illustrate to everyone that a social passiveness towards immoral actions is also severely punished by God - for more details see item #B4.4 on the web page named [mozajski uk.htm](#).

To summarise this item, God decisively illustrates with punishments which He sends onto passive communities, that in our lives and behaviours we are required to actively stand by morality, and that passiveness towards immorality is punished as severely as helping in spread of evil and immorality. This is why the [philosophy of totalizm](#) is an active philosophy, which recommends that "in everything we do we always must climb uphill in the moral field" - for a specific example of application of that rule see item #A2.1 on the web page named [totalizm.htm](#).

Part #C: Summary of the basic information about the philosophy of [parasitism](#):

#C1. What "practicing" the philosophy of [parasitism](#) is all about:

Motto: *"In order to practice [totalizm](#) one needs to act pedantically moral. But in order to 'practice' parasitism, one does not need to do anything, but only allow parasitism to manifest itself through oneself."*

When we start to talk about "practicing a given philosophy", immediately in the imagination of the listener appears a vision of the necessity to learn principles of a given philosophy, and then troublesome fulfilling these principles in our lives. In fact this is true for the majority of philosophies, e.g. for [totalizm](#). In order to act according to totalizm, one firstly needs to learn the only principle of this philosophy, and then obey this principle in everything that one does. (This only principle of totalizm states "whatever you do, always do it in a pedantically moral way".) But the above is completely UNTRUE in relation to the philosophy of parasitism discussed here. As it was explained in item #B1 above, **in order to "practice" parasitism, one does NOT need to do anything, apart from a passive surrounding to whatever this philosophy tempts us to do in**

subsequent life situations. Explaining this in other words, only totalizm needs to be practiced intentionally - parasitism practices itself. This is why in present world there are so many parasites, and so few totalizts.

The chief behavioural pattern of people, who in a completely unaware manner practice parasitism in everything that they do, is a principle that **do not obey in our lives anything to the obeying of which we are NOT forced somehow.** In other words, these people with the same passiveness and laziness do not obey "moral laws" - for breaking of which they are later punished severely by natural mechanisms of the operation of universe, as they do not obey also all other laws, principles, or duties, of any kind, e.g. governmental laws, traffic codex, principles of relationship, family requirements, professional duties, orders and jobs, etc. From this point of view, the people who practice the philosophy of parasitism are exact reversals of people who practice the philosophy of **totalizm.** After all, the chief (and the only) principle of totalizm states "pedantically obey moral laws in everything that you do". In turn such a pedantic obeying moral laws for totalizts means also the pedantic fulfilment of all other obligations and jobs.

Of course, the following a principle to not obey anything to the obeying of which we are not forced somehow, is not a kind of aware action of these people. In years of someone's youth, means **in the initial phase of practicing, parasitism depends on natural leaning to temptations, lack of discipline, and inner laziness,** which always fall onto everyone and which everyone needs to overcome in order to undertake a given action. This laziness, or a lack of inner discipline, in every situation when it is obvious that not doing something is going to be unpunished, whispers something along the line to the ear of such initial adepts of parasitism: "why you should do this if no-one is watching you right now - rather do nothing and play, or rest, or sleep slightly longer".

Unfortunately, as time flows while professional duties and family life become increasingly complex, this initial leaning towards temptations of the inner laziness and the lack of discipline transforms in them into a lack of abilities. After all, in times when their totaliztically oriented colleagues learned how to plan and do one's work, and how to carry out one's endeavours up to the end, the adherers of parasitism have not acquired any of these abilities. In the result, when the tasks and life becomes very complex, even when they would try to accomplish something, they are lacking the mental qualities and skills that would allow them to take the matter to the very end. Thus, as years elapse, such adherers of parasitism become increasingly less capable of action, and the increasingly more skilful in hiding from others this their inability to act. They do this hiding by increasingly more cunning manners of utilising other people for doing their own work. In the result, **in a more advanced stadium, parasitism depend on hiding one's own inability to act, through increasingly more skilful forcing others to carry out the work of a given person.** Thus gradually such people transform into increasingly bigger social parasites who live exclusively out of the work of other people. But because they do not do any work by themselves, they also do not generate for themselves any so-called "moral energy" described in Part #D of this web page. In turn having a deficit of this moral energy, their life philosophy gradually transforms into a deadly moral disease, one of the most visible symptoms of which is the psychological depression.

As the above explains, **parasitism is NOT neither a state or just a version**

of someone's life philosophy, but in fact is an ever worsening process of someone's moral fall down. From this point of view parasitism differs drastically from totalizm which is just someone's stable philosophical and moral state.

#C2. People practicing parasitism, means parasites:

People who are affected by this deadly moral disease and philosophy, and who allow parasitism to become their everyday (major) philosophy, in this monograph are called **parasites**. The reason for this name is that they are not productive by themselves - they only live out of the work done by other people. They simply keep inventing ways, which allow them to turn other people into slaves, and to rob these other people from whatever is possible to rob. For this reason people infected with the moral disease of parasitism are leading lives of intelligent parasites. They rob and exploit everyone who gets into the sphere of their influences. If they meet something that manages to resist their robbery and exploitation attempts, they simply destroy it - if they can.

Parasitism appears in two versions, namely primitive and refined. A **primitive parasitism** is practised in societies which, like presently our planet, do not know moral laws, as yet. Therefore primitive parasites commonly break moral laws, and, of course, get heavy punishment for this breaking. This causes, that in spite of trying to do in life only things that bring pleasures to them, actually all parasites on Earth live very miserable i primitive lives, and totalizts can only be sorry for them. A **refined parasitism** appears in the advanced civilisations, which already learned about the existence of moral laws, but have not accepted the path of totalizm. Therefore, in their actions they choose to rather go around these moral laws, than to obey them. The life of these parasites is more pleasant, although in order to go around moral laws, they need to use various sinister methods, e.g. these of enslaving other, less advanced civilisations, and to turn these less advanced civilisations into slaves who do all dirty work for them. Therefore civilisations, which adhere to this advanced version of parasitism, with the elapse of time become "evil parasites" described in subsection A3, JD8 and JD11, and in chapters U to W of monograph [1/4].

The most extensively a **refined parasitism** is practiced by members of civilisations which already accomplished technical devices called time vehicles. The reason is that **intelligent beings which have time vehicles are able to avoid punishments for braking moral laws with just simple empirical manoeuvres**. Such beings, in every case when a punishment for breaking moral laws gets them, simply shift their time back, while in a new passage of time they choose such actions and such path through their life, that they avoid this punishment. Therefore, for the owners of time vehicles moral laws which punish ordinary (mortal) people so severely, rapidly loose the punishing power. But this lost of punishing power of moral laws towards members of civilisations which already have time vehicles does NOT mean at all, that these civilisations escape from the punishing hand of the universal intellect (God). This universal intellect

(God) was enough wise that He build a punishment into the very system of escaping of these creatures from an ordinary punishment by moral laws. Namely, He caused that these creatures live in a constant danger of the situation called the "non-existing existence" described in Part #G of this web page. Although these creatures live, the use of time vehicles by them causes that in fact they are nonexistent already for a long time - for more details see item #G5 of this web page. An example of the parasitic civilisation which just now leads such a "non-existing existence" are UFOonauts which just now secretly occupy our planet.

#C3. Empirical indicators which warns about a deficiency of so-called "moral energy" in a given person, and thus which are symptoms of practicing the philosophy of parasitism by this person:

Parasitism is a kind of deadly moral illness, which troubles almost every person who leads an immoral life. This illness destroys its victims due to gradual elimination of their life giving moral energy - as this is described more comprehensively in item #D4 of this web page. Although no-one carried out any research in this area, I personally believe that because of the parasitism dies more people than because of any other illness. For example, I believe that almost all suicide victims in fact die because of parasitism. Similarly as every other illness, also parasitism is displaying a number of symptoms which result from the drop in level of moral energy in a given person. In turn we are able to utilise these symptoms for recognising these people who have fallen to this illness. In the further part of this item I am going to list and explain most important amongst these symptoms. Every person who clearly shows the presence of several from these symptoms, for sure is already well advanced in sliding down in grips of parasitism.

Symptoms of parasitism described below are reversely-proportional to " μ ". Their evident presence in someone certifies that the level of someone's " μ " is lower than the threshold for parasitism value of $\mu=0.35$. Note, that the more dominant a given symptom is in someone, the lower is value of " μ " in this person, and the more deep this person's " μ " slides down below the value of $\mu=0.35$. In turn the lower " μ " someone reached, the more dangerous for life and health is the advancement of the murderous moral illness called parasitism in this person.

