



**PURE HEART**

**PAWEŁ BLOCH**

*Pure Heart*

# *Pure Heart*

*Paweł Bloch*

*I dedicate to:*

*My beloved wife, Justyna, and our wonderful children: Dawid, Grześ, Hania, Łukasz;*

*My dear parents, Romana and Franciszek;*

*Devoted siblings: Barbara, Łukasz, Jadwiga, Ewa, Angelica;*

*Godmother, Regina, and godsons: Antek, Adam, Dominik;*

*Amazing in-laws, Anna and Józef;*

*Uncle Edward, to whom I owe many reflections;*

*Friend Grzegorz and his wife Grazyna;*

*All family members and friends.*

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***Let's prepare some tea and embark on our journey!***

Sit back comfortably in your chair, open the book, and savor your tea peacefully. Perhaps you have a wife, a husband, or at least someone very dear to you? If you have a wife, you've probably prepared tea for her before. It's a lovely gesture when someone remembers, brings and ensures that a hot drink awaits on the table. When your wife sees it, a smile will appear on her face and she will feel blissful and special. So it's worth making such teas for your loved ones—they feel special that way. Living the dream... But what exactly is tea prepared for a wife? It's not just an essence mixed with hot water; it's a small symbol of great love. How so? You might ask. A lot happens when we prepare tea. We show that we remember our loved one and her needs and we're willing to make this effort. We want this person to feel good with us. She is cared for and surrounded by warmth. But that's just the beginning. When we undertake this task for a loved one, we often brew another tea for ourselves. That's when the first dilemma arises. What size cups should we use? Who gets the larger one and who gets the smaller one? Are we really doing the right thing by giving the smaller cup to the other person and keeping the larger one for ourselves? After making our choice, another dilemma emerges: whom should we start pouring the



boiling water for? Ourselves or our wife? If we start with ourselves, isn't that rather a selfish choice? How can we perform this action so selfishly? By doing so, is my tea more important than the other person's? Where is the love beyond our own lives?! When we start with ourselves, we pour slightly hotter water, perhaps our tea will steep a little better?! In addition, there's a more serious problem on the horizon. It's uncertain whether we've measured the correct amount of water in the kettle and whether there will be enough to pour into our cup later. So, maybe it's better to start with ourselves, and the other person can wait, right? That should clash with our conscience. But things take a really bad turn when we steep the tea bag in our own cup, remove it, and then put the same essence into the other person's cup! Scandalous, that verges on a "serious crisis"!

These playful reflections show that we often engage in a multitude of intriguing activities that reveal what kind of people we are. Of course, we shouldn't take it to the extreme, but it's worth noticing our hidden nature. The other person probably won't be aware of our choices. They are our personal affairs. A small, good deed that will bear fruit in the future or a certain guilt that will also have consequences. If you want to see how strange our world is, I encourage you to journey with me through the depths of human life. From now on, nothing will look the same as before...

## *Hidden nuance*

I'm heading to the market. There are apples in the crates. I put a few in a bag. Suddenly, one of the fruits slips from my hands and falls to the ground. No one noticed. I bend down to pick it up and wonder what to do with it. It got a bit dirty and slightly bruised. I don't feel comfortable buying it now. I'd rather set it aside and take another, clean one. I think to myself, 'I did drop it after all. The seller will unknowingly have it, and then other customers will buy it, unaware of its condition. It wouldn't be fair.' So, I can either buy the apple or leave it behind. I think for a moment.

In the first scenario, I would become the owner of an unwanted item, feeling a bit of discomfort, a tiny 'suffering,' but I'd be benefiting others - I'd be an altruist. In the second, I would do something wrong to others, but I'd benefit myself - I'd be selfish. The decision is entirely mine, complete free will, no societal pressures, no one watching. No one will say anything, not even notice. A pure moral or immoral, microscopic gesture. After a brief moment, I decide to take the apple with me. I realize it's not such a simple matter... I walk and wonder, 'Is it worth it?' Is there some depth, a hidden layer to all of this? Does this kind of alternative choice always emerge when faced with a dilemma?

### *The third way*

Although good and evil in my case were limited to the choice of buying the apple or setting it aside (altruism or egoism), there is also a third, indirect path - the 'path of law.' If I don't want to choose the first option, the so-called 'suffering' (altruism), I must make the effort to act in accordance with the 'law.' So, I could have asked the seller if it would be acceptable for me to set the apple aside. In doing so, however, I would draw attention to the problem that no one had noticed until now. If the seller resists, I would have to 'fight' and present arguments. It might lead to an unpleasant conversation, and ultimately, I would still purchase the apple, albeit with some embarrassment.

Because the third path requires effort, people often limit themselves to just the first two possibilities. They either choose altruistic suffering or egoistic wrongdoing. If they opt for suffering, they bear its burden but also take pride in their stance. When they choose wrongdoing, they might not experience an immediate burden, but they have no reason for pride - they feel more depressed than self-satisfied. They often try to rationalize their behavior to themselves. Furthermore, when they choose wrongdoing, they frequently label it as 'the lesser evil.' But is setting the apple aside when no one has noticed it really 'the lesser evil,' or on the contrary, 'the greater one'? Of course, it's 'the greater one.' These tempting thoughts prompt us to believe that choosing the second path is less harmful. They do this to influence our

reasoning, which will shape us in a negative way. At this point, we observe a very strange mechanism undermining our value system when we subtly shift from altruism to egoism.

Thus, I have reached a point where something small but significant happened. The consequences of this are still invisible. They will only become evident in other circumstances that I may not causally relate to this event.

### ***Strange temptation***

Some time later, I found myself in a similar situation. One day, I went to the store. As I bent down to pick up a certain product, I accidentally knocked over a few bags of flour. A thought crossed my mind, 'You don't have to fix this; that's what the store clerks are paid for.' It was an argument aimed at preventing me from doing the work. I believe it was a type of temptation, a subtle undermining of my moral nature. However, how I choose to behave depends solely on me. Whether I fix the product or not, whether I overcome this argument with another one, or with my 'Heart,' it's up to me. The suggested thought is evil, and I feel it deep inside, and I struggle for a brief moment. 'I don't want someone to have more work because of my mistakes, even if they perform these tasks in my interest and get paid for it.' But is that a fully logical explanation? At that moment, I can't overcome this

argument through the power of logic. However, what would evil gain if I agreed with this way of reasoning? It would 'reprogram me' to some extent in its image. I would accept the negative, deceitful, and conflict-ridden justification of my behavior as correct.

The manipulative nature of this reasoning becomes evident when we reverse the roles. Imagine that you are the store owner. Suddenly, a customer walks by and accidentally knocks over some products. You look at them, and they continue as if nothing happened. You ask them to fix the products, and they respond: 'That's what the store clerks are paid for.' What would you say in response? You certainly wouldn't agree with their argument.

So, we feel in our hearts that the argument is deceitful evil, but it's still challenging to prove it conclusively. Could you do it? It's not an easy task because it's incredibly elusive. However, let's frame it precisely. If I fix the product, I'm undoubtedly doing the right thing because I'm restoring everything to its original, proper place. Leaving a mess, on the other hand, does the exact opposite. Since these two attitudes are contradictory, and the first one is good, the second one must be bad – evil is, after all, the opposite of good. In this case, passivity is a wrong attitude, therefore the argument justifying it must be a lie or manipulation.

However, let's not assume that people will easily adhere to correct conclusions. Humans do not operate like computers in strictly logical algorithms. Our attitudes depend on factors such as convenience, well-being, desires, or laziness. When correct

reasoning leads to something we don't like, we often deny those conclusions and still won't change our behavior. Rationalism often loses battles when confronted with sin. This is one of the most significant observations that make us aware of human nature.

If I had left without fixing the damage, I would have agreed to the perverse reasoning that would have justified my negative attitude. From that moment on, I would consider this form of argumentation as correct. Evil would gain access to me through the crack that appeared. It would be one of those small weak points that could tear apart my value system. No one would even notice that as I walked out of the store, I would have become a worse person...

### ***To heal hypocrisy***

If you're suffering from mental anguish and the therapy you've been undergoing has proven ineffective, it's worth reconsidering your attitudes.

Let's go back to my minor incident in the store. Let's assume you are a person who didn't fix the products you accidentally knocked over. You claim that store clerks have their duties, and one of them is sorting and organizing goods after customers. But maybe you also work somewhere and provide some services? How do you react to a customer who could behave decently but

constantly doubles the amount of work you have to do with their frustrating behavior? You probably get annoyed and seethe with anger when you have to deal with such a person. But remember your own attitude in the store. After all, you assume that customers have the right to increase the workload of the staff because "they're getting paid for it." We're reaching a point where two conflicting attitudes emerge within your own value system. In one situation, when it's beneficial, you consider one attitude correct, and in the reversed role, when this circumstance doesn't favor you, you condemn it and deem it unfair, getting irritated. So you are experiencing hypocrisy. Since it's an evil, it begins to tear apart your psyche. Stand in the truth and realize that you also believe that service has its duties towards customers. This implies that you also have a duty towards a difficult customer you're serving. If you do this job, you'll rectify your moral system and won't feel anger when dealing with a troublesome counterpart. Maybe then you'll understand their needs and breathe a sigh of relief when you see your own face in that person. Such an approach heals. Hypocrisy is neutralized.

You can also choose the path of denial and agree with the typical, deceptive argument: "My attitude in the store has nothing to do with the difficult customer I'm serving." This is an example of thought that blocks any transformation and reflection. It's comfortable to accept because it doesn't require effort, only considering yourself "innocent." It's tempting due to its attractive-

ness. But consequences will follow because you've "programmed" a certain problem for the future. After some time, everything will return in its negative form in your relationship with another person. That's why seeking your own faults is crucial in building good relationships with other people.

### *Open eyes*

In my class, two friends used to sit together in the same desk. They would hang out, have fun, talk, joke around, and share a strong bond - that's what I believed. One day, after class, I was talking to one of them, and he passionately shared how he had sold a small item to his friend. He was thrilled that his friend had bought a "really cool gadget" from him, which would bring him a lot of joy. When I heard this, I was quite surprised. Can you guess why I felt that way?

I couldn't understand his attitude because there was no room for selling things to your friends in my understanding of friendship. To me, my friend did something inappropriate. I had always believed that if people were friends, there shouldn't be transactions like this. You can't combine both. As a child, my eyes were "closed" to such possibility. I would willingly give everything to my friend without expecting anything in return, considering it a natural state of affairs. Therefore, this new experience expand-



ed my view of reality. My "eyes got opened" to a new possibility, which I initially viewed as negative.

I suspect that many people go through similar moments. They discover a negative, new aspect of the world and their "eyes are opened" to it. I had two paths before me. I could either, after some contemplation, accept such behavior as permissible (after all, it was "just" an exchange), or I could disagree with it and silently condemn it, believing that the rules of friendship were violated. I intuitively considered them inappropriate. Both paths led to something, and they were essentially two different worlds, although I couldn't be fully aware of that at the time.

When you are confronted with a similar situation, it's important to realize that it's the moment when a significant battle for your character is waged. After a series of such events, you will either transform into a better person or start descending. Before you know it, you'll become a different individual.

### ***What does evil seek to achieve?***

What are the consequences of good and evil? Can we determine them? Is this knowledge important to me at all? If you are aware that there are attackers waiting around the corner, you won't go there or you'll prepare for the expected circumstances. However, it's worst when you unconsciously head into a danger-

ous place. Conversely, when we are influenced by positive people, we are safe, and our interests are protected.

Good leads to human life, while evil leads to our death. This is one of the fundamental principles inherent in the nature of the world and also the basic theme of my reflections. When we accept a situation where we do something good, we add an invisible element that supports our life forces. On the contrary, evil is a trap, and by engaging in it, we become increasingly endangered along with other individuals. Therefore, all our good and evil deeds ultimately result in someone's life or death.

So why do we commit evil although it always harms? Because we cannot connect two related phenomena - evil and its effect - death. These two terms juxtaposed are ambiguous, and furthermore, death is a concept that is somewhat statistical, which makes it vague for humans. Before our actual death occurs, many additional events happen, as a result of which we fail to understand the causal relationships. We repeat the same mistakes by not understanding the consequences of our actions.

Moreover, we cannot give up temporary benefits that we can obtain. To some extent, we are selfish and insensitive to others' suffering or even their pleas. We cannot choose the path of altruism when we are obligated to it. Therefore, we continue to add bricks to the construction of life's misfortunes.

If we had a full view of the situation and saw that by choosing evil, we always ultimately face defeat, then, by acting con-

servatively, we would avoid many dramas. However, the consequences of our negative decisions are camouflaged, so at the moment of making them, we don't consider ourselves losers. Conversely, when considering the prospect of doing something good, we don't regard ourselves as winners. The victory resulting from good is hidden, just as defeat is concealed behind evil. People, therefore, act selfishly, striving to gain some benefits for themselves, but at the same time, they commit evil, thus acting to the detriment of others. These others become impoverished, sick, nervous, envious, stingy, aggressive. In such a society, it becomes increasingly difficult to obtain any benefits, so egoists also lose out and must act even more to the detriment of others to gain something for themselves. This exacerbates social harm, making it even harder to achieve any good - a vicious cycle.

The mechanism of good operates differently. When we do a good deed for others at the expense of ourselves, we add something to the common interest. People feel secure, can trust, are not suspicious, are generous, and so on, as a result it is easier for individuals to obtain good in such a community.

## *The Gordian Knot*

When King Alexander the Great arrived in the city of Gordium, he decided to confront a famous problem of the time: the knot tied between the yoke and the plow of a wagon. According to prophecy, whoever could untie it would become the king of Phrygia or even Asia. This knot was so intricately tied and tightly bound that no one had been able to unravel it until then. King Alexander drew his sword and cut the knot. Some believe that by this action, he not only fulfilled the prophecy but also became known in history as an intelligent leader who cleverly solved a complex problem.

Upon closer examination of this event, the king actually demonstrated his helplessness – he, too, couldn't untie the knot. Anyone could have made a cut, even a random passerby, and everyone was aware of it. The problem was framed in a completely different way: to untie this knot through the effort of one's own muscles and intelligence, which represented an entirely distinct level of difficulty. The king couldn't meet this challenge; he settled for an illusory success and irreparably destroyed the rope, rendering it useless. Unfortunately, he lost.

You've probably noticed that various bonds tie you down, making you unhappy. Ultimately, the "knot" of life becomes very painful and you find yourself contorted and broken within it with each new binding. You fight against it desperately, eventually drawing your sword and attempting to cut the knot. Sometimes

you succeed, sometimes you don't. But destroying the "knot" in your life means wasting something precious, like relationships with your wife, mother-in-law, father, or someone at work. It would be best to resolve the issue and continue having positive relationships with those close to you. When we draw our swords, we reveal our helplessness. So we apply the worst, soldier-like approach, which primarily demonstrates its destructive functions. Untying the Gordian Knot of our own lives is a highly advanced art of self-criticism, proper diagnosis of a problem diligence, dialogue, and patience.

You might have dreamt that a relationship with someone would be friendly and that it would naturally improve over time. However, it doesn't happen automatically with the passage of time, and sometimes it even gets worse. Every twist that appears on the Gordian Knot of mutual relationships is someone's sin. When we commit another sin, evil gains the right to create another tangle. The negative force creates it automatically and performs the most intricate movements so that we can't untangle it by using our own intellectual strength. We can't understand a human relationship that's built on sin. Not only is it incomprehensible, but it also won't fix itself, even after a long time. If years have gone by and your connection with another person has improved, it wasn't just "time" that did it. Someone had to break free from sin at some point, and now we're experiencing the positive consequences of this action. Thus, we untangle the Gordian

Knot of our lives only based on positive actions, which are often accompanied by our suffering.

### *Smarter than us*

"Now the serpent was more crafty than any of the wild animals that the Lord God had made." These words from the Bible illustrate why intelligent people sometimes fall into life's traps. In the ancient tradition, the Serpent, the devil and the source of evil, is depicted as being more sophisticated than humans. The mechanisms it employs surpass the intelligence of even the smartest earthly creatures. However, most of us don't fall into highly advanced traps. Unfortunately, even simple pitfalls work. Simple lies, maliciousness, betrayals, arguments, bribes, thefts are just a few examples of these crude snares we become victims of. The tempter doesn't even make an effort here; it plays on the lowest instincts. We know that the intricacies of human relationships resulting from our reprehensible behavior are complex, and we don't fully understand them. However, the initial evil is usually straightforward enough that we know perfectly that we are harming someone. So we cannot avoid our responsibility. Sooner or later, we will experience the consequences of our decisions.

## *The mysterious game*

A person's imagination of what will happen in the real world after their evil deeds is very limited. We let ourselves be deceived by a false, "paradise-like" vision of the future. Then it turns out that the consequences are different from what we expected. If we had at least a little pride, we should never engage even in the slightest cooperation with these dark forces.

When I was on a school trip, I offered a card game to my friend. He didn't know the rules, so I said I would explain them to him. While we were playing, I kept adding new rules so that I could end the game as the winner. He suspected that "something was wrong." To avoid being exposed and to achieve success, I consistently misled him, and in the end, of course, I "won." By lying, I had a sense that I would have a great time, repeatedly achieving victory. It was a vision of a "bright future" that was spread in my consciousness. However, reality turned out to be different. My friend didn't want to continue the game with me and left. I was surprised by his behavior. Moreover, my "success" did not give me real satisfaction. Meanwhile, my friend was somewhat hurt by the "defeat." In reality, I didn't actually outsmart him; I didn't prove to be more clever because we didn't actually play any card game. The essence of this event was the senseless shuffling of cards, resulting in me declaring myself the winner.

So, what really happened? What were we playing if not cards? We were playing with evil. It's intriguing that something like this can be "played" at all. However, it's important to know the rules before we start this competition. By lying, I diverted the game to completely different tracks that I did not expect, and therefore did not understand. "The game of evil" dominates<sup>1</sup> all other attitudes, and once you engage in it, you are compelled to continue. You initiate it with a simple negative act, even a raised voice, reproaches, a grimace, laziness, etc. In my case, it was a lie. This is how we activate the negative mechanism. Until I repent, evil takes control of what I do. I only externally control my actions, but the real decision-maker is somewhere else. I must constantly reckon with the lie I told and protect it with further falsehood. In this way, I build mysterious tracks and move along them. I arrange my actions around what I say. My card game, therefore, took place on a parallel track, not the one my friend thought we were on. Everything I did contradicted my value

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<sup>1</sup> "Dominance" means that we will carry out evil before other activities. Let's imagine a construction company where two employees have decided to jointly steal from the owner. Theft will take precedence over performing work-related tasks, such as carrying out construction. These individuals will first think about how to obtain the desired profit for themselves, rather than considering the completion of the tasks assigned by their supervisor.



system, but to avoid being exposed and to receive the appropriate reward, I had to consistently move forward. Evil, to some extent, took control of what I was doing and directed me to an unexpected place. It was an unpleasant, destructive experience. I believe that it is a principle that governs every game we decide to play with it. "The game of evil," or the parallel track, and "taking control of events" are methods of confining people – the "crown" of the Snake. Among other things, evil has built its kingdom on this mechanism. "The game of evil" in society consists of "touching the crown," i.e., showing malice to another person, and eventually receiving a similar reaction. The other person suffers, takes revenge, "touches the crown" in return, so they throw some evil at you. You touch it again, and your neighbor receives a blow. The other person does the same. According to this logic, you lose when you stop "touching the crown," as it is essential to continue this attitude. In this case, however, the problem is that defeat also occurs when you "touch the crown" because in doing so, you have to pay for such "services." The price is your own life. So we are heading not only towards the other person's death but also towards our own. Eventually, we won't be able to "touch the crown" again because we'll be exhausted. Both sides draw their swords and strike each other. Relationships worsen, heading towards destruction and then death. How many of these blows can you withstand when living or working with such a person?

Someone has to break this chain of malicious attitudes, and it's better if it's not prompted by a tragedy.

We can also play the game of evil individually, as I did in the presented story. The other person doesn't have to participate, and often they don't. Our neighbor may be unaware that he is the victim of my attitude.

Lying spoiled my fun, saddened my friend, and intruded into our previously good relationship, somewhat straining it. I lost, and because of me, my friend lost as well, while only the mysterious evil won because I played its game. If I had honestly explained the rules, maybe we would have continued to have fun for a long time. I would have felt pride in winning, and my friend would have felt the same if he had won. If I had lost, I would have ambitiously tried to play the next round better. Unfortunately, I did not understand the forces inherent in truth and falsehood at all. I didn't understand what had actually happened. The maneuver of our common "hidden opponent" was cunning and emerged spontaneously after the lie. However, it has its weakness. When we realize it, we'll notice analogies in many damaged relationships we have with other people. The mechanism operates almost identically in every case. Tell the truth and the entire structure of evil will be paralyzed. By consistently using the truth and goodness, we effectively oppose this hidden intelligence, which cannot take control of our decisions. This way, humans can win. However, we must believe in the power of truth, which

is simply a very challenging task. We often think that speaking the truth will leave us with a sense of failure. It's not true. The defeat is illusory, and success is real. Why? Because the truth speaks about the real state of the world surrounding us. Therefore, by expressing it, we aim to obtain benefits that are honest and genuinely existent. Falsehood only proclaims what does not exist, so it strives for us to ultimately end up with nothing.

### ***The tenement of conflict***

A certain individual told me that from time to time, they have to visit a very strange tenement building. As soon as they arrive there and climb the stairs from floor to floor, they often hear heated arguments in the individual apartments.

Even though these people have been engaged in destructive disputes for many years, they have not reached an agreement yet. Why? I believe that conflict is inherent in the very nature of a negative approach. Therefore, evil, at the very initial stage of a dispute, determines the final outcome. So, it doesn't matter what the conflict is about. What matters is that the words used were of a negative nature, such as malicious, used with violence, imposing someone else's will. It's hard to believe, but the whole dispute can never end positively as long as we start resolving it by using a negative method.

An agreement between two people in a situation of differing opinions only occurs when the other party sincerely accepts the first party's position. However, influencing the beliefs of the other person is a very subtle process. It requires presenting factual arguments, intelligence, composure, compromise-making ability, empathy, concessions, a positive attitude, and diligence. When there has been no influence on the realm of beliefs, there has not actually been an agreement. So, where does an aggressive dispute lead if it cannot naturally lead to consensus? Initially, there is an unpleasant atmosphere, followed by maliciousness, provocations, and confrontations. Then it escalates into violence, separation, suffering, depression, and so on. Ultimately, these are factors that contribute to our death.

### ***The ubiquitous sin***

Abnormal situations arise in all dimensions of our lives. We must deal with them at work, in our families, at school, among friends, and even with random people. We struggle with physical and psychological suffering, fighting for personal dignity and suitable living conditions. Relationships with some people are so complicated that they resemble the Gordian Knot. You may not understand "what's going on" with them. Whatever you say or do, you'll be negatively judged. You'll see grimaces, people closing

themselves off from you, and accusations presented in a refined manner. Those who commit sins are wounded. They suffer a lot from mental torment but often don't want to change or even acknowledge it. They prefer to lead their lives in a despicable way. They shy away from the light of love that could heal them.

You've probably found yourself in the company where you constantly felt judged. You had internal fears that whatever you said would be seen as tactless, and people would interpret your words negatively. They automatically self-attributed suggestions that you didn't even mean. If you're a woman, you might have spent hours preparing for such gatherings. Meanwhile, every imperfection in clothing and makeup was noticed by others. Moreover, despite not feeling comfortable with those people, you pretended otherwise... A company of people with a specific sense of humor, false, egotistical, self-assured, superficial, constantly outraged by the behavior of others.

On the other hand, you feel a sense of relief when you meet righteous people. You are aware that they would not hurt you but rather support you. They won't stress you out nor judge you. Additionally, conversation with them is not oppressed by guesses and suggestions attributed to you but it is honest and pleasant. Their smile indicates positive moments for you. You can rely on them in need. You would be able to trust them with your life plans because they represent solid pillars. But why are they that way? Because they sacrificed their lives for others. They win the

battles with temptations, and therefore, you benefit from it. Undoubtedly, they worked hard on each trait. These people had to struggle with temptations and obstacles in their lives but eventually achieved the moral success.

However, imagine a perfect world where there is no evil. People universally work, don't lie, don't steal, don't cheat, don't kill, don't use physical or verbal violence, have organized lives, and show love to everyone. People would have unlimited wealth and could use it for any pleasure and entertainment, they would feel accepted and happy. Everyone would smile, have large loving families and feel fulfilled. Technology would develop for the benefit of humanity and you'd enjoy modern inventions, leisure, and have no fear.

The world would look entirely different if everyone only pursued evil. Everyone would be consumed by immense hatred, greed, laziness, pride, deceit, and a desire for dominance. People would kill each other in mass struggles for essential goods. No one would have motivation for any work as everything would be taken away in systemic looting. The world would be overrun by countless mentally ruined slaves. No one would experience even a glimpse of happiness. Living in such a world would be a terrifying experience. Perhaps human existence would be in question. The fact that we don't experience such misfortunes is solely because some people don't fall prey to evil and win the battle against it. When those people lose, suffering

immediately arises, starting from our families and extending to state systems of terror.

