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

(i.e. a PDF brochure with the content of web page named [cielcza uk.htm](#) and entitled **"Why the village Cielcza n/Jarocin in Poland is worth studying"**

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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,
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What city-dwellers would probably think of the village where "potatoes" are called "pyrki" (meaning "Peru veges"), "trendy and warm winter shoes with wooden soles" are called "klumpy" (meaning "trotters"), while a "stool" is called "ryczka" (meaning a "roar maker"). Well, they probably would think, that it is definitely somewhere "at the end of the world" and that it belongs to these places "walled with planks". However, I lived in just such a village. It was called "Cielcza". I encountered in it phenomena that fascinate me until today. For example, everything in there "was working on the basis of friendship" - but there was NO cronyism, everyone was treated in there much more justly than in many other places in which I lived later - means exactly as the current situation of that someone deserved him or her to be treated, and furthermore, people in there were extremely truthful and unbiased - means they actually said what they thought and what was in their heart. As a result, in spite that in that Cielcza I lived one year only, it astonishingly firmly influenced my philosophy of life - and, consequently, also on the "philosophy of totalizm" which I created. After experiences of

living in other places, in many of which "people speak what others want to hear, and what actually is the furthest from truth", that sincerity and morality which I remember from Cielcza increasingly fascinates me. I also believe that this village is worth to study and to copy exactly in our places. This page is intended as my contribution in that direction.

Part #A: Introductory information of this web page:

#A1. What are goals of this web page:

The goal of this web page is to present the history of my living in the village Cielcza for one school year of 1957/8, and to discuss the influence which for the development of the "philosophy of totalizm" and the new "totaliztic science" exerted observations which I accumulated then about behaviours and principles of coexistence of inhabitants of the village Cielcza in those days (which fascinate me until today).

Because God uses only a finite number of methods of action, which He then repetitively applies on all people, through revealing on this web page which methods of God's action were used either directly on me, or in situations which I learned and analysed, this web page opens also for the reader the possibility of better learning God's methods and principles of action. In turn knowledge of these methods, provides the reader with the opportunity to better manage own life.

#A2. This web page is the final one in a whole series of web pages which I authorise, and which are devoted to the

extraordinary places on the Earth, my living in which influenced the shaping of the philosophy of totalizm:

To other web pages which I also authorise, and which describe human settlements in which I lives at some stage and which inhabitants influenced somehow the gradual formation of the present form of the philosophy of totalizm and the new "totaliztic science", include (click on their names below to view any of them): [wszewilki uk.htm](#), [wszewilki jutra uk.htm](#), [stawczyk uk.htm](#), [milicz uk.htm](#), [bitwa o milicz uk.htm](#), [sw andrzej bobola uk.htm](#), [wszewilki milicz.htm](#), [wroclaw uk.htm](#), [malbork uk.htm](#), [prophecies.htm](#), [korea.htm](#), [newzealand.htm](#), [petone.htm](#).

Part #B: What is this village "Cielcza":

#B1. Where Cielcza is located:

Cielcza is a large village located around 4 kilometres to the north from centre of Jarocin - i.e. in the Poznań district of Poland. But as soon after the second world war (when no public transport worked yet) my mother has proven, Cielcza lies within the walking distance from [Wszewilki](#) in which I spend my childhood. This is because just after the war ended, my mother walked on foot these around 80 kilometres of distance which separates Cielcza from Wszewilki, in addition taking with her the cow-food provider called "Bestra", and her children - means my older brothers. (But I must admit, that I would be reluctant to repeat this her marching.) It was at the time when her husband, means my father, still did NOT return from the labour camp in Germany where he was taken as a prisoner of war. A brief description of her wonder on foot of my mother from Cielcza to Wszewilki is provided in item #M1 from the web page named [wszewilki uk.htm](#).

The name of village Cielcza supposedly originates from the old Polish words "ciel" and "**cielcz**" which already are NOT in use for a long time, but which meaning could be approximately described with present expressions "yours someone" and "something that belong to you". Thus, in the present language the name "Cielcza" can be translated as the "village which belongs to you".

Cielcza is situated on fertile soils from the valley of a small streamlet, called "Lubieszka". The black soil of it guarantee wealth and income for that portion of its inhabitants who still live from agriculture, and from the fate of which are also dependent other inhabitants of Cielcza. Cielcza is a relatively large village, which in addition is constantly and rapidly increasing. In June 2012, on the web page pl.wikipedia.org/wiki/Cielcza, the information was published that the population of Cielcza was then 2054 people. So in fact, the current population of it is already

close to one-third of the total population of the New Zealand township called **Petone** where I live at the moment - for details see item #B1 on the web page named [petone.htm](#). Hence it should not surprise us, if in the not-too-distant future Cielcza will become a town and merge with Jarocin transforming into one of its suburbs.

In the direction from south to north, through the middle of Cielcza runs the village's main highway (No. 11) from Jarocin to the nearby town of Mieszków and then it continues to Poznań. (To Jarocin this highway leads from Wrocław, passing through Trzebnica, Milicz, the beginning of Wszewilki, Cieszków, Zduny and Krotoszyn.) This highway crosses Cielcza into two halves. Each of these two halves has a different history, while in times that I still remember it also had a different social atmosphere. However, until today their differences may have already diminished.

Unlike in most of Poland (I write here about the times which I can remember), in Cielcza everything was working on the principle of "acquaintanceship". After all, almost everyone there knew each other - sometimes even for the duration of several generations. For me, means for the creator of totalizm and for the researcher of philosophical trends, it is highly interesting to compare the mechanisms of life in Cielcza, with mechanisms which I learned in New Zealand (eg. in New Zealand's towns called **Petone** and Timaru), where also everything is happening on the principles of "acquaintanceship". The point is, that despite of a similar acting on principles of "old boys network", Cielcza and New Zealand are almost at opposite ends of the moral spectrum.



(a)



(b)

Fig. #B1ab: Views of the village Cielcza. These photos illustrate the most known to me views of the village Cielcza, photographed in 2003 and 2004. (Click on any of the above photo to see it enlarged, or to shift it to another area of the screen.)

Fig. #B1a (left): Photo of a primary school in Cielcza taken in 2004 from before the entrance gate to the church in Cielcza. It was in this school that I attended to the fifth grade in the school-year 1957/1958. Only that since then to the building was added almost the entire its original volume. But chestnuts still visible on this photograph had already been there - to the indescribable delight of us in the season of tree-beetles appearance. (The person by the car is me - i.e.

Dr Eng. Jan Pajak.)

Fig. #B1b (right): Photo of a two-room house ("cottage") once owned by my grandparents and parents, while located at the current street named "Leśna" (i.e. "Forest") - in which house I was living with my grandmother in years 1957 and 1958. (These two people photographed in the foreground of the house are my older brothers who were born and raised in this "cottage".) Currently the house has a supply of electricity, but when I lived in it, electricity still was not there, and for the lighting we still used an oil lamp.

#B2. Satellite photograph and map of Cielcza:

A satellite photograph of Cielcza can be viewed at the address maps.google.com/maps?hl=en&ll=52.005359,17.477102&spn=0.012337,0.0421&t=h&z=15. In turn a map of Cielcza is available at the address maps.google.com/maps?hl=en&ll=52.007261,17.478368&spn=0.003084,0.010525&t=m&z=17. I encourage to have a look at them.

#B3. Topography of the village Cielcza:

Cielcza village lies on the fertile valley of the streamlet called "Lubieszka". The black soils of this valley was for centuries a source of prosperity and development of this village. As this was passed to me by a verbal tradition of my family, originally (and up until about 1920s) the village of Cielcza was actually composed of two distinct villages, namely of the "estate" of nobility, and the "free peasants" each of which was owning between 10 and 50 hectares of land. The "estate", manor, manorial land, grange farm buildings, accommodation houses for seasonal workers (also inhabited by my grandparents and parents), as well as houses of the more rich and more important employees working on the estate, were originally located on the east side of the busy highway from Jarocin to Mieszków. On the other hand, houses, land and farm buildings of "free peasants" were located on the west side of that highway. But this situation has changed in the 1930s, when due to the economic depression of the 30's, the land in then still young Poland has become a relatively cheap - so that the purchase of plots for building could be afforded by some amongst workers of manor and employees of the sugar refinery in nearby town Witaszyce. Several amongst these employees, including my grandparents and parents, bought the plots from "free peasants" and constructed their houses on the west side of the highway that subdivided the village. In this way also on this western side of the highway a few workers appeared that had in there their houses with small gardens, but did not have any land for cultivation. My parents and grandparents joined at that time together their savings and also bought a building plot. On this plot shortly later my grandparents

and parents built in a joint effort a small two-room house out of cement bricks (i.e. the "cottage" shown in "Fig. #B1b"). But could not even finish off this cottage completely, when the Second World War broke out, and my father and my grandfather were deported by Germans to labour camps. In this (still requiring finishing) two-room house, my grandmother and my mother lived with children (i.e. with my brothers) for the duration of the entire war.