1. Procrastination. This is one amongst most reliable indicators from which we can recognise people that slide down into the grip of parasitism. The reason for a chronic procrastination with everything is in these people the main doctrine of parasitism, stating that "do not do anything for doing of which you were not forced somehow". So in every situation when a parasite feels that nothing forces him to complete a give action, or that someone pushes him against the wall but

still he may get away without completing activities which should undertake, this parasite will not do what he supposed to do. Of course, in order to not feel guilty because of this, for himself and for other people he is going to explain that he just only postpones this activity for a bit later - only that this later never comes. Such a chronic procrastination of everything is as old as humanity itself - after all parasitism is a natural moral illness of humanity since the beginning of time. Therefore on the subject of "procrastination" numerous research is carried out - the publishing results of which their authors also procrastinate as long as they can get away with. Examples of results of research concerning this subject were published in the article "Procrastination research takes twice as long", from page B3 of New Zealand newspaper [The Dominion Post](#), issue dated on Saturday, January 13, 2007. In this article is written amongst others, quote: "In 1978 only about 5 per cent of the American public thought of themselves as chronic procrastinators. Now it was 26 per cent, ...", "People who procrastinate tend to be less healthy, less wealthy, and less happy.") Pity that these who researched this procrastination do not know about the moral illness called parasitism. After all, then results of their research would be more obvious, while the phenomenon of procrastination itself would then be easier to understand as one amongst symptoms of this illness. Furthermore, understanding that parasitism kills its victims by development of other illnesses in them, would explain the above quotation which in fact means that practicing parasitism (or more strictly - the lack of morality) is the primary source of all illnesses.

2. "Mental depression" and "sick scepticism". Experiencing a frequent "mental depression", as well as a "sick scepticism" towards everything (which is manifested by absolute resistance to logical argumentation and to obvious proofs), are the most sure indicators, that someone's " μ " is already fallen down below the level which can be considered as safe. Actually, frequent depressions mean that the situation is very serious already, and that a given person is at the brink of a moral catastrophe. From moral depression there is only a short step to the self-inflicted death by moral suffocation, as it is described in subsections JD1.2 and JD4.2 of monograph [1/4]. People who have a very low " μ " seem to continually live in the state of chronic depression, and in their lives they go from one state of depression into another one. If we notice in others, or in ourselves, the tendency to fall in depression, this should be a warning signal, that there is a very urgent need to increase the level of the moral energy in this intellect. Further detail about depression are explained in item #D5 of this web page and in subsection JE4.1 from monograph [1/4].

3. Sarcasm. Although sarcasm and the sense of humour externally may look similar, morally there is a huge difference between them. Sarcasm is aimed at hurting others, without having to bear consequences (thus to make someone unhappy). In turn the sense of humour is to make someone laugh, thus to make people happier. Intellects with high " μ " do not seem to use sarcasm, and only use their sense of humour. But as " μ " drops down, intellects become increasingly sarcastic, while sarcasm starts to replace in them the disappearing sense of humour. Sarcasm, differently than the sense of humour, always is oriented towards hurting someone (i.e. towards causing the pain) - not towards causing a fun. Also, it is always directed on someone else, and never concerns or includes the giver of sarcasm (sarcastic people never are sarcastic about themselves).

Furthermore, in cases when it is reciprocated, the sarcastic person usually manifests that is offended, and responds with aggression. The deeper and more hurting someone's sarcasm is, the lower " μ " of this intellect, and the more advanced stage of his or her parasitism.

4. Aggression, short temper, rowdiness, caprices, and other attributes certifying for emotions taking control over reasoning. For intellects with low " μ " emotions become a leading force in their life, whereas the use of reasoning, planning, and consistency is diminishing. Therefore such people are easy to upset, everything seems to irritate them, they easily burst with anger, show temper, response with repressions, etc. The lower someone's " μ ", the higher tendency for initiating a quarrel under any excuse, for starting a fight, for attacking others, and for other actions which give relief to their overinflated emotions and aggressiveness. In turn for people with a high " μ ", the significance of emotions is dropping down, and it is replaced with reasoning. The higher someone's " μ " the less probability that this person takes a part in a raw or fight, the less frequently it shows "low" emotions, the less aggressive and the more peaceful towards other people he or she is.

5. Erratic behaviour (including the tendency for a "sort-lived enthusiasm", and hot tempers). When " μ " is lowering, intellects tend to become erratic in their intentions, views, attitudes, friendships, decisions, etc. This erratic behaviour is affecting all their aspects, not just emotional or sexual life. For example in institutions, which have very low " μ ", such an erratic behaviour makes almost impossible to conclude any project, all machines and devices are used as long until they break down for the first time - because there is no consistency and devotion to repair and to maintain them, everything is appreciated only for a very short time when it is new, while when it is known better - it is shovelled into a corner and forgotten, employees and business partners are continually changed because there is no consistency in appreciating someone's values, services, or cooperation, etc. Similarly happens with people and countries with a low " μ ".

6. Hypocrisy. It depends on differences between what is said and done, what one says in eyes, and says behind the back, on difference between the image that one disseminates and reality, on domination of the form over content, etc. The hypocrisy deepens if someone's " μ " is falling down. The most important symptom of hypocrisy boils down to discrepancy between someone's propaganda philosophy and life philosophy, which is expressed with the coefficient of deception " cd " described in subsection JB7.2 of monograph [1/4]. This discrepancy increases with the fall of someone's level of moral energy. In intellects, such as a substantial part of present scientists, for which " μ " fall below the threshold of destructiveness, the angular difference between these two philosophies can reach even around $cd=180^\circ$, means that for propaganda reasons, and officially, they pretend that they serve one idea (e.g. reinforcing peace, increasing the quality of human life, etc.), while actually with their actions they serve the completely opposite idea (e.g. escalating death and destruction, poisoning natural environment, etc.).

7. Ostentatious appearance and behaviour. There is an interesting regularity connected with a level of someone's moral energy: namely the less someone has it, the greater effort he or she takes, to make other people interested in him or her. Although methods with the use of which, someone tries

to make other people interested, depend on upbringing, state of mind, and cultural circle in which someone lives, they always are taking an appearance and behaviour, which are ostentatious. In case of appearance, the less of moral energy someone has, the more ostentatious tries to look. Thus the more effort is going to put in whatever he or she dresses, and adopts in his or her dress the more components, which are aimed at shocking and gaining the attention. So if for example we notice that someone colours his or her hair into unnatural colour - e.g. into green or pink, or has a beard or mustache, while his religion does allow to cut the hair, or has a shocking tattoo in some well visible area, or carries huge earrings in the tang, nose, or ears (especially if this is a man), or likes screaming colours and outrageous dresses, or uses any other way of gaining attention of other people, then we should be very cautious with such a person - as he or she has a very low level of moral energy. The same concerns ostentatious, outrageous, shocking, or unpleasant behaviours - e.g. loud talking when there should be a silence, trying to always be in the centre of attention (e.g. by the side of a leader), constant causing problems to someone, etc. But if the level of someone's moral energy increases, starting from around $\mu=0.4$ a given person ceases to feel a subconscious need to gain attention of others, because this attention is already gained in a natural manner by the field formed from the moral energy that this person accumulated. Therefore people with high " μ " try to only look clean, pleasant, and tastefully, and try to behave unassuming, thus eliminating from themselves everything that is screaming and oriented towards gaining attention of others.

8. Indecisiveness. As it turns out, someone's ability to make decisions is also strongly impacted by moral foundations that someone have (sometimes also called "moral skeleton" or "morality"). Therefore people who do not have such foundations (or skeleton) show both the low level of moral energy, and inability to make decisions. This inability of people, or group intellects, with low " μ ", to make any decision, have quite simple justification. Everyone who has such moral foundations, usually relies in his or her decisions on the recommendations which result from morality (means moral people in life always simply try to do whatever in their opinion is morally correct). But people who do not have moral foundations, in their decision only consider their own interests and benefits (although understood incorrectly, because these interests are not based on morality). Unfortunately for them, the empirical experience teaches them fast, that whatever they would decide, it always later in some way turns out not right for them (see the "Principle of Counterpolarity" described in subsection I4.1.1 of monograph [1/4]). Therefore, taught by these unpleasant experiences that are outcomes of the Principle of Counterpolarity, in every situation that requires a decision, they are unable to decide what would be the most "beneficial" for them, therefore they delay the decision, seek suggestions of others (so that they could later blame others if something goes wrong), many times they change the decision they made before, etc. In the result, they develop a tradition of delaying every decision as long as possible, changing their position, and avoiding taking the final stand. Therefore, if in our life we meet a person, an institution, or a government, which have a very low ability to make any decision, we should realize that also their " μ " is equally low, not mentioning their morality.

9. The level of complications and ambiguity. Intellects with a low " μ " have

a strange ability to entangle practically everything that they touch, and to make it extremely complicated and ambiguous. For example people with a low " μ " do everything in a very complicated and illogical manner, they communicate with a lot of ambiguity, they never act directly, their friendships, connections, cooperations, etc., are complicated, their matters unclear and ambiguous, etc. Also institutions with a low level of moral energy make complicated and ambiguous: their personal structure, their organization, their system of promotions, their system of rewarding, accountancy, manner of operating, products, goals, etc. In countries with a low level of moral energy almost everything is complicated beyond recognition. So complicated and ambiguous is their: communication system, banking, laws, tax system, formalities, procedures of getting permits, politics, etc. In countries and in other group intellects, which have extremely low moral energy (at the level of $\mu < 0.1$), everything becomes so complicated and ambiguous, that it becomes almost impossible to untangle, and thus practically everyone who has something to do with them, is forced to break some of their regulations from the simple reason that these regulations are impossible to obey. In turn as " μ " grows, the tendency for ambiguity and complication is diminishing and being replaced with clarity and simplicity. In intellects with a high level of moral energy, everything becomes clear, transparent, unambiguous, logical, and easily understandable.