Think about the world you are creating, whether it's the first or the second one. Are you contributing positively to human welfare, or are you part of this terrifying sphere of our existence?

### *Sense of security*

By nature, humans desire to feel safe. No one wants to constantly look back, be surprised by unpleasant behaviors, or be forced into verbal or physical conflicts. Human evil is the greatest factor that robs us of our sense of security. With such individuals, you will almost never find peace. They will either say something unpleasant or act destructively. You cannot avoid their sins, but you will have to bear their consequences in the form of suffering. I once wondered what humans fear more: naturally occurring phenomena like hunger, disease, or homelessness, or other people. It seems to me that fellow members of society are the cause of our greatest fears. They bring about misfortune, and because of them, we experience the natural suffering that we fear. Therefore, in the company of people who embrace negative ideologies, you will never feel at peace.

## *Inevitable death*

'You must not eat from the tree of the knowledge of good and evil, for when you eat from it, you will certainly die' - God warned the first people. However, they eventually died after the serpent tempted them. This intriguing story touches upon a very serious issue: evil and its consequence, our death. Of course, the serpent does not deceive us so that we can be happy and wealthy, gain power, or acquire useful knowledge. It engages in this battle with us to ultimately destroy us, not just us but also to make us contribute to the death of our neighbors. That is the point of these reflections and the earthly purpose of evil ('earthly' because something awaits us after death). Of course, we do not die immediately. It is a process. Before that happens, we usually go through a period of negative experiences and suffering. These are the results of some improper situations, a temporary stage of killing.

When we commit some wrongdoing against our neighbor, we harm them. In such cases, we can easily see that we weaken their psycho-physical well-being, and as a result, the forces that keep them alive. This is a fairly obvious effect. However, what is completely non-obvious is that we also bring the same destructive mechanism upon ourselves. Yet, it is hidden and non-trivial. When we decide to do evil, we don't consider ourselves victims. On the contrary, we are convinced that only another person is oppressed. Nevertheless, by committing wrongdoing we hurt not only our neighbor, but also ourselves. The Snake that I men-



tioned before, has no moral restraint and by doing evil he harms absolutely everything. He has not respect for anyone who serves him and considers them infantile individuals. No one who is intelligent would act to the detriment of his own interest and the Snake knows it very well.

How is that possible that we can't notice this correlation? Let's start with the first mechanism. When we decide to engage in something immoral, we often (though not always) exchange something immaterial for something material. It is the opposite when we choose a positive action. We may lose materially but gain something immaterial. Imagine someone asking you for help. If you help them by giving away something material for free, you exchange something material for something immaterial. Your reward for the gifted item is an immaterial sense of fulfilling a moral obligation. You rationalize this to yourself (consciously or not) in some way, such as 'I am a valuable person,' 'I am being friendly,' 'I did something good.' The opposite happens when you refuse to help; you keep your material possession but become selfish. Refusal also involves explaining this attitude to yourself, like 'I shouldn't get involved in problems,' 'I won't let others take advantage of me,' 'There are proper services for this,' 'If I give, I will be asked for more next time.' This is a kind of rationalization of evil, a process that changes your way of thinking into a negative model. This puts us on an inclined plane, making it easier for us to act similarly in the next situation.

The conclusion is quite clear: do not allow any material thing to take precedence over moral goodness. Then you will implement the fundamental principles of love, which have life-giving power for the loved ones, the broader community, and yourself.

### ***Enlightening "treatment"***

A certain woman went to the dentist. After the visit, a few weeks passed, and a severe inflammation developed in the treated tooth. The person returned to the dental office. The dentist who had treated her claimed that the patient had never been there, and there was no record of her, so her complaint couldn't be taken into consideration. Surprised by this turn of events, she went to another dentist. The X-ray revealed a broken dental instrument. It had caused extensive inflammation and excruciating pain. Now the tooth was beyond saving. How would you assess the dentist's behavior?

You might hear voices of condemnation, about how deviously she acted, how she deceived the patient, and then led to the loss of her tooth. People tend to judge such situations very harshly.

But why would you condemn such dishonesty? Because you would admit your own guilt. You would declare it immediately after the incident and offer treatment or compensation. Do you think you know yourself well enough? Or maybe you would see the specter of a legal process, a vulgar reaction from the patient,

the loss of your license. Perhaps the compensation wouldn't end with a small amount; the case would gain notoriety, you would lose patients, negative reviews would appear on the Internet, and your future would be in jeopardy? Fear, stress, internal pressures, various thoughts, a battle with oneself arise. Maybe you are already losing your self-confidence, and you no longer condemn that person so unequivocally? Maybe from this perspective, admitting guilt would seem naive?

I can imagine what the dentist felt when she realized what had happened. Fear and the vision of a very negative future. So bad that lying appeared to be the best solution. She faced an alternative between her own suffering, self-sacrifice (altruism), or evil (selfishness). She chose the path of selfishness, probably considering it the "lesser evil." But is it a choice of the "lesser evil," and would you agree with that as a reader?

At the moment when the dental instrument broke, i.e. an objectively improper situation, a dilemma immediately arose: either confess or remain silent (people often falsely call this second option the "lesser evil"). She would either bear the cross of suffering or lie. In this situation, the dentist chose evil. She probably believed it was the "lesser" one. However, the first path of suffering was not evil at all. When we suffer, rejecting the second path, which is evil, we are actually doing good. So, the dentist chose the path of the "greater evil." Why did she do that? I suspect she was filled with various negative information.

Perhaps she spent time in front of the television, watching various horrible stories that portrayed legal proceedings and the consequent pursuit of one's rights?

At the moment when the problem appeared in her life, she was not morally prepared for it. She was attacked by Cassandra-like associations that paralyzed her human instincts. Thus, we can assume that she was under very strong pressure and succumbed to it. Not everyone is strong enough to confess his guilt immediately. But who is a strong or weak individual? The one who lies, or the one who tells the truth? Evil tends to call its servants strong, but it's a lie, as serving it actually makes us weak. A strong individual is the one who endures suffering. In other words, the dentist displayed genuine weakness. By telling the truth, she would have shown strength.

Could she chose a third way? The third way would only have appeared if she had confessed. Then she could have fought. The third way in this case (as in my situation with the apple) involves revealing the problem but also requires increased effort, which may not necessarily result in success. In this case, it would be better to be prepared in advance for such a possibility rather than acting on impulse.

But what would have happened if she had confessed? Nothing special. The injured person was of a very mild nature. She didn't even return to that dental office and she didn't report the incident anywhere. She immediately accepted the situation. She

only suffered and asked for help. Maybe the dentist was counting on this trait, thinking she could quickly distance herself from the problems at a low cost? We'll probably never know.

If she had chosen an honest fight, she would have cleared her conscience, and since the patient was a positive person, they would have reached an agreement immediately, and maybe even found peace. Now, however, she is trapped. This story will linger in her mind and have a negative impact; every now and then, she'll remember it, feel uncomfortable, and it may cause her stress. But will all this somehow negatively affect her? Of course. For instance, stress is the cause of fatal cardiovascular diseases. So, the decision she made will gradually weaken the life forces holding her together. Furthermore, the tempter will possess a very strong psychological argument to push through more evil in the future: "You've already done it"; "It worked once." This will, of course, trigger another act and more stress...

The lie also worked statistically negative. It is already evident that the woman would not bother the dentist. Thus, she was an ideal patient. However, she will never visit this dental office again and also she will warn her friends against it. Due to the fact that people tend to make friendship with people of similar nature, the number of potentially positive patients of this dentist will decrease. Someone else will come instead of her though. A new customer might be as positive as she was but at the same time he might be her opposite...

This incredible harmony between negative attitudes and death should make us particularly vigilant.

### *Calming goodness*

Love for another human being, which leads us on the path of good relationships, hides many nuances and invisible effects for us. It makes it possible for us to not only live at all but also to be happy, spend many beautiful moments with our loved ones, and minimize our suffering. It's nice when we are surrounded by kind people who we can count on, who warmly respond to us, are ready to lend a hand whenever we need it, or come up with some positive initiative. Such people are modest, discreet, open to dialogue, generous, find time for us, are hardworking, and predictable. Their life is characterized primarily by stability. It is known that they are trustworthy and will strive to fulfill their promises. They won't suddenly disappear into the unknown but will always be with us when we need it. They will fulfill their obligations and even help us fulfill ours. All these qualities that I am mentioning here constitute the wonderful harmony of personality that everyone must earn in the collision with various unpleasant experiences. I have no idea how exactly the process of becoming happy people works. I only know that by doing something good, we will also receive the good results. This effect may

apply to ourselves or others, but it will definitely occur. The intermediate path is a mystery to most of us.

### ***On the other side of power***

By doing something wrong, we must also expect something similar. This is because our blameworthy behaviors are also interconnected. Every connection is a sin related to another sin. Where does all this come from? From the original evil – the capital of evil. Every path that "leads to Rome" in this context means a sin that leads us to its source – total evil, the Serpent. Of course, we will not see this tempting "Being." However, if we consistently follow the paths that led us to some misfortune, we will start to traverse increasingly strange areas of our reality until we finally reach the place where everything began. Then we can suspect that Something wicked is truly there.

If, among the many intriguing matters, at least one has made you wonder because it was sinful from your side and concerned an event that hurt you – that is enough to demolish vast areas of problems that somehow entangle your life. You just have to want it. Analyze them consistently, don't allow yourself to be deceived, pull on the thread that will lead you to the rope, the rope to the chain. Eventually, you will see everything in its splendor and monstrosity, which has settled in many previously unnoticed

places. It will be a web of connections, and all paths will always lead to some life's personal source. When you see this, you will be able to change the course of your life. This transformation is not immediately visible; it is a lengthy process in which we laboriously build our social position, establish lasting relationships with friends, and then create our own family. All these behaviors that organize our lives always flow from a pure heart. You have to ask yourself a simple question: "Do you want this?" If so, "do it!"

### ***From thread to rope***

Let's go back to the incident in the dental office. I asked several specialists why dental instruments break. The causes can include too fast or incorrect movements; the tools are also very thin and can chip in very narrow channels, even with correct movements; also you should not use the same tools for too long, and you should ensure they are replaced regularly.

Let's focus on the last point. Suppose the unfortunate event described earlier was caused by the use of old instruments.

Such an event can have various sources, some blameworthy, some not, and some partially blameworthy. I will only consider a couple of them: lack of proper knowledge and the dentist's "economy." Between such "ignorance" or "investment regret" and real harm to the patient, there may be a causal link. By fol-



lowing the thread, we reach the rope. Let's try to conduct a simplified, purely theoretical investigation.

Why wouldn't a dentist know this or why would they not invest in new work tools? Lack of knowledge occurs because acquiring it is a demanding process that also requires effort and time. We prefer to do pleasant activities rather than spend time studying. On the other hand, we are thrifty with money because we prefer to spend it on our pleasures. Let's assume this was the case in this scenario (I emphasize that this is just an assumption because there can be various reasons). Let's continue: now a chain appears. Perhaps while this person was having fun and spending their money to satisfy their pleasures, they "programmed" the problem that appeared in their own office? Let's keep asking questions. Why would such a person be a "lazy student" or someone who enjoys expensive pleasures? Because they learned this from their parents, succumbed to temptations, or through various negative experiences acquired the aforementioned value system?

I think the breakage of such a tool can be completely unblamable. But it can also result from our previous bad attitudes. If it were the latter case, then we would conclude that such an event is linked to a hidden but very real value system. Thus, we are touching the core of the problem, i.e. "Rome." Evil aims to take over our value system because all ramifications of human tragedies spread from it. At this point, the center of control of

human attitudes is located, so when it is tainted, we experience the greatest dramas.

From the above event, it's easy to move on to another very important issue.

### ***To protect evil, you need greater evil***

At first glance, the thesis posed in the title of this chapter looks doubtful – perhaps there are exceptions. But we feel that the dentist has committed even greater evil by trying to cover up her “mistake” with a lie. We sense this audacious perfidy. If she had admitted her mistake, perhaps it could still have been possible to fight for the patient in some way. There are specialized methods for getting out of such trouble.

Someone might say, "It's hard to imagine that a lie could be a more serious problem than, for example, a crime." It seems that it is. When there is an investigation into a serious matter, and the perpetrator or witness lies, it diverts suspicion onto someone else, someone innocent. That innocent person may be penalized for a serious crime. Furthermore, the perpetrator remains free and may commit the crime again. The lie that conceals evil, especially if it works, becomes a more serious problem than the act itself. To the original evil that someone is will-

ing to accept, something else is added. In fact, if it weren't for the lie, the evil would have been defeated.

People involved in managing companies do not like it when an objective problem is concealed from them using lies. The trouble doesn't disappear; it is merely postponed and will become more substantial. When it eventually comes to light, there emerge greater costs. Moreover, there is a loss of trust and conflicts in human relationships. Then it becomes much clearer that hiding a problem behind falsehood turns out to be even more complicated than overcoming difficulties from the beginning, based on accurate information.

## *Secrets*

Don't let yourself be swayed into protecting someone else's negative attitudes. If someone has done something, it's "their problem." Let them admit it and regret it. Don't even allow someone to tell you something in secret. In general, it's worth avoiding secrets because they are often associated with conflicts, which we become unwittingly part of. Don't be interested in the affairs of third parties, those being talked about, because that's another invisible thread connecting us to some problem. It's better to think a few times before deciding to enter the world of someone's sins. Such information ties us in some way to someone

else's guilt, tarnishing our innocence and cornering us. After some time, for example, this knowledge may become public, and we have to somehow respond to it. Then we have to express our opinion, and sometimes we are driven into a dead end.

But to protect something good, like justice, you also need greater good. The person enforcing justice must have an appropriate moral system and, to some extent, a superior social position that they have worked on for a long time and are now making protective decisions. Otherwise, justice may not prevail.

Even making fun of sin, if it leads to trivializing it, not giving it the appropriate importance, is a more serious problem than the act itself. By ridiculing some vile behavior, evil shows that there are no real arguments justifying that attitude.

### ***Two dimensions of similar emotions***

We can also ask whether mocking is authentic joy or just a way of pretending to appreciate the beauty of that emotion? In essence, it has nothing to do with joy. Ridicule, mockery, and sarcasm are on the completely opposite side of the value system and only look similar to their positive counterparts from the outside. A person smiles, but in reality, that smile is fake. It's dangerous, just like an expression of anger. When you set boundaries with such an attitude, mockers quickly switch from mockery to

anger. Why? Because they have no arguments. It's a twisted form of tactics. If you don't want to "play" with such a person, you'll quickly face their anger. Then they'll remind you of every sin and "drag you down." However, dealing with this explosive, accusatory attitude is a much better than cooperating with such a person. You'll be either entangled in sins together, or you'll end that relationship and receive retaliation. Sooner or later, there will be a moment when you should overcome your fears and say "enough." This decision involves confrontation and breaking up with existing bonds. But when we are pushed to the extreme, we will have no choice but to do it. Some mockers, however, may reflect on their behavior. Some may not, but then they will gain knowledge that their position has been limited, and they must reckon with us because we expressed our disapproval. This kind of rebellion strengthens the rebel's position against the mocker, but at the cost of the fragile, existing relationship. If it's possible at all, it must be rebuilt on new principles.

### ***Psychological suffering***

People endure mental suffering in the privacy of their own minds. These unpleasant emotional states are often difficult to understand. They can be unintentional. One person might be shy, another fearful and submissive, yet another oversensitive. How-

ever, these are the milder forms of our afflictions. The blameworthy burdens of the human mind are, in my view, more dangerous. Emotional states resulting from envy, unforgiveness, jealousy, suspicion, excessive ambition, anger, licentiousness, nosiness, maliciousness, living for show, dominance, and mockery are very harmful factors attacking vital forces. They drain us and generate aversion toward other people, as well as force quick, aggressive reactions. You have to continually observe the changing situation, adjust your attitude and vocabulary to it. Moreover, you have to constantly deal with offended people and contemplate the problems that arise with heightened nerves. People suffer from these states as if they were diseases. So, if the underlying cause of someone's psychological struggle with an internal state is their own evil, we probably won't get rid of it in any other way than by changing our own attitude that initiated this state. Sometimes in society, you hear opinions about some people that they are "abnormal" or "psychotic." Apart from the truly sick, there are also those who behaved poorly, for example, by breaking their word and pretending they never promised anything, saying something very unpleasant while smiling brightly, or reacting nervously to completely ordinary behaviors. However, these people are perfectly healthy. They are just wicked. They know what they are doing and are aware of the harm they inflict on others, but to an outside observer or the victim, it may seem like these individuals have a mental illness. Negative character traits not only

induce various negative psychological states in us but also cause suffering to others. It's even worse when someone deals with such personalities in their family or at work. In that case, you can't escape from them, and every day becomes a form of an unpleasant experience.

The most important thing is that you can effectively fight against these bad character traits. Where does such transformation begin? It starts with the desire to change. In fact, this is the most important decision of our lives. If only we "wanted to," we would immediately become open to dialogue and quickly paralyze the active places of our opponents. We would cut off all "games of evil" at the start, admit our weaknesses, work on them, and thus reach a positive relationship with our loved ones. First, let's eliminate our evil behaviors, and these heavy psychological burdens will fade away on their own.

### ***Dangerous stress***

Have you ever experienced stress? What was the cause? Perhaps it was a public performance, meeting certain people, an exam, a job interview, or maybe you wake up in the morning with anxiety about what might happen to you?

Every day, we engage in the struggle for financial resources that enable our existence. This is one of the places where we

encounter situations that strain our nervous system. However, work itself doesn't have to be stressful. It becomes stressful when something is amiss. This can be triggered by fraudsters, difficult clients, coworkers, superiors, employers, unfavorable regulations, a bad market situation, incompetence, meticulousness, ambition, laziness, the need to lie, and so on. It's easy to notice that each of the aforementioned factors has its deep roots. Someone doesn't become a fraudster by accident. They became one through a long process of personal development, in contact with many improper situations. Similarly, difficult clients or employers acquired these personality traits over many years of their lives. However, ultimately, we have to deal with them, which generates psychological tension in us. But is this somehow related to our death? If we look at statistics, we will notice that a large number of people die from cardiovascular diseases, and one of the significant factors causing them is stress. Thus, we can see a vast area of lethal power in improper attitudes, the effect of which is very negative but also hidden. Additionally, if someone smokes tobacco, consumes excessive alcohol, or has an unhealthy diet, which can be a way to alleviate stress, it increases the risk of diseases that reap a heavy toll in our society.

Looking at this risk factor, we see a web of dangerous connections between one evil and another, resulting in a shortened presence on Earth. Some people are afraid to contact any doctors and postpone their visits until the disease reaches dangerous



proportions. Fear can also prevent us from completing one's education, not developing one's business, or remaining alone, fearing to establish relationships with other people.

So, if we stress people who later become ill or, worse, die due to acquired illnesses, we become silent participants in these deaths.

In my opinion, the biggest stressor is the necessity of dealing with our own sins or the sins of others. We stress about being exposed, or we fear that someone else's dark behavior will harm us. Evil and stress seem to be causally related, which is why stress, especially when excessive, must somehow lead us to death. Although stress, fear, and anxiety are slightly different states<sup>2</sup>, it seems that we can move from one to another over time. First, we stress about a real threat. Then we react to stress/fear, fearing a threat that doesn't yet exist but will realistically come. Subsequently, we feel anxious about a threat that will never happen.

By striving to create a community of people who dedicate their lives to love, we immediately eliminate the danger of stress and the hidden misfortunes behind it. Therefore, we are not doomed to failure. If a larger group of people embraces positive values, we immediately experience the pleasant consequences of this. Many people are happy to go to work and spend time with their families and loved ones, which means that a good atmos-

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<sup>2</sup> Fear is unjustified by objective threat. Anxiety and stress are rather justified.

there is a very achievable state—you just need to work for it, invest in values that bring good fruit. If you are isolated in your values, it may take a long time to feel these positive consequences. Nevertheless, it's worth persevering, expanding your circle of like-minded friends over time, and limiting contacts that don't bring any good. In this way, you create a solid source of happiness for yourself and the people close to you.

### ***The Habsburg jaw trap***

One of the intriguing genetic disorders is the so-called "Habsburg jaw." At first glance, genetic diseases may seem like random gene defects, having no connection to any fault of our own. However, at least in this case, it was not so. Due to the well-documented family lines of the Habsburg dynasty, scientists have drawn clear conclusions: their genetic condition, disfiguring and hindering proper functioning, was caused by politically motivated marital unions, in this case, marriages between close relatives. Offspring born of such unions were burdened genetically.

Their attitude was a form of protecting their wealth, territorial expansion, and an attempt to safeguard their family's power. Their self-interested approach to the "union of love" between two people resulted in hereditary side effects. It seems that isolating themselves from other people was a form of evil. They acquired

the disease as a result of their life philosophy. Therefore, this condition was not merely a random genetic error. It had deeper justification – the sin of greed. Our ancestors, through their attitudes, could bring misfortune upon us, even of this nature, rooted in moral significance.

One could suspect that, conversely, there is a hidden analogy. If we make morally right decisions, perhaps we also genetically contribute to our descendants' well-being? I suspect that there is some connection that escapes our horizon of understanding...

Let's consider another ailment, one that did not confine itself to the boundaries of a single family but affected all of Europe.

### ***From sin to death***

In 1495, a previously unknown disease called syphilis appeared in Europe. Due to the coincidence of dates and several other observations, it is suspected that it was brought from America by Columbus' expedition participants. The indigenous people there seemed to experience this disease mildly, while it was very dangerous for Europeans. Let's assume that this was the origin of the disease on our continent. Sailors engaged in sexual relations with infected native women, and then transported the disease across the ocean. Knowing how life goes, these contacts were likely involuntary—rapes, and at best, prostitution. As a result of

these events, Europe experienced a wave of epidemics, causing the deaths of many people, from common citizens to kings. Sins committed in distant places on one continent came to light on the other, and every new patient was somehow connected to them. Of course, the infected were unaware that they were victims of someone else's immoral behavior. They had no understanding of the causes of this state of affairs. It's us who, by analyzing history, can draw such conclusions. If participants in overseas expeditions had followed moral principles, they wouldn't have triggered this deadly process, and potential patients wouldn't even know that someone had positively influenced their fate—they would have lived healthy lives. Moreover, the epidemic in Europe wouldn't have spread if promiscuity had not been continued by subsequent carriers. Syphilis is a disease associated with infidelity, promiscuity, and betrayal. So, there are two levels of sin in this issue. The first is the sins of the sailors, and the second is the individual promiscuity of each subsequent infected person. It turned out that the Polish nobility and even kings suffered from syphilis, which casts a shadow on their principles. Perhaps this was a visible sign of the dark clouds that began to gather over our nation, a prelude to later events...

At this point, it makes us wonder how much S. Poniatowski's immoral behaviors were causally linked to the tragedy we experienced. This king, still in his youth when he was not a significant figure in the country, maintained a very close relationship

with the already-married future Empress Catherine the Great. She elevated him to the Polish throne. Later, she was the main initiator of one of the greatest tragedies in our history—the partitions. There is a mysterious connection between that romance and the downfall of the Polish-Lithuanian Commonwealth. Of course, there were many wrongdoings by the Polish nobility, magnates, clergy, traitors, and they all accumulated into the final misfortune. But that intimate contact seemed to fit disturbingly in this diabolical composition. Perhaps the mysterious factor was the psychological-emotional dependence of the Polish king on the Empress, resulting in the Polish ruler yielding our country to enemies without a fight? Such attitudes had never been observed before in our homeland, and Poland always stood up and mostly emerged victorious on the battlefield. As a result of losing independence, Poles experienced traumatic moments during the partitions, in the 20th century when they had to fight for independence against Bolshevism, and later, after a short interwar period, were affected by fascism. Then, we were under Soviet influence for several decades. In fact, we have only recently enjoyed political freedom. Unfortunately, all these dramatic experiences still linger in our nation. If we want to avoid a repetition of these difficult experiences, we should build on a solid foundation of ironclad principles and on people who are willing to protect these principles...

## *The strong and the weak person*

Evil convinces a person that by being at its service, we are strong individuals. This belief is an incredibly enigmatic phenomenon in which it is very difficult to distinguish whether something is strength or weakness.

Do you think that alcohol abuse is an advantage or a weakness? If you don't indulge in it, you will immediately say it's an obvious weakness. However, those who abuse alcohol don't seem to see their behavior that way. They spend a lot of time in endless debates about the substance they consume. However, they don't come to the conclusion that it's a manifestation of their weakness. If, during these long discussions, they did come to that conclusion, their journey towards truth and transformation would begin. This is the trap of addiction; the person deludes themselves about the truth. And once caught in this sin, it's difficult to break free.

Vulgarity operates in a similar way. Some individuals seem to view their coarseness as a way to strengthen their social position. However, the use of obscene language diminishes the positive perception of such a person. The vulgar individual may perceive themselves as sociable, modern, likable, or strong. The truth is quite the opposite. Vulgarity never casts a person in a good light; it is a sign of weakness, not strength.