Part #C: "When" and "why" I lived in Cielcza:

#C1. The history of my arrival to Cielcza:

The village in which I spent my childhood was the village recently called Stawczyk (i.e. a "hamlet" of the larger village called Wszewilki). However, on August 9, 1955 my grandfather (maternal) has died, who lived just in the village Cielcza near Jarocin - as described on this web page. My mom has therefore come to the conclusion that she should send me to my grandmother. After all, my grandmother began her life as a widow, and she felt very lonely. My grandmother would reduce the feeling of her loneliness, if I could live in her house and I attend a nearby school in Cielcza. That is how my fifth grade of elementary school I attended my learning in the province of Poznań. But at that time the Poznań province was a completely different part of the world than the province of Wrocław in which I lived at that time. People speak over there a different language - i.e. the Poznań dialect (e.g. "stool" in there was called a "ryczka" - meaning a "roar maker"), "potatoes" were called "pyrki" - meaning "vegetables from Peru", etc.). Everything was done in there on principles of "acquaintanceship". (However, since everyone knew everyone over several generations, all there proceeded even more impartially, fairly and objectively than in other parts of the world.) In mornings the school began there from a public prayer led by a local priest, instead from a secular (military-like) appeal - like it was the case in Wrocław province. Moreover, every boy of my age was considered to be a misfit if he is not approved for the altar services and on Sundays did not serve for masses. But in the village Cielcza I lived only for less than a one-year period - i.e. until the end of fifth grade to which I attended in there.

#C2. My "time capsule" burried near the house of my grandparents:

When I lived in Cielcza, I got the idea to bury a special "time capsule" near the house of my grandmother. This time capsule was buried in there in spring of 1958. It had the form of a large bottle with a glass cork, into which I placed the kind of written history of my life until that time, and history of my family, as well as a few small items which at that time I thought were "treasures". This capsule is probably buried in there until today, located not far from the "cottage" shown in "Fig. #B1b" and still within the land belonging to this building (at that time the property of my grandmother). I still remember exactly where the capsule is located, but I do not intend to explain it here, because almost for sure someone would probably unearth it soon. However, my wish is that the capsule was found and excavated only in the year 2222 - i.e. during the period of time which I had the honour to see how different (though not much more technically advanced than today) and interesting life in Poland becomes at that time - which life is described in items #J2 and #J3 from the web page named wszewilki.jutra.uk.htm.

Part #D: Curiosities and mysteries of the village Cielcza:

#D1. The "Rat-Catcher" from Cielcza of the beginning of 20th century, for whose charms rats and mice went directly into the fire:

The name "Rat-Catchers" was used in the former Poland to describe the "profession" of nomadic (peripatetic) "rodent charmers" - with hypnotic capabilities somewhat similar to the "snake charmers" from India. Unfortunately, the practitioners of this extraordinary "occupation" now seem to not exist anymore. The most recent emergence of such a "Rat-Catcher" about which told me the oral tradition of my family, took place in years 1930s in the Polish village named Cielcza.

These "Rat-Catchers" mastered to the excellence the ability to hypnotize rodents remotely. They typically used flutes which monotonic, although squeaky tune hypnotized rats and mice causing that they emerged from their burrows and places of hiding and followed a given "Rat-Catcher". He then led a column of marching rodents outside of the village to the place where previously villages prepared a piles of dry straws. When a column of rats and mice sat between these straws, villagers ignited the fire and rodents died in the fire. In this way villages were repeatedly cleared of rodents in past ages.

The oral tradition of my family stated, that one of such professional "Rat-

Catchers" repeatedly offered his services to the estate in the Polish village Cielcza (the German name "Cilcz") still in 1930s, means in times when my parents and grandparents were residing in there. Therefore, they had the opportunity to see the work of this "rodent charmer" as the "first-hand" witnesses. In addition to the above explanations, descriptions of how looked-like the "work" of this "Rat-Catcher" from Cielcza, is also provided in items #315.4 and #115.7.4 from subsections 15.4.2 and 15.7.4 of volume 5 in my most recent [monograph \[1/5\]](#).

Independently of that "Rat-Catcher" from Cielcza, who was witnessed in action by almost all my family, my father also saw with his own eyes a similar hypnotic "charmer" which in days of his youth (i.e. around 1910s) worked around the Polish town named Żywiec. Only that this one from Żywiec was a "Flea-Catcher" - i.e. he "charmed" fleas. He did NOT use a flute, but he monotonically chanted his spells. At his chanted hypnotic command all flea from a given household gathered into the form of balls at the tip of a small stick erected on the floor. Then the "Flea-Catcher" ripped off this stick along with fleas and throw them into the fire.

Actions of "Flea-Catchers" and other similar "charmings of living creatures" were not limited to the territory of Poland. They were also widely known in Germany and in Czech. One amongst them, in English called "peripatetic Rat-Catcher", became famous in the entire world due to the German legend of the town of Hamelin from Lower Saxony (near Hanover) - i.e. the city lying at the confluence of the rivers Waser and Hamel. This legend was described under the name of the "**Pied Piper of Hamelin**" in the most widely used encyclopaedia of the world, namely in the "Encyclopaedia Britannica" (e.g. in its release of 1959, this legend is provided under the password "Hamelin"). More information about it is also provided in the abovementioned items #315.4 and #115.7.4 from volume 5 of my most recent [monograph \[1/5\]](#), and also in the caption under the "Fig. #G2e" from the totaliztic web page named [malbork_uk.htm](#) and in the caption under "Fig. #11" from the web page named [korea.htm](#).

If we officially ask any University Professor paid from our taxes about his opinion regarding these "Rat-Catchers", then his answer almost certainly will be the same as the opinion of the official science regarding God, soul, UFO, Yeti, etc. - namely, that **"the 'Rat-Catchers' were only legends and in fact they never existed"**. However, fortunately, if someone visits the village of Cielcza near Jarocin in Poland, then he certainly still finds in there numerous people whose parents or grandparents have seen with their own eyes these "rodent charmings" in action. So still too many firsthand witnesses is available to deny the existence of this "profession". In other words, **"there is no doubt that 'Rat-Catchers' described here really existed, therefore, instead of denying that existence, science should rather focus on discovering secrets associated with them"**.

However, if one considers it thoroughly, then must come to the conclusion that the old "atheistic orthodox science" (i.e. that monopolistic science which we still learn in schools and at universities) will never be able to find the answer to the question **"how"** these "Rat-Catchers" hypnotised rodents and led them to the stake. After all, in order to answer this question, the official science would have to take on the exploration of topics which contest its philosophical foundations, e.g.

regarding the existence and operation of the human soul, God, UFO, telepathy, telekinesis, etc. But in accordance with a long tradition of official science, **if any phenomena do not suit that old "atheistic orthodox science", then this science simply ignores them, claiming publicly that these phenomena do not exist.** Thus in order to undertake a rational research of such topics, it will be necessary to first establish officially the new "totaliztic science" which will be competitive against the old "atheistic orthodox science" and which will be based on a completely opposite scientific and philosophical foundations - i.e. scientifically will be based on the so-called "Concept of Dipolar Gravity", while philosophically will be based on the philosophy called "totalizm".

Independently of the above questions "how", there are also numerous other highly intriguing questions related to the "profession" of "Rat-Catchers", the answer to which will be able to only give to people the new "totaliztic science" which philosophical and scientific foundations are explained e.g. in items #A2.6 and #A2.7 from the web page named totalizm.htm, or in item #C1 from the web page named telekinetics.htm. For example, the question "why the tradition of their profession got extinct?" After all, in old times there were so many of them, that some amongst them should leave disciples which would cultivate this much needed "occupation" until today. (The "today" happens to be only two generations after several out of them still worked in Poland.) However, it did not happen so. Or the question "why these 'Rat-Catchers' always wandered alone and never have had helpers when having their rodent-controlling activities?" After all, normal "highly sought professional" (which was each one of them) would take to a job at least e.g. his son to teach him the profession. However, the most intriguing in my view, is to find the answers to the question "why the behaviour of rats hypnotised by those 'Rat-Catchers' exactly coincide with the behaviour of groups of people abducted to UFOs?" Answer to this intriguing question may reveal to us whether these "Rat-Catchers" are another example of operations carried out on the Earth by the so-called "changelings" described, amongst others, in item #F4 from the web page named antichrist.htm, and also on the entire totaliztic web page named changelings.htm. This, in turn, would make possible for us to identify and to understand better methods and scope of the direct intervention of God in the history of life on Earth.

#D2. The Polish snake "gniewosz" capable to change the speed of elapse of time, which was saw by my brother near the village Cielcza:

That snake, and also its supernatural capabilities, are described in item #F3 of a different web page named stawczyk_uk.htm.

#D3. The stone mason from Jarocin, which was able to split large boulders with hit of his bare hand:

In the verbal tradition of my family there were also stories told about an extraordinary mason from nearby Jarocin. He was able to split large boulders with a one hit of his bare hand. With this mason worked, amongst others, my father and grandfather (most probably during their participation in the building of the church in Cielcza shown in "Fig. #G1a", and perhaps also during the building of their two-room "cottage" shown in "Fig. #B1b"). His strength, skills, and knowledge about the work of stones they witnesses with their own eyes.