10. The infestation of quarters with insect parasites. In my continuous globetrotting, which caused the need to live, work, and socialize with various people, I discovered a rather interesting regularity: "the level of insect parasites in quarters that are occupied by a given intellect, are reversely proportional to the level of moral energy of this intellect". In order to express this in other words, flats, houses, and quarters of people or institutions, which needs to be cleaned and maintained by the own effort of these people or institutions, have the more insect parasites, the less moral energy these intellect have. By the expression of "insect parasites", one needs to understand the variety of insects. They can include the most troublesome insects, which therefore are the most easily noted by people, such as fleas, and sometimes also lice, or/and bed bugs. They can also include the most popular recently and quickly spreading throughout the world microscopic creatures called "mites". Of course, further popular kinds of insect pests, which swarm quarters of people with low level of moral energy, and thus which can be used as an indicator of this level, include flies and cockroaches, while for whole societies - also mosquitos. On the same principle, also quarters which are occupied by institutions with a low level of moral energy, are usually swarming with various insect parasites. Thus it is not unusual, when after sitting in such an institution on a soft chair, we rapidly start to feel how fleas or mites are scrambling on us, or to see cockroaches running across the floor. Also the territories of countries with a low level of moral energy, in average have a higher level of various human parasites and unpleasant insect pests, than territories of countries with a higher level of moral energy. In the result, in countries with a low level of moral energy, we can get lice when we get into a public bus or train, while a night spend in even the good hotel we need to pay out with our own blood.

11. Working via hands of others. People whose " μ " dropped down to a very low level, have this increasingly deep tendency to turn other people into

slaves, and to make them to work for them. In initial stage, this tendency starts to reveal itself in form of constant calling for help. Whatever they do, they always make others to help them, even when the involvement of other people is obviously unnecessary. They rush for help in even the most banal matters. This tendency increases with the drop of " μ ", and in a more advanced stage it manifests itself through an attempt to turn others into permanent slaves of a given parasite. It is interesting that involving other people, and constantly calling them for help, serves a multitude of different purposes. For example, it hides the idleness of a given person, it emphasises his or her "achievements", it directs attention of others to him or her, it also provides potential "escape goats" in all situations when something finally goes wrong - and usually it does go wrong when handled by people with a low " μ ", because they have a huge talent to turn everything into a disaster (in such cases, the fault is pushed onto those ones who helped).

12. Noisiness. It is quite difficult to justify a connection between someone's noisiness, and morality expressed with the level of moral energy. But this connection does exist, and it was noted not only by me, but also by the folk wisdom of many nations, which recorded it in the form of numerous proverbs. For example, it is expressed in such proverbs, as the English "Empty vessel makes the most noise", the Malay "A turtle silently lies thousands of eggs, while chicken lies one egg and the whole village must know" (i.e. "Penyu bertelur beribu-ribu seorang pun tiada tahu, ayam bertelur sebiji pecah khabar sebuah negeri"), or the Polish "Silent water rips the banks" (i.e. "Cicha woda brzegi rwie") and "The cow that is the most noisy, does not give any milk" (i.e. "Ta krowa co najwiecej ryczy, mleka wcale nie daje"). I personally believe that this connection has something to do with the subconscious need to divert attention from ones inability to accomplish anything constructive, and also with the reinforced from the times of childhood the lack of respect for others, the lack of respect for rights of others to peace, and with an ordinary arrogance. The rule seems to be, that the smaller someone's " μ " is, the more noise a given intellect produces (means the lauder this person speaks, the more people makes involved in whatever is doing, the more loudly this person is announcing every "accomplishment", and the more sources of noise is able to activate). Therefore, in order to estimate " μ " for a group intellect (e.g. for an institution) it is enough to check the level of noisiness in areas full of people, where silence should prevail (e.g. where accountants are counting salaries, engineers are making projects, or scientists are developing theories). In turn for whole countries, the noise level can be estimated after checking at nights the populated areas, where silence supposed to prevail, e.g. in living quarters, in hotels of high class, hospitals, etc. The recommendation of totalizm, which is derived from the connection between " μ " and the level of noise, is very clear. It states: "keep far from individuals who generate a loud noise in many ways simultaneously, i.e. loudly speak, frequently yell, and do everything in a very noisy manner - especially in areas and situations where the tactfulness, ethics, and morality would suggest to be silent. This is because such individuals have a serious moral problem. Similarly try to not work in noisy institutions, or stay long in noisy countries. (It should be noted, however, that someone's loud speaking, but without simultaneous making noise in many different ways, may simply be a sign of someone's hard of hearing, not low " μ ").

#C4. Philosophies of "group intellects" - means consequences of the saturation of entire institutions, communities, countries, etc., with people who practice the philosophy of parasitism:

The name a "group intellect" is assigned to a group of people which as a whole leads its own "life" and thus which in its entirety is subjected to the action of "moral laws". Examples of "group intellects" include: a family, a group of students, a crowd from a football match stadium, an entire institution, a community, a country, or even the entire civilisation.

When with elapse of time a parasitic philosophy takes over a whole "group intellect", e.g. a family, a group of students, a crowd from a football match stadium, an entire institution, a country, or even the entire civilisation, then we call the philosophy practiced by such a group the "institutional parasitism". My research done on groups of students seems to indicate (see subsection JD6.2 in monograph [1/4]), that an institutional parasitism starts to manifest itself decisively in a given group intellect, when 30% of its personnel, or 30% of its management, reaches the advanced stage of individual parasitism. When this ratio increases further, the institutional parasitism is getting increasingly deep. In recent years an ever increasing number of institutions and countries on Earth, starts to be taken over by such institutional parasitism. Simultaneously, increasingly less totaliztic institutions and countries remain on Earth. Practically, according to my estimates, the generation of people to which I belong, probably is the last generation on Earth, which personally experienced life in totaliztic countries, and work in totaliztic institutions - for details see items #15 and #16 on the web page [tapanui.htm](#). Thus this generation is the last generation on Earth, which still remembers times, when people were not afraid to go on streets, and would not need to barricade in their homes, when footpaths in cities were full of laughing, happy, and looking with optimism into future people, when people had almost a guarantee for employment and for a source of income, when a jestful and professional treatment at work were a norm, not an exception, etc., etc. This privileged generation of people, has a kind of moral duty to describe exactly for future generations, how life and work in totaliztic institutions and countries used to look like, and how it differed from present life and work under institutional parasitism. I do hope that this web page is a part of my own contribution to the fulfilment of this moral duty.

The practicing of the philosophy of "institutional parasitism" is NOT only unpleasant, but also dangerous and deadly. This is because **God** have the principle that He always severely "punishes" with appropriate catastrophe every "group intellect" which practices this philosophy. Only that **God** always serves this punishment in a highly camouflaged manner - so that it does NOT take away

the "free will" from other people who are witnesses to this punishment. Examples of deadly "natural" catastrophes which destroyed a number of parasitic communities are described on the totaliztic web pages named [seismograph.htm](#) and [day26.htm](#).

Part #D: The relationship between moral energy and a philosophy and self-esteem of a given intellect, especially in relationship to followers of parasitism:

#D1. What is this moral energy and for what we need it:

Moral energy is a kind of energy which we accumulate in ourselves when we carry out any morally correct physical work. (This morally correct physical work is a work which does NOT break any moral laws.)

#D2. How we express the amount of this moral energy:

For expressing moral energy two quantities are used. The first of these is a total amount "E" of moral energy which is expressed in units called the "hours of physical struggle" or [hps]. Another manner of expressing the moral energy is the so-called "relative level of saturation with moral energy", usually marked with a coefficient named " μ " (mi). A brief description of this coefficient "mi" is provided in item #D6 of the web page [totalizm.htm - about the philosophy of totalizm](#).

These people who continually accumulate in themselves large quantities of moral energy, with the elapse of time start to experience a phenomenon called the [nirvana](#). Such a "nirvana" is simply a spontaneous overflowing of excess of moral energy through natural valves in our body usually called "chakras". The nirvana is a reversal of the state called "depression". Depression is a state which someone accomplishes when has almost no moral energy.

#D3. Relationship between moral energy and someone's philosophy:

In order to accumulate in ourselves moral energy, we need to carry out morally correct physical work. Unfortunately, people who fall into claws of parasitism almost do not do by themselves any morally correct physical work. In the result they do not gather any moral energy in themselves. In turn the deficiency of this energy leads them to a state of depression. A reversed situation show totalizts. They do a lot of morally correct physical work. Thus they usually accumulate a lot of moral energy in themselves.