I once spoke with someone involved in gambling. Intriguingly, this person felt a great sense of power when placing bets. He believed that controlling emotions was a sign of success. He admired

"strong" gamblers who remained unfazed at card tables. However, isn't true strength manifested in professional work? It truly terrifies these gambling enthusiasts because they evade and fear real, honest work - thus, they are not strong. Sooner or later, their lives will fall apart. So, what is real strength? It lies in systematic, monthly, even modest income from honest work. People like this do not end up badly; instead, they can build a better future.

If we had to choose a life partner between a gambler and a modest but systematic worker, the latter would be seen as the better choice. The gambler may view themselves as a powerful figure, while the modest earner may think of themselves as weaker. However, the truth is the opposite. By engaging in work, we display strength because we create the necessary mental and physical conditions to build a stable life. The gambler, on the other hand, entrusts their fate to unpredictable chance events and can lose everything in an instant, leading to a tumultuous and unstable life. That's why they are susceptible to isolation from honest people, debts, anxiety, and ultimately, an early end to their earthly existence.

A converted drug smuggler once mentioned that, upon successfully crossing the border with an illegal cargo, he felt an overwhelming euphoria, as if he had conquered the world and became incredibly intelligent. It's remarkable how such a situation can evoke feelings of self-satisfaction. Pride is the "reward" for evil deeds. His perception was a completely false view of

reality. He didn't conquer the world or display extraordinary intelligence. I believe that most people would not share his perspective. He wasn't a strong individual; on the contrary, he was weak. He acquired a particular form of weakness through the sin of pride. He added "sick system" to his system of anti-values, which prompted him to take subsequent, dangerous actions. As a result, one day the police came to his house...

Fascists instilled the philosophy of power in their indoctrination. It was forbidden to express sensitivity, compassion, mercy because these values were considered weak. Meanwhile, violence, abuse and insensitivity represented strength. Nevertheless, the truth is the opposite, because you had to have a lot of strength to be able to show mercy in these services.

So, how can we distinguish whether a particular behavior is an expression of strength or weakness? The key lies in whether it is good or bad. Any negative behavior is essentially a sign of weakness, while positive behavior showcases our strength. Evil is a perfect, hypocritical and ultimate bankrupt. When we cooperate with it, we weaken ourselves until we finally turn our lives into ruin and die.

But which attitude is wrong? Is there a way to find out? If we choose our own interest at the expense of our neighbor, then it is wrong. My wife is deeply touched by these words: "You can't build your own happiness on someone's else misfortune." This short saying conveys the truth that permeates our entire human



morality. It can be visible in countless examples, starting from ruining someone's marriage in order to build one's own happiness, and ending with addictions. If an alcoholic chose the good of his loved ones, he would stand in truth and transfer his life - yet, as long as he chooses his own "happiness" at the expense of someone else's, he is trapped. Human values revolve around two concepts: altruism and egoism, with goodness generally stemming from the former and evil from the latter.

### ***Why is evil bankrupt while good is wealth?***

I once spoke to an experienced police officer who claimed that if it wasn't for his work, the law would not be obeyed at all. He argued that criminals are so demoralized that they would be a significant social burden. People would be intimidated, robbed, mafia zones would form, street battles would become common, and the country would descend into chaos, making it difficult to imagine normal functioning. Listening to this, I did not doubt this catastrophic vision. The police and security services indeed fulfill these functions. However, when we contemplate their responsibilities more deeply, we'll find that they are philosophically peculiar.

I once read about a country with a serious theft problem, leading to a massive number of people being employed in property protection. But what are they guarding against? Someone

else's evil, a lack of principles. The security company only watches over objects to ensure they are not taken, and they receive compensation from the owner of the property. From the perspective of someone who has to pay for this service, another person's immorality has generated additional costs for them. This is a profoundly astonishing outcome. Our negative behaviors genuinely materialize in the form of a financial burden. Moreover, the security employee has not been directed towards producing consumer goods. They could have worked in the production of goods and services necessary for life. Instead, they spend their time protecting property from potential threats. It appears to be a significant waste of their time, talent, and potential. If the moral standards of society were raised, the number of security companies would immediately decrease. These companies would have to start working in different economic sectors and contribute to the genuine increase of wealth in their nation. Furthermore, some thief would also engage in gainful employment and do the same. I've given just one example, but there are numerous costs generated by our reprehensible behaviors. Therefore, I am inclined to conclude that the primary and most crucial source of a nation's wealth is its morality. Evil, on the other hand, is the greatest factor that generates costs; it is a perfect bankrupt that compels society to allocate significant financial resources to unproductive purposes. It incurs psychological costs such as fear, inaction, inertia, and discouragement of active endeavors, all of which

crush the potential within a nation. When people prioritize moral values, they relieve the entire social system, from individual well-being, family life, and a desire for active living, to administration, courts, prosecution, prisons, police, military, and hospitals. Honesty, therefore, minimizes costs; we don't have to spend as much on maintaining positions dedicated to combating evil, and potential workers move to more productive sectors. In this sector, people not only produce tangible consumer goods but also pay taxes - previously they were their beneficiaries. Additionally, in an honest society, the number of legal actions aimed at dishonesty immediately decreases. Legislators also resolve issues more effectively for people who can work and earn more freely. So, if you want to be part of a prosperous nation, prioritize values, starting with yourself. Then, you not only contribute to building the prosperity of the entire society, but also avoid many unpleasant moments.

### ***Cascading attack***

Certainly, from time to time, you encounter a person who claims that everything is "falling apart" for them: their health, family, debts, depression, and even unfriendly friends are leaving them. You listen to their story with sympathy. However, when you spend more time with that person, it becomes apparent that their

choices have led them to this point. Therefore, it's important to continually combat our vices, recognize them, and not delay the process of eliminating them. Otherwise, if we accumulate many of our weaknesses, they may all converge in one place, even on one day and at one hour. Then we will experience the multiplied force of what has been accumulating within us for many years.

Once, after the holidays, I packed up the Christmas tree along with some broken lights. I stored the box with holiday decorations, and they waited there for a whole year. In the following holiday season, I unpacked everything. To my surprise, the lights were still damaged. Unfortunately, the lights didn't repair themselves during that time, and I had forgotten about it. In this simple way, I froze the problem, and later, I was confronted with it once again. There are countless such events. When we don't carry a tow rope or a spare tire, we're merely postponing some problems. Someday, we may desperately need them and face the consequences of our choices. The same applies to our value system. If we possess a characteristic that burdens our conscience, it may not be immediately obvious. It only becomes apparent when we encounter a situation that reveals that trait. If someone is gluttonous, in times of material abundance, we might not consider it a weakness, or even notice it. But in times of scarcity, it quickly becomes evident that this trait can be a source of discomfort for those around us, potentially leading to conflict.

Once, my wife traveled to a certain African country for some time. What she witnessed there deeply shook her, particularly the behavior of a young European boy. Since tourists were kept away from the local residents initially, it seemed that everything was quite ordinary in that country. However, when she went on a short excursion, it turned out that the transport vehicle was surrounded by hundreds of impoverished children begging for water and food. Tourists were helping, but one of the children inside the vehicle didn't react to this dramatic situation. It had a bag of candies and refused to share, despite the genuine need around it. Only after its mom's intervention, the child pulled out one candy and threw it into the crowd. It's difficult to assess what motivated the child: fear, immaturity, greed, selfishness? It's more likely some internal weakness that will also affect their adult life. They should not wait until they no longer control or understand the conflicts they have inside of them. By then, everything will "thaw out" and bring only fire of destruction.

When years of neglect accumulate many characteristics that burden our conscience – such as a tendency toward verbal and physical violence, hatred towards many people, lying, vulgar speech, distrust, arrogance, alcohol abuse – we prepare the ground for a cascading attack by the Snake. In such a scenario, the Snake plays many instruments simultaneously. Stress, a headache, hunger, fatigue – any of these could trigger a conflict. It is intense and threatens to rupture the relationship with a loved one. Worst of all,

we don't consider ourselves guilty. When a crisis arises, the atmosphere is very unpleasant, but its main instigator is still tempted: "Dominate the situation so that she doesn't speak up"; "You're not at fault"; "She's no better"; "If she doesn't accept me as I am, I'll remove her from my life"; "I'm in charge here."

If we don't cleanse ourselves of our weaknesses immediately when they appear, they can act in a cumulative form in the future. There's a significant chance that we will fall apart or harm someone. Some people ruin their own families and end up homeless due to their irreversible and horrifying behaviors. One individual who spent some time in such an environment couldn't bear the behavior and mindset of his peers. Eventually, he said, "What these people have on the outside is an expression of what they have inside."

Sometimes, it's frightening how destructive evil can be, harming a person both physically and psychologically.

## *Love*

Love is our deepest, noblest feeling towards another person, a perfectly built relationship, an atmosphere of acceptance, agreement, a strong bond, loyalty, cherished value, happiness, and in marriage, also passion. There is also the other dimension of love: responsibility, effort, sacrifice, dedicated time, under-

standing, a sense of justice, and even burden, suffering, and tears. All it takes in human relationships is to rid ourselves of selfishness, and we realize the beautiful idea of love. In situations where we don't feel the typical emotional connection with someone, we love them when we show them goodwill. When we are in conflict with someone, we show love when we express a willingness to reconcile.

Love is not a spontaneous feeling; it is actually our choice, free will, in which we decide that we want to build our life and relationships with others on a positive foundation. Love is not a single trait but a complexity of component elements, in which our decision plays a leading role. Consider what your choice is. Make a decision that it's worth going in that direction, and then go. Have you ever wondered what our happiness depends on? Does it come from other people or from ourselves? In my opinion, to a significant extent, it depends on ourselves, and to a lesser extent, on others. Our sense of unhappiness results from distortions, the rejection of deep values, laziness, wrongdoings. All of this creates an atmosphere of conflict, fear, dissatisfaction, and loneliness.

God created the world in such a way that He gave us the powerful tool of love, which we are obliged to use. Love is the glue that binds people together and a guarantee of the durability of the bonds we create. It is an expression of mental health, and by practicing it, we prevent anything that could be the source of

conflict. When we love our neighbors, we will not dare to accuse them. We first look for the reasons for our unhappiness within ourselves. Such an approach is the most important factor in healing our relationships with our loved ones. When the other party does the same, reconciliation becomes possible. We neutralize the forces that can harm us. We fall into traps when we eliminate the bond of love and when we initially neglect small matters, gradually moving on to more serious ones. My mother used to tell me that transitioning to the dark side of life is a lengthy process, it doesn't happen instantly. But we don't know when the sum of our small actions will one day make us no longer good people, but place us on the completely opposite side.

Evil aims to disconnect us from each other in a society full of people, making us feel lonely despite living with thousands of fellow citizens. Isn't it absurd that some people feel lonely in a society of millions of citizens? It's like an ant feeling lonely in an anthill! The effect of isolation results from the separative function of evil. By committing it, people become isolated, purely egoistic individuals, devoted only to themselves, sometimes parasitizing on others and explaining this state of affairs in a perfectly deceitful way. They will not only harm others but also receive no support from anyone when they need it themselves. They will be well-prepared for the ultimate showdown with them – murder. Such a plan has been prepared by the Snake for all who serve it.



## *What we don't understand*

Breaking the fruit from our life's "forbidden tree" doesn't just mean we bring "inevitable death" upon ourselves, but we also trigger a deadly mechanism whose inner structure we don't understand. Thus, the goal of evil is to kill you or others, but in such a way that you are not aware of it. Of course, it doesn't succeed immediately. It's a prolonged process of weakening us – a kind of hybrid war. Every decision that involves making any concessions brings it closer to achieving this intention, increasing the likelihood of an event that can be very dangerous for us, with no possibility of compromise. The deadly process is relentless and dangerous; it is externally embedded in social mechanisms. It's like a virus; you either defeat it, or it will defeat you.

You may have heard the proverb: "Evil turns and returns to its owner." You initiate evil, and then you have to carry it in some form. Perhaps you would think more deeply about your actions if you understood their insidious nature. By harming someone, you naively believe that you will remain unscathed. However, strange consequences arise – an unforeseen blow of some kind. Isn't this perverse justice, receiving the evil that was previously inflicted on others? The suffering experienced as a result of our bad deeds will never be just. It will have a tainted nature. The connections between it and our previous behavior will either go unnoticed, or they will be convolutedly explained. Perhaps you know people who enjoy using force to solve prob-

lems and are quite successful in that regard? When such individuals are highly aggressive, they may enjoy prolonged success. This increases their self-confidence and feeds their arrogance. However, one day they encounter someone similar to themselves, and then either suffer significant harm to their health or end up in prison. Such a person doesn't even recognize the cause-and-effect relationship between their prior behavior and the situation they later encounter. It turns out that if we initiate any connection with evil, we will have to perpetually maintain it, and this will eventually lead us into an unfavorable position. We are "playing with evil," and sooner or later, the aggressive attitude will lead to a serious confrontation with someone and there is no one in the world who always wins. Every team, even the best sports team, loses occasionally. However, the failure I'm writing about here can cost you your health, freedom, and even your life. A certain strongman ended up in prison for assault. He justified his actions by saying he "just wanted to resolve the problem like a man." Apparently, the other party didn't share that sentiment.

Breaking free from sin isn't easy. These are physical and psychological forces. It can be simple pride, domination, a false belief in one's power, a "survival technique" to which a person has become accustomed. The binding forces are diverse. However, we must always bear the consequences of our decisions.

## *Total struggle*

Evil fights tooth and nail for every piece of your perception of the world; it wants to claim as much of it as possible so that you reason as it dictates, so that you judge others by its criteria. But when you rely on the foundation of love, it can't advance any further. You set up an impenetrable barrier. Remember that if you do something wrong and "get something" in return, you're also losing something at that moment, even if you don't know what it is. The Serpent inspires us to create some drama but gives the entire incident a cunning, albeit "positive" explanation. As long as we reason with the model of evil, we cannot escape our dramatic predicament. One alcoholic experienced a transformation and recalled his way of perceiving the world that prevented him from dealing with his problems. While working on a construction site, he and his colleague consumed prohibited drinks. His friend left for a moment, and he was caught in the act by his supervisor and subsequently fired. He explained this event to himself like this: "I was unlucky, my colleague was doing the same thing, and nothing happened to him, but unfortunately, it didn't work out for me, bad luck, bad luck, bad luck." This man couldn't break free from alcoholism because he reasoned in the manner of evil. He went through a long and perilous journey in his life until he broke free from his flawed way of thinking. He discovered the truth about himself and escaped the environment where many of his companions had died. However, his transfor-

mation deeply affected one of his acquaintances. He came to him unexpectedly and decided to do the same.

The conclusions from this story are quite clear. We often explain our wrong attitudes in a way that allows us to ignore the truth about them. As long as we bypass that truth, we will continue to be ensnared by our weaknesses and won't be able to overcome them.

### *In pursuit of "paradise"*

A certain lawyer rented many rooms in the center of a big city to conduct financial services. He hired many people, dressed attractively, and drove an excellent car. He had good connections. The problem with his business, however, was that it was a so-called pyramid scheme, a form of financial transaction that must eventually end in bankruptcy. In his circle, he was perceived as a serious investor. However, he was aware that his business had no foundation, and this situation stressed him. All illusory wealth was financed either by loans or by clients' money. Time and again, he had to engage in very difficult conversations with businessmen suspecting him of malfeasance. He evaded with lies, promises, and sophisticated acting. After several years, he became insolvent and was taken to court. The convicted man ended up in prison. His story is very instructive, showing how a

person, detached from honesty, descends on a slippery slope, how evil forces surround him, until he becomes a completely defenseless entity, mentally and morally ruined, and, moreover, a socially stigmatized criminal.

When we replace ambition with pride, then we begin a perilous "game of evil." From that moment on, many things change, and pride takes control of our lives. We exclude our loved ones from the sphere of genuine interest, and our thoughts are dominated by one "paradise" goal. Simultaneously, our rationality is built on certain assumptions that others may not understand. In reality, we are no longer "ourselves" but become part of the Serpent, moving along a parallel track. We shape reality according to this negative philosophy. We spend a great deal of time pursuing a goal that now maliciously eludes us. This is a very typical phenomenon, the first mine we step on. We think we made a mistake in executing our plans; we were too slow, inaccurate, or not demanding enough. It turns out we need to jump over higher and higher hurdles and do so faster and more precisely. We invest an enormous amount of time during a day and at night. However, when we want to achieve the goal, some circumstance arises that pushes the goal further away from us. The "gangster" chase for the realization of that vision begins. We chase "paradise," which keeps slipping away from us. We have images of successful people, who, in our view, have achieved this "earthly heaven." From the Serpent's perspective, we are just foolish,

naive little beings running wherever it points, and it will ultimately destroy us. Our loved ones give us clear warnings, complain, feel rejected and neglected, make us feel guilty, and even argue with us. Then the Serpent triggers another "mine." To achieve the goal, you must do something wrong to another person. Control your emotions, be strong, pursue success, which can disappear, when you reach "paradise," you will be able to share with those you have harmed, and see how people are truly self-interested; they will forgive you everything, it suggests. And when you do something wrong to others standing in your way, then the Serpent somehow rationalizes it: "Such things were done before"; "Winners are not judged"; "True success requires sacrifices." However, the goal keeps retreating and remains elusive. This leads to anger and anxiety; we aggressively push others aside to achieve it, but we still can't do it. We have lost time, sometimes even years of our lives, destroyed relationships with people, with family, entered into conflict with the law, had health problems, and encountered the "Serpent's crown" hundreds of times, and in the end, we didn't get what we wanted. Financial debts, social resentments, legal proceedings, suicidal thoughts, alcohol, loneliness, depression follow. Ultimately, we suffer a very bitter defeat. This is what it looks like to seek benefits based on pride and evil. This applies to a vast number of cases. The lawyer from the earlier story is an example of this. People often suppress the awareness that most such endeavors end at

this stage. On a side note, a story comes to mind that told by a former drug addict. He always knew he couldn't use heroin. However, when the opportunity arose, he didn't think about the bad moments he experienced with other drugs but only about the good experiences. This convinced him to take that step. Of course, he deeply regretted it.

Evil only shows us what is enticing and motivates us for further actions. Unfortunately, only a small group of people "go far," while the rest suffer a terrible failure along the way. Those who remain can be likened to lottery winners. Only a handful of people keep playing and actually achieve a profit. But eventually, you must grasp it with a "strong hand," meaning commit some further, usually serious, wrongdoing. Ultimately, you achieve something. Of course, it's not "paradise," just a small bait. It provides a bit of joy and a bit of sadness. It brings joy because there's finally something, but it also brings sorrow because guilt arises, and it's not the ultimate goal yet. This comes with depression as a result of realizing that the goal is achieved using despicable methods. It's a psychological, surprising side effect. Another "mine" from the Serpent. Half-hearted success doesn't bring joy because either we have a bad feeling, or pride tempts us to want more. We are praised by sycophants or people unaware of the costs. This tears apart our psychological sphere and leads us to despise "those naïve ones." On the other hand, flattery also serves as "fuel for the journey" and builds an even greater sense

of pride. Alcohol or medication comes into play. Some, regarded as great in society, sometimes consider themselves unhappy. Sometimes they end their lives prematurely, through suicide or other "unexplained" circumstances. Even if we achieve something we've been chasing, it doesn't bring happiness. We find that material possessions no longer bring us joy, acquired skills don't bring happiness, and power doesn't provide particular comfort. Here, you cannot break ties with evil because admitting to our deeds would immediately plunge us to the bottom of society. We would be so disgraced that not only would we incur general disdain, but we would also be legally responsible for all those hidden crimes we committed.

Ultimately, those who settled for something small but honestly obtained fare better. They may not have much, but they have a clear conscience.

However, it's worth remembering that it's never too late to turn back from the wrong path. There is a way out of every sin, if only through the will to repentance. This is what the thief on the cross achieved, who immediately received the grace of eternal life. As long as you're alive, it's never too late. Sometimes you have to call out to God and ask for forgiveness...



## *The final offer*

Once, I watched a trailer for a movie where a wealthy character wanted to involve his friend in stock market investments. To encourage his friend to engage in this venture, he began to describe what awaited him: "Huge, unimaginable wealth, apartments, airplanes, recognition," he said with passion and enthusiasm, aiming to arouse his companion's desire and the viewer's as well. Watching this clip, I noticed that the absolutely final offer of this world is truly unattractive. For a satisfying material life, a person needs a roof over their head, food, water, warmth, some space, and a certain amount of small things. If flying in a private plane is the ultimate offer of this world, then it is certainly not worth giving up even a tiny piece of oneself and what one believes in. After all, we do various wrong things, and we don't immediately receive these "greatnesses," and we will still be kicked and blackmailed because of it.

If you have a Pure Heart, you are very close to God, and you will begin to feel true happiness, even if you give up the attractions of this world. Pause, stop, think. Don't get drawn into the destructive game, which is only a defeat.

## ***Reversed roles***

Once, my wife and I bought something through the Internet. There was a "sale" in one of the listings, so we decided to take advantage of it. Unfortunately, the product had a defect. The person selling it had withheld this crucial information from us. Despite the attractive price, we were not satisfied with the purchase. However, we used it as it was. After some time, we bought something else, and we wanted to resell the first item. Surprisingly, the situation had reversed. Now, we had to face the same problem that the person who had sold it to us had encountered. The world is constructed in such a way that we are repeatedly placed in trials with reversed roles. This event was just one of the millions in which people participate massively. Each of us will experience it sooner or later. At this moment, the well-known alternative choice emerged. Either I will lose, and the buyer will gain, or the buyer will lose, and I will gain. Of course, the latter possibility should not even be considered or thought about, but unfortunately, people are tempted by this possibility. They think it's the "lesser evil." However, in reality, the second option is always the choice of the "greater evil." It's the dilemma between altruism and selfishness, taking care of someone else's interests at the expense of your own or vice versa. The flaw in this item is a kind of minor discomfort, "suffering," which was attributed to us by the dishonest seller. Therefore, someone always has to bear

the burden of someone else's sin. In this small case, it was me, but in another situation, it will be you.

But what happens when we do bear the burden of someone else's sin? Does it always have to end in our harm? Strange, but not necessarily. This is the depth of the principles we follow, that we only see a certain part of their consequences. In what we do, both good and evil, there are hidden positive and negative consequences. Only we don't know them, and we have to believe that good brings good, and evil brings evil.

In the case mentioned above, the story of this event had a very strange ending, which was unpredictable when we were faced with the dilemma. I wonder if you can guess how it all ended? So, the situation unfolded in a very unexpected way. Since we couldn't offer the item with defects to other buyers, we looked for a solution. It turned out that this defect was removable after all, which we didn't know beforehand. In the end, we got a much more attractive price than we had hoped for. The person who sold it to us chose to lie rather than make an effort ("the third way"). She thought she had gained something with her behavior, but in reality, she lost. This is a very typical effect of lying, based on the illusion of benefits obtained. In reality, we lose, but we need to trace all the consequences, both material and immaterial.

Someone might say, "If the defect were objectively unremovable, then you would have definitely lost." Something is indeed lost; we have to endure a certain inconvenience as a result of someone's

negative actions. But when we do this, we absorb the evil that someone else will no longer experience from us. So, someone hasn't lost; they have gained by acting the same way as I did.

This problem has many other dimensions. Imagine that someone cheated you, and there's nothing you can do about it, but you don't want to continue with this dishonest behavior. The matter was serious enough that you shared your pain with your son. He saw you suffer and also noticed that you consciously did not return the harm to other people. In this way, you provided a very strong testimony that changes him internally. He will become a better person, which will make him more faithful to you and show greater respect. Suppose you lost your entire monthly salary as a result. Wouldn't you pay that much for your child to become a better person? Probably not only that much but much more. A young person is exposed to various negative environmental influences that lead them away from you. Meanwhile, you significantly reduced this influence with one good gesture. Be glad that you paid for it with money and nothing more.

By following the dictates of conscience, the balance of gains and losses is always socially beneficial because it stems from the nature of good. Evil is a total bankrupt, and by pursuing it, not only do we impoverish ourselves, but we become despicable egoists with whom it is impossible to live.

## ***Profit and loss account***

I once heard an opinion that genuine profits can only be obtained through dishonesty, and if you are honest, you only end up losing. However, the truth is quite the opposite.

Some time ago, I bought a cheap item from a lady on an online classifieds website. She asked for a quick transfer, claiming that she really needed these small funds. I transferred a slightly larger amount, thinking that it would be helpful. In my mind, I thought she would express her gratitude – it's nice to see someone happy. However, I received no feedback whatsoever. What actually happened? Did she forget? Did she not notice? Did she not consider it important? Did she not receive the transfer? Or perhaps she was too embarrassed?

But something entirely different could have been motivating her. The lack of thanks might have stemmed from the fear that by expressing gratitude, she might receive information from me that the transfer was unwanted, and I expected a refund. This person may have feared this because she was under financial pressure. If we assume (of course, I am just speculating) that this was her line of thinking, can we consider that she misappropriated the amount? It creates quite a peculiar situation. Since I had given it as a gift, she did not. However, from

another perspective, she might have assumed that it was a mistake, so she still holds some responsibility<sup>3</sup>.

So, what was the profit and loss account in this situation? Besides gratitude, I didn't lose anything. This person seemingly only gained. However, since evil works to our detriment, she must have lost something due to her ingratitude. Did she lose morally or also materially? How is this possible?