The extraordinary capabilities of this stone mason from Jarocin are described also in (2) from item #E7 of the web page soul_proof.htm.

Part #E: Beliefs of inhabitants from the village Cielcza:

#E1. Where there is a lack of wolves and wild pigs, local people are afraid of foxes:

When I lived in Cielcza, my colleagues warned me that in the local forest live dangerous foxes. Supposedly they attacked people (but no-one mentioned that there is any epidemics of rabies amongst them).

Part #F: Extraordinary community which inhabited Cielcza:

#F1. When everyone knows everyone:

Inhabitants of the village Cielcza were like a single large family. Everyone knew in there everyone else - usually so well that people were able to predict

how others are to react on a given matter.

Part #G: The role of religion in the village Cielcza:

#G1. The village Cielcza as an example of old Polish religiousness:

Motto: "There is many religions, but only one and always the same God which created all these races and nations together with religions that supposed to serve them."

In Cielcza the local priest was a participant of practically every aspect of everyday life. Even the "harvest holiday" was carried out in there with his active participation - this "harvest festival" I already described, amongst others, in item #L2 from the web page named [wszewilki uk.htm](http://wszewilki.uk.htm).



(a)



(b)

Fig. #G1ab: Cielcza and religion. These pictures commemorate my personal, and my family, relationships with religion and with Cielcza. (Click on any of the above images to see them enlarged or to shift them to another part of the screen.)

Fig. #G1a (left): Photo of the interior in a relatively new church in Cielcza,

dedicated to St. Margaret, built between 1912 and 1913. Before this church, Cielcza had only a very old wooden church located in the centre of manor half of the village - which, however, was demolished around the mid-nineteenth century. The group of many local volunteers and unpaid workers, who gradually built the new church on the capital-free principles that later were called the "community effort", i.e. who first built it, and then for years were equipping it, finishing, adjusting, decorating, etc., and who built the nearby rectory, belonged, both, my grandfather and my father. Thus, in the family circulated a lot of stories about this church - such as about the extraordinary stone-mason who was able to split large boulders with hits of his bare hand (see item #D3 on this web page). It is also to serve to masses in that church, when living in a Cielcza I wanted to be "an altar server". But in spite that many times we arrived to the rectory with my colleagues (who already were acolyte "altar servers" and who intended "to recommend" me to the priest), we never managed to catch the priest in this matter and thus I never become an "altar server". Now I believe that this repeated absence of priest from the parish when I was seeking him was NOT just a series of "coincidences". God certainly knew already then that in the future I become the creator of the "[philosophy of totalizm](#)" and "the totaliztic science" (both of which are scientifically and objectively research [God](#)). So in order to NOT distort my objectivity in matters of knowledge of God and the state of modern religion, God has not allowed me become the "altar server".

Fig. #G1b (right): My photograph which is a souvenir from my first holy communion. Because relatively soon after taking this photo I started to live in Cielcza and attend in there the fifth class of the primary school, this photo reflects quite well my appearance when I lived in this village. When looking at this picture I often wonder how is it possible that appearing like a typical boy who, outside of playing with friends and eating, is interested in almost nothing else, in fact already then I had so broad interests, and so high sense of observation to record and to analyze the vast amount of observations and experiences, out of which described here is only a tiny fragment. Intriguing in this photo is also, that the first communion received the entire our large family of the poor Catholics, but only in the time when it came to my turn, my mother had just saved a bit of money which she decided to use for the making this photograph. (I.e. no one else in the whole of my large family of Catholics, have a picture that commemorates his or her first communion - simply in the required time my poor mother could not afford to order and pay for a souvenir photo.) Thus, it looks almost as if already at the time of taking this photo it was planned in advance by God that one day this picture will be used to illustrate a publication or idea which proves to be very essential or highly teaching for many people.

The appearance recorded on the above photograph provides a possibility to carry out an interesting **moral test** which refers to the "moral principle" of the village Cielcza described in item #L3 from this web page, which states "**do NOT implement immoral orders**". I would suggest that the reader subjects to this test not only himself, but also persons from his inner circle of ones' most closed to him. Then he also should think through motivations of giving specific answers to this test. This thinking through is to allow a better understanding of basic differences between the "true morality" required from people by God, and so-called "scientific morality" forced onto people, amongst others, by present official

atheistic science. Thus, the sincere reply to the question of this moral test is to have a direct link with the operation of the **principle of the "extinction of most immoral"** described, amongst others, in item #G1 from the web page named [will.htm](#), while mentioned in item #K1 from this web page. Therefore, if someone provides a sincere reply to the question from this test - i.e. provides the reply truly agreeable with principles on which this person acts in the real life, then this test may reply also to the question **"whether the person practicing in everyday-life the philosophy of the someone subjected to this test has the chance of living until an old age, or rather a chance to die prematurely?"** In order to subject to this test, one needs to assume a situation of a conductor from Polish trains in years 1957 and 1958 and also needs to know what exactly knew then every conductor from such a Polish train, namely that every child who attends a school is entitled to a discounted rail ticket, that every Polish child below the age of 14 years-old must obligatorily attend a school, and that the superiors of every train conductor and the Polish authorities require that this conductor sends to administrative punishment every child which uses a discounted train ticket but is NOT able to present in the train a valid "school ID" which proves that in fact it attends a school. The testing question states: **"if you are in the place of such a train conductor in Poland of 1957 and 1978, and catch the above boy on using a discounted ticket while he was unable to show you a valid "school ID", would you pass this boy to authorities for an administrative punishment?** In providing an answer to this testing question is NOT important by WHAT principle the tested person motivates his reply, but (as this is always emphasized in requirements of the "true morality") - it is important what the final reply would state. This is because on that final reply depends the kind of action that a given person would take in his real life. The reply to this testing question is worth to compare to the content of item #L3 from this web page.

#G2. My miraculous survival from being shot at with a shotgun which I experienced in the village Cielcza:

The shot itself, and my survival of it - which I could call "miraculous", are described in item #H2 from the web page [god_proof.htm](#) and in item #B1 from the web page [pajak_jan_uk.htm](#).

#G3. The vital reason for which God make futile my attempts to become altar server in the church from Cielcza:

Motto: "Let us learn to distinguish between what we ourselves were unable to accomplish, from what God has not permitted us to achieve, and then we are to understand better the meaning, objectives, and tasks of our lives."

Some of my best friends from Cielcza were acolytes ("altar servers") and were serving for masses in the church. Because in order to become an "altar server" ones needed to get a "recommendation" from other "altar servers", stating that he is a good Catholic, and for exemplary well-mannered boy, these my colleagues wanted me to recommend me to the local priest. A number of times we went as a large group to the parish priest to present these recommendations and to offer him my services. But surprisingly, while I used to continually meet the priest in other situations, whenever we repeatedly went to the rectory, he never was in there. Now, when I already know the concept of probability, I am aware perfectly well, that we came to the rectory too many times for the so frequent absence of the priest was just a pure coincidence. Most probably God intentionally so arranged the development of situations, that the priest was not there each time when we chose to visit him, and thus that I could not become an "altar server". This is because me becoming an "altar server", many years later, i.e. when I was working on the philosophy of totalizm, would distort the objectivity of my understanding of God. Thus, rather than following a completely new path to establish the truth about God in a fully unprejudiced manner - using modern tools of science, if I was an "altar server" I would saturate my views of world with inadequate burdens accumulated due to speculations of Christian scholars. Therefore, in the interest of God lied that with the progress of time and my education, I would rather became an atheist and only then I came to the understand of God due to an objective and scientific point of view of the prior scientist-atheist.

That intervention of God in my future has launched a large range of empirical findings that later proved to me that God not only knows the future of every person, but also interfere with the life of every person depending on what that future is going to bring. In turn these findings subsequently led me to the discoveries of methods of God's work, which I described, among others, in item #D3 of the web page named [god_exists.htm](#) or in item #B4.1 page named [immortality.htm](#).

I should also add here, that this stopping me by God to become an "altar server", was only the first overt divine intervention in the course of my life which I identified and remember. (By the "intervention of God" I understand the situation, when I tried hard to achieve something, and when doing this was in my capabilities, while realistically all the circumstances even encouraged me to accomplish it, but when my accomplishing this was persistently thwarted.) Then, however, similar interventions of God I noticed a lot more. Their another example, when God foiled my attempt to become a musician, is described in subsection A18 and in the caption under "Fig. A4" from volume 1 of my newest [monograph \[1/5\]](#). After all, if I could be a musician, then instead of creating "totalizm" and the new "totaliztic science", I would rather play now music to drunken mob in pubs. Meanwhile, to entertain the crowds in pubs God has many takers that He does NOT need to prepare for this job. However, to allow me to create an entirely new "philosophy of totalizm" and completely new "totaliztic science", God was forced

to pass me through a carefully designed "school of life", which not only taught me scientific thinking and acting, but also repeatedly allowed me to experience various versions of the hell on Earth, immorality, and sufferings with which I was forced to take the fight, but was not quite so overwhelming for me, that would break me, crush, and discourage to do anything.

