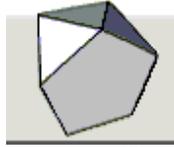


Dedicated to my parents.



www.azorawski.com
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Seed of Our Goodness

Andrzej Zorawski

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In this work I examine human goodness. I state the elements necessary for human goodness to exist and explain the connections, relationships and interactions between them. By doing this I form a theory on the structure of human goodness and represent it using a geometrical model which I call "seed of our goodness". With the help of this model I will try to demonstrate that goodness results from the orderly state of our will and consciousness. An understanding of these relationships can contribute to our spiritual growth and this in turn may lead to an improvement in our interpersonal behavior. These thoughts were with me since the start of writing this work but I have recently noticed that they are inextricably linked to God's mercy. The "seed of our goodness" has given me new insight into the Scriptures and in them I found validation for my model. I conclude that the "seed" is a trace of the "big bang" in the spiritual space and that in it hide more profound ideas as formulated, among others, by St. Paul to the Ephesians (3:17-19): *"(...) Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God"*. The "seed" is just that specific place where we gather the treasure of our good, and it is the ark for our spirit and also a vessel continuously being filled with the fullness of God, and therefore the gifts of the Holy Trinity. I will try to present the proof for this thesis in later part of this work.

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"There is nothing concealed that will not be revealed, nor secret that will not be known"
(Luke 12:2).

Introduction.

We observe the world around us and try to understand the phenomena occurring in it. These observations are made consciously by means of our senses and supported by various tools and measuring instruments. After an appropriate mathematical analysis, the results of these observations lead to the construction of elementary models, e.g. atoms or chemical building blocks, and this in turn enriches our knowledge and spurs the development of many fields of science and technology. It seems that people are adept at describing the surrounding physical world, where the laws governing it are stable and results of the measurements are repeatable. However, difficulties arise when the observation is focused on our internal makeup, our character, sensitivity, morality, or goodness. Is it possible to present for example our goodness in the form of a mathematical formula and calculate its numerical value? In their attempts to define good, people are usually driven by self-interest and a desire to justify their actions, thereby imbuing a relativism to the notion of good. So we should first define the concept of good, which despite appearances is not easy. Moreover, once we define good and know exactly what it is, how do we collect the data attesting to it? In other words, how do we make quantitative measurements and qualitative comparisons for good? We can assume that external events that correlate with our good will be extended in time and the effects of our own goodness often impact other people who may disappear from the field of our observations. There is also difficulty in standardizing the good, because each of us is differently conditioned physically and intellectually. The environments surrounding each of us are also different. As can be seen, we encounter many obstacles. In the following work I will try to describe the features of goodness which are continuously building in us and delineate the spiritual space in which our goodness exists. Material space has its own structure that can be described using various physical models such as classical Newtonian mechanics, the periodic tables of the elements, the structure of the atom, and recently string theory, as well as many others. Spiritual space should also have a structure in which its elements are also arranged in order, since it arises in relation to us, based on our human body which is matter. In the following work I determine the elements of human goodness and combine them with human desires, thus creating the basic brick of goodness in spiritual space, which I call the "**seed of our goodness**" or "**seed**" in short. The spiritual world is a space based on elements other than those that physics reveals to us. Matter may be the foundation on which the spirit grows, but fundamentally the spiritual space is independent of matter. In the spiritual space there is a new type of field - **the field of action of our will**. My model does not show the "dimensions" of spiritual space, it only describes its components' (elements) connection in relation to the goodness. I will define the ideal structure, "the mature seed". Its shape can be different for each of us, however it will always be some variation of the ideal version. The resulting structure because of its spatial interpretation can also be called the "polyhedron of goodness" or shortly "**goodhedron**". I emphasize again, this is only a representation in three-dimensional space of the existing structures in the spiritual space, in the same way as a plan, scheme or description can represent the image of material things. The existence of a spiritual space is not related to the evolution of the Universe. This space has been in existence since before the construction of the hierarchical structure of the Universe. The "seed of our goodness" is one of the fundamental elements that fills and expands the spiritual space. It is thanks to the "seed", among others, that "feedback" is possible between spirit and matter and therefore the "seed" is a catalyst for the evolution of life, consciousness and spirit. My work enriches our understanding of this important new element, which ceases to be an element of faith and becomes a real, existing component of our makeup.

"... no one can enter the kingdom of God without being born of water and Spirit. What is born of flesh is flesh and what is born of spirit is spirit" (John 3:5,6).

Definition of the "seed"

I assume that there are 3 main features that build up the good within us:

Love, Wisdom and Peace.

I assume that each of these features in its mature form is built of 5 fundamental components:

Love	Wisdom	Peace
1. Joy	1. Prudence	1. Order
2. Freedom	2. Perseverance	2. Truth
3. Perseverance	3. Truth	3. Freedom
4. Mercy	4. Knowledge	4. Trust
5. Selflessness	5. Justice	5. Respect

Truth, Freedom and Perseverance are repeated, so the total number of fundamental components is 12. I define the components as follows:

- 1. Joy** - a feeling of happiness as a result of acceptance.
- 2. Prudence** - the ability to reason practically, associated with the proper assessment of our environment and the situations in which we find ourselves. This includes the ability to apply knowledge, which develops as we mature.
- 3. Order** - the ability to adapt our behavior according to the applicable laws and rules of an existing stable system.
- 4. Freedom** - a state of spiritual independence and unrestricted will, in which it is possible to make choices and develop and maintain a value system .
- 5. Perseverance** - a constant setting of goals and acting towards those goals caused by 2 desires: the desire to live and the desire to know and learn.
- 6. Truth** - the state of our consciousness, in which our feelings, views, opinions and judgments are in line with reality.
- 7. Mercy** - selfless aid as a result of compassion or pity.
- 8. Selflessness** - occurs when our attitudes or actions are not guided by personal gain or a desire for recognition.
- 9. Knowledge** - a collection of truths and the ability to use them.
- 10. Justice** - conduct that is impartial, objective, and targeted to build peace, wisdom and love.
- 11. Trust** - acceptance of truth which results in desire for reciprocity.
- 12. Respect** - preservation and care for the good.