Let's consider this from the perspective of the known alternative. This person had a choice: to express gratitude or not. The first choice was linked to altruism, revealing the "issue," accepting potential discomfort, which means overcoming her fears and reconciling with the need to refund. The second path was egoism, which meant silence, choosing evil.

But what would have happened if this person overcame her fear and expressed gratitude, honestly stating her difficult situation and how happy she was to see the transfer? Would she have had to incur a loss? Intriguingly, if she had revealed the cards and invested in goodness, in this case, she would not have suffered

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<sup>3</sup> This situation reminds me of the physical concept of quantum superposition, where something can simultaneously be both zero and one – like Schrödinger's cat being both alive and dead. Such a person, in fact, simultaneously does not steal and steals. From my perspective, they are not stealing, but from their perspective, they are stealing, so the whole situation is simultaneously both one and the other. If she had expressed gratitude, she would have, metaphorically speaking, collapsed the wave function, and the entire "system" would have taken on a single form, which is one – honesty.

any loss. Most people, upon hearing about someone's need, would be willing to accept such a "mistake" and not demand a refund. Moreover, I have no doubt that she could have received even more. In other words, the demon of fear prevented her from acting fairly, which, in the grand scheme of things, would have led her to something good, not bad. Her behavior also hindered her positive interaction with a sympathetic person. I, too, avoided contact with a person where the prospect of building any relationship would be tainted by ingratitude. Assuming that this was her way of thinking, objectively, her fear-driven decision to "escape" led to her loss. Good rewards us just as evil does. What you receive from good will be good, and what you receive from evil will be bad. It's worth believing in this when we encounter a problem in the real world. Only in some cases, we can trace this process, but most of our actions result in good and evil in a way that is distant from our perception of reality.

### ***A real success***

It's worth returning to the concept of success at this point. I believe that there are many people in our society who equate success with wealth, placing an equals sign between them. For such individuals, the measure of humanity is money. You are considered a more respectable and more desirable person the

greater your resources. This is seen as the purpose of life. However, from my perspective, material success is not related to real success. What matters, instead, is whether our pursuit of material goods doesn't harm others and isn't detrimental to our neighbors. We mainly fulfill our economic duties in order to live decently, not to define them as a higher value, goal, or purpose of life.

For me, you achieve success when you recognize your wrongdoing, overcome it, and improve your relationship with others. Similarly, when you can sacrifice for your family, a sick child, or a mother, when you are faithful, hardworking, fair, or when you can perceive some good that others do not see... I was once amazed at someone's behavior, who in my assessment, achieved a life success. This person told me: "Many years have passed since that event, but it had a significant impact on my entire life." "Once I entered into a partnership with a certain individual and we founded a thriving restaurant. Everything was going well, but I had a strong guilty conscience. In our restaurant, minors were buying alcohol. Besides, I had no desire to profit from the sale of such beverages. Finally, there was a conflict with my partner, and I left. From that time until now, and many years have passed, I have never come across a similar business situation, and I had to take up niche work. It's sad when I look at this story and my current situation; it could have been entirely different," she recalled sadly.



How would you act if you knew that by following your conscience, you would forever give up a good income? Would you agree to fall into social decline simply because your conscience sets certain limits for you? In your opinion, did this person achieve true success?

The story illustrates financial failure but success of a higher, non-material nature. Protecting young people from alcohol is an important factor in their proper development from a societal point of view. Probably, in the café next door, this standard was not met, wasting the sacrifice of the former co-owner. She paid a high price for it, but she did not contribute to the evil, and she deserves the highest recognition for it. The problem becomes even deeper when you look at it from the perspective of your own child, who could have started their unpleasant "journey" with alcoholism right there. After all, addiction begins somewhere. Wouldn't you be grateful to her?

I suspect that few would act as this woman did. People widely regard this type of attitude as naivety. But in my opinion, such a person is a treasure, someone truly exceptional who has achieved life success of a completely imperceptible nature. It's a shame that people like her are not appreciated. They are the strong individuals, the quiet heroes who maintain our world's stability, preventing totalitarianism and complete devastation. They will give up everything to pursue what they genuinely believe is right.

## *Hidden appraisal*

When I was still a child, I walked on our plot of land with someone I had invited there. Suddenly, my companion spotted a 5 złoty coin on the ground. He picked it up and said, "I found 5 złotys!" Then, he put the coin in their pocket. I was appalled by this behavior. I believed that everyone should return such a find to the owner of the property. However, as life often goes, we find ourselves in contrasting situations. Many years have passed since that incident, and while getting out of a car on someone else's property, I found a much smaller amount. I wondered what to do. Suddenly, I remembered my indignation from my childhood... In the meantime, the familiar alternative choice presented itself: either I would return the amount or not. However, by taking it, I would possess something that wasn't mine – I would be stealing. Additionally, such an action would "program me" to behave similarly in the future. "Maybe I should just leave it there and not touch it or simply return it?" I thought to myself. At the same time, unwelcome thoughts attacked me from nowhere, telling me to "just take it" and that "it's not worth fussing over trifles; it's an insignificant sum; your scruples are over the top; you'll go crazy if you worry about such details; such a small amount won't change anything; the owners will look at you suspiciously; it's a waste of time to ponder; you're an adult, a serious person." Since such negative thoughts arose spontaneously, perhaps the matter was more complicated than it seemed? The event had some mys-

terious nuance that I didn't fully understand, but I felt it in my heart. While battling these thoughts, I knew that something didn't add up, and I had to initiate some negative process – but what?

For the person who was walking on my plot, perhaps 5 zlotys was a "small, insignificant amount that changes nothing." Such rationalization, if it had indeed occurred, would have been a deception because I had changed my opinion about that person – he would live in a false belief about his surrounding reality. So, in my situation, someone could also change their opinion about me. Therefore, the negative thoughts were, at least for this reason, a trap. Returning that amount proved to be an almost imperceptible nuance. What tempted me was a cunning lie. Therefore, it's worth returning everything "just like that" and delving into the "details." This attitude is a commitment to principles and an expression of mental health. Breaking principles changes many things regarding how I am perceived. The owners will be pleased or at least won't raise objections. If I had done otherwise, I would have been a naive, immature person who can't grasp the nuances of the world around us.

### *Mysterious nuance – exposure*

But is it possible for the situation depicted above not to be just a theoretical consideration but also to have serious conse-

quences in practical life? Can such a change in one's opinion about someone have a significant impact on the course of someone's life? The CEO of a large company hired a new director for a position. When the employee left work, he took a pen with him. The CEO was very displeased with this behavior. After talking to the employee, he concluded that he had to terminate the employment contract.

The director initiated a similar mechanism, which I had encountered before. However, in his case, that "mysterious nuance" was exposed, which I couldn't understand earlier but which I felt with my conscience. This man got caught in a trap. It's not about small amounts or pens. I believe that the CEO was not pleased with the director's thieving mentality. He was concerned about the value system he presented. Many impure attitudes can fit within a broad conscience, which sooner or later will bring more harm than benefit. A director who would present such a value system is, in a sense, "dangerous" for the company, not considered an "added value" by the CEO. Hence, after a conversation, which was probably full of convoluted explanations, he made such decision. The owner cut the problem in the bud. He didn't want to fight with his director years later when there was already a reason to believe that this employee didn't show the right sensitivity toward someone else's property. It's known that employees often make private and not insignificant use of the company's resources where they work. The later we deal with evil, the

greater the losses it causes. Over the years, the director would have a solid position, access to various important information, many supporters, and, most importantly, he would have learned the mechanisms of control and how to bypass them skillfully. I can imagine the shock this man experienced. He had just been happy about his job, making plans, and then he was hit with such an unpleasant lesson. Explaining the loss of his job to his loved ones must have been humiliating. Unexpectedly, the CEO's attitude surely had a disciplining effect on other employees who had to consider that their similar behaviors would be negatively evaluated by their superiors.

However, we must always take into account the thin line between people who care about some objective good and those who are actually petty. In his conscience, this director probably made such an accusation against the company owner. After all, we can overlook many things, not give them significant importance, not make "a mountain out of a molehill." Furthermore, the opinion that such a director wouldn't be an "added value" and that he would commit fraud and malpractice or drain the company's resources like a parasite seems greatly exaggerated; the matter appears too trivial to be a "litmus test" for such serious attitudes. Moreover, the director might have assumed that in his role, he had every right to be able to dispose of even such small items for his own use. So who is right? A dilemma has arisen. However, this dilemma arose due to the director's wrong initial attitude.

Even if this attitude triggered a bad trait in the CEO, the first step was taken by the director. Furthermore, the CEO doesn't have to be petty but rigorous. He could have been demanding of himself and expected the same from others. If that were the case, he would have a strong argument from his "own example" and would have the right to such a strict assessment of his subordinate. You can lead such a discussion for a long time, but ultimately, let's not take someone else's property ourselves. If we don't do that, there will never be any problem because of it. However, if we do, we immediately set in motion negative processes that we may not control, but they certainly won't be good for us. Moreover, we get entangled in a series of unnecessary difficult discussions about whether something was within acceptable norms or not.

This is precisely the "mysterious nuance" that guided my ignorance when I faced a similar choice.

### ***No one will find out***

Perhaps one of the more popular thoughts that motivate people to do evil is the phrase: "No one will find out." This short "argument" obviously comes from the depths of hell but is quite prevalent in society. Liars, thieves, embezzlers, traitors, deceivers, and even murderers think this way. The argument is simple

enough in its message and seems to allow for wrongdoing with impunity, which is why both the great and the small of this world make use of it. I believe that our ancestors, thousands of years ago, may have reasoned along these lines.

Human beings are very short-sighted when they motivate their bad behavior with this phrase. By committing a crime, they act against their fellow human beings, who feel pain. Even if the wrongdoer is insensitive to the suffering of others, they will become fearful when the consequences of their actions catch up to them. From that point on, the law is on the side of the victim, and people also will not be sympathetic when they judge the criminal. The fact that the victim initially did not find out who committed the wrong only protects the wrongdoer from responsibility. In other words, the harm committed by the wrongdoer can eventually harm them, so some misfortune approaches them. They are only hiding behind someone else's ignorance. Because people are intelligent, it's easy for them to become subjects of suspicion. They are, therefore, exposed to scrutiny and theoretically could be "hunted down." They will run and hide behind lies and shady characters. They will try to throw off the pursuit, so that the victims, who are searching for them, catch someone else. Of course, they will never hear these motivating thoughts before the crime – instead, they will hear: "Do it"; "No one will find out."

By doing something wrong, they will also automatically attract individuals similar to themselves – those who will act

against them when they are not seen. They operate on the same assumptions as the wrongdoer. It's quite clear that evil seeks to ensnare the one who uses it in a vile trap.

Everything works in the opposite way when we act in accordance with a value system. We show a particular morality when we make decisions for the benefit of others, even when they don't know about it. They cannot reciprocate or thank us, and yet, they benefit from it. That's when we exhibit genuinely moral behavior. I believe that this type of thinking emerged relatively late in the development of civilization and was only pursued by the social elite. It requires a certain depth of human nature and appeals to higher aspirations. Building a modern civilization should be based on such attitudes; otherwise, we will not be able to progress and will keep repeating old mistakes.

But what happens when everything comes to light in such a situation? There's nothing to fear. In that case, our bonds with another person will only strengthen. We will increase trust in our person, and we will be able to collaborate with someone based on sincerity and authentic loyalty. In this case, we will have a friend who is truly devoted to us and will also help us when we are unaware of it.



## ***Incompetence vs. dishonesty***

Who is better to entrust a task to: a dishonest professional or an honest but not entirely competent person? Both cases involve a risk to one's interests. How should we decide? In my opinion, dishonesty is a much more negative trait than incompetence. Therefore, we stand to lose more from someone's dishonesty than from their lack of knowledge. When hiring someone for a project, we usually inquire about their professional qualifications, while their value system remains somewhat in the background. However, it is someone's dishonesty that can cost us the most. An unscrupulous specialist can deceive us to the point where we won't even realize it. On the other hand, the lack of knowledge in an honest person can be controlled to some extent; we can provide training or pair them with another qualified colleague. But it's not as easy to influence someone's basic decency.

A certain story illustrates how crucial honesty is, even in economics. Once, a businessman visited a Western company and saw very modern production facilities. He was astounded by the scale of investment and technological advantage his competition had. In his own country, he ran a production facility that was far from modern. However, during his visit, an incident occurred, revealing that the Western company was dealing with significant thefts. The owners couldn't manage these thefts, and the company was suffering substantial losses. Returning to his own country, the company's president realized that he didn't have such prob-

lems; his employees were honest, and as a result, profits were more stable. The competitive company no longer seemed as impressive to him; in fact, it displayed a significant weakness. He concluded that ethics were a crucial factor for success in business. For years, he led his company based on these principles and achieved impressive results.

Many years ago, a small business owner from a former Soviet republic faced a serious problem. He was asked about the differences between doing business in the East and the West. He stated that in the West, people expected more stable ethical standards, which he considered a weakness. He believed that ethics in business restricted his opportunities, as he had more maneuvering room than the Western companies he collaborated with.

Would you want a business partner who, after breaking their commitments to you, saw this as a broader field of maneuver? I would avoid such a partner. However, that owner touched upon the essence of the issue, which is adhering to certain norms due to the principles we uphold and the consequences it carries. Of course, Western companies generally enjoy more stable profits than companies from former USSR countries, and honesty plays a crucial role in this regard. It's worth noting that entering into partnerships with honest companies prompted him to reflect on this issue. I hope he now views this problem differently, having gained more experience and realizing that a lack of ethics leads to long-term losses and even bankruptcy.

## *Terrifying fear*

Contemporary civilization faces a significant problem: fear. What are its philosophical roots, and how can it be overcome? Let's first consider where evil leads. We know that ultimately, it leads to death. However, is fear composed as one of the transitional elements of this deadly process? In my opinion, it is. To understand its sources, it might be worth starting with what helps us when we are afflicted by this grim suffering.

By always surrounding ourselves with positive people whom we trust, people who not only share kind words with us but guarantee them through their actions, we have a calming effect on our anxieties. This is the obvious result of such interactions. These people are calm, predictable, helpful, and warmly smile, accepting us with our illnesses and sufferings. We have someone to lean on and trust, to share our problems with, and to count on the good that flows from them. We know that in their company, we are safe and they won't harm us. Furthermore, when we feel fulfilled in our professional work, receiving satisfactory compensation and enjoying our colleagues and the work itself, we meet further criteria that limit our fears. So it's nice when everything goes well, our physical illnesses are effectively treated, and when we return home, we experience warmth from our spouse, children, siblings, or parents. With these factors, we minimize potential fear.

However, what contributes to fear? If we come home and are bombarded with complaints and expectations or are surprised by

some imprudent ideas, or if there is discord in our environment, if we face professional failures, debts, and illnesses, and if we constantly see earthquakes, floods, wars, and attacks on television, or if physically or mentally demanding tasks are imposed on us that we neither understand nor can execute, then we feel weak and have no one to count on. We don't know how to achieve success that would give us inner strength. We lose our self-confidence because the world overwhelms us, and we start thinking, "Is it really certain that nothing bad will happen to us? After all, everything is so uncertain and unpredictable. I don't want to suffer in this world." Situations like this in life pave the way for fear.

These two scenarios, where I've shown what doesn't promote and what promotes fear, are, of course, extremes, and hardly anyone experiences all these factors simultaneously. But when we compare them, we can more easily understand the genesis of this dangerous phenomenon.

In the broadest sense, fear is fostered by all abnormal attitudes. One combines with another in some incomprehensible cause-and-effect chain, resulting in anxiety. Fear, on the other hand, is strongly mitigated by the positive attitudes of others and ourselves. If we had someone to rely on from childhood, stood on a stable foundation of principles in our home and surroundings, then we build strong attitudes for our robust psyche.

## ***Overcoming fear***

When the basis of our worries and fears is our bad behavior, the best way to eliminate this unpleasant psychological state is to change what is causing it.

One person said that fear suddenly appeared in his life, and he sought help from a specialist to deal with this issue. He began taking medication. The condition persisted for many months, and nothing seemed to help. Eventually, he started to reflect more deeply on his behavior and concluded that over time, sins had been accumulating slowly but steadily, becoming an increasing mental burden. When the burden became so heavy that he collapsed under it, fear emerged. He started working on himself and purging himself of all his sins. He took radical steps. Suddenly, a miraculous transformation occurred, and he emerged from the state of fear, without the use of pharmacological agents.

## ***Sources of disputes and the boundaries of rationality***

Conflict situations arise as a result of our improper attitudes. At such times, it may turn out that our mental faculties cannot overcome the problem that has arisen. When confronted with wrongdoing, we reach the limits of our mental capabilities (rationality), which we simultaneously need to surpass because we must somehow resolve the conflict.

Let's assume that a person sold their entire plot of land to one individual and half of the same plot to another person. When this dishonest deal was done, a dilemma emerged that cannot be unequivocally resolved. This dilemma is a typical result of someone's immoral behavior. An objective, unambiguous, and honest division of the land is impossible, and proportionality can only be achieved based on the assumptions made. Unfortunately, someone will always have an argument to consider themselves a victim<sup>4</sup>. In this way, the boundaries of rationality are reached because reason cannot resolve it<sup>5</sup>. If we wanted to resolve this situation without conflict, someone would have to act "irrationally," that is, relinquish a viewpoint that would yield them the best outcome in the division (cross the boundary of rationality). This can only be done when someone shows a moral gesture and voluntarily gives up their right. Otherwise, the individuals will always be in dispute. Yielding by one of the parties consumes the

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<sup>4</sup> Once, one person sold the same plot of land to several buyers, leading to a significant conflict. The dilemma I mentioned is derived from an old issue concerning the division of a garment between two creditors, which I described in my book as the division of the land.

<sup>5</sup> Either we take into account the entire plot and divide it into three parts: giving  $\frac{2}{3}$  to the first person and  $\frac{1}{3}$  to the second person; then each will be satisfied with 66% of their claim; or we do not consider one half at all because we assume it is not subject to dispute. In that case, the first person will receive half of it (thus, in total, they will receive  $\frac{3}{4}$  of the whole), and the second person as well (thus,  $\frac{1}{4}$  of the whole). In this variant of division, however, the first person was satisfied with 75% of the entire claim, while the second person only with 50%.

evil initiated by the unscrupulous seller. It is also the suffering of the victim. Someone must pay the price of suffering for someone else's wrongdoing. This is always the case. It involves turning the other cheek. Not only does someone lose because the other party has a right to the same object (they are struck on the cheek), but they must also yield in the division of the land between two people (they offer the other cheek). In this simple way, we have crossed the boundaries of rationality, as the only way to obtain consent. This does not mean that this person will only be a victim. Now, they have transformed their attitude into something intangible: a debt of gratitude to the creditor to whom they yielded... so the matter is still "in play," but in its altered, peculiar form. This debt of gratitude can materialize in building a better relationship between these individuals; in increased trust, and even in future assistance. Of course, someone may say that such a person can become ungrateful or even claim that they deserve the same land division that they received out of the goodwill of the other party. In this case, the debt of gratitude has not disappeared but has only not been fulfilled towards the rightful person. Therefore, even after many years, some ungrateful individuals revisit such matters when they mature or undergo a transformation. They learn to appreciate people like them, express gratitude, ask for forgiveness, or can suddenly help a random person. It also happens that such debts of gratitude are only appreciated in the next generation, which evaluates the event differently than

their parents. And if they are never appreciated in this family? What then? There is always some form of influence. In such a case, someone may look into the court records from even a hundred years ago and be inspired by such an attitude. They may tell their friends about an interesting legal case or describe such an event in a textbook, reviving the entire story. This good will start to work again, only it will change its recipients...

## *Contempt*

Why do negative behaviors lead to contempt for other good people? Imagine you are a salesperson and you have a product in stock that you no longer want to keep. A customer comes, and you present it to them. Of course, you don't inform them that you want to get rid of it because you have something much better and cheaper. They buy it, and they are happy with the purchase, praising you as a great salesperson. What feelings will accompany you? Will it be relief that you sold the item you no longer wanted? Yes, but relief doesn't necessarily lead you to feel grateful towards the customer who helped you get rid of the item. You might feel clever and satisfied with your own cunning and intelligence. At the same time, even though you show external sympathy, you may perceive this customer as a "gullible" person who falls for lower-quality clearance items. The customer doesn't



have to be seen as someone helping you out of the situation; instead, you may see yourself as the sole perpetrator of a successful sale. From your perspective, you are the winner, and he is the loser. But didn't this customer objectively help you, and isn't he happy with his purchase, while you not only maneuvered him but also hold him in contempt? Such an attitude towards the "victim" is quite typical. Evil not only harms someone but, above all, it generates hatred for those it injures. If the victim is unaware that they are a victim, they are additionally considered a fool.

Why is this process shrouded in such filth? By hiding his true intentions, the salesperson initiated an independent "game of evil." He touched the "crown" of the Serpent, thus shifting the sale to a "parallel track." In this realm, the rules are the exact opposite of those in the world of honest people. Everything is reversed. Instead of gratitude and respect, there is ingratitude and contempt for the buyer. If the victim starts to fight for their rights, they are attacked, ridiculed, humiliated, or simply ignored. We can see this negative nature of evil that regards people around as inferior. When you realize that you disdain people, it's a signal that something needs to change.

Customers buying less than desirable goods often realize over time that they've purchased something unattractive. They come to this realization on their own or are enlightened by someone else. At that point, they start to avoid such sellers and turn to people they trust. This is where honest merchants begin to gain,

while they previously lost when they told the truth. Then this strange nature of truth demonstrates its power.

A wicked person respects only those who oppose them. Of course, they pour a bucket of mud on these individuals, which greatly harms them. However, in the negative world, everything operates the opposite way. As someone there preaches that you are foolish, it means you are smart. If they say you are astute, it means something entirely different. When they claim you are naive, it means you are not at all. If they say you don't deserve respect, it means you do.

### ***On the other side of the coin***

Another time, that same salesperson will be served by someone else and put in the role of the buyer. It's a typical situation when we are contrarily compelled to play the opposite role. Then, we test ourselves to see if we are hypocritical or not. Even the process of human development puts us in reversed roles. First, we are children, then parents, and eventually grandparents. If you want to demand something from your child, remind yourself of what you were like as a child. Are you expecting them to behave in a way you didn't show earlier? Or maybe you're an adult now and not supporting your parents? Are you looking for "professional" care facilities for them or leaving them to fend for them-

selves? Before you know it, you'll also be in old age, and your children will do the same to you!

Be responsible for what you say. Sooner or later, you will be placed in two opposite situations. Your views will be tested in each of them individually, whether it's advantageous for you or not. That's when you'll discover what you're truly worth!

### ***Building relationships in the face of sin***

Our transgressions always have negative consequences in society, creating conflictual relationships. That's why we need to prepare the people around us for what they can expect from us. In this way, we limit the destructive impact of sin. A certain thief, a kleptomaniac who was aware of his weakness, in order not to destroy his bonds with his friends, told them that he was a thief and that everyone should hide their belongings from him. They did just that, and he was able to fit into that environment. The conflictive nature of theft was significantly diminished by the truth. It was a battle between two forces on opposite sides of the value system: theft and truth. Admitting to this sin seriously compromised him, but at the same time, it generated bearable trust and understanding. This way, society was more tolerant of him and potential theft. It's amazing how significant cleansing power ordinary truth possesses, paving the way for this man to

build positive relationships with others. So, if we have weaknesses, it's better to talk about them before someone finds out about them unexpectedly. In this way, we limit the very negative consequences that result from our faults. But before we start countering our sin, we must first realize that we have it. And that's not an easy task, which is why this person underwent significant self-work.

### ***What don't we see?***

One man pondered much about eternal life and the important difference between the condemned and the saved. Eventually, he passed away and, at the gates of heaven, he met Peter, who smiled and said:

— I will now show you the answer to your burning question.

Peter took the man to hell, where there were many souls, and then he asked them:

— Has anyone among you done something wrong on Earth?

Everyone looked at each other in surprise, and absolute silence reigned. Then he took the man to heaven. He stood before the souls there and asked the same question:

— Has anyone among you done something wrong on Earth?

All the saved individuals pointed to themselves. Then Peter said:

— This is the difference between the condemned and the saved.

This story illustrates how difficult it is for us to see our own faults because we would have to judge ourselves and make changes in our lives. Such an attitude requires humility and effort. I once had a comical experience related to this very issue. I had a room for my own use. Rarely did anyone else enter it. However, over time, it became quite messy. Whenever I was looking for something or had to navigate around objects on the floor, it would irritate me. I looked for culprits. I found them, only to conclude that it was impossible because I locked the room myself. For some time, I couldn't find the culprit. One day, something dawned on me, and I went to my wife to share my "Copernican" discovery in a humorous manner:

— Do you know that there's always a mess and disorder in that room?

— I know," she replied.

— I found out who's responsible!

— Who? she asked with a cheerful smile.

— It's me! I'm the one doing it, really!

— Haven't I told you that dozens of times!?

— Yes, but I've truly understood it just now.