There is an important reason why I describe the above incident from my life. After all, in a world ruled by God's wisdom (i.e. in such a world which is described in item # B1 of the web page named [changelings.htm](#)) **practically everyone, including the reader of precisely those words, also repetitively experiences similar direct interventions of God in his or her fate.** So, if on the basis of the above example, the reader learns to recognize such divine interventions in his own life, then his life will be significantly enriched. After all, on the basis of what God has thwarted, the reader gets a chance to deduce and to understand the meaning and purpose of his own life, and the type of task which he received from God for accomplishing on Earth. Simultaneously, the bitterness, that something has been thwarted, is turned into the joy of knowing that it happened for the superior reason, and in reassuring to know that we are NOT in our lives without the invisible protection.

Part #H: The history of village Cielcza in verbal tradition of my family:

#H1. Old Cielcza from the beginning of 20th century:

From immemorial time until the end of the Second World War, the village Cielcza was an "estate" property. I mean, it had its own squire (popularly known "heir" in there - in Polish "dziedzic"), who owned nearly all the land, the palace in which this gentleman lived, a farm from which he drew profits and his maintenance, and the village in which lived the workers employed on his farm. However, as time goes on, independently from the farm a bit of "free peasants" were emerging, who had their own land. But these ones were building their homes away from the "estate" and from the village, on the west side of the highway, usually on the roadside that passed by the area of land which they owned.

My ancestor on the distaff side, especially the sisters and aunts of my grandmother, were on good terms with the "heir of Cielcza". So when, after Hitler came to power, my grandfather, grandmother and mother no longer liked what then started to happen in parts of formerly the Polish land which, after the First World War still belonged to Germany (as then they were employed in the estate of Stawiec near Milicz), they decided to immigrate to Poland, while the place to

which they went was Cielcza. In there, they were employed on the estate, and received a single-room flat to live in the estate's temporary accommodation.

When later my mother got married, she and my father still lived with my grandparents in this single-room flat from the estate. All of them still were working on the estate. Only when Cielcza was reached by the consequences of economic depression of the 1930s, their situation began to change - as already described in item #B3 of this web page.

#H2. The Second World War in Cielcza:

Just before the outbreak of World War II, residents of Cielcza knew that war was coming, because all reservists were drafted to the army. Among them, also my father. So from the village all men disappeared. The military unit to which these reservists were conscripted did NOT go far from Cielcza. After all, the border with Germany was close, while the war was a "blitz". Directed to the defence of the crossing on the Warta river, the unit was almost immediately destroyed by the German army, and its remnants were scattered in the nearby field. Over there, my father was spotted by the German fighter airplane which decided to "hunt" him. Thus it flew at him several times shooting at him with the on-board machine guns. Unfortunately on this field was nothing to hide or to cover him - apart from a small pile of stones on the border between two fields, in the furrow behind which my father stick to the ground. The tension and nerves of that "hunting" were so intense, that the entire incident was somehow passed (communicated) to me in the genes. Thus, several times in my life I also experienced the same "hunt" in my own dream. More interestingly, the details of my dreams were so clear that I could identify the plane (and perhaps also the pilot's face), who in my dream "hunted" me.

Once my father found himself at the rear of the attacking German forces, he returned on foot to the home in Cielcza. In there, however, soon afterwards he was arrested and deported to Germany for work. Similarly, arrested and sent to the works were almost all men from Cielcza, including my grandfather. Thus, for the time the war Cielcza became the village of almost only women, children, and old people. Fortunately, the population of it was perfectly tuned to each other and almost all worked closely together in order to survive. It was at that time, in almost every house were built querns which raw grain turned into the wholemeal flour - which later these women baked into bread. In homes in which no one was able to build a real millstones, simply two flat stones were used for this purpose, which rubbing over each other also produced edible flour. It is also at that time that in almost every home or yard of Cielcza appeared oven for bread baking. The people over there get so accustomed to eating homemade bread that even in times when I lived in Cielcza a significant proportion of its population (including my grandmother) always ate homemade bread instead of the one purchased from a store. From time to time some of the farmers over there also secretly kill pigs, even though everyone knew that if Germans catch them on this, then for this threatened the death penalty. As the outcome, thanks to the special solidarity and mutual assistance, almost exclusively female population of Cielcza

somehow survived the war without massive losses of life which characterized other Polish localities. (Although a few individuals still fell victims of the war in there.)

The place where my father was taken away, was the famous later "[Peenemunde](#)" - i.e. the island on which were mounted and fired the German V2 rockets. This is because my father already then was widely known for his technical skills of a "golden hand" - see item #B1 on the web page [pajak_jan_uk.htm](#). His slave labor by the V2 rockets illustrates how sarcastic the fate sometimes can be. After all **my father's enemies are forced him to participate in the construction of V2 rockets - which later generations lifted Americans to the Moon, while my own compatriots stopped me from the undertaking the construction of the [Magnocraft](#) - which would open for the mankind the vast resources of the cosmic space** - as it is further explained in item #N3 of this web page.

With V2 rockets my father worked (as a slave) just relatively shortly. One night there was a raid of allied bombers. This raid devastated everything on that island. Father told us later that even the water was burning, while even a single whole brick did NOT remain on the island afterwards. But by some miracle my father was left completely unscratched. Since all the camp guards and all the prisoners were killed, while the camp fence and gates have been destroyed, my father left the camp and started to walk back home - in the striped camp-clothing. It was already his second walking back home on foot from that war. But he had to somehow cross the Oder river. Unfortunately for him, at the centre of the bridge were the SS men which he noticed too late for an escape. So they arrested my father, but did not shoot him right away. Firstly they wanted to know what ties he has with the British, that he alone survived the bombing, while everyone else died. My father later complained that not only the two tall SS men kept changing while pounding him with batons, but in addition they told him to count in the German language how many times he was flak. (I wonder whether that method of learning of a foreign language would prove to be equally effective for present ignoramuses.) Finally, they obviously somehow realized that his escape alive from the bombing does NOT mean that he is in partnership with the British. So again they spared his life and sent him to work in a factory from Świnoujście. Over there he worked until the war ended - then for the third time he chose to walk home on foot (right after the war, there was no public transport). But when he finally reached Cielcza, it turned out that his wife, means my mother, went before (also by walking) with her children up to Wszewilki near Milicz. My father had no choice but to wander after her. In this way, my parents moved from Cielcza to [Wszewilki](#).

#H3. The mystery of the German "cry of death" during the liberation:

Motto: "God manifests mysterious phenomena to stimulate research, creatively and growth of humans, but not to encourage scientists to

arrogantly ignore these mysteries - as it is done by 'luminaries' of today's official science."

"Shortly before the Soviet army entered Cielcza, to home returned my grandfather. He was taken by Germans to the east to dig trenches. However, the area of that digging was already captured by the Soviet army. It seems that my grandpapa marched faster than the Russian army. But Germans who occupied Cielcza, again showed a complete ignorance in matters of elementary principles of strategy and tactics, which ignorance was exhibited by the German army (as well as by several other armies, for example English or Japanese) during almost every battle and every war, and some features of which are illustrated in the examples from the web page named [bitwa o milicz uk.htm](#). As a result, instead of tactically withdraw, regroup and consolidate in an area that would provide them with a strategic advantage, Germans either pretended that nothing changes, or were not informed correctly by their superiors about the truth and about the gravity of their actual situation. Thus, when the Soviet army was approaching Cielcza, Germans still behaved as though NOTHING has endangered them. At the crossroads near the home of my grandparents, still a German sentry was standing. When the tanks began to roll through Cielcza, this German sentry discovered that they were Russian only when they passed next to his guardroom. He run out to escape - this time in the right direction to west towards Germany, in which direction from the guardroom was also positioned the house of my grandparents. He managed to reach almost the fence of grandparents' garden, i.e. around 150 metres from the crossroads with his sentry box and Soviet tanks, when a Russian shooter managed to target him and kill him. The German soldier got the bullet into the back of his head. The exiting bullet ruptured away the entire his face and exploded his brain. But in spite that he had already NO brain and face, this German soldier still piercingly loud yelled while his body gradually was dying. So I am puzzled until today by the question **what mechanism supported this his supposedly full of fear, terrible, extremely loud, piercing, scream of death, when this German soldier had already been deprived of face and the brain?** The horrifying scream of death of that German soldier reportedly lasted for disproportionately long period of time. He still was yelling when Soviet soldiers arrived to him from the highway after they rushed to him to check what goods he owned, and when they took already away his German boots that were highly valued in the Russian army of that time. Afterwards he was buried at the nearby football patch - not far from the sentry box which he guarded until the end, in spite of rational thinking and obviously to obviousness of whatever was happening around him. When I lived in Cielcza, for some reason his unmarked grave was opened - so that I could personally see his bones which confirmed the history of his death, which I knew from the family's verbal tradition.