I assume that all the fundamental components are equally important for a fully formed, mature "seed" and can be divided into:

Principal: Joy, Prudence and Order

Uplifting: Freedom, Perseverance and Truth

Expanding: Mercy, Selflessness, Knowledge, Justice, Trust and Respect

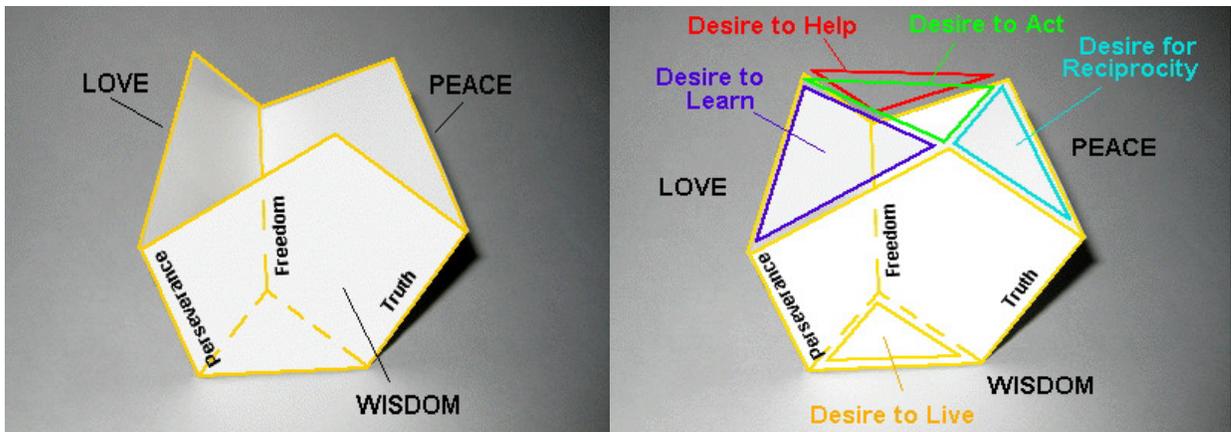
I do not include happiness, beauty and responsibility into the fundamental components of good. These ingredients may contribute to the construction of good. I suppose that they result from aggregated impacts between the fundamental components and their inter-relationships (derived ingredients).

Since all of the components are equally important, each of the 3 features can be illustrated graphically by a regular pentagon.



In this way we obtain 3 pentagons: Love, Wisdom and Peace. They are constructed so that their bases are the principal ingredients out of which grow the sides representing the uplifting components and the peaks of the edges representing the components of expansion.

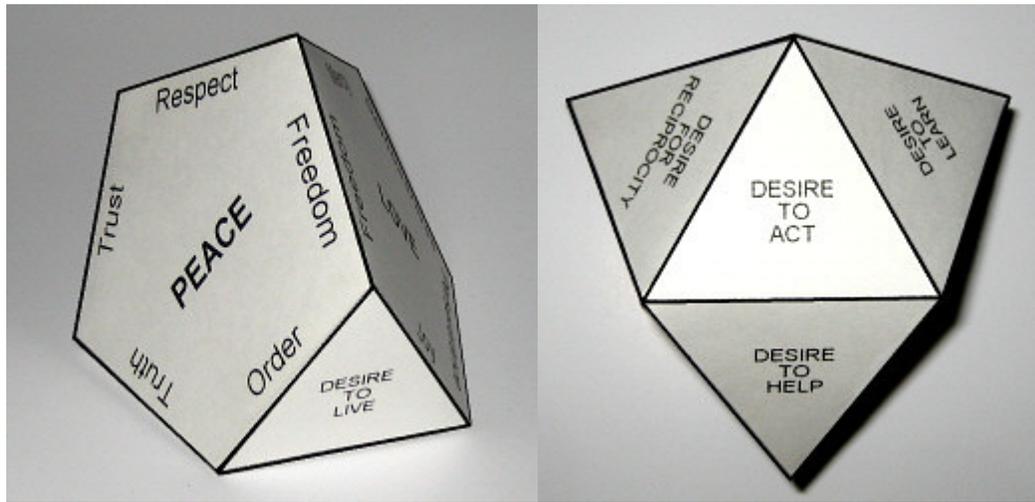
We can connect the pentagons by matching up common sides: Love and Wisdom are connected by Perseverance, Wisdom and Peace by Truth, and Peace and Love by Freedom. This creates a structure in the shape of a "crown" that rests on the base of an equilateral triangle.



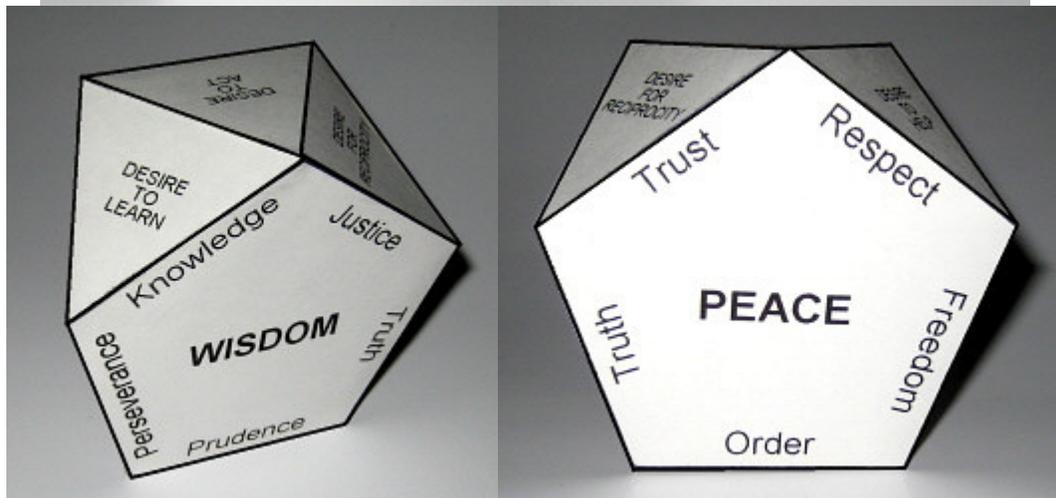
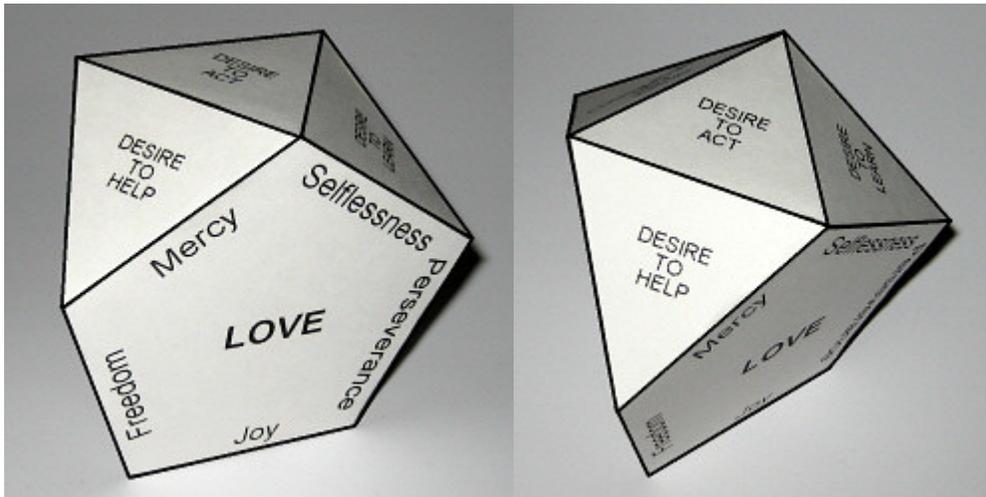
The top of the "crown" can be filled with 4 equilateral triangles identical to the base. In total, we get 5 triangles that represent 5 desires:

- 1) The triangle with sides formed out of Joy, Order, and Prudence represents the **Desire to Live**.
- The triangles at the top of the crown represent various desires associated with action (Desires of Action), which I appropriately subdivide into the following:
- 2) The triangle based on Justice and Trust - **Desire for Reciprocity**.
- 3) The triangle based on Knowledge and Selflessness - **Desire to Learn**.
- 4) The triangle based on Mercy and Respect - **Desire to Help**.
- 5) The middle triangle at the top between the upper triangles represents desires of action other than those mentioned in points 2, 3 and 4; for example, the desire to build, produce, possess, to develop physical or intellectual ability, etc., which are generally grouped into the **Desire to Act**.

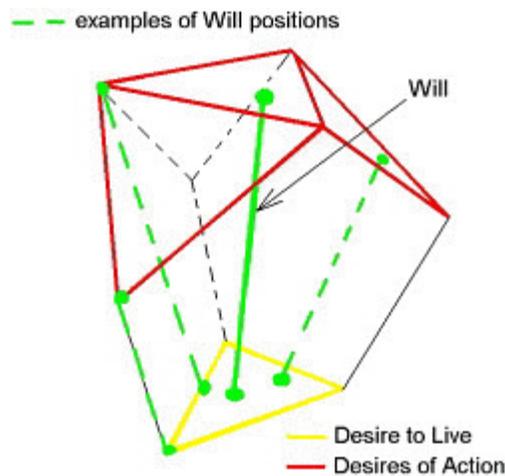
Defined in this way the "seed of our goodness" is shown in the following illustration:



The components found in the base - Joy, Order and Prudence - are essential, principal components of our being, and they may also be associated with our instincts. The space in the middle of the "seed" is filled by our good. The desires: "for Reciprocity", "to Learn", "to Help" and "to Act" resulting from acts of goodness (kindness) cause the "seed" to grow and enlarge its volume. This in turn will increase the desires, and thus the expanding components will also grow. This will translate through the interior of the "seed" into extending the elements in the base (good is "powering" it), so the Desire to Live will increase too. The volume of the "seed" will be evidence of the size of and the potential of the good generated by us.

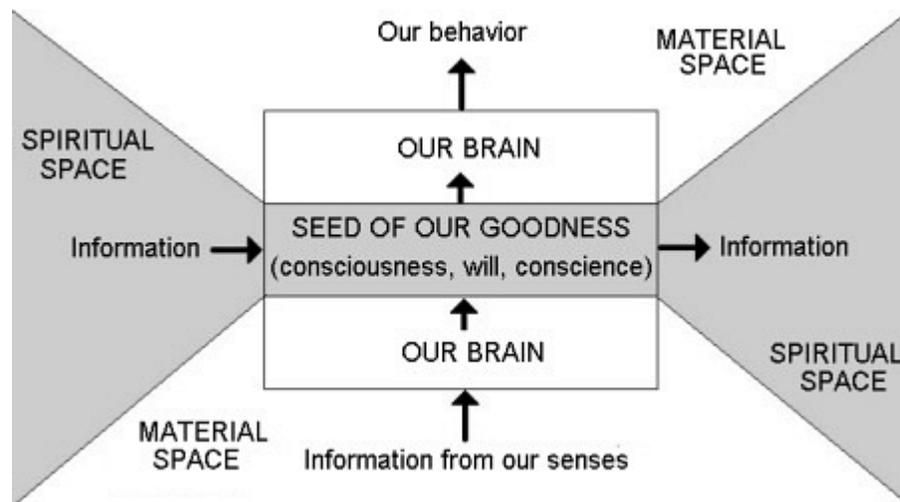


Each block in the material world is most resistant to destruction when the ratio of its volume (V) to its surface area (A) is at its maximum. In this configuration the block also takes the maximum amount of time to lose the heat stored in it. I assume that in the "seed", using my model, this ratio (V / A) is also important. I believe that our "seed" will grow most effectively and will have a "strong" structure when it grows symmetrically in the spiritual dimensions of space and, therefore, our will must be directed in a symmetrical manner. I expect that our will in the active state may be represented by the segment (line) that connects the lower triangle with one of the triangles of the upper (the Desire to Live connected with one of the four Desires of Action). The will is then a "dynamic" link between the elements of our good. Specific cases of the location of our will can be internal diagonals, the edges that are involved in lifting: Truth, Freedom and Perseverance or the diagonal side wall of the "seed". In the latter case the will "lie" then on one of these walls. The will can be moved in the interior of the "seed", its angle of action in relation to the desire subject to change, but when we are active it always combines the Desire to Live with one of the Desires of Action which represent the upper of the "seed". So the will can connect the vertices or edges of the "seed", causing contact with the components' features and therefore building our consciousness . The consciousness is built on the edges of the "seed" and increases when good grows in us and when our will is active "busy" inside the "seed". In the dream state the will can link the Desire to Live with the center areas of the walls, as well as connect the area of Desire to Live to the vertices, edges and vertices of the edges. The side walls of the "seed" (pentagons), as previously described, represent the characteristics of good and create a structure in the shape of crown. The "Crown" outlines our conscience. The consciousness is in contact with the conscience through elements of our good. Conscience can look into our consciousness without our will, but will be required to conduct "a judgment of conscience". When our will joins the vertices in the base to the higher vertices or top vertices then this connection can be associated with the state of the "judgment of the conscience".



Since the "seed of our goodness" arises and develops based on material and spiritual space, it therefore must be connected to both of those spaces. I assume that:

- a) Experiences originating from our senses after being processed by the brain, including those already stored, enter into our consciousness from the Desire to Live side around the vertex, from which Truth is grows (our sensory perceptions are true for us).
- b) Emotional experiences associated with our imagination (abstract), which are products of our brain, enter into our consciousness from the Desire to Live side around the vertex, from which Freedom grows (by thinking we are free).
- c) Experiences associated with our logical thinking, problem solving, usage of arithmetic, the results of these actions and others that are stored in our memories enter our consciousness from the Desire to Live side in the vicinity of the vertex combined with Perseverance (logical thinking requires patience).
- d) The central area of the side walls of the "seed" may be associated with the subconscious.
- e) The surrounding walls of the "seed" near the vertices of the higher level connect us with the outer regions spiritual space. These areas enable intuitive and paranormal experiences to reach our awareness, as well as enable us to send information to spiritual space.
- f) The areas containing our desires are located on the roof of the "seed" in the vicinity of the top vertices are connected with our brain and transmit to it the decisions (indication) of our will, which directs our action, selects thoughts and regulates our thinking. The will decides how to communicate with other people and the world around us. This communication can take place through speech and the creation of sounds, gestures, touch, smell, and leaving of a mark or a trace. Individual examples of leaving mark or a trace as a result of our actions may be our writing, drawing, sound recording, photography, video, any other creations made by us, or the bills that we have to pay, etc. More simple examples would be leaving the imprints of our fingers, hands or feet, etc. The building of relationships based on peace and love, building a family and raising children are the most valuable traces of human life.