It was a very amusing experience for both of us. It's well known that outsiders can easily see certain flaws in us. The problem is not that others notice them or even tell us about them but that we become aware of them ourselves. Contrary to appearances, even the most obvious matters are not that clear when we

encounter them in reality. We have blind spots for our own weaknesses. My discovery was a lengthy process of arriving at a simple truth. Presenting this issue as "mine" was not an easy task. The Creator does not provide us with ready-made solutions; He waits for us to understand how good and evil work on our own. The sooner we realize this, the sooner we will benefit from the acquired knowledge. Even if God were to tell us everything about the tactics of His adversary, it would not change much. Only our own experiences, drawn conclusions, and goodwill can truly change our fate. To change anything, we simply have to want to; if we don't want to, we will always have to contend with the same life obstacles.

### ***The specificity of sin***

We see, then, that sin has a very camouflaged nature and it is hard for us to see it. To realize this, think about whether you think you have a problem when you are lazy. Of course, outsiders will confirm that. However, people who show this trait in everyday life usually do not have such thoughts. A lazy person sits at the table and waits for the meal to be served or enters his own dirty room and treats it as a factual state, not a problematic one. Similarly, a liar does not think that he is doing something that is destructive for others and for himself. Thus, the first feature of

sin is that we do not consider it to be some kind of irregularity, that is, something that we have to fight against. Meanwhile, others consider our sins to be difficulties that they themselves have to struggle with. Then they accuse us. To repel them, we use the method of “bouncing the ball” - we lie to justify our own passive attitude. We start the “game of evil” and this is the second important specificity of sin. We do not see it, and in addition we play sins in interpersonal relations (we touch the crown of the Snake). When someone asks for help, then “we do not have time”, “we are exhausted, sick”, “someone else could do it”. How to oppose this? Seeing this two-stage nature of sin, it is worth defusing this bomb. It is not allowed at the moment when a lazy person starts the “game of evil” to take part in this game, that is, in exchange for his laziness to remind a dirty past, lie, throw insults, blackmail. You should say that instead of excuses you would prefer to hear a simple truth and a request: “I am lazy and I ask you to do it for me”. Secondly, you have to “carry the cross”, that is, perform this action in substitution. You show that you are hard-working, which the other side sees. Therefore, it is not enough to just carry the cross, you must necessarily debunk systematically these false justifications that the lazy person uses. It is much easier to cope with this type of problem when we understand its internal nature. If you are a lazy person, just admit it and ask your loved one to do the necessary work for you. This is much better behavior than lying to the other side, which is fully

aware of what kind of people we really are. Similarly with any other negative trait. For example, few people would call themselves irresponsible if they were authentically such an individual. Does an irresponsible person have a problem? In my opinion yes. However, let us notice how secretly laziness is connected with irresponsibility. It is easy to move from one trait to another. When we do not give sandwiches to school to the child, we are lazy, but at the same time we become irresponsible. The transition from one bad trait to another is natural, almost imperceptible process. However, always at the source of each trait lies a lack of love. We do not love our relatives and we do not react to these words that they direct to us in order to draw our attention to our weaknesses over which we should work. In this case we do not react to the complaint of children that they were hungry. Ultimately someone suffers because of our negligence. We also smoothly move on from irresponsibility to conflict. Loved ones do not want to suffer, so they fight for their rights, and we do not want to admit our weaknesses because we would have to work on them. We feel attacked and react aggressively. In fact, we “play evil”. From now on we can not solve the problem. We are therefore conflicting and this trait leads directly to violence as a result of which there may be separation, that is the state expected by evil. These situations surround us every day, we experience them and they hurt us. Does the aggressor perceive his laziness as the cause of the conflict? Of course not. For years he explained his idleness



with various arguments (rationalized it) and imperceptibly moved from one negative trait to another. Finally his loved ones could no longer function with him and ties with him were broken.

### *A few of my thoughts*

Some people cooperate with evil and think that it will bring them life success and happiness. Some of course have acquired something and uncritically enjoy what they have acquired. But how naive is such a cooperation? In fact, you mean nothing to evil. If you think well, you will notice that the nature of good and its opposite are governed by laws. There is a struggle between good and evil (God and Satan) for every human being. It is a battle that exceeds our intellectual abilities. Just like in my card game, which I wrote about earlier. As soon as I started cheating, a “third person” connected and played his own game with my hands over our heads, destroying me and my friend. The Snake really hates me and hates every human being because we are beloved creatures of God. I think he takes up the fight for us because he knows that we are important to the Creator. When he catches someone, he treats it as a slap in the face of the Creator. We mean nothing in the eyes of the Snake. This clearly follows from the observation of the process of destruction prepared by him. If he could, he would condemn everyone to eternal tor-

ment. Even full consent to all his demands ends tragically anyway. As soon as you do it, you are considered a fool by him, because no intelligent man, from the point of view of his own interest, should agree to such cooperation. He knows it well. The human being who collaborates with him is not aware of this fact and this is an additional reason for great contempt for us, humans.

Imagine that you want to subordinate someone (that's what the Snake does). If such a person obediently performs all your commands one by one and ignores more and more clear signs of your true intention, what would you think about his intelligence? You probably wouldn't appreciate it very much. What would you also suggest to him if he went your way? "You're a genius"; "Smart decision"; "You're successful"; "You're strong". But if he wanted to get off this path, you would say: "You're naive"; "Don't give up"; "You will suffer and it will be only your fault"; "You're weak"; "You're running away". This is roughly what the process of tempting us in various life situations looks like. Whenever we face thoughts that have a negative, accusatory, arrogant or vulgar tone, it is certainly a false suggestion. It is also a hint that surrounds us something that has some plan for us.

If evil cared about the true interest of man, no tragedies would have touched humanity long ago. We would be a happy, joyful society. But it is not like that. Evil acts to the detriment of the integral, human interest. The problem is also that discerning our ultimate gains and losses is not easy. Because when you

receive immediate specific profits, and you sacrifice some indefinite non-material value, you lose from our horizon the ultimate effect of the decision we made. In addition, the interest of the individual constantly mixes with the interest of the whole. Then we do not control or understand what happened.

However, let us notice that the Snake is completely helpless with his methods of evil if someone does not cooperate with him. Although he wants to do the most damage, he cannot cause anything by himself without our will. He probably rages with anger because of this, because in our place he would do so much cruelty that we are not even aware of. Fortunately, we decide what we will do and if we are sufficiently sensitive to temptation, we will become strong and free from what has been plaguing humanity since the dawn of time. The mechanism of evil is absurd by its nature. Bankruptcy is its trademark. In fact, it cannot offer anything to anyone fully honestly, because it is an opponent of constructive production. Everything he manipulates comes from theft. He is objectively poor, but creates an illusion of wealth, because some wealthy people have enriched themselves at the expense of others. Good, on the other hand, is an objective, lasting way of enriching oneself. You can legally acquire full right to own goods by your work., Someone has to work honestly for anything constructive to be created. Evil is miserable because it destroys, and good is rich because it produces. That is why citizens of communist and authoritarian countries always struggled

with very far-reaching material poverty, and democratic countries could effectively fight it to a large extent.

### *Attitudes for life*

A certain homeless man spent several decades on the streets of my city. He was distinguished from other vagrants by a completely different approach to life. Namely, he kept away from people from his environment, did not drink alcohol, did not use shelters, did not beg, did not steal, was not vulgar, lived only on a small pension from odd jobs he did. I asked him once why he avoided other homeless people? He surprised me with an answer that justified all his attitudes. He said: - The only thing that keeps me alive are the principles that I follow. Meanwhile, the marginal environment is very corrupt, if I allowed myself to contact them, let alone their deeds, it would immediately consume me.

Morality was the ultimate force that gave him the ability to survive another day. It is strange that we pass such people on the street. Is there a potential in our positive attitudes to make us stronger? From his point of view, yes. Meanwhile, evil in his opinion was very harmful and his fate would be incomparably more miserable if he used it.

I asked him where he would go when we finished talking, what was his plan? He said he would walk the roads ahead of

him. He does not plan the future at all, because in the life of a homeless person there are so many variables that his intentions do not end in success.

### ***Kidnapping***

The system of values that we adopt is, in my opinion, one of the most important aspects of our existence. Most of the issues that affect us depend on how it is shaped. Therefore, by giving ourselves to negative patterns and absorbing them, we subject ourselves to a process that can be compared to kidnapping. This applies primarily to young people who shape their way of perceiving the world, but older people also cannot consider themselves safe. Your child can therefore be kidnapped at any time. It is not an abduction carried out by a group of gangsters expecting a ransom. It is something much more serious - a change in the system of values. Our offspring will go somewhere based on the accepted bad patterns and will not want to come back to us. Initially, it is only his inner world, and after some time, when he grows up, some completely isolated place from us. He may also stay with us, but he will become unbearable, difficult in contacts or helpless and lazy; he may also be calm externally, but emotionally ruined and will not be able to start a family or persevere in fidelity and overcoming difficulties. Whenever the sphere of

values is contaminated, one of a million consequences that we do not want will result from it in some configuration. Changing the system of values is a legally permissible influence, for which one is not punished, as well as it would be difficult to determine the criterion according to which such a harmful influence should be combated. We just have to be vigilant. A young person can be convinced of some attitudes and they will start a process of devastation of the bonds built with him and erosion of his personality. He may start lying, having claims, expectations or simply disagreeing with what is important for people. He will “go” somewhere, like that homeless man, aimlessly and without a plan ahead of him. This wanderer also had his parents and they would probably be very saddened if they learned what fate befell their own offspring. That is why I encourage my children to be critical of the content they receive (this applies especially to films, internet news, games, friends or people met by accident). Changing the system of values is a very subtle process, almost imperceptible, both for the person subjected to such influence and for outsiders. The child in the first years of his life clings to us and wants us to spend time and play with him. At this point we have the greatest influence on our offspring. If we do not devote time to him, we neglect these moments, the child will still acquire some values, but they will not come from us. The worst thing is when we give our offspring to the “kidnapper” ourselves. We can do this not only through passivity, but also when we “play evil” with our loved

ones. If we touch the “crown of the Snake” in such a game with our wife, parents, siblings, in-laws, then we are leading our child somewhere. He is a witness to these attitudes and reacts to them. Where is he heading? Often outside his home ... But life would be too simple if we could blame others for all dramas. A young person also makes relatively free decisions regarding his future fate. He is intelligent and can resist various forms of persuasion. Our offspring must also want to maintain certain principles; and this is probably the most beautiful thing that everyone ultimately chooses for themselves which way they will go.

### ***The struggle for the system of values***

The corruption of widely available films has reached such a high level that it is hard to show productions that would consistently adhere to noble principles. Most of what I have seen is more or less corrupted and watching it in my youth, I experienced more harm than benefit. Talking to friends, I sometimes feel the influence of these messages on what they said and even did. As for the concept of family, there is no fidelity or authentic love in these films. Even romantic productions give the impression that their director never experienced true love. Violence, scheming have reached a high level, and promiscuity and betrayal have become essentially the norm of behavior. For the viewer,

divorce is a completely natural state of affairs and additionally you can nicely arrange your life in another relationship. I do not recommend contact with this type of content to the younger generation. Once I talked to one of the teachers who said that in the class she teaches, the parents of almost all children are divorced, and students from school are constantly picked up by new people whom she did not know before. She is not able to determine either by surname or guess what degree of kinship and family relationship is. Today, therefore, we clearly see the effects of all these corrupted attitudes, which are universally reaping their harvest. I imagine a series of sufferings that these people have gone through, both adults and children; these quarrels, betrayals, violence, loneliness, tears shed ... When you did not care about what your children watched, they changed internally. It was the moment when they were “kidnapped” from you. These films directly attack you as a father or mother. Once I watched a part of a film in which parents were persuaded to help their own son in such a disgraceful way that it was disgusting. When our offspring is fed with this type of content, it loses its innocence and will be internally coded by the scenes it watched and the philosophical system that followed them. If another message does not cleanse them, then their future life and happiness are threatened.



## *The subtle effects of our values*

Some time ago I saw that someone put two clean plates into an empty dishwasher. I wondered why, though? I didn't put them away, because I felt that they weren't there by accident. Crystal clear, without a crumb of bread or the slightest streak. Although the situation was very simple, I couldn't explain it at that moment. I couldn't associate causal relationships. In the end, I gave up and asked my son out of curiosity. He replied that he and his brother ate ice cream, then licked the plates clean, and then put them in the dishwasher. I was very surprised by this funny explanation. It turned out to be logical and instructive. Sometimes we are not able to realize that something could go wrong. If the same dishes were found with the clean ones, no one would notice it. The defectiveness of such an event would be very subtle and hidden. Even someone exceptionally clever would not be able to guess that something would be wrong as it should be. The boys fortunately put the plates in the dishwasher, but what would happen if they didn't?

In some life situations, everything seems perfect only at first glance, but the inner nature of what we observe may be completely different. We are sometimes not able, regardless of the level of intelligence, to realize what is going wrong. Such defects are nothing else but the subtle influence of the system of values. The only, most reliable guarantee that the world around us is genuinely friendly is the honesty of another person. He then does

not hide anything under the second bottom of his behavior or between the lines of his twisted speech. Everything is controlled by pure intentions that guide his actions. Therefore, if you fight for what is positive, you cleanse your own environment of all hidden irregularities that have some influence on you and others.

### ***Silent danger***

Thus, how is it possible for a person to be physically annihilated in a society of wealthy people protected by specialized law enforcement agencies? In what imperceptible way can mechanisms based on undermining the system of values be a threat? When new currents of worldview, culture or even fashion appear, we should keep a healthy distance from them. Parents often do not realize that their children are experiencing dramas. For instance, anorexia is a serious, contemporary problem. A dangerous disease with a very subtle psychological background, silent, noiseless. Something was the cause, some people, some words that assessed the attractiveness of a young person or some negative pattern to follow. Maybe a film she watched, a magazine she browsed or cultural pressure. Some mechanism always works somewhere. It affects this person quite invisibly and constantly undermines some value - in this case self-esteem. Now it is difficult to change this fate, because the person affected by this mis-

fortune does not understand it herself. But if we believe that man is truly valuable not by how he looks, but by what he presents himself, then we set up a shield that can only have a positive effect on such threats. If such a woman finds someone who accepts her as she is, it strengthens her psychic sphere. The female sex is especially exposed to criticism of their beauty as they want to please and be attractive. Remember that if someone truly loves you, they will accept you as you are. You don't have to prove anything, but you have to be truly yourself. If someone does not accept you, they do not suit you. If you are a woman, never believe that your value is identical to your appearance. The real value is what you present with your behavior, and the apparent value is only what you look like. Even if you were authentically unattractive, there is still someone in the world who will love you and wait for you ...

### ***Unconventional behavior***

One evening I was returning home with my brother. We were very hungry. On the way, my brother offered that we eat something together. There was a hot dog stand nearby. He ordered two. One for me, one for himself. As I held it in my hand, suddenly a thought came to my mind: "What would happen if I didn't eat it now? Could I do it?" Without a moment's hesitation,

I told my brother about it, and in the meantime I was preparing to eat the coveted meal. He, however, kept up this game, because he liked it and told me to show some character and realize my own idea. He himself was eating the most deliciously in the world, looking at me with radiant eyes. I struggled for a long time with myself. In the meantime, my brother watched me closely and pressed, provoked, saying that I wouldn't make it. We laughed at this game, but we also realized that it was a difficult challenge, as we were both very hungry. I struggled for a long time and finally lost, succumbing to my weaknesses. Believe me, it wasn't worth it. Although it happened many years ago, I still regret it. Two forces fought in me. One said that you have to eat something, the other that there are more important things. But suddenly a third thought appeared - almost imperceptible - it won. It was a murky obscuration of the meaning of taking on such a challenge for an unspecified, intangible moral value. Tempting me with power, this feat presented itself as a senseless stubbornness that "leads to nothing else but hunger". And yet you can "solve this problem in a simple, morally acceptable way". This argument appeared out of nowhere and it seemed to me that "naively unreasonable is" to play this type of "game" in confrontation with the pain that caused me the lack of food. However, when I ate, I felt that I had lost something and almost physically vanished some value that was in me. Maybe it wasn't a sin, or even guilt, but still something important. I felt ashamed. Of course, the situation from the outside looks very

simple. But when you are faced with it, in reality, when you feel strong hunger, you can satisfy it and you also get internal pressures, then it turns out that even such a situation can be very difficult to overcome. We weaken and succumb.

With my unconventional idea, I provoked something strange. Arguments appeared out of nowhere, which had the nature of evil, as if I had forced some dark forces to react. I received a “rationalist blow”, that is, a series of explanations that were supposed to distract me from this intention. This is very typical at the moment of fighting for some good. I finally succumbed to this temptation, giving in to rationalist arguments. My sharp internal reaction, of course, gives a lot to think about. What was it actually? Was it a completely natural process with a psychological background, or something more? It seems to me that it is something more. Perhaps evil strives for us to succumb to our desires and as soon as some attraction appears, it strives with all its might to get it. We are supposed to react to it uncompromisingly, like a small child. Then perhaps we will start trampling on the rights of other people in similar circumstances. We will dirty ourselves in this way and fall into its traps. On the other hand, if we start to train our character, then its power weakens and there is no possibility for it to dominate us when it directs the temptations of this world to us. The test that I subjected myself to could therefore not be a small matter, but serious enough that some hidden “evil” with its techniques undertook an aggressive fight.

But what mistake did I make? I was completely unprepared. I didn't know that such a confrontation with arguments awaited me. I thought that I would only fight hunger. Unconsciously, I wanted to achieve too much, in relation to the strength and awareness that I had. For this type of challenge, you need to be better prepared. You have to take more and more advanced positions in small steps. You have to learn to understand and fight the appearing thoughts of rationalization. When you intend some feat, then it is not enough to be prepared for the work itself. You have to win a very advanced fight with thoughts that will prevent you from fulfilling this resolution. What these thoughts are is a certain mystery, but just in case it is worth ruling over them ... Recently during Advent my wife decided to fast from sweets in a certain intention. Even when she didn't feel like sweets at all, thoughts appeared out of nowhere: "Today I will eat and fast all week, just not on that day"; "I am a woman"; "I won't have strength for the children"; "If I eat a small piece, it's like I didn't eat anything"; "I had a hard day, so it excuses me" ... She had to struggle with this type of argument in order to end her resolution successfully. Soon after there was a fasting period and she took up this challenge again. To her surprise, she noticed that it was easier for her. However, what led her most strongly through these hardships was the intention in whose name she undertook this effort. Her acquaintance said that she would like to be able to endure such a promise, but she can't.

So there is something to fight for, people consider it valuable, and even as a result of what they see, they themselves achieve successes. Therefore, the basic thesis that I became a victim of is not true at all, that “there is no point” in my sacrifice, and my hidden opponent knows about it much better than me.

### ***Reveal the snake***

Would you like to see that there is really a fight going on for you? To do this, you have to behave in an unconventional way, get off the course that has been established for years. When you start moving towards good, thoughts and resistances of a psycho-physical nature will appear out of nowhere. The more important the matter, the more violent the reaction. A terrible fight will begin ... the so-called “rationalist blow”. Choose from your life some difficult matter in which you feel uneasy (of course, if you have a clear conscience, it does not concern you). It can be a relationship with someone or some bad event. The fastest way to do this is when you are aware that you are guilty or co-responsible. If in such a matter you are constantly plagued by bad thoughts about another person or a certain circumstance. If you feel fears related to some event that you are guilty of, then you should definitely take up the “fight” with it, preferably by surprise. Think about it, express good will and show that you will

reach out to the person you have hurt. You will thus remove some invisible, important block from this negative relationship. Apologize and express regret. Before you do it, you will feel an attack, a “rationalist blow”, many distracting arguments and powerful forces that will start throwing you around. Increased thoughts will appear: “It won’t do anything”; “You are open, let the other side express their will too”; “You are naive”; “You are weak”; “You humiliate yourself funny”; “I’ll get it back” ... from antiquity the same arguments. When you deal with them, you start to bend down to go through the tiny doors of humility under God’s feet. When you look at them, you can’t even see them, let alone believe that you will pass through them. When you start bending your neck, then suddenly you stop pride and suddenly by some miracle you can pass through these doors, to the other side of the value system. Finally, apologize - uff it worked. You passed, such a difficult operation ... it was worth it. In my eyes YOU ARE GREAT. You have done something absolutely exceptional. Therefore, if you sincerely want to repair interpersonal relationships, demonic thoughts will disappear from your life. The gates that shake your person will close and you will feel God’s Peace. In the will of repairing relationships, in regret and apologies, there is a powerful force hidden. You drive evil out of your life with God’s whip, regardless of whether the other side forgives or not. That is why, when you start looking for ways to positively solve problems, then not only do you reveal these



mysterious powers that you become more aware of, but also throw them out of your inner self and surroundings.

### ***Higher level of combat***

But what to do with a destroyed relationship with another person when you don't see your fault? Of course, if there is no fault of yours, you should not apologize. But remember that if someone has hurt you, hatred towards that person is not the right feeling. Naturally, you just feel sorry, avoid such an individual, feel sad, want this person to convert. These thoughts are not obsessive and disappear. If hatred appears, by which in this context is meant: black thoughts about the "offender", spontaneous visions in which the "offender" suffers, revenge, misfortunes fall on him, when you say very bad things about him to other people, and above all, when you feel demonic anxiety, remembering this person, it may also mean something else. Namely, that you are co-responsible or guilty of this relationship. Unfortunately, I once experienced such a situation, which was a very unpleasant experience. The clue for me was my unnatural internal reaction to a certain person and constant bad thoughts that I wanted to get rid of at all costs. Of course, I didn't initially call it hatred. However, I came to the conclusion that evil had acquired some right to me. The event that was the focus of the conflict was incorrect-

ly interpreted by me. I analyzed step by step each of its elements, but I did not see my fault. Rationalism fails in such situations. I had previously acquired distortion of perception of reality. The distortion came from sin from a completely different situation; then I had to explain it crookedly to myself. Evil therefore acquired some right to me then and I could not see my fault now. So I had to first remove the source evil in order to see my present evil. Only I didn't even know what I did in the past that obscures my eyes now. Considering myself wronged, I very much wanted to forgive the "offender", but in vain, because I did not understand the truth about the event that was at its basis. I came to the conclusion that I must be co-responsible. Evil of such situations does not give up and will torment a person until it leads him to a state completely incapable of proper functioning. You have to know the truth about yourself first, pull out every falsehood, and only then will you become free from bad thoughts and feelings. But I couldn't know the truth because I had my eyes obscured by earlier sin, which I didn't remember and didn't understand, because it obscured another guilt ... Disaster. I was doomed to constant hatred and despite sincere efforts, I could do nothing about it. I didn't want to let go. At some point I decided that I would ask for a miracle, God's grace of understanding my guilt. After a few minutes came the thought in which I was shown the concept of "responsibility" in a strange way. I was co-responsible for this situation, now only I saw it and above all I was aware of

it. So I wasn't completely clean. As soon as I decided to truly apologize, at that moment I felt an incredible relief. Hatred disappeared immediately once and for all. I felt psychic freedom from this very bad experience. How to interpret such events? Don't we see that really strange phenomena are happening in our world? If you have hurt someone, then hatred towards that person is a typical feeling. It is also an indication that something needs to be changed.

### *House of suffering*

The snake builds a structure from elements consisting of our sins. It is a brick by brick higher building. Each brick obscures some part of the view behind it, that is, the neighbors. This means that by doing evil, the Snake blinds our cognitive abilities. In the dark, we see nothing. This blindness is the rationalization of evil. We have to somehow explain every sin to ourselves, as we do it then we open ourselves to another sin, and we do not see the previous one. In this way, more and more personality problems arise, which we are not aware of. Inside such a person there is complete darkness and incredible fear. The Snake uses torture tools and torments the serving individual. This person truly suffers mental torments, which sometimes can take a physical form. But he himself built this house of torture, with the malicious help

of the Snake. Such a person lives in a false belief that other people have made him such a fate. He constantly defends himself, attacks, proclaims theses about the harm suffered, curses. Nothing of these things. He built the house of suffering himself when he committed sins in his youth. We often see how some people struggle very much with mental suffering, but also do not take the smallest step to change this state. These people feel torments and also hurt others. This is an absurd situation, but typical when in some person the Snake's construction has taken on large dimensions. The sins of our neighbors are a problem for these people, as well as for everyone around. I noticed that you can behave unconventionally and surprise evil. However, in the real world this is rather unlikely. Why? Because the rationalist blow is very strong. Such a person would act irrationally from his own point of view. By committing sins, he gave evil the right to change his way of thinking; now he has to pay back every penny he received earlier. Evil does not allow itself to break through and destroy even one block on which it built its kingdom. The structure must be dismantled step by step, according to the correct order as bricks of the house. Then through regret and reparation you can break down into factors "house of suffering" and become a free man, with good relations and with a correct way of thinking. It is possible that there will be such a daredevil who will try to get out of his black construction. If he truly repaid some of his guilt, he would knock out a brick and see a little light. It would strike him

because he was all the time in the dark. At first he would be scared, squint his eyes, maybe even turn away. But after some time he would feel blissful with him. He would look at him and look at him longer. If he tried very hard, he would knock out another brick. If he managed to pull out some important part, the wall could collapse. He would feel an incredible relief. It's a kind of miracle and God's grace that he would experience.