The level of moral energy that someone managed to accumulate in his or her counter-body, is a reflection of the morality of this person. Therefore, it is very important for us to have a tool, which allows us to estimate this level, before it is too late. After all, in the present philosophical climate we need to be careful with whom we deal, and whose company we seek. It is already very well known to parents, that if their children get into a "bad company", this spells troubles. After all, there is a saying "he who sleeps with dogs awakes with fleas" - meaning bad attributes of our companions are going to be passed onto us. In this type of problems, totalizm gives us helpful hand, because according to totalizm "the moral quality of a given intellect is reflected in the level of the moral energy that this intellect accumulates in a given environment".

#D4. Relationship between " μ " (mi) and states of intellects:

In this item we are going to discuss the most important moral conditions that various intellects experience while their " μ " (mi) changes. Within the entire range of " μ " (mi) values, that an intellect may experience, i.e. within the range from $\mu=1$ to $\mu=0$, there is several distinct moral conditions or states, that this intellect acquires when its " μ " value reaches specific levels. In this subsection we are going to explain these conditions, and describe " μ " at which they prevail. Of course, we need to remember that in reality there is a smooth transformation from one condition to other, and also that the values of " μ " provided here are only approximate (let us hope that in future some totaliztic researchers will appear, who are going to measure them exactly).

The most distinctive conditions, which are experienced by intellects, who change their " μ " within the whole range of possible values, can be called: (1) nirvana, (2) adoration, (3) friendliness, (4) provocativeness, (5) marasmus (malaise, indolence, lethargy), (6) destructiveness, (7) moral death. Let us discuss each of these conditions separately. Here they are:

#1. Nirvana. This is a very special state, which a given person accomplishes, when he/she accumulates so much moral energy, that the value of his/her " μ " exceeds $\mu>0.6$. The border value of $\mu=0.6$ is even called a "nirvana

threshold" and is marked with the symbol " μ nirvana". People who exceeded with their " μ " this particular value of " μ nirvana = 0.6" are starting to feel extreme happiness, which is dynamically gushing from inside of them. Because of this happiness, and also because of the high concentration of moral energy in them, they look in a very special way, and also they spread around themselves an unique energy field, which is telepathically and sensually perceived by other people. This look and energy field makes them very special. Therefore everyone who has the honour to meet someone in nirvana, and who knows the descriptions of nirvana from subsection JF6, should have no difficulty with recognizing them. Nirvana, and all phenomena which it induces, are described in chapter JF.

#2. Adoration. This state is accomplished by people, whose " μ " reaches the value of around $\mu=0.5$. It is a state, which for those who are increasing their moral energy, appears shortly before the state of nirvana. People who accomplished this high level of around $\mu=0.5$, as a rule always practice philosophy of totalizm. They are surrounded with a kind of powerful energy field, that makes them admirable for all others, who practice totalizm. Therefore they are usually worshipped by the totaliztic people from their environment. Simultaneously, they also like everyone around them, who practices totalizm. The only people whom they do not like, are those individuals who practice parasitic philosophy - especially those in the advanced stadium of parasitism. Such people whose " μ " is around $\mu=0.5$, are experiencing a mixture of very unusual and pleasurable feelings. They feel continuous satisfaction from their life, and a kind of fulfilment. They also feel a happiness, which is making impression of "being compressed" in them, and awaiting to be released to outside.

#3. Friendliness. This is the most common state of positive and moral people in present times. It is accomplished by people whose " μ " is at the value of around $\mu=0.4$. People who have their " μ " at this value of around $\mu=0.4$ are friendly, helpful to others, positive, and cheerful. They go on with their lives, contributing positively to the society and carrying out their tasks in a normal positive manner. They laugh and have happy moments, and generally lead happy lives.

#4. Provocativeness. This is the first negative level of morality, which is accomplished by people who allowed their " μ " to drop as low as around $\mu=0.3$. In typical cases achieving so low level of " μ " by a mature person (i.e. not by a teenager who is still prepared to listen his/her subconsciousness) is synonymous with this person adopting parasitism in his/her life. These people start to display a number of negative features, and start to be labelled by their environment as "provocative" and difficult to live with, although they are still able to perform their every-day activities and duties. If they wish, they still can be polite, although they sometimes tend to blast with emotions. Their actions start to display a number of unpleasant habits of the behaviour, some of which include turning others into slaves, and everyday use of power-games, hostilities, force, black-mailing, issuing alternatives, etc. All these immoral behaviours are supplemented with the worst of them, i.e. with a moral vampirism, which people with $\mu<0.3$ start to commonly practice to supplement their moral energy. The biggest problem with this state is, that if someone slipped down to it without any important event of the misfortune type, usually it means that this person already reached the state of a

creeping parasitism, and therefore he/she does not finish at $\mu=0.3$, but he/she is going to keep slipping down even more.

#5. Marasmus (malaise, indolence, lethargy). People who allow their " μ " to slip as low as around $\mu=0.2$ start to display the very negative "state of marasmus" (marasmus = malaise, indolence, lethargy). They start to make everything incredibly complicated, and practically are unable to complete any task. They are only able to talk, but unable to act. They start to lead unproductive, parasitic, and disturbing to others, life. They actually live at the cost of others. They also experience frequent states of powerful depressions and the feeling of the lack of interest of other people in them, which in many cases lead to spectacular "suicides" (i.e. to spectacular damage of own body in the sight of other people, but still aimed at not hurting themselves, but causing as much inconveniences to other people as possible; therefore it is used only in circumstances when they have assurance that other people do not allow them to die). Totalizm states that such intellects, which during an adult life reached such a destructive state of malaise, are already so-called "**agonal intellects**", the morality of which is so bad, that they are unable to improve it by themselves.

#6. Destructiveness. This is the last state of intellects, before the moral death. It is accomplished when " μ " falls as low as to around $\mu=0.1$. People, who accomplished this state, are extremely destructive both to themselves and to their environment. For themselves, they display suicidal tendencies, which otherwise then suicides committed during the malaise, this time in fact are aimed at finishing their own lives. Furthermore, they fall victims of various destructive addictions, deviations, etc. Their psychology is also very unstable and deviated. They not only live in a state of a chronic depression, but also they display continuous aggressiveness and unpleasantness to other intellects. Actually they are very dangerous, as in their twisted minds they can conceive, and carry out, practically every destructive action, that lies in their physical capabilities.

#7. Moral death. It is always "self-inflicted" in one or other way by victims themselves, although frequently (as this is almost every time with people of a low " μ ", who by themselves are not able to accomplish almost anything), it uses other people to bring the death, or it uses "accidents". It gets every intellect which allows its " μ " to drop to the level $\mu=0$. This is a very unpleasant way of dying, as it leaves a lot of bad memories in all these who used to know a given intellect. Especially, that before it comes, the dying immoral individuals always resort to a very unpleasant moral vampirism in order to delay the death. The death through a moral suffocation is not a different manner of dying, but any rapid death of a random nature, e.g. dying in a car accident, falling out from a window, drowning, getting lost in a cold night, perishing in a fire, and only sometimes it takes the form of the most meaningful moral death, which is committing a suicide.

The existence of conditions described above, and the fact that " μ " is the only factor that we need to change in order to change our condition, is a shocking discovery, which stands in opposition to everything that our orthodox science claimed so far. After all, before totalizm was developed, everything was explained by extremely complex mixture of personality, psychology, environment, emotions, stimuli, etc. Only totalizm revealed the simple fact, that who we are and how we feel, it mainly depends on the level of moral energy that we accumulated, thus is a direct outcome of the moral content of the life that we lead everyday.

The above should be complemented with an information that the fact of slipping someone's level of moral energy dangerously close to a deadly $\mu=0$, always is preceded with a clear warning signs. To these warnings belong:

- A. The increase of emotional instability.
- B. The increase of aggressiveness.
- C. Experiencing the frequent depressions.
- D. Appearance of suicidal tendencies.

Thus if these warning signals appear in someone, whom we love or wish well, it is a sure sign that the morality of this person is going astray and that this person is close to a death by moral suffocation. The only salvation for such a person is to undertake totaliztic efforts to rebuild the level of his/her moral energy.

Further information about some of states and conditions described above, are presented in subsections JD1.2, JD4.2, JA2.4, and JF2 from volumes 6 to 9 of [monograph \[1/4\]](#).

Part #E: The influence of practicing immoral parasitism at the physical health of a given practitioner:

#E1. "Mental depression" ("black dog") and "sick scepticism" as warning signs of an excessive drop in the someone's level of moral energy:

The accumulation of moral energy (energy "zwow") is absolutely necessary for our life and health. In fact, the moral energy is described by totalizm as a kind of **oxygen for our souls**. If we loose it completely, then we are forced to die. If we have not enough of it, then we suffer illnesses, fall victims of addictions, and continually experience chronic **mental depression** (popularly called also the "black dog"). In turn when we have a lot of it, then we accomplish the extraordinary state of [nirvana](#), while our life becomes a single string of happiness and good health.