The above description of the relationship between the "seed of our goodness", which is a construction existing in spiritual space, and our brain, which exists in the material space points to an interconnection of the two spaces. This should be regarded only as a hypothesis and may be the subject of a separate work. It also appears that the "seed" is a collection of our goodness, consciousness, conscience and will that carries out for us invaluable decision making functions. Our will can be sensible or greedy. A will that is greedy will exclusively target the upper center triangle - Desire to Act. The greedy will bypass the connections with Desires: to Help, to Learn

and for Reciprocity. It is also missing connections with the Desire to Live, in the area where information associated with logical thinking enters our consciousness. The greedy will is eagerly guided by our emotions and abstract thinking. Such behavior of willpower results among others from preferential choices based on Freedom, but avoiding Truth and Perseverance. Our consciousness in this case will be to some extent undeveloped near the edges of Knowledge and Justice. It will cause that our conscience will be speaking to our consciousness but the "judgment of the conscience" won't be fully seen and intelligible to us. As a result of the greedy will we will be making many mistakes, we will be grasping for things unnecessary to us, we will produce too much and we won't want to share with others. Pride and lust will continue to grow in us. Our evaluation of our actions will not be in line with the truth.

The Desire to Act as represented by the upper triangle has the most fragile position in the structure of the "seed" because it is connected around the "crown" (with features) through the peaks only. The greedy will as guided by the Desire to Act may cause one of the vertices of the triangle to break off from the "crown" exposing the interior of the "seed". As a result the crack arising in the structure evil can attack us regardless of our awareness or will. I am not concerned in this moment where from the evil originated, I am only establishing, that evil always exists as a negative consequence of our choice whether physically or mentally. Evil does not ask whether it can enter the spiritual space of our good, but it simply enters when a chance presents itself because it has the nature of a thief, liar and destroyer. A situation will then arise where we will become susceptible to the action of the evil. Our conscience will remind us of it and we can't afford to disregard it. We can compare the above situation in the spiritual space to one in the physical space when we cut ourselves and the wound is exposed to infection.

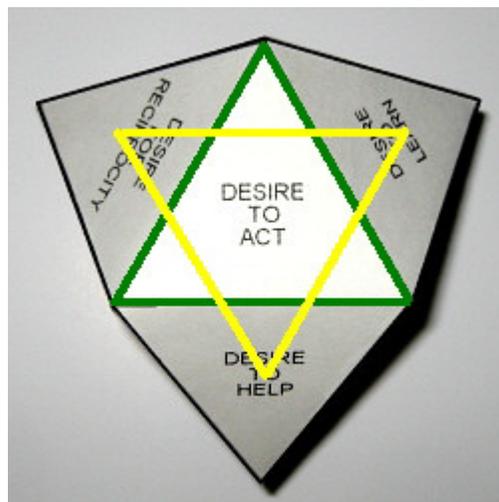
Evil is tempting our will through our senses and wants to lead it to greed. Our will is protected only by our good. The crack arising will reveal our will and evil will have access to it, and through the Desire to Act and the Desire to Live it will weaken individual elements of the features of our good. Through the influence on our will, evil will try "to raise and to tear away" the triangle of the Desire to Act from the "crown" and will try to take over the control of it. It will cause the "seed" to be "torn" and the holes will become "wounds" for through evil will be able to attack our good deeds with precise power. Evil will then cause that the Desires: to Help, to Learn and for Reciprocity will be weakened and turned into elements of evil such as arrogance, lying, using other people, addiction and vulgarity.

Our good will not be able to grow in such conditions. On the edges torn away from features of the good of our Desire to Act evil will be building elements of its features such as greed, pride, deception, and violence and will be turning our will to the side of evil hampering the healing of wound in our "seed". To help us in this situation we can use our Perseverance based upon Truth and Freedom since evil has the most difficult access to these elements because they are shielded by the expanding elements: Selflessness, Mercy, Knowledge, Justice, Trust and Respect. The evil will start to fight against them. Wanting to defend against actions of evil we can also turn to external good such as other people for help, if our Desire for Reciprocity still exists. External good can assist us through its Desire to Help (Mercy). The belief in God creates a state of openness of our will for God's help through the Desire for Reciprocity. One should treat the described outline of the actions of evil as an approximation of one of possible variants because a in depth analysis of evil is not a purpose of this work.

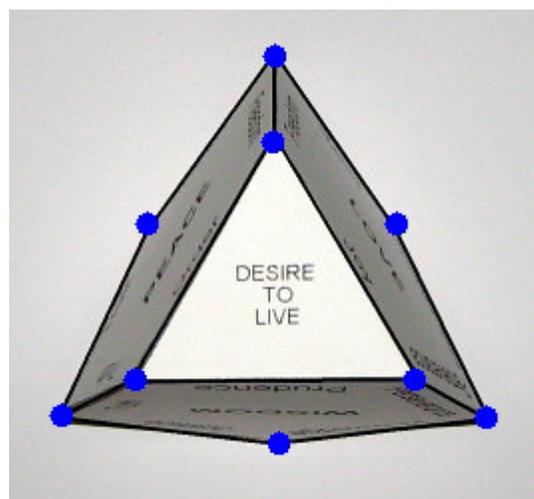
Beginning with the first moment of our existence, when we haven't yet fully developed our awareness and will, we are entirely dependent on our mother. However, the Desire to Live exists in us. Gradually the Desire to Act appears and with support from Perseverance causes the development of our will. Freedom and Truth begin to develop from the moment of our birth with a significant contribution from Perseverance, which at this point is the strongest component.

Now a sudden development of our will begins to take place and our consciousness starts to grow. The elements of the features evolve and the walls of our goodness are constructed. If the "seed" does not evolve symmetrically, due to the asymmetrical urges of our will, such as indifference and susceptibility to the pressure of our surroundings (lack of willpower) then the appearance of the "seed" will perhaps be different. However, the triangle of the Desire to Live will always constitute the base. The "seed" can have a slim, flat, oblique, distorted or asymmetrical appearance in this case. If the expanding components do not continue to evolve than the side vertices will be higher than they should be. This will attest to us being closed within ourselves.