## *Cycle*

Human dramas begin with some improper thought. Where do they come from? They are partly associations derived from our experiences. It is partly our own fault and there is some supernatural sphere that is hard to describe. You must not let yourself be overcome by negative thoughts, you must fight them with something positive. Then we achieve immediate success. This is the weak point of any negative form, when you defeat it as soon as it appears. We remove the seed and it can no longer cause harm. It can be a simple thought: "Do it"; "Everyone would do that in your place"; "Don't be naive"; "Take advantage of the opportunity"; "Others will overtake you". Temptation turns into intention, then into action. After doing evil, it is difficult to change this situation. It's a weed that has grown and is harmful. Evil stops us from going back and moving on to the next stage.

Thoughts of this type appear: “They will never forgive you”; “This cannot be changed”; “You can’t admit it, because you will lose your reputation”; “You will never get the same reparation as what you did”; “The injured person is a bad person, he does not deserve your regret”. But even if some drama happens, it is always worth trying to turn back. Trying is always beneficial, because it draws on the power of regret. Regret is a heavenly feature of great power to order human life. As long as you live in this world, conversion is always a very good way of acting, even if you have serious guilt on your conscience. The third of the main elements of the cycle of evil is erasing traces. Therefore, from our dramas, we must necessarily draw appropriate conclusions. I noticed that people are very weak in this respect and therefore their tragedies are constantly repeated. They put up an extraordinary resistance to analyze their lives and call the act by name. This attitude is “erasing traces” of inflicted or experienced wrongs. Evil requires for its existence that we do not understand its attack. Then it can achieve the same goal again. If you draw conclusions, its offensive is impossible. By not drawing conclusions, we actually plowed and forbade the land. When the same bad seed falls on it, the same problem will grow on it that we have already fought with. There will be a thought, then an act, then erasing traces and so on ad infinitum. We have been dealing with this mechanism since the beginning of civilization.

## *Good and bad eyes*

I once read a similar story: a man had a donkey and went with his son to two cities. On the way, he sat on it himself, and his son walked next to him. When he came to the first city, people said: “What a decent son, he let his father ride, and he walks on foot.” When he came to the second city, something completely different was seen: “The father is selfish and does not give his son a rest.” Then, when he returned from the second city, he put his son on the donkey, and he walked on foot. Then people from the second city said: “What a degenerate child. He does not spare his father.” But when he came back on the way back to the first city, people began to say: “What a good father. He walks himself, and his son can rest.” People from the first city have good, white eyes. People from the second bad, black. We can very often interpret the same events in two ways. A person with good eyes is in conflict with a person that has bad eyes. Bad eyes are acquired when someone begins to rationalize their sins. There are many life situations that illustrate such a perception of the world. With bad eyes, people see only those things that are bad in another. They do not see his positives. If his wife cleans the house, her husband can come and appreciate it with good eyes, saying: “How beautifully you cleaned up, how much work you put in, how did you find time for it?” With bad eyes, however, he will only see shortcomings and imperfections: “The dust is still not washed off, the floor is not polished, the fridge is in a terrible

state, the neighbor works much more and faster, you clean up what you messed up yourself" ... But bad eyes are also information for us that we are losing control over an important sphere of our life. I even had some unpleasant experience. Some time ago I read several psychological books. After some time I noticed that I judge people in terms of "improper attitudes". I have some filter on my eyes. I quickly realized that I do not know the truth about another person, and I fall into the "syndrome of improper attitudes". Such literature can change the way we perceive our neighbors. We would not be good psychologists if we closed ourselves in negative assessments of people we should serve. If you want to give people something good, you can only do it with good eyes. Only in love you can find such powers that will allow you to truly help them - especially as a psychologist. Love greatly limits judgments, is careful not to violate someone's delicate nature, respects someone's free will, and above all tries to justify another and see in him what is good.

### ***The sad truth about human nature***

I once accidentally took part in a game that imitated life, whose main idea I will try to quote. We were divided into two groups of several people. Each group had to earn money. One team passed virtual resources to the other and received different



resources in return, while enriching themselves. However, in order to receive the due amount, one more important condition had to be met. When transferring resources, a card with a color was also given, which at the end of the round, after a previous consultation, the team exchanged. If both cards that the teams exchanged were white, then the two opposing groups gained a lot. White cards were therefore cards of earnings. If you received black color, but also sent black, then both teams lost a lot - but not everything, there were small, unsatisfactory amounts left. Black cards meant loss. If the team sent a black card, but received a white one, then the one who sent the black one stole the goods from the team that sent the white one. So it gained the goods of the opposing team. The team was managed by a president elected by voting. This function happened to me and it depended on me ultimately what color of card we would send. Of course, sending only white cards was rational. Then both teams gained. Such a simple and natural (“naive”) turn of events was the only rational behavior, bringing profit to everyone. The game therefore initially took such a turn. However, from round to round, the stakes turned out to be higher and more could be lost if the opposing team suddenly sent black color and we white. Fear of failure grew in my team. Discussions got longer and longer, tension grew. Both teams knew that if they sent black color, they would also get black later and they would not earn much. Finally, when the game reached a high level of tension, the

highest stake was set. It was very big. It was also the last round in the game. Each group could lose everything (go bankrupt) if the other team sent a black color card. But both could gain a lot if both cards turned out to be white. Both black cards also caused huge losses, but not bankruptcy. The game leader said that at this point the presidents of both teams go outside to agree without witnesses what color they will send. So I went out and together with my colleague I agreed that we both send white color. After returning, each president had to tell his team what he agreed on at this meeting. When I returned there was a real madness. There was enormous pressure to send black color. Co-workers were convinced that the only reasonable solution is to send this card. They did not care at all about the word given by me to another president. This problem was eliminated from the discussion. When the tension of the game reached a high level, no moral values mattered, only the desire to win the game. Having gone through a very difficult conversation and consultation, the whole team except me voted to send black color. I made my own decision that the color chosen by us would be white. Due to the fact that I was the president, my voice finally counted and I outvoted the rest of the team. Colleagues were dissatisfied with this decision. There was finally a moment when the cards were revealed. The opposing team sent black color and I lost everything. I went bankrupt and destroyed the company, and also the future of my subordinates who trusted me. I lost because I was truthful, ra-

tional and honestly wanted to earn. They were on top. Of course, in my own way, I experienced financial failure, because I was aware of the responsibility that weighed on me. The colleague president, with whom I agreed on the white color of the card, was very ashamed. I was unpleasantly experienced that for fulfilling certain moral norms, truthfulness, I can receive such a payment. But I do not regret it. Even if I experienced a similar situation in the real world, I would think that this is the only possible way. Such a decision is my personal tragedy, as well as the drama of people under me, but on the other hand, it is also a serious success. I wrote about it earlier that I consider other things to be success and failure than most people. Maybe you think this approach is naive? You would send black color yourself and you would be smart, and you would leave morality “for later”? If the opponents sent black, you would suffer big losses, but the company would not go bankrupt. And if you were my contractor, you would make a lot of money on it (steal). You would be a great, effective president, praised by the environment, and people would look at you like their idol? Look at it differently. Detach yourself for a moment from business. Do you think that keeping your word is something important and good? Do you respect such people and do not accept liars and cheats? But how else to call this situation that was shown in this experiment? You simply have a diverged moral system in which you officially think that breaking your word is something bad, but at the same time keep-

ing your word in such a situation when interests appear is considered naivety?! Or is theft something bad? Do you condemn thieves? Of course, you will probably say yes! And what else is sending black color like not stealing? By sending this color I attack the competitor and rob him of his goods. You lead trade to absurdity. Or maybe you think you are rational? You think you are because you won and this is the only criterion you have in your value system. The game is over, so I will not get back at you. It is won by you and officially over! The only rational way was to always send white color by both teams. Then everyone gained. So what went wrong? Rationalism fell in collision with evil, pressures, lack of trust, greed. Summarizing this experience, we cannot count on the fact that another person will behave objectively rationally. Another person has his point of view of rationality. His rationalism is adapted to the interest subjectively perceived by him. This is a sad truth about the behavior of a human being. In order for objectively rational behavior to be implemented, it must coincide with human good character traits.

### ***Profit balance sheet***

And what if the game goes on? The game has many dimensions. When we change the perspective, our perception of reality will also change immediately. In the same experiment, two sepa-

rate teams also took part next to us. They carried out the whole procedure to the end, giving each other two white sheets at the end of the game. They stuck to their agreement. If you gave black color, you consider these teams to be naive. But are they really? No, they won with us summarily. And they won because they behaved “fair”. In addition, I went bankrupt, and they would cooperate further and the profits would be mutual in a longer time perspective. If at this point the game leader added one more rule summarizing the global result, we would lose with those teams. The company that succeeded at my expense summarily suffered a defeat. One company went bankrupt with us, and both of them made a great profit.

### ***The principle of accumulation***

Evil is characterized by the fact that it accumulates in one point as much financial means as possible. That is why only a small number of people in the world (some say that it is not even 5%) are the owners of most of the existing material goods. The bad behavior of the president of the company with which I signed a contract caused my company to go bankrupt, and his company grabbed my earnings, accumulating it. When we suffer from poverty, we do not realize that we are often a mere victim of the cumulative nature of accumulating material goods, by people like

that president. The president of the company with whom I lost later would start cheating other companies, destroying them and strengthening his position (he was heading for a monopoly, accumulating financial means). In such a market, the worker does not have a large salary offer and unemployment or low-paid, inhuman work appears. And conversely, teams that cooperated and passed on white cards stood guard so that material goods were not accumulated, but shared. In such a market, the worker has wider possibilities of choosing work and resigns from the one that does not pay off or is not humanitarian. There is no need to carry out a revolution to distribute material goods fairly. It is enough that we start to behave decently, and everything else will start to arrange in the right way, because it will be the result of these attitudes. We therefore come to the conclusion that my co-workers who voted for giving the black color in the global settlement were aiming at not being able to use material goods divided among many people, but they were aiming at goods being accumulated in one point, from which they certainly will not be able to benefit. In other words, in a global sense, they acted to their detriment. The horizon of events that we are able to see is very limited. We do simple good or simple evil. These forces themselves will begin to act in our society. It is difficult for us to discern what our true interest is and this is what the Serpent relies on, showing only temporary beautiful fruits of going to cooperate with him.

## ***Utopia of communism***

Why is communism a utopia? Because it offered to deal with the owners of the means of production by using violence. Moreover, it systematically fought against any manifestations of moral values. Due to the fact that the cumulative nature of the accumulated material goods was the result of evil, strong morally positive values professed by society would have to be harnessed in order to overcome it. Marx tried to fight evil with evil and got evil. That is why communism is a utopia and social prosperity cannot be built on it. Any action that offers some good, but recommends a completely opposite method, will never achieve that good that it offers. It is always something unattainable. Communism was unfortunately tested in practice and turned out to be a disaster for the human race. In totalitarianisms there is an unwritten law that worse individuals displace better ones. The most depraved people automatically locate themselves at the highest levels of power. They never fight for socially useful good.

## ***Further game***

Let's go back to my game. What if it didn't end, but just started? Maybe someone who did evil achieved an egoistic success here on Earth? Most people won't even know why. They will only see a certain result from the outside. A clever individual

sometimes thinks that the game is already over, but in the meantime the game is just beginning. How is that? The game is over only on the assumption that the death of a human being definitively ends his existence. Such a belief is seemingly in favor of the dishonest president because then he thinks that the actions he takes have only a present dimension. He thinks he controls the situation and has full insight into it. And this is the amazing construction of this world that a person can not see the surprising continuation... How serious this matter is, shows the history of a certain man, Andrzej Duffek, who "died" and suddenly stood before the valuation of his life, something like the Judgment of God. One day he went with his son for a seemingly innocent, winter walk. Sliding on a sled, he had an unfortunate accident. He was taken by ambulance to the hospital in a very serious condition. As he wrote himself: "At the beginning there was such a moment when I already lost contact with reality but I was not yet on the other side [...] I just asked: "Lord God, give me at least 10 years, because I would like to raise my son [...] But Your will, not mine, be done" [...] before my eyes my whole life flew by [...] I saw my whole life, then 30 years, in some - at least it seemed to me - 10-15 seconds. [...] You go through such visualizations, you can say images from life - like images thrown by projectors on the wall, only that you can go through them - and that was your valuation. It was like your end of the world. [...] You were paid according to your intentions, you were paid ac-



ording to what you WANTED [...].” When he saw the course of his own life, each of his actions was valued with perfect precision as good or bad - with the accuracy of a “calculator”. Watching the valuation of his behavior, he noticed that the consequences of his attitudes did not matter, but the intention that guided them. If he wanted to do something good and it didn’t work out, then the intention was assessed positively. On the other hand, when the intention was bad, then it was estimated negatively, regardless of what was its final effect. Then he noticed that one should trust God’s Mercy above all, because no matter how we lived, God’s Mercy will make the positive valuation of our life in an essential dimension. At the moment when God valued one of his misdeeds from the time when he was a student in elementary school, he experienced a terrifying pain. He described it as follows: “The thing that I felt most strongly was a one-second sensation of burning by hellfire. This whole lying for two months with an open stomach, on morphine, all these pains are nothing compared to this one second in which I felt burning fire. It was only one second!!! But it was the most terrible, most difficult experience of everything I experienced in life. I now understand perfectly that purgatory and hellfire burn the same way, and man is not able to endure even one second! Whereas purgatory fire cleanses you, and hellfire gives you up for perdition [...]. It is very important that this valuation took place at the very beginning, right after there was a very strong aware-

ness that I died [...] Oh, this is no longer there, it is rewound, valued, I go somewhere else , I go further [...] After all this valuation I felt good, or rather I felt great. I never felt so good in my life - it was beautiful”.<sup>6</sup>

This amazing story shows how deep our world is and you as a human being are an important part of it. God sees you, even if you can't understand your fate and your own suffering. Every event from your life will come back someday and be shown from a different perspective. It may be today or in some future, but death will surely come. It is worth not only to do well on this valuation, but even not to be ashamed. Let's go back for a moment to my psychological game, in which I lost to the president of a competing company. The post-mortem judgment will be tragic in its consequences for the person who owes his successes to vile methods of conduct. It will be an unpleasant surprise and a show that such a person means nothing. In such a perspective, he will no longer be able to lie anything, show in a “different light”, relativize. His most hidden secrets will not escape; his whole life will be fully exposed. Burning shame, feeling of stupidity, helplessness, loneliness, but maybe even unspeakable, already inef-

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<sup>6</sup> Andrzej Duffek, Jarosław Mańka *On the other side of life. Testimony of Andrzej Duffek about the accident, passing to the other world, returning to life and the great power of prayer*, AA Publishing House, Krakow 2016, pp. 21-24

fective regret - such feelings may accompany this person. Above all, he will see his attitude fully true, with all the consequences of actions, he may also understand the wrongs he committed. In fact, these people, to whom crowds are now flocking, may become the most avoided individuals when they stand before God's face. Everyone will run away from them, hide, cut off. God's judgment is the final resolution of all sins. For some it will be the most beautiful moment and justice, for others the most terrifying moment of existence.

### *A simple matter*

One person follows another. The first one turns left, and the second one follows. After a while, another turn and the second person follows the first one again. "Oh no, I think this lady is following me" - sighs the pedestrian. "How long can this last", he wonders. They pass the same places again, cross the street, and the second person follows the first one closely. Finally, the tension reaches its peak. The first one wants to enter the building, but just before the door he turns to the second one and opens the door for her, letting her go first. Then he enters himself. Did anything happen? Not so little. These people know each other, but they don't like each other. The first person is me, the second is a slightly older lady. We were heading to the same place. We

didn't want to bump into each other, but "fate" made us meet. I had to behave and reach out my hand, so that a common good would shine. When I stood in front of the door, I had a dilemma: to go by myself, and that lady would enter behind me, or to stop and let her in the door. A tiny humiliation, "suffering" or another possibility: evil. If I had gone by myself, she would have seen that I showed her a gesture of disapproval. At best, she would not have considered it as an act of malice. But to let her pass? Isn't it hypocrisy to let someone pass in the door, and at the same time not like them very much? However, good fruits must come from this gesture. I choose my own "suffering". I don't want evil. When I did it, I suggested that I want our relationship to be good. It is not easy to do it because you have to control your own emotions and temptations and "reach out your hand". The other side may not notice it or underestimate it. In worse cases, interpret it as hypocrisy. She will do it when she has bad eyes. But I don't care - I want to show a good gesture. By breaking myself, as if I invested in invisible, immaterial values. I don't know what she will think and how she will behave, but on the other hand, by acting differently I would not improve our bonds. Maybe it was the only situation in which I got my chance to change something? Unfortunately, in everyday life we often do not notice this type of opportunities or we underestimate them. However, we cannot say that we did not receive them. Sometimes they are hidden for outsiders but perfectly understandable for the recipient. Why do

it at all? I believe that by doing something good, a good fruit will also come out of it. I don't have strong evidence for it because I only know a small fragment of reality. In addition, I have to work very hard. But if you decide on moral values with faith that they will bring a good result, you also get inner strength and motivation to do them at all. That's why evil undermines the meaning and faith in the actions taken. The most often heard temptation are arguments "It's not worth it", "It won't do anything anyway". I heard it so many times from many friends that I am convinced that millions of times people just using this argument give up on the effort of realizing some beautiful ideal. How much better would the world look if we did not succumb to these simple words: "It's not worth it".

## ***Faith***

Faith in God and the Creative Act of the World that follows are our most important beliefs. They entail all other faith. We believe not only in life after our death, but also in the power and strength of good. Believe that by choosing this path, you connect with something wonderful, even if it costs you sacrifices. We don't know how it will happen, but good will overcome the evil that surrounds you. Believe in the honesty of another human being. People don't have to succumb to weaknesses. There are

those who achieve beautiful successes. When I hear: “Everything is for sale, it’s just a matter of price”, it strikes me how some people don’t believe in their neighbor. They would be surprised how many people don’t fall under such assumptions. Some people wouldn’t even sell their sentimental collection of family antiques for large sums of money. What’s more, people are even ready to give their lives, like the Ulm family, who were shot during the war for hiding Jews. I think that very few people have very negative, non-convertible personality traits. But they are very harmful, they occupy key positions in society and can intimidate others. Fearing them, many people react and defend themselves before they receive a blow. Then innocent people may suffer from these intimidated people. This process is a self-propelling mechanism. A certain opposition activist from the PRL period told that at that time he was followed by many low-level Security Service officers. He often talked to these people. It turned out that they were not as bad people as it might seem at first glance. On the other hand, their superiors were completely degenerate and drove this machine. Listening to their orders, the subordinate officer slowly broke his system of values, until he became a completely obedient tool of terror. But perhaps the strangest and most impressive is faith in the power of truth. I personally strongly believe in its power. I haven’t been disappointed yet. I watch it very carefully and improve the details every year. I believe that by truth you “program” your whole life,

your family, relationships with people, business, intellectual work. Faith that following it brings good fruits is a very serious view of the world. Perhaps in the top three most serious matters that one should think well about. Even all science is a process of reaching it. Truth has the power to free us from evil. It makes us aware of where we made a mistake, diagnoses the problem that we can then eliminate. This is the first most important step of our transformation. It transcends our cognitive abilities, very strongly paralyzes evil. That's why the Serpent cannot function in true relationships. They have to be hypocritical, so that he can hide in them and act secretly. In a large number of our sins there is a lie that we believe as truth. Then we cannot free ourselves from these sins. How can you get out of some difficult situation if you consider this situation to be good? Alcoholics often think they are doing right. How can you get out of a bad situation if you lie about the source of the problem? If someone has debts and works more and more, he may not get out of debt anyway, because the source of difficulty may be extravagance, not laziness.

The essence of lying is absurd. It is proclaiming theses about the existence of some fact that does not exist at all. It is hard to believe that it can be dangerous. But it is. If you accept some event as existing, and it does not exist at all, then you will arrange your actions according to this event. Intrigue is an example of this and at the same time a good proof that by "playing evil" we harm each other. The intriguer presents some facts in a certain

light (shadow), so that he can persuade two sides to “play evil”. These sides become suspicious of each other and fight. The intriguer benefits from this, when he stands by and watches how two sides destroy each other. If Satan did not use lying, we would know what he wants to achieve. We would know all the premises of the intrigue and it could not harm us at all. Lying is a refuge for evil in our soul. Without lying, there is no room for intrigue and other dangerous attitudes. Falsifying reality is a cancer that eats us from the inside and is also contagious and dangerous for others. From behind the curtain of lies, Satan strikes and hides again. He has been doing this since the beginning of humanity and uses the same techniques. The screen is often shameless and you can see everything as clear as day, but still in many cases it works. For millennia we have succumbed to the same techniques and fall into the same simple traps. Evil does not even have to try hard. But when we finally stand in the truth and say enough, it will free us. I personally avoid contact with people who lie. There will certainly be serious problems with them sooner or later. On the other hand, people who value truth will also show many positive and lasting qualities.



## *Lying for good*

We show great naivety in relationships with people when we lie to them in order to obtain some benefits. We think that we control events from above, and our interlocutors function in ignorance, succumbing to our reasoning and tricks. Nothing more wrong. As usual, when you use the tools of evil, it is exactly the opposite. The deceived person very often realizes that he has been misled, and the liar not only does not control the effects of his attitude, but is often unaware of his embarrassment. When I go to the dentist with my children, they ask: "Will it hurt?" There is then a strong and suggestive temptation to lie for their sake, not to scare them, presenting a "paradise vision of the future". I never do that. I tell them exactly, according to my best knowledge, what they can expect. How short-sighted it would be if I spread a vision of painless treatment, and after a while it turned out that I was not telling the truth. Then, leaving the dentist, I would only hear: "Dad, it hurt! Why did you tell me it wouldn't?" They would immediately know that either I am unaware of what I am saying or I used a lie. In both cases, children have grounds for serious concerns about me. They would discover something completely different than I thought, the notion of embarrassment. We already know that lying is a more serious problem than the matter it protects. This effect worked in this case in such a way that the child may be afraid of his fate, understood more in an existential than an ad hoc sense. The parent

compromised himself: he is unaware of the world around him or he is aware but capable of lying. The scope of this lie in the child's opinion may concern future events because the parent is convinced that he lied "for the good of his offspring", so it is highly likely that he will do it again. The son or daughter, on the other hand, thinks that lying was a trick that he wants to avoid. In this innocent and unnoticed way we scared our offspring and led to a difference of opinion. The young man begins to fear not only the dentist himself, but us, "irresponsible liars". Moreover, it is not the dentist or the sick teeth that are associated by the child as the cause of pain, but we as parents, when we assured that "it will not hurt". So even by lying in such a matter, I do not act either in the interest of my child or in my own. Therefore it is exactly the opposite of what I intended: I harm the child and act to my detriment. I am unreliable and associated as an accomplice of suffering. Certainly, leaving the dentist I would not be aware that the child may consider me as compromised, irresponsible co-perpetrator of his pain. Of course it was not me who drilled in the tooth. I "only" lied, and this lie, in the child's conviction, linked me with something I did not expect.

Taking into account all these effects, the child will not want to go to the dentist next time, even if I convinced him with true arguments. I would be compromised then. Now imagine that your offspring is already an adult and thinks that you were the cause of his suffering. He remembered the relationship with you like

that. But you may think that you “did nothing” to him. Everything was for his good, right? Nothing? By lying to him in different situations, you associated yourself with mysterious sufferings and fears. Now it all accumulates in the form of a negative assessment of the whole life. But this phenomenon also works the other way around. I know people who grew up in very difficult post-war conditions, but have positive associations related to childhood because there was always harmony and love in their family. Single, difficult experiences are treated by these people as enriching their personality and in adulthood they were prepared for various adversities. And is it really possible to deceive someone for their own good? Is there also a lie in all this? Of course there is. The lie used at the dentist is just a trick to seat the child on the chair and make him silent. It is reluctance before a long conversation and “fight” for him to overcome himself. The lie was supposed to free the parent from tedious work that he does not want to put in. So I go back again to the previous problem: evil gives something, but takes more. By lying, I managed to shorten the conversation with my own child, thanks to which he sat without fear on the dentist’s chair. However, as soon as this young man experienced suffering, the same lie undermined his trust in his parent and linked him with the pain experienced. The parent was therefore outmaneuvered by evil. When I tell the simple truth that “it will hurt, but I have gone through it many times myself and I will be with you all the time”, I put

the child in front of a difficult truth, but prepare him for what will actually happen. He knows that I will not leave him, I will be with him in difficult moments for him. He does not blame me for being the cause of suffering. I am not therefore associated with pain that the child experienced. I am on the opposite side of his negative sensations.