The question of the mechanism of the long death cry of this German soldier without the brain and face, perhaps may be explained by a similar case which I had read in past (but, unfortunately, which bibliographical data I did NOT record.).Namely, in some book was described the case of an American soldier from times of the civil war (North versus South) during Abraham Lincoln. This soldier was found sitting in a straight position on a log of felled tree and holding a

mug full of coffee in his hand extended forward. He looked as if he still was alive and drank coffee while sitting on a log - in spite that a cannonball torn his entire head off. (In that book was even repeated the drawing of his appearance from the original historical report of that event.) So it seems, that if a body is suddenly deprived of the brain, then it still does of whatever it did in the last moment when it still had the brain - in the case of this soldier, the body was still sitting straight and held the cup of coffee in the hand extended forward. This in turn provides us with an additional confirmation for the fact described on the web page named [soul proof.htm](#), namely that the human bodies store software souls that tentatively implement their software "program of life and fate" - i.e. the one described on the web page [immortality.htm](#), and what even the more interesting, that the time has a discrete character - as this is described in items #D1 and #D2 from the web page named [immortality.htm](#).

As shown in the above case of unusually long "cries of death", the process of dying is a very mysterious phenomenon about which still the humanity knows almost nothing. So it is surprising to say at least, if NOT raising an anger, that an experimental and the official study of secrets of death is avoided by the old (official) "atheistic orthodox science". After all, such study perhaps would explain at least some amongst these secrets, for example what really are these "NDE" (i.e. "Near-Death Experience") - during which people "talk with God" - see also 6 in item #B4 from the web page named [will.htm](#). Or would determine experimentally what happens with the speed of time elapse, when e.g. one falls from a roof, and when during this short time the falling person can relive again the entire own life - as it is described in item #D3.1 from the web page [immortality.htm](#). Another mystery of death worth explaining, about which told me one day a former executioner, whom I met by a quite strange coincidence, is - as he called it, "the last pleasure". Namely, he claimed that during hanging of men, each man hung experiences an "orgasm" and has ejaculation of sperm - see also 8 from item #F2 of the web page named [bible.htm](#). So, is the death by hanging really accompanied by a sudden surge of extreme pleasure? Still another mystery of death, is the so-called "death flash" portrayed, amongst others, in item #E2 from the web page named [soul proof.htm](#). After all, it appears in every process of dying. It would be worth to confirm experimentally, that e.g. it really is a phenomenon resulting from the escape of the soul from the body.

It is easy to deduce that if the "death flash" is a phenomenon induced by the flow of the human soul, then the equivalent of it should also appear at the time when the soul enters to the body. However, the old "atheistic orthodox science" never bothered to register experimentally such a "birth flash". That's pity. After all, the moment in which it would appear would allow to finally determine experimentally when the soul actually enters the body being born. I.e., whether this occurs at the time of conception (like, amongst other, claim in their excuses the immorally acting "arsonists of abortion clinics") - in spite that in fact then a new body still does NOT exist and in spite that none holy book provided even a most miserable clues for this moment. Or, rather, **the soul enters the body at the time of breaking the umbilical cord and catching the first breath** - as, amongst others, on the basis of clues provided in the Bible (e.g. comparing in the Bible the process of entering the soul, to the first breath), the new "totalistic

science" decided to accept and courageously argue in this matter - for details see item #C6 on the web page named [soul_proof.htm](#).

#H4. The "dance of victory" of my grandfather on the central square of Jarocin:

After the liberation of Cielcza and Jarocin from the Nazi occupation, on the central square of Jarocin was held a kind of spontaneous and joyful liberation "festivity", which was attended by crowds from Jarocin and from Cielcza (including all my family), as well as by representatives of the Soviet liberating army. The Russians had this habit that wherever gathered a few of them, then immediately someone amongst of them "accordion" and started to play music. When the accordionist played a fiery "kazaczok", a Russian female soldier (of the kind which directed the movements of troops) could not stand and started to dance. The original Russian "kazaczok" is a very complex and difficult figure dance, which tells to the onlookers a kind of story expressed in dance movements and figures. So in order to be able to dance it properly, one needs to originate from areas where it is a part of native culture practiced since childhood. Hence, no one was eager to join this lonely Russian soldiers dancing her story of war in the central square of Jarocin. Then my grandfather came out from the circle of onlookers and joined her dance. For it happens, that my grandfather originally came from the part of Polish which before the World War One was under the Russian rules. Due to this he knew how to dance perfectly well the original "kazaczok". So together with that anonymous Russian female soldier my grandfather danced on the market of Jarocin an illustrative "victory dance" which actually told the onlookers a danced story of the history of that war and the liberation, as well as foretold a better everyday life that the future brings to all people. This eloquent "dance of victory" of my grandfather and the anonymous Russian female soldier, for a long time stuck in the memory of population of Cielcza and Jarocin. Even when I lived in Cielcza, many people still referred to it. In time it also become a kind of local legend, which was told around, and because of which my grandfather started to be one of the more famous local people.

Part #I: Mirroring the life:

#I1. Why in Cielcza the work of so-called

"moral laws" was perfectly visible:

In item #14 of the web page named [petone.htm](#) is explained, that if a community leads a highly moral life, then even the weather is milder in there than in other places. This regularity could also be noted in Cielcza. The people lived in there morally and showed considerable respect for God. God reciprocated to them by giving them a bountiful harvests and good weather. As a result, people in the village of Cielcza lived relatively wealthily and happily.

Part #J: The most fascinating in the village Cielcza was its "group morality":

#J1. What is this "group morality":

What actually is so-called the "group morality", describes this in more details item # E2 from the page named [totalizm.htm](#), while further detail items #B4 and #B4.4 from the web page named [mozajski_uk.htm](#). The point is that nowadays people are deluded by the old so-called "atheistic orthodox science." Thus instead of using the correct definition of morality, which the humanity has successfully used over the millennia, and which is reminded to us in item #B5 from the web page named [morals.htm](#), people in recent times began to adhere to the perverted definition of morality alleged to them by the old official science. This perverted definition of morality leads the humanity directly to destruction. It is therefore desirable that the people began to analyze the positive examples of "group morality", one amongst of which are rural residents of Cielcza in years 1957/8 - which I still remember and am describing here.

#J2. The destructive influence of the lack of motion of population, stagnation, and monopoles, onto the morality and onto the living standards of people:

Every community that does not experience the continuous outflow of the old population and the influx of new people, over time acquires the characteristics known as "**stagnation**". Namely, the members of this community are beginning to make everything on principles of "acquaintanceship". The "cronyism", greed, mutual exploitation, heartless, unjust, and many other detrimental phenomena

deepens in there, that are characteristic for the community of practitioners of the highly immoral [philosophy of parasitism](#). How far these processes can occur, the author discovered this only after emigrating to New Zealand. After all, in New Zealand has never been a war, nor ever existed in there any reasons for a drastic mixing of the population. As a result, once with the shock I found out that the entire government of New Zealand was then composed of former colleagues who all attended to the same school. No wonder that other colleagues of such government obtained monopolies for their businesses - as described in item # H2 of the web page named [humanity.htm](#). In turn these monopolies caused, that in New Zealand prices of almost everything has become almost highest in the world, and that the quality of local products has decreased so that now hardly anyone wants to buy them. As a result, in just in a quarter of a century from one of the highest living standards in the world, this "stagnation" and "monopolies" have pushed the standard of living in New Zealand into one of the lowest in the developed countries.

In the time when during 1957/1958 I lived in Cielcza, this village also had every chance of becoming vulnerable to this deadly "stagnation" and vulnerable to the entire ocean of evil that results from such a "stagnation". After all, people of Cielcza do not mixed. Everyone knew everyone in there - and it has been for several generations. Everything was carried out in there also on principles of the "acquaintanceship". In spite of this, in Cielcza were NOT rampant evils and immorality which shocked me so much in several other places that I lived later. In the light of my analysis, the source of Cielcza protection against the consequences of the "stagnation" and consequences of it, was the respected by almost all people the right "group morality" - which probably stemmed from the religious of inhabitants of Cielcza.

#J3. In order to learn exactly the morality of people amongst which one lives, one needs to be poor:

Motto: "If in spite of your efforts, features, and capabilities, the fate makes you poor all the time, be thankful to God, because He set to you a special task, the correct execution of which requires from you the experiencing in person the taste of poverty."

In order to understand the "group morality" of the community among which we live, it is necessary to be poor. After all, only a poor person is at the mercy of those around him. Also only a poor person experiences the consequences of the attributes of own friends and neighbours. This is why tourists almost never learn anything vital about the country that they visited (except for the views). It is also why no matter where I was and how hard I would work, somehow God always led my life in such a way, that almost always I remained poor, always have been dependent on the people among whom I lived, almost always I experienced

hardship, persecution, uncertainty of tomorrow, exploitation, fungus infected flats, cold, diseases, etc.