Looking at the "seed" from the top we see the four Desires of Action. Projecting the lower triangle of the Desire to Live (marked yellow) to the plane of the upper triangle (green) of the Desire to Act (the middle of these triangles lie on the same axis) we obtain six-pointed star (of David). Shown is the mutual reversal of triangles of the Desire to Act and the Desire to Live. Looking at the "seed" from above we do not see the features and the Desire to Live but only see the four Desires of Action.



Looking at the "seed" from the bottom we can see all of the vertices. In this way you can also see all of the features at the same time. Visible in the center is the Desire to Live. We can jokingly say that the easiest way to judge us is to look at our goodness from the side of the Desire to Live. This is because you can see the directions in which our features are developing and you can also see the position of the Desires of Action as distinguished by the upper vertices (in the accompanying illustration they are the vertices situated away from the Desire to Live). All of this is a testament to the "volume" of our "seed".



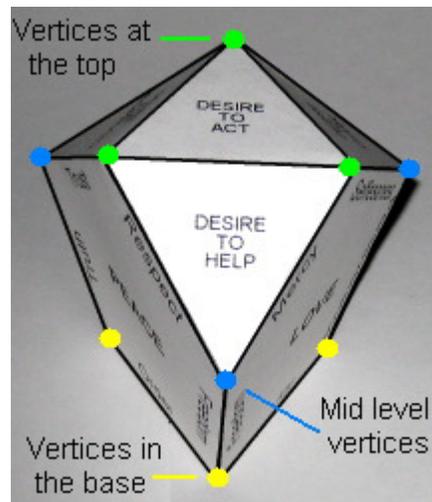
"What profit is there for one to gain the whole world and forfeit his life?" (Mark 8:36).

Numerical and geometric attributes in the construction of the "seed"

A) The "seed" has the shape of a polyhedron built with 3 pentagons and 5 triangles. We could say, 1 block from 3 and 5. The numbers 1, 3 and 5 are in mathematics the first three odd natural numbers, which are divisible without a remainder only by 1 and themselves. It is interesting that 5 (the pentagon) occurs 3 times, and 3 (the triangle) occurs 5 times.

There seems to be some kind of numerical symmetry: $5-3 \mid 3-5$

B) The vertices of the "seed" are arranged on three levels. It has 3 vertices in the base, 3 above and 3 at the top (3, 3, 3), for a total of 9 vertices.



C) The "seed" has 3 planes of symmetry, which are designated by:

- 1) the edge of Truth and the height of the wall of Love,
- 2) the edge of Perseverance and height of the wall of Peace,
- 3) edge of Freedom and the height of the wall of Wisdom.

The existence of these planes shows that our traits develop symmetrically, and our good increases steadily in all areas of the "seed" ("perfect seed"). This may indicate the strength of our will.

D) The vertices of the "seed" designate the vertices of the three parallel equilateral triangles lying on the same axis passing through their middles. The two smaller triangles are rotated relative to each other, and the larger of them is located in the triangle area between them.

E) The base of the "seed" is the triangle of the Desire to Live from which the stem 3 walls. Four triangles of the Desires of Action cover the "seed" and constitute its "roof".

F) As I have already written at the beginning, the design of "seed" is based on numbers: 1, 3, 5 and 12:

- 1 - one "seed" containing one will
- 3 - there are 3 features
- 5 - each feature contains 5 fundamental components,
- 12 - there are only fundamental components .

Other numbers such as 2, 4, 6, 8, 9, 10, 15, 21 and 30 and 3 planes of the "seed" are derived from its construction based on the number of 3, 5 and 12. We could say that the numbers 2, 4, 6, 8, 9, 10, 15, 21 and 30 are generated by the construction of "seed", which I describe below:

2 - design of the "seed" is formed from only two figures: the pentagon and an equilateral triangle. The "seed" is designated by the base, which is the Desire to Live and the "roof", which is formed by the Desires of Action.

4 - the four triangles representing the Desires of Action that comprise the roof of the "seed".

6 - the equilateral triangle is made by three connected segments in space in such a way that each segment connects at its ends with only one subsequent segment. In this way the 3 vertices of the triangle are formed. An equilateral triangle is determined by 3 sides which join each other in 3 various points, therefore $3 + 3 = 6$ elements. The equilateral triangle can also be defined as a system of three identical sections which combine to form 3 equal angles, and in this case we also obtain the 6 elements.

8 - number of walls,

9 - number of vertices,

10 - pentagon is made by five connected segments in space in such a way that each segment connects at its ends with only one subsequent segment. In this way the 5 vertices are formed. Thus a pentagon is determined by 5 sides which connect to each other in 5 different points, so $5 + 5 = 10$ elements. The pentagon can also be defined as 5 equal sections, which when connected to their ends form 5 equal angles, and in this case we also obtain the 10 elements.

15 - the number of edges, as well as the number of internal angles between the walls of the "seed".

21 - number of internal angles between the walls of the "seed".

30 - number of angles on the surface of the "seed".

The numbers: 1, 2, 3, 5, 8, 21 belong to the Fibonacci sequence of numbers: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, It is a scientifically known fact that the numerical representations of the Fibonacci sequence can be found in the construction of plants and animals, as well as in the construction of man. Quotients of successive terms in the Fibonacci sequence are close to the so-called "golden ratio" $\varphi = 1.618$ used for centuries in art, in order to achieve beauty and harmony with nature.

G) The numbers range from 1 to 10 only the number 7 is not represented in the construction of the "seed".

It is interesting to note the similarity of numerical and geometric attributes in the construction of "seed" with those in the Bible and faith in God as proclaimed by the Catholic Church. Man was created by God in his likeness (*"God created man in his image; in the divine image he created him; male and female he created them"* - Genesis 1:27), so you can discern the traces of God in our design.

H) 1 "seed of our goodness" - a trace of one God.

I) 2 represent: the base and roof of the "seed". Moses received from God the two tables of commandments (Exodus 32:15-16). The Lord Jesus teaches that there are two commandments on which *"the whole law and the prophets depend on ..."* (Matthew 22:36-40). The first determines how we should love God - base, and the other how we should love our neighbor - roof (Mark 12:29-31).

Our desires in the "seed" are on two levels. The Desire to Live is always good, the Desire to Act can lead to good or evil. Man, therefore, may be good or bad, as we know from observation of ourselves, others and the knowledge of history. Man can also be found in a state of spiritual emptiness with a sense of meaninglessness leading the Desire to Live to be lost. This psychological state is very dangerous and results only from the destructive activities of evil.

J) The "seed" has 3 features represented by the side walls: Love, Wisdom, Peace, and three plane of symmetry (point C) - a sign of one God in three persons (Trinity). The number 3 is associated with eternity and time. The eternity of God is specified in the Bible by using three distinctions of time: *"I am the Alpha and the Omega"* says the Lord God, *"the one who is and who was and who is to come, the almighty"* (Revelation 1: 8). He is timeless and eternal: God said to Moses: *"I am who am"* (Exodus 3:14).