### *The meaning of suffering*

But we also believe in other matters important for our life. Faith in the meaning of human suffering is very high in this hierarchy. When we suffer, we wonder why it happened to us? Man needs an explanation. This is his need. The animal suffering does not ask itself about its meaning. It does not understand it, it is faced with the fact and has to deal with it. From my point of view, the inability to explain the ultimate meaning of suffering is another form of suffering. This is a kind of torment imposed on everyone who experiences some serious adversities. The question of the meaning of suffering is a single, same thought that unites all the suffering people in the world, regardless of what form of torment someone has experienced. It is a very strange and intriguing sensation. It is philosophical suffering, meta-suffering, superior to what we experience, it has its depth, and at the same time it is completely empty. Mental torment that we have to en-

dure is not only an unexplained matter of the meaning of suffering, but also a painful obsession. Moreover, we feel very unfairly treated. "For what sins?" - we ask. This injustice is another form of torment. Evil delights in unjust sufferings, so when we experience it, it especially mocks us. In moments of suffering, the thought "Why?" or selfishly "Why me?" constantly returns. There are huge differences between these questions. Asking "why", we direct our thoughts to all the suffering people in the world. Asking "why me", we close the problem within ourselves and as if open ourselves to the possibility of shifting the cross onto others. In the second case, we are very close to darkness. Let's light a light. Suffering makes sense. Believe in it, the Act of Creation makes sense and everything that is associated with it, too. In my opinion, we have to suffer because evil has settled in this world. He wants to kill every human being, he wants to torment everyone, he wants to do it unjustly and cruelly. Your mission is to oppose him. If you don't do anything with him, he wins, surrounds us and abuses us. The Serpent, in my belief, is a specific, personal form of life, beyond our ability to imagine and is absolutely evil. When you get into his sphere of influence, you start to feel fears and sufferings. But despite his black plan, God alone can turn suffering into something good. If you draw conclusions from these experiences, you will become a better person. Maybe you will get rid of selfishness and see other people who have also experienced a similar fate. A person who suf-

ferred in his life and gained respect for others becomes a valuable individual. Maybe without suffering we would be worthless, spoiled, grumpy, unaware, naive? Suffering is inscribed in the nature of human life and it seems that everyone has experienced it. However, the more unpleasant experience it is for us, the less we are prepared for it.

We already know that when some initial evil appears, we are initially faced with two paths. Most generally, they can be defined as: choosing one's own suffering and freeing one's neighbor from it (altruism) or choosing evil, that is, someone's suffering and freeing oneself from it (egoism). Why, however, does the first of these paths involve suffering, and not some completely different experience? Because we want to avoid suffering, which disciplines us to adopt a certain attitude. The mechanisms of evil seem to function as if they assumed that every human being can be effectively blackmailed by the possibility of experiencing a very unpleasant feeling - suffering. Evil assumes that man, due to his weaknesses and limited intellectual abilities, as a result of this "brilliant" pressure will be broken. He will be his slave, over whom he will abuse using other slaves, while eliminating everyone along the way. It's sad to look at it, but we are weak. Evil plays brazenly on our impotence, as if it assumed that we would not notice or show character. Let's compare our considerations to the cross sacrifice of Jesus Christ. Christ suffered and died, but what was the alternative? It is hidden by a certain mystery: per-

haps going to cooperate with the Pharisees; revoking his teaching; escape; failure of his teaching; loss of eternal life by us? This last possibility seems to me the most convincing. The stake had to be very high. Since Christ chose suffering, it means only that the alternative was evil. And did the third way even exist? Probably not, since Jesus asked his Father in Gethsemane to remove this suffering, and this request was not heard!? Jesus showed us that it is possible to win in this way, you can not succumb to the disciplining strategy of the Serpent, who blackmails us with suffering. Jesus clearly expects us to submit to suffering, which we should bear for moral reasons. “If anyone wants to follow me, let him deny himself, take up his cross every day and follow me!” (Lk 9:23).

## ***Marriage***

We see, then, that faith spreads into a large number of important spheres of our life. We not only believe in God, but in many other things. Faith in the possibility of creating an indissoluble marriage bond is at the forefront of our beliefs. We are not always aware of it, but by believing or not believing in the durability of the relationship, we also design the stability of its foundation. Imagine that you don't believe that it is possible at all. You drew an example from many people and received clear “evi-

dence” for it. But a relationship concluded with such a conviction may be unstable only because it is not bonded by faith in its durability. It is a defect that can be compared to the lack of cement mortar in a building being erected. Turbulences can cause the structure to collapse to the ground. It is a lack of strong motivation to fight for something that was considered relative from the very beginning. Not believing in durability, you can condemn yourself to loneliness or injuries related to difficult situations that we may experience. Lack of faith in one’s marriage presupposes the possibility of failure. The situation looks different when both parties deeply believe in the indissolubility of marriage. They will even do a lot in the face of differences of opinion to maintain the durability of their relationship. They assume the success in advance and it is a constantly fulfilling assumption. I once visited some elderly people. A nice, old lady showed me a decoration from the President of Poland, awarded on the occasion of the 60th anniversary of marriage. Suddenly she started telling me that they were born before the war, survived many difficult experiences. Tears appeared in her eyes and she said: - My wedding was very sad, first of all we had no money, there was poverty everywhere, we arranged it modestly, even poorly. I told her: - I remember once there was a wedding ceremony of a royal couple. Exclusive dress, lavish dishes, crowds of reporters. But the couple were not happy and their relationship quickly fell apart. You had a modest wedding, but you last until today. Marriage without



love and responsibility for it is very destructive. Maybe it would be better if it didn't exist at all? On the other hand, even the most modest wedding, when one party gives love to another, is very valuable. They will be happy and they will create a wonderful future. It is better to go through life together in poverty and illness, but in love than with vile characters in wealth.

### ***“Madness”***

When we do something evil, we do not get mentally ill. It is also hard to say that we are completely normal. The description of the mental state of such a person is very difficult because someone stands almost perfectly on the border of madness. I once talked to a man who told me about his life. Namely, he regularly attended social events to night pubs, where during one evening he spent almost a fifth, sometimes more of his monthly earnings. His life entered a phase of extravagance. At the same time, he came to the capital from a small town and was initially surprised by such a lifestyle of his new companions. But as he said: “When you enter among crows, you croak like them”. He said that buying expensive cars on credit, living beyond one's means, is a completely normal mode of life among many people he met. But didn't it border on madness? Where is the boundary in which we are no longer normal people, but become irrational,

irresponsible individuals? Society is motivated to such a life by trying to present its attitude as the norm in an illusory way. But if you have sin, you have a problem. Debt can easily turn into neurosis, neurosis into fear, fear into bad thoughts, even about the meaning of continuing life. We would like to get rid of fear and problems related to it, but we would have to first remove their source, which is extravagance. Extravagance is also dictated by another bad trait that is in us. In various “progressive” environments, ancient methods of coping with guilt and fears are used. The first is diluting responsibility by staying with a group of people with a similar mode of functioning. They provide rational and emotional arguments for staying in such an attitude. The second way is to use alternative methods, such as alcohol, drugs, gambling, promiscuity. Such an environment considers itself progressive, but it is very backward. They are the same duplication of their ancestors, who have already been destroyed, and whom the Serpent constantly suggested that they are modern. In the end, saturated individuals leave and their place is taken by others who want to be like them. Extravagant people have paved the way for lying. If they work somewhere, they are pressured by the “madness” of their expenses for the highest possible work efficiency. They want to sell (push) goods or services as quickly as possible. Then they will be strongly internally inclined to offer services and goods using lies because it is a way to get quick money. The lie used may also be quite perfidious, even to the

limits of madness. Why? Because in the matter of their expenses they have already crossed a certain moral boundary, so it is easier to cross another one when the trick used leads to the desired goal. In this way they smoothly move from extravagance, madness to lying. Someone may say that when an employee lies it comes out later and he could be fired. Of course, that's why such people often change their jobs and place of residence. To these bad initial traits they add instability. Instability is also associated with nervousness. Then fears and alcohol appear. Sleepless nights, debts, illegitimate offspring, malicious society, diseases ... one evil brings another, but ultimately there is always misfortune and death at the end of this road.

### ***Faith in oneself - two approaches***

How empty and terrifying the world of a person who does not believe in anything becomes. Neither in the Act of Creation, nor eternal life, nor ultimate justice, nor the power of truth, nor another person, nor the meaning of suffering, nor even in one's own marriage. When you ask such people what they believe in, they often answer: "In myself". It is surprising that such an answer can be a life guide. Do you think that this faith is strong and can overcome any life difficulty that such a person will face? These words are not just anything, they are the meaning of life.

Personally, I completely reject this kind of faith “in oneself” as harmful and dangerous. You have to give a lot of yourself, work, be even confident, but do not raise it to the rank of religion. Such faith is selfishness, pride, potential weakness, megalomania. It is hard to even determine what is hidden behind these words. Maybe it is recognizing oneself as the god of one’s life? I think that even this sinful approach is too idealistic. In my opinion, behind these words lies a simple conviction that the talents and skills acquired will allow for financial success and social advancement. But we are not even aware of how weak we are. A small illness can lead us to doubt “in ourselves”. Small failures can cause the fundamental belief that gives meaning to our life to collapse. If we do not have support in true faith, we will feel the meaning of life at most when everything goes according to our assumptions. As soon as these assumptions are not realized, and sooner or later this will happen, we will doubt the meaning of life. Then we will be an easy prey for evil, which is just waiting for us to be weak. In such moments we may be inclined to thoughts about ending life. At this point we see again that this negative force leads to our death and not objective benefit. First it convinces us to accept the premises of faith “in oneself”, then it undermines this faith with life failures, then it perversely tempts us that we are worthless and there is no point in maintaining “this senseless life”. Someone may argue that he does not assume that something dramatic would happen to him, hence “faith in oneself” is a very

practical view. This is exactly the problem of our world, that something unpleasant constantly happens to us. If nothing bad happened to us universally, my considerations would make no sense. Evil really destroys us and does not want to give up on its own. However, I would like you to “believe in yourself”, but completely differently. I mean here faith in the fact that you are a good person, God’s Creation and you do not have to fall and go towards evil. You can trust God, truth, goodness, the power of justice and honesty. You can fill your life with joy that you will not get for any treasures of the world. I believe in you that you can cope with the difficult task of becoming a good person. I believe that you have talents that you will use for this task. I believe that when you decide to change something in your life one day, you will cope with the challenge and achieve your goal with perseverance.

### ***Eternal business***

A certain intellectual shared his reflection with me: - I do not believe that people do anything selflessly - he said, adding at the same time: - Even when they do something seemingly selflessly, it is dictated by another interest, which may be motivated by another one. For a sensitive eye, it can be seen that this is a typical, looping trap construction. It ruins a certain area of trust in human sincere action, so it is evil. I think that this view resulted

from the life experiences of this man. Over the years, he discovered that what seemed selfless to him was actually a disguised interest. I wanted to somehow unravel this problem, but at that time I was not able to. An iron fortress of rational reasoning, however, untrue. As I look at my attitudes, they do not seem to me to be interested, but is that true? One thing is what I think of myself, and another thing is the truth about myself. Can a person act in a way that he considers to be unprofitable at all? Even if this benefit is defined subjectively, he considers it to be his interest. If you do something good because you think that some good will result from it, then it is an interest. But true good should not be interested. The error of this approach is that we know that good brings good and evil brings evil, but we do not choose the former for the benefit, but because otherwise we will do evil, and it will harm someone. If I stand at the market and hold an apple that fell to the ground, I don't buy it because some benefit will result from it, but because by putting it back I do something against my neighbor. The rest of the effects are hidden from me by a veil of mystery. The positive effect obtained by good escapes in its depth my view, it is more a matter of faith than knowledge. From a good deed to its effect, even years can pass, our attitude may also affect only among strangers, and not in our personal life. Egoists therefore do not decide to invest in such an unclear interest. They choose such a benefit that materializes before their eyes and has a rational explanation in their opinion.

For such people, the above argument is an attempt to deprive them of real profit.

### *A truly selfless act*

The intellectual I was talking to was wrong; people, in many life situations, don't calculate the profits of what they do. These are ideological attitudes. Sometimes, they simply don't want to behave improperly, and that's their only motivation. But the positive effects will still be there...

Imagine you're going to a certain bar. You'd like to have a tasty meal because you're hungry. You dream of a delicious dish prepared "especially" for you. Indeed, the cook is preparing a dish "especially" for you. Unfortunately, it's not the dream meal because this person adds all sorts of disgusting things to it. Just thinking about them makes you feel repulsed. Yet, it will be served to you shortly. Madness? Why? After all, you haven't done anything to this person. You've encountered the "logic of evil." There's a mysterious connection between you and the previous customer this lady just served... It could have been me.

I was returning from the capital with my fiancée. We stopped at a roadside bar. We wanted to eat something. It was just us and the lady in charge. A dialogue about the menu began between me and the waitress. Something didn't sit right with me in the pre-

sented offer, a small inconsistency. However, she smoothly answered two or three questions I asked. Ultimately, I accepted her explanation positively and made the purchase. When we sat down, I continued to analyze it for a moment, and suddenly, I realized that I had been deviously tricked out of a small amount of money. Her responses were a premeditated manipulation in case any "inquisitive" customers noticed something. When my fiancée also noticed it, I felt extremely ashamed in front of her for letting myself be maneuvered like that. I remember having malicious thoughts about turning the situation to my advantage or at least getting back at the cunning fraudster. I quickly came up with the idea of spilling the soup on the table and the floor, so the waitress, who was the only one working at the restaurant, would have to clean it up. Theft would no longer be so profitable for her. It was a classic alternative choice: either I endure this humiliating fraud, or I take revenge, that is, commit an evil act. This act conflicted with my conscience and upset my future better half. We left, accepting the situation, leaving the lady alone with her ill-gotten earnings. Maybe I should have approached her with my reservations? I know these conversations can be very unpleasant. Such individuals are cunning, deceitful, accusatory, impulsive, malicious, and have a plan of action prepared. Meanwhile, I stand in the position of a surprised customer who discovered something wrong in this restaurant and doesn't want to straighten things out at the expense of my nerves. I certainly



didn't feel like a confrontation. On the other hand, I should make an effort to talk. Sometimes, someone's explanations can change the assessment of the situation. However, I suspect that many people choose the path of revenge, and as a result, the extorted money becomes a burden for the thief in some sense. They have to "earn" it in the dirty world of malice and cunning. If I had spilled the soup, I wouldn't have turned the waitress into an angel, but I would have intensified her malice. She would understand the message and could mistreat the next customer, for example, by adding something to their meal. The customer wouldn't even understand the cause-and-effect relationships or motivations behind such behavior. So, imagine you were the next customer served at that bar. What attitude of mine would you expect? Perhaps you believed earlier that I should have taken revenge? Would you change your mind now if the consequences of my actions affected you personally? I refrained from "playing evil," but now you benefit from it.

Of course, I cannot definitively determine the consequences of the conversation, but I suspect that the cashier's thoughts were more focused on the subject of fraud than revenge.

By choosing good, it will result in good. I don't have to experience that good myself; someone else can receive it. Nevertheless, by choosing "suffering," I absorbed the potentially negative consequence that would be experienced by a fellow human being. So, our attitudes are not selfishly self-interested. Evil would like

to convince us otherwise, but it's, of course, untrue, and the situation shown earlier is a clear example of this.

If you have sin, you have problems, and others have them with you. There's no escaping it, and you can't stay silent for too long; sooner or later, it will manifest itself in some circumstance.

### ***“The logic” of evil***

In the example I provided earlier, I observe a peculiar phenomenon. Specifically, the hypothetical harm that would befall an innocent customer would be causally linked to my vengeful behavior. The cook would engage in some reasoning from which her subsequent actions would follow. Such reasoning can be termed the 'logic of evil.' It is obviously not scientific logic; it is merely simulated. It is flawed. However, this error is very subtle. Naturally, we sense that, as a result of my revenge, the cook might act maliciously towards an entirely innocent person. Yet, we do not fully understand her way of thinking. Where does this type of reasoning originate? Whenever we justify our own sins, that's when we start using an entirely different 'logic,' which can rationalize every one of our actions as seemingly rational. That's why criminals can present a surprisingly coherent view of reality. They have their own argument for every point, and they cannot be persuaded otherwise. Neither a psychologist, nor a psychia-

trist, nor a fellow criminal can achieve that. The conversion of such an individual is a true miracle. Furthermore, I'm sure you occasionally converse with people of difficult character. They are intelligent and say seemingly logical things. The gaps in their reasoning are extremely subtle, yet demonstrating them does not change the worldview of such an individual.

I am worried about how, on a much larger scale, the 'logic of evil' reaps its harvest. For instance, in the 1980s, a resident of the terrorist state of the USSR wrote on a banner, 'Communists, get out of Afghanistan,' and hung it on his balcony. He was sent for compulsory psychiatric treatment. It is actually difficult for a sane person to understand the assumptions that a judge, who passes such a verdict, may be making. Is the judge afraid for his own life if he rules differently, or is he using some form of argumentation in which he believes? Or perhaps both? Let's simulate his way of thinking, or the logic of evil: 'Well, if a person has lived in the Soviet Union from childhood, he is fully aware that the authorities make "perfect" decisions. Therefore, the attack on Afghanistan was the best decision possible, and any other decisions were irrational. Furthermore, a citizen of the USSR also knows the consequences they will face if they criticize the authorities. It could be imprisonment, forced labor, severe interrogations, including torture, starvation, beatings. Many people died after such treatment. This citizen is aware of this. So, if a person is aware of these two truths and still writes something

like that on their billboard, he has acted suicidally irrationally. This irrationality and purely self-destructive approach exhibits signs of mental illness.'

The 'logic of evil' is frightening, but when you delve into it, you are trapped, whether you are the perpetrator or the victim. Of course, this brave individual was aware of the threat to his life, but it was not a symptom of mental illness; it was an act of courage and an attempt to change the totalitarian system to one that respects human dignity.

### ***The circulation of good and evil***

Let's assume that we have been robbed, and there is no way for us to regain our property. We could endure it or steal something from another person to cover our losses. If we choose the latter option, someone else will lose out. So, we don't stop evil; we merely pass it on to society. After our action, someone else experiences 'suffering.' Now they have the same choice as we did. Let's assume they go in angrily, spread hate online, mistreat their child, are unpleasant at work, and tell a few malicious lies. Others will be influenced by these actions. Some will remain silent about these unpleasant experiences, while others will replicate them and pass them on. A web of various negative consequences emerges, circulating within society. Could these conse-

quences eventually return to us, even after twenty years? In my opinion, yes. Let's assume that twenty years after our act, someone robs us again. The thief's decision could be the result of many negative experiences, one of which might have been our own theft, committed many years ago. The chain of connections in their behavior could lead back to us. However, we do not realize that our negative experience was, to some extent, also caused by us. But what if our past actions do not literally return to us, but instead, someone else, an anonymous individual, commits a retaliatory theft similar to ours? So, what returns to us is simply a reflection of ourselves in another person.

People often say or think that their actions 'won't change anything.' Yet, every decision you make has an impact on the future of other people. It's a tiny building block added to the history of the world. Why is that? Every present moment stems from the past. If you change anything in the present, you will also change the future. All the particles that make us up operate on a cause-and-effect basis, and you are a cause of what will happen later. By taking certain actions or completely abstaining from them, you are already generating effects of which you may not be aware. A child born today might have thousands of descendants on Earth who will change its future. If that child were yours, you would already be altering the future course of events today.

So, you are unique. To become a human being, the world had to come into existence earlier, with its powerful history. If

even a small element changed back then, you might not exist today. Nothing can be repeated, but the entire universe would have to be recreated for exactly what you are experiencing in your life to happen at all.

Is it then possible that the good we receive from someone in the 21st century is causally connected to another good deed performed tens or even hundreds of years ago? I am convinced that it is. Somewhere in the past, someone halted someone else's evil with their own suffering or offered some good to others spontaneously. That's how we experience the positive effects today. Surprisingly, but highly probable, is that we feel the daily impacts of Jesus' presence on Earth. Much of the good in our personal lives comes directly from Him. Furthermore, we did not experience the misfortunes that His actions extinguished in the bud.

Today's tragedies are connected to previous ones, which are causally linked to their predecessors. Likewise, all goodness. Although the scope of our observation does not reach far and we do not know exactly how they circulated. In principle, our good and evil actions do not disappear automatically. Once introduced into circulation, they exist in some form in society and will continue after our death. By enduring evil through our own effort and suffering, we permanently remove it from this cycle of repetition. Believe that your sacrifice makes sense. It will bear good fruit for others in the future.

Are you hurt by the fact that there is no place for you in this world? Your country spans thousands of kilometers, yet there isn't even a few dozen meters for you? Moreover, you are surrounded by selfish acquaintances, and you cannot establish a deep connection with them. Masks and fake smiles terrify you. You must rely on yourself and experience the temporal world through suffering. Your legacy holds no value because your predecessors have consigned you to this fate. If you experience this, do not give up. Try to understand its source, and then change what you can to leave a magnificent legacy for others. This is the contribution you make today so that others can benefit from it in the future.

### ***Do not condone***

If you have no influence over the course of events, you can at least refuse to accept someone else's suffering. Never condone human injustice and the drama others experience. This is not insignificant; it's the first step towards transformation. Even a handful of such people can change the fate of a suffering individual. However, if we condone evil, we will never conquer it. It not only harms others but one day will confront you as well. At that point, others will accept your situation just as you accepted the plight of your fellow beings.

Solzhenitsyn recalled that prisoners unlawfully held by Soviet authorities were fully convinced of their innocence—and indeed, they were innocent. However, these same prisoners widely believed that others had received a just sentence—which, in turn, was a great falsehood. These people cannot change their fate for philosophical reasons, as some individuals will act to the detriment of others. It's a strange phenomenon when someone is imprisoned due to a practiced philosophy. In a global sense, that's how it works. Victims must rectify the situation they find themselves in; otherwise, they will never cease to be victims.

Simple indifference is highly damaging. You will notice that suffering is experienced differently among people who sympathize with you compared to when you experience it in a community full of indifference. An insensitive individual not only will not extend a helping hand but will also cause you additional mental suffering. When I was a child, my mother sent me to the dairy store near our house. In the store, there was a small queue of people, including the saleswomen. It was warm and I had come in sandals to make the necessary purchases. The store had large metal doors tightly set in the frame. The floor was tiled, worn down a few centimeters. When I entered, I had to pull the handle vigorously. The doors popped out of the frame and my foot was cruelly trapped between them. It was stuck between the doors and the worn floor. It was one of the most painful experiences I had ever endured. I felt like I was in a different world of



physical sensations. Enormous pain overwhelmed me; I groaned, and tears welled up in my eyes. However, the reaction of the people around me was a unique experience. They stood in line and stared at me inactively. No one came to help, but they all passively observed the situation. I tried to slide the doors off my foot, but they were wedged, and each movement caused excruciating sensations. I looked again at the indifferent people, and my pain was so immense that I began to perceive them as ordinary fools. My respect for them began to dissipate from the invisible realm of my feelings. After some time of struggling, it seems that the saleswomen came "to the rescue" and callously pulled my foot out from between the doors. It's hard to believe, but until now the most painful aspect in this incident for me is the attitude of the people who simply watched me. The tremendous suffering transported me into a different dimension of reality, unlike anything one experiences on a regular basis. People appeared different to me. I perceived them very unfavorably, and before my eyes were their foolishness and mistaken, thoughtless, indifferent eyes. By not taking any action, they condoned my situation, exacerbating my suffering. Perhaps it was difficult for some to tear themselves away from their shopping, or they lacked the simple courage to approach me and show mercy? Perhaps I didn't judge them correctly? Each person in line had their life story and their problems, and they were laden with various burdens of suffering. They had various blinds covering their eyes. Maybe I expected

too much from others... I am aware of how hard it is to overcome oneself even in a simple matter. And once, I found myself in the opposite situation as presented above. Christmas was approaching, and I went to buy a carp from the fish store. In a long queue, buyers had lined up, with someone behind me as well. There was a container with a dying fish inside, without water, and I was looking at it. However, all it needed was a slight push to be immersed in water. Someone had to do it. Would there be any issue with that? As usual, there was. Physically, the action was incredibly simple to perform, but psychologically, it was not that easy. Of course, some people would rather not pay attention to such a "triviality." They are indifferent to such situations, so the agony of the fish does not affect them. But we must not condone it. All that was needed was to bend down and push it. However, there were several men looking at me in the queue, and I struggled within myself to make that gesture. In a silent way, people exert pressure on my person, and thoughts such as, 'A man shouldn't do such things'; 'The seller might feel offended that I'm suggesting inhumane conditions for storing fish'; 'It will start a conversation I don't want to have'; 'They will internally mock that I'm weak.' The Serpent's pressure is an unpleasant feeling, but the hierarchy of values also demands to be upheld. Someone else's suffering is more important than my feelings, so we cannot pass by indifferently. I stood like that for a while, struggling within myself. Eventually, I decided to bend down and push the fish into the

water. Nothing happened; there was no reaction from the surroundings. I don't even know if anyone noticed. But something changed within me. By truly doing something for the fish, I also did something for myself. Goodness repaid me, and I did not expect it at all. I broke some psychological chain that had bound me. I had to take sides in the matter, and when I did, I became stronger, not weaker. And yet, I heard the temptation that performing this act would be a sign of 'weakness.'

When we do not condone evil, we perform the smallest of possible gestures aimed against its interests. Let us not justify our limited capabilities, but at the very least, let us condemn every situation that harms another. From our thoughts, it's easier to move to words, and from words to actions.

### ***Significant differences***

When one person internally does not accept a serious, wrongful situation, and another person does accept it, then these individuals differ significantly.