As it turns out, the depression caused by the deficit of moral energy ("zwow") CANNOT be healed by anything else than the rebuilding of the level of our moral energy. In past people used to believe that the depression can be healed with various "anti-depressants" pills of the kind of "Prozac". However, research which

near the end of February 2008 shook the entire world has proven, that these pills do not work at all. As this is described by the article "Depression symptom of a sick society" which appeared on page A19 of the New Zealand newspaper [The New Zealand Herald](#), issue dated on Thursday, March 6, 2008, mental depression belongs to illnesses which cannot be healed just by swallowing pills.

Of course, after discovering that pills do NOT heal depression, people started to resort to alternative methods of healing this illness. What more interesting, although there is NO mention in all these alternative methods of healing depression about the link of this illness to the deficit of moral energy in sick people, in fact descriptions of methods of healing this illness boil down to rebuilding in ill people the level of their moral energy - but with avoiding to name the "moral energy" this something that is rebuild in ill people. This principle of healing depression through the rebuilding in ill people the level of their moral energy very clearly emerges e.g. from descriptions of healing depression provided in such articles as "Depression experts take steps toward alternatives to anti-depressant drugs" from page A13 of New Zealand newspaper [The Press](#), issue dated on Saturday, March 8, 2008, or "Depression tied to unhealthy habits" from page A11 of the New Zealand newspaper [The New Zealand Herald](#), issue dated on Monday, March 10, 2008.

Discussions of mental depression as an illness that results from the lack of "moral energy", are contained in a number of totaliztic web pages, e.g. see item #D10 from the web page [totalizm.htm - about the philosophy of moral, peaceful, and progressive totalizm](#) or item #C6 from the web page named [nirvana.htm](#).

#E2. Consequences of taking anti-depressants, e.g. Prozac, in case of a "mental depression":

As this is explained in previous items of this web page, so-called "mental depression" is a symptom of a low level of "moral energy" in a given person. Thus the only way of actual healing this "illness" is to undertake actions which are going to rebuild the level of this energy. (A description of such actions that rebuild the level of someone's moral energy is provided, amongst others, in items #D1 and #D2 from the totaliztic web page [nirvana.htm](#), and also in subsection E9 from volume 3 of monograph [\[8/2\] "Totalizm"](#)). However present manner of treating a depression depends on giving pills of an anti-depressant, for example giving pills of "Prozac". These pills have such an effect that they temporally open wider the valves which regulate the flow of "moral energy" - thus making an impression that temporally they eliminate the feeling of depression. But in reality, through causing the increase of the outflow of moral energy, they only make worse the situation of an ill person. So instead of the state of "mental depression" which is a sign (symptom) of a low level of moral energy, these anti-depressants induce in the ill person a state which proceeds the "moral suffocation". This

means they such anti-depressants release a state when the ill person ceases to control his or her emotions, begins to have delusions and paranoid manias, and his level of aggression is escalating. In total, instead of helping, anti-depressant pills make only the situation much worse.

Reflection inducing example as to what may lead the use of anti-depressants such as "Prozac" by people who experience "mental depression" is described in the article entitled "A nervous kid's slide into frenzy", from pages A6 and A7 of the New Zealand newspaper [The Dominion Post](#), issue published on Thursday, July 23, 2009. This article describes how 33 years old tutor at the [Otago University from Dunedin, New Zealand](#), which treated his mental depression by systematic taking "Prozac" tablets, become increasingly aggressive and uncontrollable. Finally, on 9 January 2008 he murdered his 22 years old student and lover. He carried out this murder in her own bedroom, stabbing her 216 times with the knife he brought with him, as well as with her scissors. On the day of this murder he took 3 or 4 tablets of Prozac and a Berocca. On Wednesday, 22 July 2009 he was found guilty of murder of his former student and lover.

Part #F: Qualification of subsequent people into followers of parasitism, or totalizm:

#F1. Primitive parasitism:

Motto: "Parasitism is a continually worsening process", while "totalizm is a highly stable state."

Primitive parasitism is a philosophy, which in the attempt to "obey no rule, unless forced otherwise", simply breaks moral laws. The reason is that people who unknowingly adhere to parasitism, obey only these rules about which they know that they are punishable if they disobey them. Of course, by not knowing about the existence of moral laws, they also do not know that they are going to be heavily punished for the disobedience of these laws. Therefore they break moral laws at every opportunity, and, of course, they are heavily punished by these laws. The result is that primitive parasites, in spite of their constant avoidance of putting any effort into whatever they are doing, actually lead a very miserable lives, which are filled up with constant suffering, and with the chronic unhappiness. They are "living proofs" that the constant search for pleasure carried out in an immoral way, actually does not bring any real pleasure, but brings only miserable substitutes of pleasures, plus a lot of suffering, misery, unhappiness, and karmatic debts that are to be payed off later.

If we would define a primitive parasitism, we could say that it is "a philosophy which disobeys moral laws by primitive breaking them".

#F2. Differences between totalizts and parasites:

Motto: "*Parasites are hyenas and vultures of the intelligent universe.*"

Up until now, humanity and totalizts were extremely tolerant towards parasitism and parasites. It mainly resulted from the fact that people are not aware of the existence of parasitism, and also are not aware that parasitism is a deadly and highly infectious moral disease, which eventually is able to destroy our whole civilisation. So people allowed themselves to be tortured and put down by intellects, which are already overtaken by this deadly moral disease. But this tolerance needs to stop at some stage! Parasitism is an extremely dangerous and deadly moral disease. An uncompromising fight against people who carry it, needs to be started. For totalizm and totalizts, this fight is a matter of the choice: "you or me". Parasitism is a moral disease which quickly spreads on Earth, and which needs to be eliminated, in a manner similar as all other destructive diseases were eliminated in human past. Especially that it is already known how to heal it - after all one only needs to act morally. This means that parasites, which spread this disease, should be identified and then deprived the possibility of forcing their immoral behaviours onto unaffected yet people. Practically this boils down to not allowing parasites to occupy positions of responsibility in our society. This subsection is to provide information that enables one to recognize them.

The extremely dangerous aspect of parasitism, is the ability to overtake whole institutions, and to form institutional parasitism. There are already whole institutions, organizations, political parties, religions, and countries on Earth, which are fully overtaken by parasitism, and which already practice a full-blown institutional parasitism. I actually worked or lived in several out of them. If any individual person, who still adheres to totalizm, starts to be a part of such a group intellect (e.g. starts to work in such an institution, becomes a member of such an organization or political party, joins such a religion, or emigrates to, or is born in, such a country), then this group intellect exerts an enormous demoralizing pressure on such a person. If this pressure is not counterbalanced by strong moral foundations of such a person, then it gradually corrupts principles of behaviour of such an individual person, so that he/she finally also becomes a parasite.

We already know that totalizm and parasitism are two philosophical extremes, which almost everything do in an opposite manner. Furthermore, because of the aggressiveness and the lack of moral balance, actually parasites are the sworn enemies of totalizts, which very rarely live in a state of peaceful coexistence, and which spread hostilities against totalizts at any excuse. In volume 6 of this monograph we learned about attributes of totalizts, while in this

volume we got acquainted with parasites. Now is a time to list the major differences between adherers of these two extreme philosophies. These differences provide keys to a fast recognizing who is who, and who adheres to which philosophy. Here is the list of these major differences between totalizts and parasites.

#1. The sense of responsibility. The sense of responsibility is the most important criterion that allows to distinguish immediately between parasites and totalizts. This sense is a cause-effect mechanism, which causes that a given person belongs to the one or the other category. The existence, or the lack, of this sense, is also directly responsible for a whole array of attributes in totalizts and in parasites. For example, the fact that parasites never help anyone, is usually caused by the lack of feeling of responsibility.

- Totalizts: they feel personally responsible for the results of events in which they take part, or events at the outcomes of which they have an influence.

- Parasites: they push the responsibility for everything onto someone (e.g. onto a parent, teacher, friend, superior, that other driver, committee, advices, government, etc), or onto something else (e.g. onto law, the lack of tools, low payment, weak light, the lack of training, etc.).

#2. The most important principle, which governs the behaviour of these two classes of people. If one extracts the essence of totalizm and parasitism, then it turns out that "totalizm always helps, while parasitism always obstructs". This essence applies to all aspects and all consequences of these two opposite philosophies. This is because it results from the most important principle that governs the behaviour of people who adhere to these philosophies, which (the principle) can be expressed in a following manner:

- Totalizts: they always implement the rule "pedantically obey all moral laws".

- Parasites: they always follow the rule "do not obey anything, unless forced to do otherwise" (means - unless forced to obey).

#3. How they become adherers of their philosophy:

- Totalizts: by conscientious intention (i.e. because they intentionally try to do in their lives only moral things, and try to avoid doing immoral things).

- Parasites: by being gradually overpowered by the moral disease called parasitism (i.e. because they are not prepared to put any intentional effort into whatever they are doing, therefore outcomes of all their actions are automatically governed by the punishing actions of moral laws, in a similar way as the flow of water along the lines of the least resistance is governed by laws of gravity).

#4. How they go about chores in everyday life:

- Totalizts: whatever they intend to do, they always firstly check if it is "moral", and then do it only if it is "moral", or transform it into another action if it turns to be "immoral".

- Parasites: they do whatever is the easiest thing to do in a given situation, means whatever goes "along the line of the least intellectual resistance".