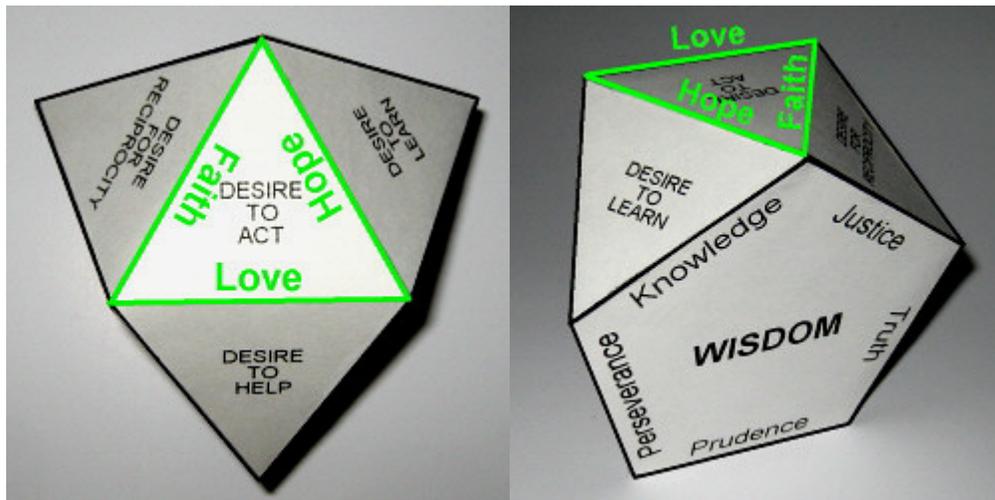
K) At the end of "Hymn to Love" in his First Letter to the Corinthians (13:13), St. Paul writes: *"So faith, hope, love remain, these three: but the greatest of these is love"*. These three virtues help us build our interpersonal relationships and are essential in our journey to meet God. They are linked in the "seed" to the edges around the Desire to Act:

Faith is tied to the top edge of the Desire for Reciprocity. Faith is the catalyst of our communication with people and God. Thomas Aquinas wrote: *"Faith is a foretaste of the knowledge that will make us blessed in the life to come"*, (Catechism of the Catholic Church 184). Pope John Paul II teaches that: *"By faith we gain access to the invisible assets, which are the heritage of the world's redemption by the Son of God"* (Gift and Mystery).

Hope is tied to the top edge of the Desire to Learn. Hope strengthens our perseverance, supports us in difficult times, and sustains our faith ("Spe Salvi" - Benedict XVI).

Love is the essential feature of good. It is represented by a wall of "seed", but it also supports our actions, and we should use it. It extends further around the edge of the top of the Desire to Help, being between the peak of the wall of Love and the peak of the wall of Peace.

Faith, Hope and Love do not represent our elements of goodness but are gifts from God to us and are associated with our "seed" through binders, which I'll explain further in points U and W. They generate and support our spiritual growth from the moment of conception. It should be noted that Faith, Hope, Knowledge and Justice meet at the top of the wall of Wisdom. In the encyclical "Fides et Ratio" John Paul II wrote: *"Faith and Reason (Fides et Ratio) are like two wings on which the human spirit rises to the contemplation of truth"*.



Jesus said: "(...) *the kingdom of God is among you*" (Luke 17:21). The "seed " is the **beginning of this kingdom, and Faith, Hope, and Love are the light of this kingdom.** St. John quotes (12:36) the words of Jesus: "*While you have the light, believe in the light, so that you may become children of the light*". In the Gospel the apostle Matthew (6:23) wrote: "*(...) if the light in you is darkness, how great will the darkness be*".

L) Discussing the question 32, article 3: Whether there are five notions? in "The Summa Theological" Thomas Aquinas writes:

"I answer that, A notion is the proper idea whereby we know a divine Person. Now the divine persons are multiplied by reason of their origin: and origin includes the idea of someone from whom another comes, and of someone that comes from another, and by these two modes a person can be known. Therefore the Person of the Father cannot be known by the fact that He is from another; but by the fact that He is from no one; and thus the notion that belongs to Him is called "innascibility." As the source of another, He can be known in two ways, because as the Son is from Him, the Father is known by the notion of "paternity"; and as the Holy Ghost is from Him, He is known by the notion of "common spiration." The Son can be known as begotten by another, and thus He is known by "filiation"; and also by another person proceeding from Him, the Holy Ghost, and thus He is known in the same way as the Father is known, by "common spiration." The Holy Ghost can be known by the fact that He is from another, or from others; thus He is known by "procession"; but not by the fact that another is from Him, as no divine person proceeds from Him.

Therefore, there are 5 notions in God:

1. *innascibility,*
2. *paternity,*
3. *filiation,*
4. *common spiration.*
5. *procession.*

Of these only four are relations, for "innascibility" is not a relation, except by reduction (...). Four only are properties. For "common spiration" is not a property; because it belongs to two persons. Three are personal notions--i.e. constituting persons, "paternity," "filiation," and "procession." "Common spiration" and "innascibility" are called notions of Persons, but not personal notions."

Given the above reasoning of Thomas Aquinas, I think in the ideal "seed of our goodness" personal notions may be symbolically represented by the following assignment:

paternity - Desire for Reciprocity (Father),

filiation - Desire to Learn (Son),

procession - Desire to Help (Holy Ghost).

When He was inserted into the grave after his death on the cross the Lord Jesus had 5 deep wounds: one on each hands, one on each foot and one on the side. We read about these wounds in Psalm 22:17 "(...) *wasted are my hands and feet*". The apostles saw these wounds on the body of Jesus after his resurrection (St. Luke 24:39-40, St. John 20:27-28). The wounds were also seen to various saints during the holy apparitions of Jesus in the history of the church. There are also cases of these wounds (stigmata) appearing on the saints.

The number 5 may also be tied with human characteristics:

- Man has 5 senses, through which he recognizes the material world outside of his body: sight (two eyes), hearing (two ears), smell (hundreds of olfactory receptors), taste (sweet, salt, sour, bitter, savoriness) and touch (pressure, temperature).
- Man has 5 fingers on each hand.
- The human brain consists of 5 main parts: telencephalon (cerebrum), diencephalon (interbrain), mesencephalon (midbrain), metencephalon (pons Varolii and cerebellum) and myelencephalon (medulla oblongata).