It so happened that both my parents and my grandparents, also have always been poor. Sometimes they barely enough for bread. In turn at my grandparents' place were no electricity, radio, nor even a real toilet. For lighting they used an oil lamp. The house they warmed with a small iron stove that burned dry branches brought from the nearby forest on their backs. For the toilet they used a wooden "long-drop" in which nothing is wasted, and was used to fertilize the garden. Grandparents, and then the alone grandmother, also always were dependent on the good-will and the help of those among whom they lived. So when I lived in Cielcza with my grandmother, her poverty and lack of almost everything, let me know well and let me experience the hard way the "group morality" Cielcza's rest of the villagers. (In a similar way, after emigrating to New Zealand, for different reasons I learned also exactly the "group morality" of inhabitants of my new country.)

Part #K: Why it is vital to learn principles of operation of the "group morality" of Cielcza from that time:

#K1. The wrong "group morality" turns out to be deadly:

In a number of further totaliztic web pages I am explaining the discovery of the new "totaliztic science" that practicing a wrong "group morality" turns out to be fatal and deadly to many people. For example, item #G1 of the web page [will.htm](#), item #A2.7 of the web page [totalizm.htm](#) and item #B1 of the web page named [changelings.htm](#), explains that the life of so-called "Intellects" is ruled by the **principle of the "survival of the most moral"** (which can also be called the "**principle of the extinction of most immoral intellects**"). This rule in fact for people replaces the wrongly told to us by the old "atheistic orthodox science" the **Darwinian principle of the "survival of the fittest"** - which on Earth is only valid for the wild animals without conscience. According to this principle of the "survival of most moral" (or the "extinction most immoral"), all wars are always lost by the aggressors. Each bank (or institution) which ceases to listen to the voice of conscience quickly go bankrupt. Any person who is deaf to the voice of conscience die prematurely. Etc., etc. Practicing a wrong "group morality" is also the reason why some of the more immoral communities are destroyed by natural disasters - as this is explained on the web pages [quake.htm](#) and [petone.htm](#).

So in order to learn how to avoid abovementioned unpleasant

consequences, the communities should learn to copy the "group morality" discussed here from the village of Cielcza in the years 1957/8, so that it would protect them from disasters that can bring to people the practicing of wrong morality.

Part #L: Characteristics of the "group morality" of the village Cielcza in years 1957 and 1958:

#L1. The uniqueness of the "group morality" of the village Cielcza years 1957 and 1958:

When features of the "group morality" of the Cielcza rural residents of those years 1957 and 1958, are compared with the "group morality" of any other community that I learned more thoroughly in my later life, then I am arriving to the conclusion that the inhabitants of Cielcza practiced an unique kind of "group morality" which I did NOT met later in any other place of the world. This kind of morality was also very close to **"true morality"** required from the people by God while defined in item #B5 of the web page named [morals.htm](#), but is very distant from the **"scientific morality"** which now is dictated to the humanity by the old monopolistic "atheistic orthodox science" while the definition of which is presented in item #B2 of that web page [morals.htm](#). (This old "atestyczna orthodox science", the monopoly of which imposes on the humanity such distorted "scientific morality", is the same science that is still taught in schools and at universities, while the descriptions of which are provided e.g. in item #I1 from the web page [god_exists.htm](#) or in item #C1 from the web page named [telekinetics.htm](#).) Even just for the reason of this uniqueness in the world's scale of the "group morality" practiced in the village Cielcza from years 1957 and 1958, it is worth to learn its most vital features. Even more is worth to duplicate the features of this morality in our own communities - to be able to enjoy then the benefits that result from practicing of the "right group morality". Therefore, these characteristics I will try to explain below as accurately as far as I remember them still today.

#L2. Attributes of the "group morality" of inhabitants of Cielcza from years 1957

and 1958 - i.e. in times when I lived in there:

These features are difficult to rank in order of their relevance. That is why below they are ranked following approximate dependance of how these characteristics are interrelated - rather than in the order of their priority:

1. Mutual assistance and solidarity. It was probably the most important feature of the "group morality" of the rural residents of Cielcza in the years 1957 and 1958. Those who have had opportunities for this, really helped in there to those who were in need. This help also bore all the characteristics of the "totaliztic help". This means, it did NOT boiled down to "giving effortlessly and for free" (what only fosters laziness, helplessness, lack of self esteem, a sense of injustice, etc. in those being helped) - as effortlessly distribute the "aid" all present haritative organizations, but it boiled down to giving an employment - means to "giving in return for such a kind of work which a given person is able to perform". As a result, my aged grandmother has often been employed at that time by neighbors as a kind of "guardian of their children" during the absence of parents.

2. Sincere justice. It was another important feature of the "group morality" of the inhabitants of the village Cielcza. For example, at that time, Poland has received food parcels from the so-called. UMRA in America. In these packages were contained kinds of excellent food that in starved at that time communist Poland even the wealthiest people considered to be "luxuries", such as cans of melted cheese, milk powder, butter, chocolate, and sometimes even chewing gum - which in Poland of that time was impossible to buy for any money. The authorities of many towns, including the authorities of the then [Milicza](#), skillfully redirect these food packages, so that they were delivered to families of people in power, instead of poor families that actually need them. However, in Cielcza such parcels actually received people in need - including my grandmother, in spite of the fact that she was a very poor woman and she knew "no-one in the position of power".

3. Rewarding of moral behaviour. This very desirable trait of the "group morality" of the inhabitants of Cielcza, was unique. After all, in most of other places in the world people "reward immorality" in their countrymen, while punish moral behaviour. This is because of just such enthusiastic punishment by the people of these countrymen who act the most moral, in a growing number of today's countries of the world prevail the so-called "**curse of inventors**" and the "**inventive impotence**" (described, amongst others, in items #G1 to #G4 from the web page named [eco_cars.htm](#)), which cause, that in such countries it already is impossible an official completion of even a simplest invention or making even a least important scientific discovery.

4. Preciousness of "reputation". In that village everything depended on the reputation which someone had in eyes of others. This is why everyone was trying hard so that his or her reputation was at the best. This in turn constantly perfected avery person, motivated him or her to work and to moral conduct, etc.

5. Basing the entire social interaction on the "reputation" of specific

people. For example, the services drew up in there only those providers who had a reputation of the "sound experts" and who knew their craft.

6. High level of "gossiping" of locals. It caused, that everyone was aware of the life-long costs of any "losses of reputation". Thus, everyone was trying to act morally in order not to disappoint anyone, to "NOT plant a pig" to anyone, etc.

7. Not recognizing in there, the rights and customs like the today's "privacy laws" - which would prohibit telling the truth about other people and allowing the disclosure of any atrocities that they have committed to someone. As a result, everyone knew in there everything that he or she needed to know about other people. Everyone in there also avoided playing to others any dirty tricks, because he knew very well that such behaviours will result in a loss of reputation.

8. Valuing others for "what they could do" not for "whom they knew". This stemmed from the mutual and extremely accurate "knowing" of each with all others. So virtually everyone knew in there equally well "that person which one needs". There was almost no "such ones who knew someone more important than the others did".

9. The high religiosity of practically almost all the inhabitants of the village Cielcza. This religiosity has supplied them with the required "moral backbone" and allowed them to practice the "true morality" defined in item #B5 from the web page named [morals.htm](#), which decisively differs from the "scientific morality" defined in item # B2 of the same web page [morals.htm](#). In addition, this "religioussness" did not limit itself to just going to church once a week, but people actually lived in there on a daily basis according to their precepts of religion. For example, no one would eat anything, nor would sit to a table, his cap on his head - because this would demonstrate a lack of respect to the food that in there was considered to be "a gift from God". I remember also, that if a slice of bread accidentally fell to the floor, my grandfather kissed it and apologized to it for his indiscretion, because for him the bread literally represented "the body of Jesus" to which the highest respect should be paid. In the village Cielcza I also never saw anyone wasting any food.

The "group morality" of the villagers from Cielcza of the times described here, displayed also the feature that in many of today's readers probably would at least induce a fierce debate. This feature took the form of kind of a "gentleman" and "officially unspoken" moral principle, which the most of people obeyed in Cielcza of that times, and which stated: **never obey any immoral requests or orders of your government or your superiors**. However, since this rule needs a more detailed description, I am going to explain it in more detail in next item that follows.

#L3. The "moral principle" of the Cielcza villagers, stating "do NOT implement

immoral orders":

Motto: 'One can wonder how the today's world would look like if all people obeyed the "moral principle of the village Cielcza" stating "do NOT carry out immoral orders".'