#5. Ability to predict consequences of actions. Because of characteristics of a practised philosophy, subsequent people have two different approaches to consequences of their actions, namely:

- Totalizts: firstly consider consequences, and only then undertake action - and only if it is to produce acceptable consequences. Because totalizm always

makes people to predict consequences before they undertake any action, throughout their entire lives totalizts practice the mental consideration of consequences before they start any action. This consideration of consequences with the elapse of time transforms in them into an automatic habit.

- Parasites: firstly take an action, and only then notice the consequences. Parasitism supports mental laziness. Thus people who adhere to parasitism almost never make the effort to consider what consequences are going to be for a given action. As parasitism advances, this mental laziness becomes a habit. With the elapse of time parasites loose completely the ability to predict consequences of their actions. Thus they always firstly do something, and only then they see (and start to regret) the consequences.

#6. What is their main concern:

- Totalizts: everything that they do, they do for the good of other people, or for the good of a specific other person. Thus usually their actions are: moral, lawful, honest, helpful, loyal, etc.

- Parasites: everything that they do, is for themselves. Thus their actions usually depend on doing whatever serves their own interests, or on concentrating their efforts at pleasing and satisfying their masters. (After all, the pleasing of their masters is another way of serving themselves.)

Part #G: Influence of the philosophy of parasitism on the fate of a civilisation that practices it - means alternative fulfilment of some religious prophecies:

In a **civilisation of mortals**, the members of which keep breaking moral laws because they practice the philosophy of parasitism, the life of people becomes very unhappy and miserable. After all, moral laws constantly punish these people just because the people continually break these laws instead of obeying them. Thus inhabitants of such a civilisation mutually torment each other in all possible manners. On streets prevails drug addiction, crime, and robbery. People are afraid to leave homes and even to go for a walk. Governments forbid disciplining children - this results in children not respecting parents and creating a hell in almost every family. Marriages stop being faithful to each other, in the result of which the institution of marriage gradually disintegrates, while people change their sexual partners from day to day, like animals. Law becomes so complicated that the "justice" must be purchased for money and becomes affordable only to these most wealthy ones. Etc., etc. - for details see the web page [better humanity](#). But at the moment when a civilisation which practices the philosophy of parasitism builds time vehicles for itself, and transforms into a **civilisation of immortals**, the life in it becomes even more unhappy. Although time vehicles allow inhabitants of this civilisation to empirically escape punishments for breaking moral laws, still new problems are created, of the kind

of "[everlasting hell](#)" or "non-existent existence" which are described below. In the result of these problems, every civilisation of immortals, which as a whole practices the institutional parasitism, with the elapse of time always self-destructs. In turn mechanisms of software [timespace](#) automatically backdate the moment of this self-destruction to times when its self-destructing generation started to use its time vehicles for the first time. In the result, every parasitic civilisation of immortals in fact exists only as a kind of **demons**, instead of living creatures. This means, that in spite that citizens of this civilisation physically do exist and spread a lot of evil around themselves, in the future it will turn out that actually they are non-existing for a very long time.

Problems and disasters which continually plague parasitic civilisations of ordinary mortals, such as our present civilisation on Earth, were described already before in parts B, C, and D of this web page. So now is time to describe problems and disasters which plague civilisation of immortal people who already have [time vehicles](#) - such as the civilisation of evil [UFOonauts](#) who secretly occupy our planet. It is worth to notice, that all these problems and disasters would disappear if a given civilisation instead of immoral parasitism described on this web page would rather practice the moral [totalizm](#) described on a separate web page.

#G1. The so-called "imprisoned immortality" and the consequences of it for civilisations that practice the philosophy of parasitism:

Totalizm defines the "imprisoned immortality" as a life which is repeated infinitive number of times after mastering the ability to shift time back to years of one's youth carried out with the use of technical devices called the [time vehicles](#). Such an "imprisoned immortality" are earning members of all these civilisations which accomplished so high level of their technology, that they build [time vehicles](#). On a separate web page which describes these time vehicles, it is explained that if the humanity was not so much preoccupied with negation of obvious matters nor implementing the so-called [curse of inventors](#) against the most creative people it has, but rather would allow me to complete my inventions and to prove my creativity practically instead of continually making me [redundant from the job](#), then such "time vehicles" could be build not later than within the neared 50 years. Means that people could accomplish such "everlasting lives" not later than in around 50 years from now. But because after these "time vehicles" are build, an unique phenomenon takes place which will "shift back in time the skill of constructing time vehicles" (described below), practically this means that in such a case the generations of people which live on the Earth already now could experience this "imprisoned immortality".

The phenomenon of this "**shifting back in time the skills to construct time**

vehicles" results from the very nature of these vehicles. Namely, after these vehicles are build, they are able to shift back in time their own builders, while the entire memory and knowledge is maintained by these builders. In turns, after these builders are shifted back in time, time vehicles can be build much earlier than originally. Simultaneously social pressures will be exerted onto these builders, to build the vehicles much earlier. After all, such earlier construction of these vehicles is going to save from the death much higher number of people. In the result, the process of such shifting back in time of the date when these vehicles are constructed will gradually be carried out until the times when it is blocked by the view of the world of people who live in given times. I personally believe, that this blocking by views of people takes place only somewhere on the border of my generation.

There is a serious problem which is connected with this "imprisoned immortality". The problem depends on the fact, that people who practice this "everlasting life" can live forever, however their everlasting living depends on infinitive shifting back in time to years of their youth. Thus in practice they are always tied to the same times. Therefore this version of the everlasting life is called by totalizm the "**imprisoned immortality**". But independently from such "imprisoned immortality" there is also "true immortality". But the true one is accomplished with the use of superior time vehicles which work on completely different principle of operation. These superior time vehicles are extremely difficult for building. For example, the UFOonauts who secretly occupy the Earth and who are described in Part #F of this web page, are still unable to build such superior time vehicles, although all date indicate that ordinary time vehicles which allow the "imprisoned immortality" they have and use for at least around 100 thousand years. In order to be able to build such superior time vehicles, a given civilisation must be able to release a huge doze of creativity - what is only possible if all members of it pedantically obey so-called moral laws. Therefore the chance for earning the true immortality obtain only civilisations which choose the path of light and life precisely according to the intentions of universal intellect - i.e. the life that is recommended by the philosophy of totalizm. Present civilisation of humans is very far from getting any chance for such a "true immortality". After all, in the present human civilisation the dominating philosophy is the parasitism which is an exact opposite of totalizm.

#G2. Everlasting happiness:

Totalizm defines the "everlasting happiness" as a situation which users of the so-called time vehicles accomplish at the moment when they acquire the ability to generate the "imprisoned immortality" described in item #G1, and they implement this immortality in conditions when every inhabitant of their civilisation maintains the state of continuous nirvana throughout the entire duration of his or her life. As we remember, this "imprisoned immortality" depends on repetitive shifting back in time to the years of youth of this person, and on reliving the entire his or her life an infinitive number of times. If this repetitive shifting back in time to years of the youth is carried out when someone previously already

accomplished the state of the [totaliztic nirvana](#), then such a person is going to live infinitively long, while being very happy all time along. This is because of this continual happiness during infinite period of time that such a situation is named the "everlasting happiness".

Because civilisations which practice this "everlasting happiness" act pedantically morally regarding practically everything, in subsequent repetitions of their lives they can choose increasingly more perfect variants of their conduct. After all, when they behave pedantically morally, then by a change of variants of their behaviour in subsequent repetitions of their lives that do not spoil the general course which their civilisation is following. Therefore, one amongst attributes of "everlasting happiness" is that participants of it not only live forever, but additionally in every repetition of their lives they may choose a different path through their lives.

Much wider descriptions and explanations concerning this "everlasting happiness" are provided in item #B7, #B10 and #E1 from a separate web page about [time vehicles](#). In turn explanations as to what exactly is this "imprisoned immortality", and how we are going to accomplish it in the future, are provided in item #B7 of that web page about [time vehicles](#).

#G3. Everlasting hell:

Totalizm defines the "everlasting hell" as a situation which members of the civilisations that already have [time vehicles](#) accomplish at the moment when they acquire the ability to generate the "imprisoned immortality" described in item #G1, and when they implement this immortality without previous maintaining in themselves the state of continuous [nirvana](#). As this is explained in item #G1 above, such an "imprisoned immortality" depends on the repetitive shifting a given person back in time after each becoming old. But after each such shifting back in time to the years of his or her youth, the memory of this person, as well as habits, personality, character, envy, evilness, etc., remain the same as they were when this person was old. In the result, because of this repetitive shifting back in time to years of the youth without previous accomplishing the state of the [totaliztic nirvana](#), the level of evilness of such a civilisation is continually growing. After all, they are lacking the nirvana which would exert its saving impact on them. This is because nirvana changes the character and personality of people who just experience it. Such people in nirvana become extremely nice in companionship, indescribably friendly, helpful, daring, loving, always satisfied with everything, etc. In turn in the lack of this nirvana, all members of this "nirvana free" civilisation create mutually to themselves a kind of continuous hell, and are extremely unhappy all the time. But they still are unable to resist the temptation to shift back in time after each reaching an old age, and to relive their life again and again, even if this turns to result in life of misery and unhappiness, and even if each such shifting back in time makes them even more unhappy. Thus such infinite repetition of someone's life which makes this person increasingly more unhappy, totalizm calls the "everlasting hell".