The features enumerated above are not the hallmarks of just man, they are also possessed by monkeys. In contrast monkeys do not have the following 5 characteristics that are associated with humans:

I. Man can multiply the talent of his humanity through the love of God and neighbor.

II. Man realizes himself by crossing the edges beyond himself.

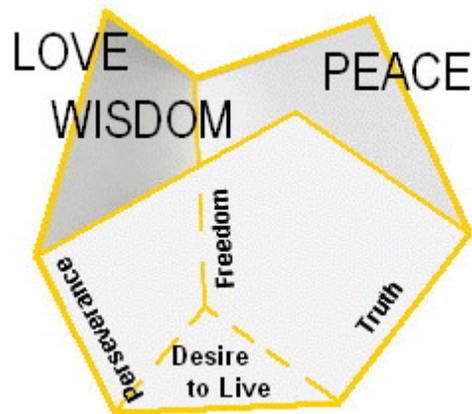
III. Man, then seeking the truth about himself must resist the temptation of: self glorification and of self objectification.

IV. Man gives priority "to be" before "to have".

V. Man is astonished by the resurrection of Jesus .

(I-V is designed on the basis of the speeches of John Paul II: Catholic University of Lublin Lublin, 1987 and the Grand Theater, Warsaw, 1991).

F) The Desire to Live and the features of: Love, Wisdom and Peace, which the walls' of the ideal "seed" (having the 3 plane of symmetry) constitute a vessel shaped as a crown. I already have previously written about the "crown". I have named this vessel the "**Vessel of God's Goodness**" in the spiritual space. In its symbolic meaning the vessel is always filled to the brim with goodness to the highest vertex (summit) and it "pours" out its goodness by its desires. The vessel has a shape that does not need to "tilt" to "pour" goodness.



The side walls of the vessel, the "crown", can be symbolized in terms of its design to the tunic of the Lord Jesus, by which the soldiers cast lots, because *"the tunic was seamless, woven in one piece from the top down"* (St. John 19:23-24) . The "crown's" walls are not connected with each other but they are "woven" in one piece because of the common elements: Freedom, Perseverance and Truth.

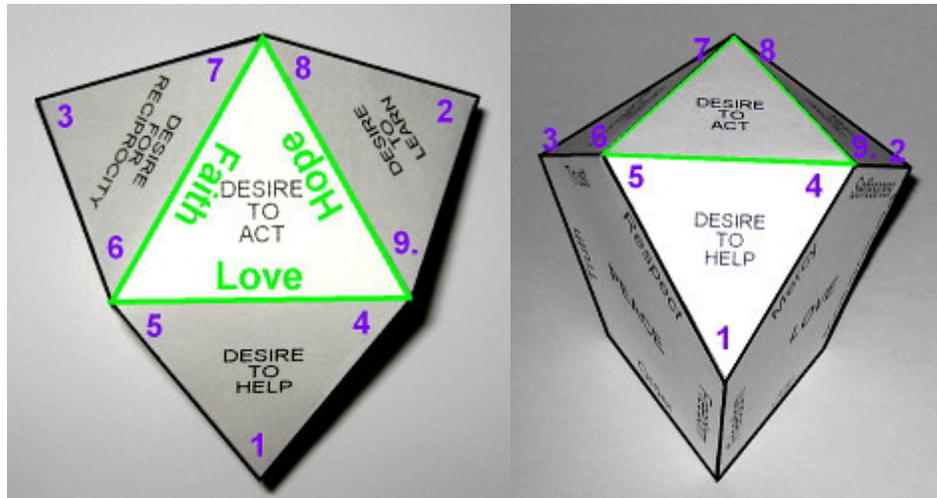
N) St. Paul's First Letter to the Corinthians (12: 8-10) lists 9 charisms of the Holy Spirit which can be given to man:

"To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues".

The charisms of the Holy Spirit may be correlated in the "seed" to the angles of the triangles representing the desires: to Learn, to Help and for Reciprocity. The attributes of the charisms are listed in the order given by St. Paul, following the principle of best fit of the meaning of the charism to the function of each desire and a sense of how they represent the angle surrounding the edges.

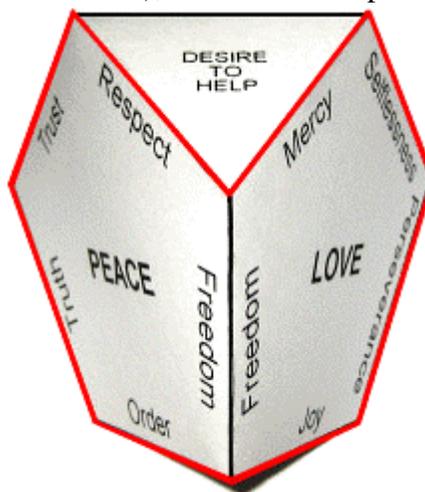
- 1. *the expression of wisdom*** - is represented by the angle of the triangle belonging to the Desire to Help formed by the edges: Respect and Mercy.
- 2. *the expression of knowledge*** - is represented by the angle of the triangle belonging to Desire to Learn created by the edges: Selflessness and Knowledge.
- 3. *faith*** - is represented by the angle of the triangle belonging to the Desire for Reciprocity formed by the edges: Justice and Trust.
- 4. *gifts of healing*** - are represented by the angle of the triangle belonging to the Desire to Help formed by the edges: Mercy and Love.
- 5. *mighty deeds*** - are represented by the angle of the triangle belonging to the Desire to Help formed by the edges: Respect and Love.
- 6. *prophecy*** - is represented by the angle of the triangle belonging to the Desire for Reciprocity formed by the edges: Trust and Faith.
- 7. *discernment of spirits*** - is represented by the angle of the triangle belonging to the Desire for Reciprocity formed by the edges: Justice and Faith.
- 8. *varieties of tongues*** - is represented by the angle of the triangle belonging to the Desire to Learn formed by the edges: Knowledge and Hope.
- 9. *interpretation of tongues*** - is represented by the angle of the triangle representing Desire to Learn, between the edges: Selflessness and Hope.

The illustrations below present the locations of the above listed charisms of the Holy Spirit. The numbers indicate the charism.