When I stayed in the village Cielcza in 1957 and 1958, virtually every adult inhabitant of this village personally experienced the horrors of the Second World War and with his own eyes he saw a lot of crimes committed by the Nazis. So in virtually every adult inhabitant of this village was still alive **the knowledge of to where leads the blind following of immoral orders**. After all, it was in the result of the Second World War that the world learned how savage can be those people who later defend themselves with the excuse **"I just followed the orders"**. Therefore, the vast majority of the inhabitants of the village Cielcza from that time followed the "unwritten" and the "officially unspoken" moral principle, that ordered them in a decisive manner: **do NOT implement immoral orders**. This their "moral principle", however, was implemented by the villagers from Cielcza in a quite clever and far-sighted manner. Namely, its implementation has always been carried out in the form of **"disobedience openly undisplayed"**. Namely, whenever anyone of them has been issued with an immoral order or request from superiors or authorities, which clearly interfere with whatever God dictates in the Bible or through the voice of their conscience, then they "did NOT carry out this immoral order or injunction", but always found a way for it to be "overlooked", "forget", "misunderstood", "missed", "interrupted", etc. In other words, the villagers of Cielcza did NOT rebel openly nor they did NOT object to their superiors or the authorities, who issued to them immoral orders, but just always managed to find various ways for secretly NOT obeying these orders or injunctions, but simultaneously to NOT get in troubles for the failure of obeying orders from their supervisors or the authorities. After all, as appropriate to the situation, for the execution of any order or injunction there may be no enough time, something may suddenly stop or rescind this execution, during its implementation the required hardware may break, an injunction may be forgotten or overlooked, the execution can always be accidentally missed or bungled, the potential victims of a given order may render any special circumstances or laws, the potential victim may suddenly escape from the executioner of a given order, etc., etc. In this way, whenever it was needed, residents of Cielcza always found a way that the "morality had been done" and that at the same time that they do not fell out of the favor of their superiors and the authorities. So we can say that they to the perfection have mastered the ability to select and implement such measures, under which **"they kept the cake and they also ate it"** (in Polish "wilk był syty i owca była cała").

For me personally in that quiet refusal of the population of Cielcza to obey "immoral orders", the most fascinating is that this their "moral principle" they implemented while it was based only on their religion and on their faith in the appropriateness of the God's commands, whispers of conscience, moral judgments of situation, etc. After all, in those days people did NOT learn yet the facts which have only recently been discovered and documented by the new "totalistic

science", namely that **'doing anything that is contrary to the dictates of God and conscience, is like trying to "having a kicking match with a horse" - that is, in exchange for miserable "kick" that in this way someone directs at God, in return he or she receives then a "kick" from God for which he or she is often to never recover'**. After all, the evidence for God's severe punishment of the immoral behaviors still in the same our physical life, has never been collected or documented by the old "atheistic orthodox science" which still holds the official "monopoly of knowledge" and hence it still misinforms the humanity in all matters regarding morality. In turn, by the new "science totaliztic" this evidence hasl began to be collected and documented only recently - because since 2010 onwards. (For examples of this evidence it is worth a look at items #G1 to #G8 from the web page named [will.htm](#), items #C7 and #I1 from the web page named [seismograph.htm](#), or item #I5 from the web page named [petone.htm](#).)

During my life in Cielcza of that times, I repeatedly experienced the operation of this moral principle "do NOT obey immoral orders". To give here one example how it works, I will describe the case of "**school ID**" which was one amongst such situations in which the effect of this principle revealed itself. This "school ID" was a kind of "identity card" carried by the children of that times. It had a photograph, but in order to be valid, the school's authorities to which a given child had attended, needed to additionally stamp with a rubber seal the year of current validity confirmation on the reverse side of this ID. Without this rubber stamp for a given the year, the ID lost its validity. And it was worth to keep it valid, because when the child travelled by a train, then the valid ID entitled to 33% discount on the price of train ticket. But when a child traveled with such a discounted ticket, conductors on the train had the orders from the authorities and from their superiors, to check whether this child carries with it the valid "school ID" (i.e. has the ID which is rubber stamped for a given school year). This check was, however, the duplication of watch of authorities over the people. After all, in Poland of that time, all children under the age of 14 years old were required to attend a school, while for parents which would neglect this duty were awaiting severe penalties. I believe that throughout that time in Poland there was probably NO even a single child under the age of 14 years old, who would NOT attend a school. Thus, practically, even without this "school ID", every child was then officially entitled to the discount for the train tickets - especially that the children before the school age, had even a higher discount than those 33%. In spite of this, probably to reinforce the "social discipline", if a child under the age of 14 years was caught on the use of discounted fare ticket, but was NOT able to identify himself with the possession of a valid "school ID", then he faced a large fine or even the judgment of the "youth court". The conductors on the trains had the order from their superiors to intercept these children benefiting from discounted tickets, but unable to show a "school ID" valid for a particular year.

At that time the Cielcza village was a "village of railway workers" - i.e. the majority of its residents worked at that time for the railroad. So a lot of conductors in the trains then came precisely from that village. In spite of my young age, in these years I was often travelling alone by the train between Jarocin and Milicz, means between places of residence of my grandparents and my parents. Of course, because I was originating from a very poor family, I always bought a train

ticket at that reduced price to which were entitled children with a valid "school ID". Unfortunately, for some reasons - which by now I already forgotten, I could not get that year to receive the required rubber "stamp" on the back of my "school ID" that would make it valid. However, all children knew then, that such a stamp could be reproduced from a side of 10-groszy Polish coin. This is because the seal had a shape of an "eagle" (i.e. the emblem of Poland from that time) inscribed into a circle. In turn the same "eagles" inscribed into a circle could be easily copied from 10-groszy Polish coins. Thus, as an entrepreneurial pupil of the fifth-grade, I also thought that the lack of that seal it is NOT a "problem". Thus, I painted such a coin with the paint of appropriate colour and **I imprinted a beautiful eagle on the back of my "school ID"**. Then with the confidence of the "godfather from the American Mafia", I was buying on this ID discount tickets to travel between the houses of parents and grandmother. But I noticed that every time a train conductor check my ticket and my "school ID", he threw at me quite a piercing and meaningful look. So I suspected that perhaps the conductors learned somehow the fact that I "extended" my "school ID", but noticing my youthful appearance, the fact that I travelled without parents nor guardians, and seeing poor dress which confirmed that I come from a very poor family (for the purchase of only most cheap clothing could then afford my parents and my grandmother), the conductor did NOT want to condemn me to the financial penalties nor to the "youth court" - so he pretends that he did not notice this my extending of validity. (At that time I looked too young to NOT attend compulsory a school - see my appearance from that time visible in the photograph from "Fig. #G1b", while my family was unable to afford then buying me clothes of the quality which would not reveal it right away that I do not come from a wealthy home.) But at that time I did not have a confirmation that this "ignoring of the order of his superiors by those conductors" was a fact, i.e. that they noticed that I myself "extended" the validity of my "school ID", but they did NOT arrest me. Thus, such a situation with my use of the "school ID" with validity "extended" by myself was then repeated several times. Only when I grew up, I got confirmation that in fact all those conductors knew that I "extended" myself the validity of my "school ID". Only that just in relation to me, their conscience told them, that in case of such a young and poorly dressed boy to punish him or to send him to a "youth court" would be an immoral behaviour, and therefore **they decided that in my case, they apply this "moral principle" that was used in Cielcza, to "NOT implement an order in relation to me, which would prove to be immoral"**. The point is that the "eagle" copied from a coin to my "school ID" had its beak turned to its "left wing", while the "eagles" stamped by the school authorities onto these "school IDs" had always turned their beaks towards their right wing. Rail conductors were fully aware of this fact (I myself found out about this fact from such a rail conductor). This means, that at my childishly "extended" school-ID, the "eagle" clearly drew its beak in the wrong direction - which NO rail conductor could really miss to notice.

People that implemented scrupulously even the immoral orders or request of their superiors or authorities, in the village Cielczy of those days were hailed as "**martinets**" (in the Polish language - "służbista"). This title was perfectly matched. After all, it was NOT negative, and thus not offended anyone, so it did not compelled so called person to go to a court. Simultaneously, it was very

informative and explained to everyone that **in situations where "human laws or orders" collide with the "morality" required by God, instead of choosing the moral conduct, such a "martinet" always chooses the fulfillment of imperfect human laws or orders.** People who earned for themselves this reputation of a "martinet", actually practiced in their daily lives a kind of morality that in item #B2 from the web page named [morals.htm](#) is called the "**scientific morality**". Those people who in fact had already practiced such "scientific morality" of a "martinet", always had for doing this some kind of ideological reasons. Namely, they were either "atheists" or "party members" - this typically meant that they deeply believed in the validity of the strict observance of human laws. (Of course, this their deep belief does NOT mean that they were NOT wrong.) As such, "martinets" clearly differed from people practicing the highly immoral [philosophy of parasitism](#) - who typically do not respect any rules nor laws.