Civilisations which just experience such "everlasting hell" are forced to

impose a huge number of restrictions onto their members. These restrictions concern the selection of actions which they are allowed to undertake during each subsequent repetition of their lives. This is because, if they for example use slaves from the Earth, they are not allowed to enable these slaves to free from UFO-nauts that occupy their planet. Therefore the life in "everlasting hell" allows to keep shifting back in time infinite number of times, but after each such a shifting back each immortal member of these civilisations do not have a choice how is allowed to act. He or she must act in a way as other members of this civilisation order him or her to act. This practically means, that even after they return to the time of their youth for over 1000 times, they still must again and again go to the same school, write the same tests, accept the same bullying of increasingly immoral colleagues, meet the same people, loose the same dog, etc., etc. Notice, however, that such a boring repetition of the same life thousands of times does not need to be taken by participants of the "everlasting happiness" described in previous item #G2 - who in each repetition can change their path through the life.

An example of civilisation which right now experiences such everlasting hell are these evil UFO-nauts who secretly occupy our planet, while whose descriptions are provided in Part #F of this web page. There is a film made in 1993, entitled "Groundhog Day". The scenario for this film was probably written either by a UFO-naut who uses time vehicle for such a repetitive shifting back in time and for reliving the same day and events, or by someone whom such a UFO-naut explained how it feels such a repetitive reliving the same events. This is because the film perfectly reflects the feelings and fate of a given participant of such "everlasting hell", who must relive again exactly the same events infinite number of times. In this film Bill Murray plays a television reporter, who via a time vehicle (NOT shown on the film) is repetitively shifted back to a beginning of the same day. Because it is his time being repetitively shifted back by a time vehicle, he remembers exactly all previous events and versions of the same day. However, all other actors from this film, including Andie MacDowell and Chris Elliot, represent us, people, who live through a given day in a natural (first) passage of time without being shifted back by a time vehicle. Because for us the same day is lived for the first time in a natural course of our time, we do not remember subsequent repetitions of it. Therefore for us people everything that happens during such repetitions of the same time is always happening for the first time. In total the film represents a perfect illustration for numerous aspects of the "imprisoned immortality" practiced without reaching a nirvana. For example, it illustrates perfectly which capabilities of the shifting back in time the immoral aliens (e.g. UFO-nauts) are able to utilise for accomplishing various material benefits. It also illustrates the experimental "method of trials and errors" enforced via such repetitive shifting back in time, with the use of which UFO-nauts are able to solve for their own benefit practically every situation that they encounter in life. The film shows as well why, and in what manner, such an "everlasting hell" is practically also a kind of refined torture for these ones who experience it through the technical shifting back in time without previous accomplishing a nirvana. Of course, in reality lives of UFO-nauts are much more sinister than it is shown on this mild film.

Much wider descriptions and explanations concerning this "everlasting hell"

are provided in items #B7, #B10 and #E1 from a separate web page about [time vehicles](#). In turn explanations as to what is this "imprisoned immortality", are provided in item #B7 of that web page about [time vehicles](#).

#G4. "Final judgement":

The philosophy of [totalizm](#) assigns the name "final judgement" to a brief period in human history, when several generations of inhabitants of the Earth which are encompassed by the process of shifting back the technology of manufacturing [time vehicles](#), are going to develop a moral climate which is to decide about the fate of all further human generations. In the result of this moral climate developed during the brief period of the "final judgement", all further generations of inhabitants of the Earth are going to be rewarded with either the "everlasting happiness" described in item #G2 of this web page, or are going to be condemned for the "everlasting hell" described in item #G3 of this web page. The "everlasting happiness" will be granted to all further generations of humans if the moral climate which is to be developed on Earth during this brief period of the "final judgement" allows that all next generations of people who utilise these [time vehicles](#), will carry out the repetitive shifting back in time to years of their youth exclusively AFTER previous earning for themselves and maintaining for the duration of the entire life the phenomenon called the [totaliztic nirvana](#). In turn for the "everlasting hell" are going to be condemned all further generations of humans, if the moral climate that is to be developed during this period of the "final judgement" causes that inhabitants of the Earth from all next generations that utilise these [time vehicles](#) will later carry out the repetitive shifting back in time to years of their youth WITHOUT the previous accomplishing the [totaliztic nirvana](#). The proceeding of the "final judgement" most probably already started. After all, already the present generation of inhabitants of the Earth has the required understanding to be included one day into the scope of this decisive period on Earth, in which the technology of construction of [time vehicles](#) is going to shift backward.

The probable reason for which old sources call this decisive period on Earth with the name "final judgement", may result from the actual similarity of this period to a huge court proceeding. This is because the outcome of this period is going to be such, that further generations on Earth are going to be either rewarded with an "everlasting happiness", or are going to be condemned for the "everlasting hell". In addition to this, at the time when the technology of time vehicles begins to shift back in time, then the morality of every citizen of Earth which is to live in this decisive period of time, is going to be secretly judged by a special panel of co-citizens, to assess whether this person is suitable for being included into the group to which the "imprisoned immortality" is going to be granted.

The proceeding of this "final judgement" is described in more details in item #F1 from a separate web page about [time vehicles](#).

#G5. "Non-existent existence":

If one checks the opinions of people about UFO-nauts, then it turns out that around a half of people believes that UFO-nauts do exist, in turn the remaining half believes that UFO-nauts do NOT exist at all. These two groups of people usually fight with each other, because our thinking habits cause that everyone believes that only one out of these groups can be right. However, the research on so-called time vehicles (described more comprehensively on a separate web page) reveal very clearly, that both these arguing groups actually are right. It turns out that UFO-nauts at the moment do exist and enormously harm humanity, but in the future is going to be discovered that they never existed. This is because UFO-nauts are just in the process of so-called "**non-existent existence**".

A comprehensive explanation of this "non-existent existence" is explained in item #B8 of the separate web page about time vehicles. In general it results from the time that in civilisations which practice the so-called "imprisoned immortality" described in item #G1 of this web page, all generations of this civilisation are alive all the time. After all, these generations lead the "everlasting lives". So such immortal civilisations always have still alive ancestors, who at any moment can come to mind the idea to blow their civilisation up. So their ancestors are a continuous threat, especially that with the elapse of time they become increasingly unhappy. Such a situation is an exact opposite to the situation in mortal civilisations - such as ours on Earth. After all in civilisations of ordinary mortals ancestors do not exist - so are unable to blow their civilisation up. When in such a civilisation of immortals their ancestors blow their civilisation up, then they also blow up all their descendants who were born from them. Thus these descendants live all the time on "mercy" of their own ancestors. In any moment may turn out that they do not exist any more. So the life they lead is a kind of "non-existing existence".

I personally am the most fascinated in this "non-existing existence" with the skill and easiness with which god controls UFO-nauts. In fact god controls them even easier than these UFO-nauts control the most stupid people. Namely, god so formed the conditions in which these UFO-nauts act, that UFO-nauts voluntarily and at their own will behave exactly as this is required from them so that later they could be erased completely from the surface of the universe in most easy manner. After all, when from the present phase of the "existence" UFO-nauts are going to be moved into the future phase of "non-existence" that dates back several years ago, then god must erase from the surface of the universe all traces that they left behind themselves. We can imagine how difficult this erasure would be if e.g. UFO-nauts had their own embassy in the UN in New York. After all, then it would be necessary to erase from the face of the universe not only the building of this embassy, but also everything that about the activities of it was written in newspapers and books, and also the memory of its existence in thousands of people. Therefore god so controlled UFO-nauts that that hide from all of us with everything. Furthermore, they destroyed themselves all traces of

their existence. So when a day comes when they are erased from the existence, practically there will be nothing needed to change in the universe to erase all their traces.

Independently from this web page, the topic of "non-existing existence" is also discussed (although from different points of view) at totaliztic web pages about [scientific and secular understanding of God](#) (see there item #D7), and also about [time vehicles](#) (see there item #B8).

#G6. In what manner the owners of [time vehicles](#) who practice the philosophy of parasitism avoid being punished for breaking moral laws:

The owners of time vehicles can at any moment of time shift back in time and relive again a given life situation. After all, it is due to such a repetitive shifting back in time to years of their own youth that they implement a version of everlasting life which in item #G1 above is described under the name of "imprisoned immortality". Therefore, if they practice the philosophy of parasitism, while after breaking any moral law this law puts them in the situation that they can be punished somehow, then they shift their own time back through the use of their time vehicles, while in a new passage of time they experimentally avoid placing themselves again in the situation in which it would be possible to punish them. Therefore in fact moral laws are NOT able to punish owners of time vehicles for breaking any of these laws - as moral laws do with ordinary mortals. Thus, the more evil amongst owners of [time vehicles](#) are able to break moral laws as frequently as they only are pleased to do so. In addition, they have an illusion that they get away from being punished for this breaking of moral laws. In the result, they begin to feel even more powerful than God Himself. This in turn pleases their pride and additionally increases their arrogance. However, all this up to a time!