Imagine that you are walking down the street with your fiancé. Suddenly, you pass by a homeless person lying on the ground. You, in your thoughts, do not accept the fate of this person; you feel empathy and look at him. Meanwhile, your fiancé internally accepts with it, feels no sympathy, and looks away. The couple

continues walking. Superficially, nothing seems to have changed; you haven't even exchanged a single word on the subject. However, a lot has happened. Events with a serious impact don't have to be loud; they can be quiet and, moreover, invisible. Both of you have expressed different value systems. Several such minor matters may indicate that these individuals do not match. They are pieces from different collections and cannot be connected to one another. In fact, it was a good opportunity to engage in a fight for that homeless person, in other words, start a conversation on the subject with your fiancé. As a result of such a discussion, the other party's value system would be revealed, and you would know who you're dealing with. It turns out that by fighting for that person, you would actually be fighting for yourself. It's a kind of hidden benefit of good that would occur in such a situation.

Imagine that after some time, your fiancé does not show proper respect for their parents and siblings. This man as a husband will not treat you any better than those who raised him and are his close ones. This unpleasant circumstance is also a second chance you've been given to find out who he truly is. If you start defending his family, he will present arguments that indicate what kind of person he is. It would be worst if you decided that "everything will somehow work out" and "it's not worth" discussing because it will only create an "unpleasant atmosphere," and "he won't change anyway." So, you feel that it might be uncomfortable, but you don't delve into the matter. This is your mistake.

It is not a small one, and you will see its consequences when you become married. You may experience various dramas and even eventually part ways. However, if you had consistently started asking about the people who were disregarded by this man earlier, you would have had a very unpleasant confrontation in advance, but as a result, you could have already ended this relationship.

But maybe it would have been better to talk about the homeless person and a few other people who had previously indicated serious differences in the value system? It is easier to establish your positions on more neutral ground. Then, the disappointment would be less painful. The confrontation would not concern much closer people and would not be so dramatic. The longer we remain in sin, the greater the pain when breaking free from it. Initially, the man showed contempt for a stranger, then for someone important in the family. Finally, he showed negative attitudes towards you. The value system operates all the time and ultimately cannot be silenced. When we remain silent in the first two situations, we only bring misfortune upon ourselves in the third. And yes, sooner or later, we will have to confront this man's problem. If he has a sin, he also has a problem. This means that you have a problem along with him. One of the unwritten rules of sin is that it cannot be bypassed. It will always eventually reveal its negative powers. If a person does not want to change, it is better to break the contact at the beginning of the acquaintance than to later struggle with their difficult character traits. Such a person will not

want you if you demand honesty from him. He will leave, saying that you are unserious and naive, or he might hurl insults at you. But there's no need to worry about it. In a marriage with him, insults and humiliation would be a daily occurrence.

In this world, you will always feel some discomfort when breaking free from sin. Everyone feels it; it's "normal." However, the later it happens, the worse it gets.

### ***Hidden effect***

When we set a good example for someone, we positively influence them. It's a form of investing in undefined social good that will bear fruit in the future. When I was a child, I saw quite accidentally at the train station how a certain man approached a homeless person and helped him. I walked for a while and contemplated that act. Undoubtedly, that man planted some good seeds, not only for the homeless person but also for me. These are the situations where, by doing something good, we are unaware of all of its consequences. Today, you are reading about it, and yet that person certainly did not expect this. Why did he do it? I tried to understand his motivation. He probably felt empathy. Homeless people usually abuse alcohol, are vulgar, and have a criminal way of thinking. These characteristics deter people from helping, but this man did not judge them. He must have

somehow crossed the boundaries of social chains and prejudices. Furthermore, he highly valued anonymity and discretion. What guided this man? Undoubtedly, I would like to meet him and talk to him. But time has passed, and all that remains is the seed unknowingly sown by him in fertile soil, which somewhere inside me grew along with other seeds sown by other people. Even if the homeless person wasted the help, I was still positively influenced by that gesture. These are the unintended consequences of a donor's action that we do not see, but they exist and affect society.

### ***Wide field of vision***

When Adam and Eve, under the influence of temptation, tasted the forbidden fruit, their "eyes were opened," and they came to know good and evil. At this point, one may wonder what this "opening of the eyes" signifies. Why didn't they see anything wrong before, and why did this tragedy befall them only after their disobedience?

At the moment of a vile act, we "open our eyes" to this negative force and perceive reality through it. A certain thief once said, "I've developed a tendency to steal anything I come across. I assess it based on how well it's protected, imagine how to take it, and prepare arguments in case of trouble. It's a heavy

state of mind for me. The worst part is when I'm with my friends, from whom I don't want to take anything. That's when intensified thoughts of robbing their wallets and all sorts of things arise. Stealing is my curse."

When you socialize with such a person, you may not be aware that he is constantly struggling with himself and simultaneously seeking opportunities for clever, unnoticed theft. You may not even suspect that the smartphone, watch, or laptop lying on the table is a great temptation for this person, with which he must continuously grapple. Therefore, it's essential to note that engaging in evil actions is never limited to material transactions alone; there's always an internal price to pay for these negative deeds. Evil often leads a person to madness, obsession, mental burdens, and the psychological costs of such actions are always high.

Perhaps you've encountered a situation where someone displayed a surprising, "shocking" line of reasoning that "would never have crossed your mind." This type of thinking is associated with "opening eyes" to sin, which you didn't perceive because you were separated from it. Thus, a thief will reason like a thief and filter the world through that mentality.

However, theft is not just about "open eyes"; it also represents a slippery slope into the abyss. A thief once explained that when he stole money from his mother for the first time, he felt very bad about it. With each subsequent theft, it became easier, and his self-esteem decreased. Eventually, thefts became increasingly intense,



audacious, involved other people, and his friends drew him into criminal activities, drugs, and related business. There's a saying: "Opportunity makes a thief." My dad believed this saying was off the mark. He used to say, "Opportunity reveals a thief." A person with a certain mentality is a thief; they just haven't had the opportunity for their impure nature to materialize. Thus, opportunity only reveals what is already within a person.

An experienced liar also widens their field of vision to these very deeds. When he allows himself to lie, he begins to suspect lies in others, forcing them to be permanently vigilant. He searches for falsehood and deceit in what people say because he has a broad field of vision for falsehood. But does this protect him from being deceived? Quite the opposite; liars are even more vulnerable. Mainly because they attract people similar to themselves who can argue convincingly. When they speak the truth, the liar considers it a lie. Truth is subtle, straightforward, and seemingly uninteresting to them. It is not convincing. For a liar to believe in a lie, it must be presented to them in a very specific way. It takes a lie for such a person to explain the simplest action. It seems to me that people who use lies in their lives mainly believe in false information presented in various forms.

Lies, theft, and crime seem to be interconnected phenomena. The slippery slope definitely runs through these three anti-values. But what gratitude does the Serpent show to those who

cooperate with it? Liars are deceived, thieves are robbed, and murderers are killed.

### ***Roman emperors***

“What is the strangest sight? A tyrant who lived to old age.” - Thales of Miletus. The same problem that the Greeks grappled with was encountered by the Romans. One can examine the history of their state to realize that no one is safe, not even the most highly placed individuals. Analyzing the history of the Roman Empire, one can observe that the vast majority of emperors had contempt for any principles of honesty, and one after another departed prematurely from this world.

Much more than half of all the deaths of the most powerful individuals of the Roman Empire (emperors and usurpers from 27 BCE to 476 CE) occurred as a result of tragic events. The data is approximate, as detailed historical information about the causes of death for many of them has not reached us. Rulers of the Empire were stabbed, cut with swords, strangled, poisoned, drowned, torn apart by the people, perished in military conspiracies, committed suicide, or died of illnesses during their conquests. Their heads were triumphantly paraded through cities, and their bodies were dragged through the streets. Departing from this world due to natural causes was highly improbable.

And it seemed that individuals placed so high should be especially protected and should live to old age. Unfortunately, every person who starts to "play the game of evil" initiates an extremely dangerous process of self-destruction. This applies to both the small and the great of this world.

### ***Is divorce a form of death?***

The process of dying is a very subtle phenomenon, and we can distinguish various dimensions of it. From a child's perspective, the absence of a parent, especially when they have left the family and never established any contact, is comparable to their death. The parent, who is somewhere out there, is considered a living and existing being on Earth. From the child's point of view, they simply do not exist. That's why some who are affected by such a tragedy say, "To me, my father is as good as dead," even though he is still alive. Of course, the fact that he left his family is not a random event. It has its roots in the evil that resided in him or the mother, or most commonly, in both of them. Through constant fighting, continuous lying, manipulation of information, theft, betrayal, they engaged in actions that bred hatred and, consequently, led to suffering, separation, and death.

However, if parents establish some form of relationship with their children, then this "death" is only a partial phenomenon.

The pain is directly proportional to the emptiness felt by the offspring. Children strongly experience the separation. They are forced to accept stepmothers or stepfathers as their own parents. They feel heart-wrenching pain, conflicting emotions. Unfortunately, when they themselves become adults, they often make the same mistakes as their parents. Experiencing even great suffering does not necessarily lead to an understanding of its sources. But there are those who, after their bitter childhood experiences, make every effort to create a stable family. They are truly worthy of appreciation because they create something very valuable out of their suffering.

### *Joy of life*

One man had an extraordinary approach to the world around him. He lived day by day. He worked as a construction laborer, running his own business, and had no plan for life whatsoever. Life was tough for him, yet he didn't stress about his situation or his family. He was very cheerful, with a gentle disposition. There was no visible fear in him about anything. He didn't concern himself with whether he would have something to eat the next day. When he fell seriously ill, he comforted others, advising them not to worry too much about him. He didn't want to cause trouble. He accepted his fate with a remarkable calmness of spir-

it. It's challenging to imagine such a life. It's even difficult to determine if it's childlike or profound. It's worth contemplating because there are individuals whose life prospects are much more promising, far more advantageous than this person's, yet they fear for their future every day.

What would happen if someone didn't worry about their fate at all? They find joy in what they currently have and don't fret too much about what they will "eat, drink, and wear." Someone might say that this is irresponsibility. However, such an individual doesn't neglect his needs nor of his family. He works and performs tasks like anyone else, all while maintaining a proper distance from the experiences he encounters. Is this an incredible gift, to possess such an outlook on the world? Or perhaps the fear of the surrounding reality is irresponsibility? A fearful person begins to react in an irresponsible manner, fleeing from problems as they arise, or worse, they start inventing problems that don't actually exist.

A certain individual recounted his experiences associated with collaborating with well-known American actors. His personal experiences were very unpleasant. The actors, famous from the movies, turned out to be pretentious and very unpleasant. They couldn't be pleased. They were unpleasant malcontents. If viewers could see them in their everyday lives, they would be greatly disappointed. But does such an actor, a "person of success," have reasons to be dissatisfied? It would seem not. Fame,

comfort, enjoyable work, enormous honoraria. Compared to the laborer mentioned earlier, their lives are qualitatively incomparable. One might think that the laborer should be a more unpleasant person, full of fear due to the hardships of life. But that's not the case. Life is ironic because it's not material possessions that make us feel good, but the our value system makes some things bring us joy. To derive pleasure from things, we must first learn to rejoice. Joy is a gift we receive when we give of ourselves to others unconditionally. It's a gift of love, and we can only draw joy from it when we deserve it. When we act in a truly good way, we also receive the beautiful reward of happiness, which begins to fill our inner selves. Then even small things bring us genuine satisfaction.

The purer our hearts, the less material possessions bring us joy. The more impurity exists within us, the more material goods we need to feel satisfaction.

The joy of life is a deeply rooted process. It's not enough to visit a psychologist or attend group sessions. We acquire joy through the fulfillment of many essential tasks that organize our surroundings and our value system.

## *Civilization development*

In order for our civilization not to perish due to self-destruction, armed conflicts, or totalitarian systems, it needs to be built upon values that will empower it. Evil, therefore, is not only leading to the death of individuals, but also threatens the existence of our species as a whole. If my guilt lies only in a single negative, personal thought, it is already a contributing factor to the destruction of a larger group of people. Conversely, if, by my own will, I strive to become a valuable individual, I positively influence the future of our planet - adding life-sustaining forces that keep us in existence. This happens because individuals who reconcile themselves with some form of evil are just one step away from realizing it. They will also never remove it from their environment. On the other hand, people who align their intentions with positive values are one step away from implementing those values in their lives. Over time, they will also remove evil from their surroundings. Our actions are preceded by thoughts, so there is an ongoing battle to ensure that these thoughts are either pure or tainted.

I cannot even imagine what the modern, future world will look like. However, based on the experiences of past generations and my own, it doesn't have to be as a wonderful place as it might seem. Technology alone is not sufficient to guarantee freedom and happiness. Quite the opposite, you can be under surveillance at any place and time, and this supposed blessing can be-

come the worst nightmare you can imagine. To make technology serve us, we must use it for a good purpose, which is a typical human factor. If you want to experience freedom and happiness, without fearing government bureaucracy or what each new day and other people will bring, take responsibility upon yourself, where your fellow human being becomes a value in themselves. Rid yourself of selfishness, and the world will become a better place, where fear disappears, and we can thrive in prosperity, true pleasures, and happiness.

So, what should a modern civilization look like? Imagine going to visit friends, and you find a couple sitting at a table. He's eating a piece of cake, and she's sipping on coffee. Later, you go to another friend's house and see the exact same scene: he's eating cake, and she's drinking coffee. On the surface, these events seem identical, but they represent two different civilizations. What sets them apart is motivation. In the first scenario, he prepared coffee for his wife, and she served him cake. In the second scenario, each person prepared what they liked on their own. They're eating together, but they differ in many ways: the first couple is altruistic, while the second is egotistic. If, in modern society, the latter (egotists) prevail, we will unfortunately be threatened, not only as a state but also within our families. Egotists always have interests that they will prioritize over your well-being. They will pull you out of bed at night, disrupting your sleep and accusing you of breaking the law or owing them



something. You will lose to them. If altruists prevail, then we have no need to fear the future, and we will experience very good times both in our small family circles and in the broader community. If the modern civilization of the 21st century wants to be progressive, it must be built on altruism, rather than solely relying on technology and materialism; otherwise, it will repeat the mistakes of the past.

### ***True strength and true weakness***

There is a belief that selfishness is strength and altruism is weakness. In my opinion, it's quite the opposite. Imagine that one day you have a car accident and you need help. Who do you think shows strength and who shows weakness: the one who helps you or the one who drives past? Let's start with what's simpler. It's definitely easier to bypass the injured person and keep driving. It's more challenging to get involved in saving another human being. Such an action requires activity, a sacrifice of your strength, and intelligence. If you were to survive thanks to that person, you certainly wouldn't consider them weak. Quite the opposite, strong. And how would you judge those who drove past without stopping? Weaklings, cowards. It's clear that you can't evaluate such a situation any differently, even if you were selfish yourself. So why do people sometimes perceive compas-

sion (a component of altruism) as weakness? The explanation is simple. When we see an accident, an immediate dilemma arises, an alternative choice: help – altruism or escape – selfishness. When we drive past, we have actually chosen evil. Now we have to pay for it. Even though our wallet hasn't lost a penny, we're paying for the evil we've justified with our despicable behavior. After all, we won't tell the truth and say that we ran away and are worthless cowards. In our own opinion, we "never" run away, we are brave and valuable. Evil analyzes us and suggests false self-justification. We consider ourselves "strong" when we drive past because "compassion is weakness, and strength lies in not succumbing to emotions." This is a false rationalization of our despicable behavior, a brick in the house of suffering I wrote about; the compensation we give to the Serpent for what we've done. From now on, we won't reason the same way as before.

### ***The selfish nature of egoism***

I remember once watching a lengthy rant by a young man on an internet platform who proclaimed a narrative along the lines of: "Many people are like leeches, they suck out everything that's best in me and give nothing in return. They live under the belief that they'll receive goods for free. I immediately cut off such acquaintances. If you want to talk to me, you have to give some-

thing of yourself, somehow repay what I've given you. I never agree to parasitic relationships." He went on in great detail, making it clear that all the relationships he builds are based on a simple calculation of gains and losses. All the connections he establishes are transactional. This is where a significant difference between egoists and altruists lies. Altruists don't engage in "transactions" with others in their relationships. They don't even think about it and base their connections on building bonds that are inherently selfless. Therefore, they can also receive something selflessly. An egoist, on the other hand, builds "business-like" relationships and won't get anything for free. The egoist believes that relationships based on the parasitism of others are inherently unacceptable. But who engages in parasitic behavior if not egoists? They either do this to people similar to themselves or to altruists. So paradoxically, an egoist tries to avoid someone else's egoistic behavior if they were to bear the costs themselves. Parasitic relationships are usually seen as the exploitation of altruists by egoists. Of course, this happens. However, in my opinion, parasitic attitudes primarily characterize environments consisting solely of egoists. This is because egoists usually choose like-minded companions. These people meet each other to reap benefits; they entice each other with something, give and take, which attracts them to one another. There is a mysterious game between the parties, the benefits gained are concealed, and other egoists may not even realize that they are somehow de-

pendent or significantly losing in the relationship they find themselves in – these losses can be material or purely psychological. However, the relationship between an altruist and an egoist may not last at all. The more socially active the altruist is and the more they pressure the egoist to engage in selfless activities, the more they discourage the egoist. The egoist automatically breaks such a relationship, deeming it unprofitable. This phenomenon arises from the fact that our virtuous behaviors are uncomfortable for those from whom something is demanded. It's a kind of immeasurable but intriguing consequence that occurs when we commit our lives to true values.

### ***Don't fear altruism***

Never be afraid to choose the good of another person in a situation where you have to make such a decision. It is the most wonderful deed you can perform. This gesture is beautiful and, at the same time, very profound. Moreover, it is the only one that makes sense and is logically consistent. When you choose to help your fellow human being, you free them from suffering; you become their good soul, the one they have been waiting for. They remember it, they are grateful for your actions, and you gain a true ally who will also be your support. By reaching out to them, you also broaden your intellectual horizons because you view reality not

narrowly but broadly. You assess life situations more objectively when you don't filter them through your own benefits and losses. You won't allow false rationalizations of your actions, but you will always live in truth.

By doing something for another person, you will never compromise yourself; instead, you show strength and genuinely reinforce your personality traits. You become well-regarded in the social group. Thanks to this, you can build strong bonds with other individuals who don't see you as an object of gain. These people won't let you down. They will be there to support you in times of need, they won't judge you, and you will enjoy spending time with them stress-free. In such a circle, it's also easier to find your future life partner.

Being an altruist positively shapes your life and the lives of others in a very meaningful way. What do you pay in return? Your time, effort, and material goods. All in all, it's nothing extraordinary.

### ***Chain reaction***

One of the most peculiar and surprising phenomena in nature is the chain reaction of physical elements. It results in the release of vast amounts of energy. Of course, many factors must be met to trigger it. Two key technical products emerge from it: a bomb and a power plant. The first carries the fire of destruction, while

the second generates the energy needed for everyday life. Can similar chain reactions also occur in society? In my opinion, there are certain similarities that suggest they can. So far, two major totalitarian regimes – fascism and communism were the outcome of this phenomenon. People massively and chain reactionally supported these systems. They brought only harm – they were somewhat like a social bomb.

Considering that my family experienced a lot of suffering during the war and its aftermath, and I have heard hundreds of dramatic testimonies from living people, it hurt me for years that these two systems were not held accountable. Not only were specific individuals not brought to justice, but I also noticed a limited understanding of the origins of fascism and communism. I wondered if it is possible to briefly define their essence. In my opinion, yes. Fascism and communism are actually forms of egoism. They are variations of the same process in which the egoism of some people causes harm to others. Therefore, it is impossible to understand these systems without referring to this concept. Selfishness leads to a lack of empathy, pride, domination, violence, cunning, betrayal, crime, and so on. A large number of sins, if not all, are in some way connected to selfishness. No one would do anything wrong if they reacted to another's pain. No one would be blinded if they tried to alleviate the suffering of their neighbor. So when the number of egoists in society dangerously increases or if they occupy key positions, there is a

risk of the emergence of a dangerous political system. When a certain number of people who only think about themselves begin to play a crucial role, we are never safe, even if we live in peace and democracy. They will eventually reach a "critical mass" and lead to an explosion. It will be poverty, terror, and war. Nothing positive ever comes from it.

### ***Building a power plant***

Now that we have this knowledge, we need to reverse this issue. Are we capable of triggering such a "chain reaction" that will result in the construction of a social "power plant"? This is precisely what a modern civilization is, one that massively and consciously embraces an altruistic attitude as its foundation. It all starts in the heart. If you are aware of this challenge, do not stand still, but take action. If you do not, those we fear will prevail. Do not light a candle and hide it under a bushel, but put it on a candlestick to shine for all household members. Do it in your thoughts, heart, home, work, and country. Perhaps the greatest factor that can change our individual lives, and then society, is the simple "desire" to accomplish something. If you remain passive, you will never change what hurts you or hurts others. Bear witness to the fact that it is worth being a person who values principles that are not only the foundation of our personal lives

but also have a global and civilizational dimension. Then even those who are on the opposite side today, when they see you, will also begin to change.

I have a feeling that we all universally desire the world to be a friendly place for everyone. Deep down, we dream of goodness shining forth. However, only few talk about it. It's such a taboo, a shameful issue that is not discussed. People often hold their heads high because they fear they will be hit. They have been struck so many times that they cannot trust their neighbors; we are divided. We feel trapped, but we do little to change it.

### ***The elixir of life***

For centuries, researchers, scholars, philosophers, emperors, and ordinary mortals have sought the elixir of life—a substance that would grant them immortality or at least extend their lifespans. But the elixir of life is love. If society starts to embrace it, our lives will lengthen. If we act to the contrary, our lives will dramatically shorten. This is why I chose to reference the sixth blessing pronounced by Jesus on the Mount in the title of this book. Only with a Pure Heart can you meet the "great work of love."



Reading the main premise of this work—that evil strives toward death and goodness toward life for human beings—one can see an analogy to the biblical description in the Book of Genesis. Sin brought death upon humanity. However, there is a certain path, sometimes long and sometimes short, between sin and death. It is very difficult to describe and understand. For a long time, I did not see a connection between human bad attitudes and death. For many years, I have observed in various situations that there are strange laws governing our attitudes—they lead us somewhere.

Someone might say that these reflections do not concern them because they do not believe in God or in the existence of such laws. However, I believe that such a conviction is not correct, as regardless of whether someone is religious or not, they enter into relationships with other people every day, and these relationships result in some form of good or evil. Therefore, everyone, believers and non-believers alike, fully participate in all the phenomena described on the previous pages. There is no escaping from this. If the world and our earthly life were the result of mere "accidental circumstances," such laws should not exist at all. The concepts of good and evil would be very difficult to grasp, and in my view, they would not be characterized by such subtle consequences. Evil would not be as corrosive and consistent, nor would it present itself as an "intelligent" process.

## ***The ultimate victory***

If evil is heading towards death, and we devote our lives to the good that protects this life, why do we still ultimately die?

The only answer that comes to mind to this question is transcending the material world. If we were to be consistent, the life of a person who dedicates their life to positive values should continue beyond physical death. In that case, evil would not win this battle. Goodness strives for life, evil for death, so it is worth expecting consequences exactly like these, but extending beyond our earthly existence. Personally, I am convinced that a human being who dies here on Earth for some noble reason will ultimately transition to "eternal life."

## ***Farewell***

With this, I conclude my reflections on the nature of good and evil. We have embarked on a long journey from hatred towards love. We found evil where we least expected it and recognized good where it should be. Remember: evil strives to harm you and your loved ones with all its ruthlessness and cruelty. These laws are so cunning and subtle that as I wrote these words, I myself was frightened by the power of their influence. Good, on the other hand, protects you from these threats, provides a safe haven, and enables you to lead a wonderful life. Love is an ex-

traordinary, divine power that offers you the chance for a miraculous order in both your own life and that of your loved ones. It is a life-giving force that not only allows us to exist but is also the only guarantee of happiness. By basing your life on it, you build it on the one true and enduring foundation, making you ready to face life's challenges alongside other people.

Look for the goodness in people so that they feel accepted; this way, you build more lasting relationships with them based on respect and trust. Avoid all forms of evil, for not only will you fail to perceive it, but you will become an unwitting social burden. Your faults will be borne by other people close to you and whom you love. Therefore, in this world, you cannot escape the work of improving yourself. It is most challenging to recognize your own faults, renounce them, and make changes. If, however, you have done everything within your power and cannot break free from the knots of evil that bind you, turn to God for the miracle of healing. I have heard many testimonies from people whose lives were miraculously transformed during difficult times through the grace of God.

If you desire to live, if you do not want to suffer, if you want to be a happy individual, adhere to moral principles, work for the betterment of other people, organize yourself within structures of true interhuman solidarity, whether on a local, regional, or even global scale. Act in accordance with your talents and capabilities. You are called to work for justice. You have been given your life,

and even though you may not always know why, you should nurture it. You should not lose its meaning, even if it's just to resist evil. That is why I wrote this book, because I believe in you, I care about your life, and I hope you never lose your loved ones, their trust, love, and happiness.

**Do not disappoint me; I am counting on you!**



*Look at the world with different eyes*