But what is most meaningful, in later part of my life I discovered that this "scientific morality" (some detrimental consequences of which are described, amongst others, in item #15 of the web page named [petone.htm](#)) is forced onto the mankind in a growing number of places on the Earth. In turn one of its features is that **the "scientific morality" orders to blindly carry out orders of authorities, leaders, laws, etc., without checking whether these orders are "moral" - means whether they are compatible with the divine orders contained in the Bible, or with promptings of the conscience.** As a result, instead of doing what is "truly moral", the ever smaller number of today's societies, in which there is still a relative order and rule of law, now mostly just do what is told to them by authorities, by their superiors, local laws, their desire for profit, etc. None of them also seem to ask the question, "how our world would look like if all people do only what is consistent with the divine precepts stated in the Bible, or with the voice of their conscience". For example, how to look the world in which people do not shoot to neighbors, no-one kills foreigners, there is NO production of cigarettes and alcohol, there are NOT drug trafficking, casinos are NOT build, old people and children are NOT forced to paid work, NO one lost an employment because he or she stated a truth, no-one is put before a court for a disclosure of someone's filth, fair trials are allowed instead of winning by people who can afford to pay for the most expensive lawyers, athletes are NOT glorified who instead of training their bodies they stuffed them with chemicals, young people are NOT sexually exploited, women are NOT raped, divorce for unimportant reason are NOT taken, NO recommendations of God on the advantages of polygamy are ignored while laws are forced to simultaneously have only one wife or one husband - as explained in item #J2.2.2 from the web page named [morals.htm](#), etc., etc. Likewise, today's politicians and today's legislations forget to check whether a newly-enacted laws are consistent with the dictates of God or with human conscience. As a result, long gone are the days when into the laws were incorporated exceptions such as these "conscientious objectors" built in old English conscription law (which allowed people who believe in God to refuse going into the army or to a war in order to kill other people), and now are issued only laws and ordinances of the type of "anti-smacking law" - which in New Zealand is binding all citizens, while which more specifically is described in item #B5.1 and #G1 from the web page named [will.htm](#) (which laws

and orders blindly trample on the God's requirements, whispers of conscience, human sense of morality, etc.).

For how long this "moral principle" stating "do not implement immoral orders" was commonly used in Cielcza, that unfortunately I do not know. The reason is that after my grandmother died on 4 October 1959, and my family sold her house, also disappeared the reasons for my visits to this village. Although later I passed a couple of times along the highway which leads through Cielcza, and even stopped in there for a short time to re-look at the former home of my grandmother, as well as at the church, my former school, and the bridge on the Lubieszka river by which we often used to play with colleagues, but almost never I have spoken for a longer time to any resident of Cielcza. However, from "leaks" about the moral situation in Poland, which lately are getting to the rest of world, I suspect that also in that previously pedantically moral Cielcza, until today the morality decreased to a similar degree like in the rest of Poland. This in turn means, that in Cielcza probably no-one risks now the disfavour from superiors or authorities in order to fulfil God's requests contained in the Bible or in whispers of conscience. Such a situation with morality seem to also objectively confirm increasingly frequent in Poland cataclysmic tornadoes, torrential rain, floods, frosts, etc. After all, according to findings of the "totalistic science" described, amongst others, on the web pages [petone.htm](#) or [quake.htm](#), these types of cataclysms actually represent efforts of God to initiate the moral renewal in communities affected by these cataclysms.

For the superior reasons God created people as highly **imperfect beings** - which truth is explained more thoroughly in item #B2 from the web page named [antichrist.htm](#), and also on the entire web page named [humanity.htm](#). Because of their imperfections, everything that people do incorporates in itself some kind of imperfections. Therefore smaller or larger imperfections are contained not only in the current orders and requirements of superiors and authorities, but also in entire today's political systems, government actions, human laws, claims of official science, and in almost every other creation of human hands and minds - including into it also the [philosophy of totalizm](#) (this is why totalizm continually tries to improve itself, as well as to detect and eliminate these imperfections that for sure are embedded in it). It is for this reason that whatever is being told to us today to be a "patriotic duty" or a "vital interest of the state or the nation", tomorrow may turn out to be a simple crime for which punishment does NOT miss those who "just followed orders." This is also because of such imperfections, in our daily life we frequently encounter situations when human laws, orders of government leaders or our superiors, or even the professional requirements of making a profit, may stand in direct conflict with what God requires from us and is expressed in words of the Bible or in promptings of our conscience. After all, the requirements of God are timeless and they do NOT change after each election, or after our change of employer. Moreover, God has an absolute power over us and it takes a stupid person to initiate the wrestling with God of the kind "who kicks whom with a stronger kick". What is most important, God cannot be deceived - hence with the passage of time He is to punish us justly for every little sin, and for every immorality which we have committed in our lives. Therefore, if the next time in our daily lives we encounter a situation that the human laws, requirements of authorities, orders from our superior, someone's greed and

materialism, etc., commands us to do something that stands in an obvious conflict with our knowledge of God's requirements, our conscience, our understanding of moral behaviour, etc., then perhaps it would be worth asking ourselves: 'is the humanity going to benefit more if we act as "martinets", or if we are to demonstrate an understanding for the "moral principle" used in the village of Cielcza from the years 1957 and 1958, as described in this item'.

Descriptions from this item allow to carry out an interesting **"moral test"** defined in caption under "Fig. #G1b". I would suggest that the reader subjects to this test not only himself, but also persons which are close to him. This is because the test is to clarify many matters on the subject of moral principles which people subjected to this test are applying in their everyday lives. For example, it is to clarify whether the person subjected to this test thinks and acts in categories of "scientific morality" the goal of which is to reinforce current human habits, trends, desires, requirements, tendencies, etc., or rather thinks and acts in categories of "true morality" the goal of which is to establish amongst people such timeless relationships, situations, atmosphere, manners of thinking, principles of coexistence, etc., which in the most beneficial manner foster the pursue of knowledge and the lifting of civilisation level for the entire humanity.

#L4. The formation of the "group morality" in the village Cielcza into the so-called "self-deadlocking configuration":

The most important reason, however, for which all of the above features of the "group morality" from the village Cielcza caused permanent preservation by this rural community of all those social behaviors sought after by most of people, was **the formation in there of the so-called "self-deadlocking human configuration"**, which maintained in the state of the long stability the entire local social system. I am researching such kind of self-deadlocking human systems and configurations for a long time. After all, one of them currently paralyses New Zealand, which has become my second homeland. (In New Zealand they are called the "culture of something" - for example, the "culture of bullying", the "culture of greed", "the culture of promoting friends from school" ("club of old boys"), "drug culture", etc.) From my research it stems, that just such configurations cause, that particular type of social behaviors is dominated in a given community for much longer than normal time. But if these configurations are having a negative impact on people, then they can totally "derail" a given community. The most extensive description of one amongst such "mutually self-deadlocking human configurations" is presented in subsection O3 from volume 12 of my slightly older [monograph \[1/4\]](#), while after updating it is repeated in subsection V3 from volume 17 of my newest [monograph \[1/5\]](#).

Part #M: So in what manner other communities can liken their lives to the life in Cielcza described here?

#M1. The key to a harmonious and happy social life is to practice the right kind of the "group morality":

The recipe for a harmonious and happy social life is simple - namely, **a given "group intellect" must practice the right kind of the "group morality"**. But the problem with the practical implementation of this recipe lies in the fact that so far no-one really did define clearly the characteristics and requirements which must be met by such right kind of the "group morality". After all, the old "atheistic orthodox science" with its definition of the "scientific morality" has a completely deviated understanding of what "morality" really is (ie, it promotes the wrong definition of "morality" described in item #B2 of the web page named [morals.htm](#)). As a result, the science instead of helping mankind to live "morally", actually is the source of all the "immorality" that plague the modern world and take it straight to the self-destruction - as described in item #I1 from the web page named [god_exists.htm](#)). In turn the religions are based on already outdated knowledge, which in addition has been twisted in the meantime by speculations of various religious thinkers. Thus religions also are NOT able to clearly explain to us those features of the "group morality" that are required for a social harmony and for happiness of lives in a community. So the only way to develop for the people the recipe that works in the real life comes down to a careful examination and to copying "group moralities" of those communities where it is known that they lead a harmonious and happy lives. Unfortunately, there is increasingly less and less now of such communities on our planet. In my constant travels around the world "in search of bread", I myself met so few of them that I could count them on fingers of one hand. In addition, in these which I had encountered already in my adult life, I was too short, and also I was then too busy with earning for my bread and for my living, to still have time for their thorough investigation and for identifying features of their "group morality". Thus, the only happy and harmonious community whose features I learned exactly "inside out", is just the village of Cielcza from the years 1957 and 1958 - as described in this web page. So my advice to those reading these words is **"copy and imitate the 'group morality' of the village Cielcza from the years 1957 and 1958, as in a guaranteed way it is to improve drastically the quality of your social life"**.

Part #N: Summary, and the final information of this web page:

#N1. Summary of this web page:

Extraordinary can be found where no-one expects to find it. Definitively this rule confirms itself also for the village Cielcza - about the existence of which the reader probably never have heard before.

Notice, that writing of this web page is NOT finished yet. Therefore it is worth to view this web page again after some time elapses.)

#N2. 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.

#N3. 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 on 4 different universities, i.e. on 3 of them, from 1 September 1992 till 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 my professional life).

#N4. 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

[cielcza_uk.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!

#N5. Copyrights © 2013 by Dr Jan Pajak:

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* * *

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