The manner on which owners of time vehicles are able to find experimentally a solution for every situation in which they are, so that in this situation they avoid being punished by moral laws, and they even turn this situation into their own advantage, is perfectly illustrated in the film entitled "[Groundhog Day](#)". This manner results from the mechanism of cooperation of human memory with natural programs which implement time travel. (The mechanism of this cooperation is described in item #B1.1 of the web page about [time vehicles](#).) Namely, these programs work in such a manner that if someone shifted back in time and relives again a given passage through the time, then in his memory the details of this new passage through time are registered at the very end of his (or her) memory. In the result, such a someone who was shifted back in time with a time vehicle, remembers events from both passages through the time, i.e. the old passage as well as a new one. But if someone was NOT shifted back in time, but

still relives a given passage through the time again because someone else shifted time back in his presence, then such a casual witness records in his (or her) memory the new passage of the time exactly on the top of previous memory of the same passage of the time. In the result, such a casual witness of repetitive unveiling of the time erases from his (or her) memory the previous record of passing through the same time. So he (or she) always remembers only the most recent passage through a given time. All previous passages through the same time are erased from his (or her) memory - so that they can only return to him (or her) in the form of so-called "**deja vu**". Due to the mechanism of operation of memory (including the human memory) described above, owners of time vehicles can shift back in time any number of times, while no-one, apart from themselves, notices that they relive a given passage through time once more. In turn, for these subsequent repetitive passages through the same time they know exactly how other people are going to behave during specific events, and also know exactly what and when supposed to happen. So in this new passage through the same time they behave in such a manner, that they avoid everything that does NOT suit them. In this way the owners of time vehicles are able to avoid practically everything that is unpleasant for them. They simply repeat a given passage through time for so long, until they find such solution which shapes a given passage in manner that suits them the most. Of course, in this situation moral laws are unable to prepare any unpleasant surprise nor punishment for them.

The film "Groundhog Day" illustrates perfectly how owners of time vehicles find empirically this most beneficial for them solution for every life situation with which they are confronted in their lives. It is known to us, that creatures who practice "imprisoned immortality", find solutions for life situations which trouble them with the use of empirical method of "trials and errors". (Means, they shift their time back and repeat a given life situation for so long, until they find a solution which suits them.) Therefore, in fact the illustrative value of the film "Groundhog Day" is so high, while the coincidence of this film with the mechanism of actual operation of time - so wide, that I personally believe that the scenario to this film originates from some [UFO naut changeling](#) who personally used time vehicles and who practically know what then happens and how it feels after the use of these extraordinary devices. At this point it is worth to remind ourselves, that many enthusiastic writers of science fiction create various stories about time travel. Some of these stories later reach us in the form of films. For examples of these, consider the American film "[Back to the future](#)", or the English film "[Doctor Who](#)". However, the content of these other films indicates such enormous discrepancy with laws which govern the actual travel in time, that everyone who at least partially learned these laws without any difficulty recognises that is dealing with fictional works of some average people. But with the content of the extraordinary film "Groundhog Day" the matter is exactly opposite. The film "Groundhog Day" is discussed in more details in item #C8.1 from the web site about [time vehicles](#), and also in item #F3 from the web site about [universal intellect \(God\)](#).

Of course, in spite that these owners of time vehicles feel completely unpunished in their breaking of moral laws, actually the universal justice always finally gets them. This is because the punishment has been written into the

mechanism of operation of their time vehicles, and into the manner on which these time vehicles allow them to accomplish this "imprisoned immortality" described in item #G1 above. After all, their civilisation in practice exists only for as long as long the universal intellect (God) allows them to lead their lives within this "non-existent existence" described in item #G5 above. So when within this "non-existent existence" finally the members of this parasitic civilisation are shifted into the phase of "non-existence", then every one amongst them unavoidably receives exactly what he (or she) deserves. Means then he (or she) is judged and punished in the same way as every ordinary mortal. So if during the life as an "imprisoned immortal", such a member of civilisation which owns time vehicles was especially nasty and tormenting towards some creatures which were in his (or her) power, then after he (or she) is shifted into the phase of physical "non-existence" he (or she) can be reincarnated by the universal intellect (God) e.g. into the body of one of these unhappy creatures which previously he (or she) persecuted so viciously. Or can be send to spend his (or her) next life as a slave on a most enslaved and persecuted planet of the universe. In the final result, in spite that the universal justice works slowly and with a significant time delay, in the final count it is executed very precisely also to these owners of time vehicles.

Part #H: Final information of this web page about the philosophy of parasitism:

#H1. To summarize this web page about the philosophy of parasitism:

With philosophies is a bit like with our lungs: everyone has them, and continually must use them in order to live, although not everyone, and not at all times, is aware that they do exist and that he or she is using them. After all, independently how the word "philosophy" is defined in expensive books, in the everyday practical application it means "a collection of principles and rules which one follows in his or her life" (note a paradox with living: even if one does not follow any rules, still one lives according to the rule "to not follow any rule" - means one follows a "primitive parasitism" described on this web page). Therefore, even if one is not aware of doing this, one still follows some kind of philosophy in everything that he or she is doing. Only that usually the philosophy that one follows is unstructured and non-formalized: it just represents a medley of rules which either are outcome of ones emotional responses, or one picked them up from the society in which he or she is living. So usually one follows a chaotic philosophy of impulses. In turn, if one analyses where such a chaotic philosophy leads him or her to (as this is done in the text of this web page), then one realizes

that it leads either to nowhere, means downhill in the moral field! The point which I am trying to make here is that, since you already follow a chaotic philosophy which leads you to nowhere, or downhill in the "moral field", why not try to learn more on the subject of it by reading and "taking to heart" the content of this web page. Then perhaps it is also worth to learn an exact reversal of this [parasitism](#) - means learn the much better philosophy called [totalizm](#), and with a small addition of effort adopt then this better philosophy in the life.

Unfortunately, although philosophies are like our lungs, still not many people is aware of their significance to our lives. Also no many people tries to adopt in their lives this capable of bringing morality, happiness, and health, philosophy of [totalizm](#). In the result increasingly wider on Earth prevails this destructive philosophy of [parasitism](#). The more this philosophy of parasitism spreads over the Earth, the less happy and more difficult our life becomes. This web page is another voice which calls awakening of our civilisation. Fortunately for us, such voices as this page is increasingly more on our planet.

#H2. Benefits which the reader accomplished due to reading this web page on parasitism:

Motto: "The philosophy of parasitism is the most prevalent philosophy on Earth. Yet the humanity still knows almost nothing about it."

At the moment we have a serious problem on our planet. Namely people do not understand the relationship between the dominating philosophy and their own happiness, security, peace, freedom, etc. The do not see that [God](#) is NOT prepared to tolerate people who practice the parasitic philosophy that threatens His superior goals, and thus that God mercilessly persecutes parasitic individuals and entire parasitic communities with "punishments", disasters and cataclysms described, amongst others, on totaliztic web pages named [mozajski_uk.htm](#), [seismograph.htm](#), [landslips.htm](#), or [day26.htm](#). People also are unable to distinguish the moral philosophy of totalizm, which brings happiness and other desirable qualities to our lives, from the immoral philosophy of parasitism. But this is the philosophy of parasitism which is the source of all evil that prevails on Earth, that brings human suffering and unhappiness, that spreads "injustice" and cruelty which, because of this parasitism, leading countries of the world exert over weaker and poorer than themselves, etc., etc. Lets us hope, that the content of this web page manages to bring readers attention to these two most important philosophies that decide about qualities of human lives.

#H3. 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.

#H4. I would suggest to return periodically to this web page in order to check further improvements of this presentation of the philosophy of parasitism:

In order to see how the updates of this web page is going to eventuate and progress further, it is worth to revisit it from time to time. From the definition this web page is going to be subjected to further improvements and extensions, as soon as possible new information come to my hands, or some events take place which will inspire me for carrying out the update. So if in the future you wish to learn these news, then perhaps you should revisit this web page. This is because I am going to update it periodically, as soon as the further developments give reasons for reporting any further details.

It is also worth to check periodically the blog of totalizm, available at addresses totalizm.wordpress.com and totalizm.blox.pl/html. (Notice that these addresses hold the same blog with the same content of messages.) On this blog many events discussed here are also explained with additional details written as these events unveil before our eyes.

#H5. Emails 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, opinions, descriptions, or information which in their opinion I should learn, are provided on the web page named [pajak_jan_uk.htm](#) (for its version in the HTML language), or the web page named [pajak_jan_uk.pdf](#) (for the version of the web page "pajak_jan_uk.pdf" in safe PDF format - which safe PDF versions of further web pages by the author can also be downloaded via links from item #B1 of the web page named [text_11.htm](#)).

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.

#H6. 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

[parasitism.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!

#H7. Copyrights © 2013 by Dr Jan Pajak:

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