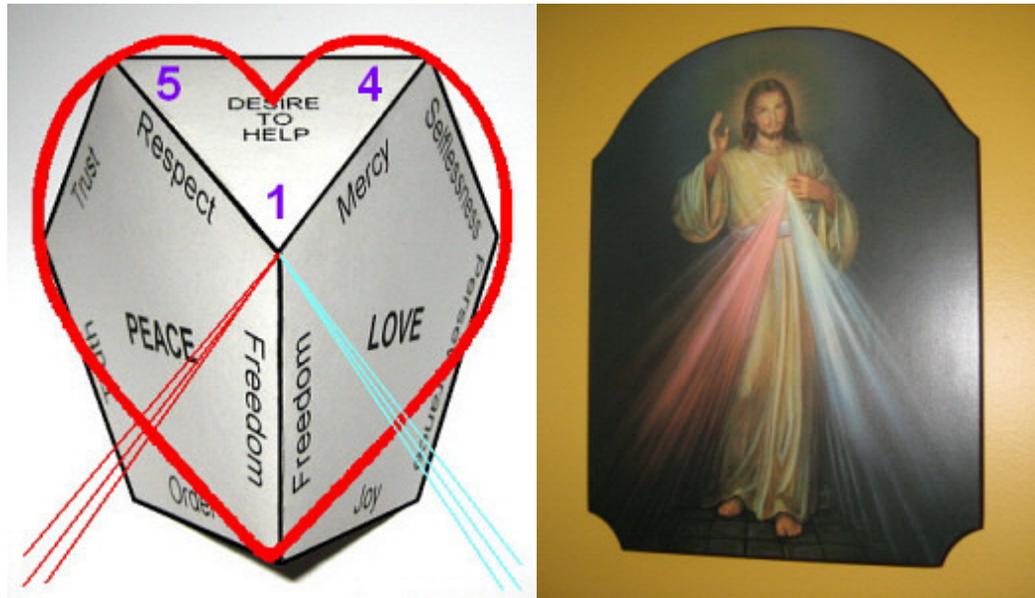
Looking at the "seed" from above, from the side of the Desire to Act, it is noted that the assignment of the gifts of the Holy Spirit in the order listed by St. Paul to the angles of a triangle representing each desire is organized in a deliberate way. We start numbering from the "bottom" angle of the (1) Desire to Help created by the edges of: Respect and Mercy. Next we number in a counterclockwise direction to the bottom corners of the Desire to Learn (2) and Desire for Reciprocity (3). After an entire lap we reach the angle (1), following the edge of Mercy, we find the "upper" corner of the triangle of the Desire to Help and assign it a number (4). Then going clockwise we number the passed upon angles in sequence from 5 to 9 as shown in the above illustration. The direction of change for mapping the next top angles arises from the fact that the triangle of the Desire for Action is rotated in relation to the triangle of the Desire to Live but the triangle determined by the vertices (1), (2) and (3) is not rotated in relation to the triangle of the Desire to Live (see the previous illustration of the star of David).

○) Looking at the "seed" from the side of Freedom we can see that by combining the vertices in one line (in the figure below it is a red line), we obtain a shape similar to the symbol of the heart.



The Desire to Help is visible in the middle of the heart. Emanating from it are Mercy and Respect, which are associated with the rays emanating from the Heart of Jesus the Merciful as revealed by St. Faustina (Helena Kowalska) in 1931 (Diary: 47). The angles between the red rays of Love and the pale rays of Peace seem to be of similar value. The raised right hand of the Lord

Jesus is a sign of Peace. Jesus' left hand points to his heart which symbolizes Love. Looking from this side of the "seed", we see that Peace is also shown on the right side and Love on his left (see illustration below).



Sister Faustina wrote the words of Jesus:

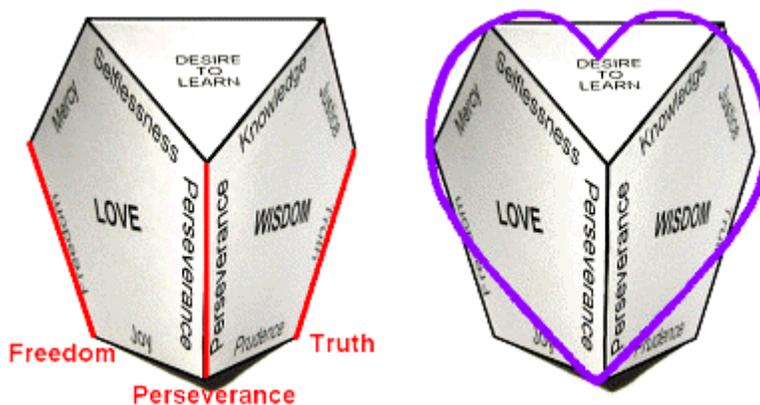
*"The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls (...). These two rays issued forth from the very depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. **These rays shield souls from the wrath of My Father.** Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him"* (Diary: 299). **"Proclaim that mercy is the greatest attribute of God"** (Diary: 301). Saint Faustina also stated in her Diary, that *"I saw two rays coming out from the Host, as in the image, closely united but not intermingled"* (Diary: 344).

Marked with the numbers 1, 4 and 5, the angles represent the charisms of the Holy Spirit, whose position in the "seed" I described earlier in point N. Once again: 1 - represents *"the expression of wisdom"*, 4 - *"gifts of healing"*, and 5 - *"mighty deeds"* (the gift of miracles). In the text of the four Gospels we can easily find that the Lord Jesus was endowed with these charisms. I was very surprised when I noticed all these similarities. At the bottom of the original image is the inscription "Jesus, I trust in You". Jesus asks us to trust him. It should be noted that Trust is the edge of the Desire for Reciprocity in the "seed of our goodness", so Jesus calls us to direct our Desire for Reciprocity with his Desire to Help. As already discussed earlier, belief in God creates a state of openness of our will to God's help through a Desire for Reciprocity. In the "Diary" St. Faustina said that Jesus told of the importance of the image:

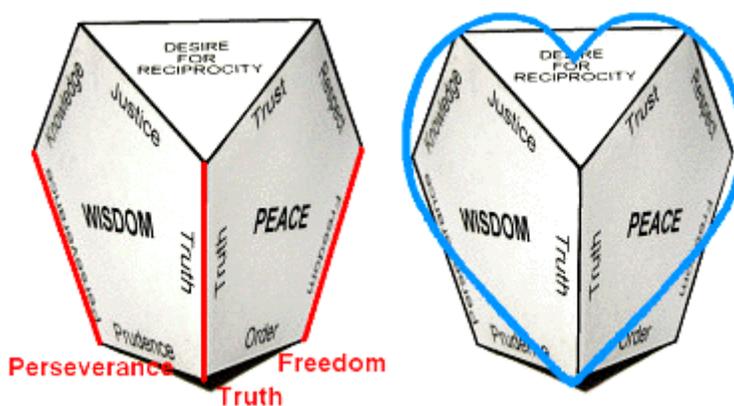
"I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature: Jesus, I trust in You" (Diary: 327).

If the similarities discovered by me in the construction of the "seed" and the picture of the "Merciful Jesus" can be treated as a sign confirming the validity of the defined "seed" and its ingredients of good then it can be assumed that the "vessel of mercy," which is symbolized in the image, can also refer to the "Vessels of God's Goodness" (described in point M), which is an open structure but also pours its good with such power that evil has no access to it. Through the life, passion and death of the Son of God Jesus Christ on the cross we received from God in a merciful act the formula of the "perfect seed of goodness", which can grow in our souls and through which we can, if we want to, grow in eternal life.

P) Looking at the "perfect seed" from the side of Perseverance it can be seen that its shape resembles a heart symbol. The Desire to Learn that occurs in our human "seed" in the case of the "perfect seed" of Jesus can be converted into a Desire to Share both Love and Wisdom. Through this Desire pour out Love and Wisdom.



Q) Looking at the "perfect seed" from the side of Truth can be seen that it resembles shape of the heart and it pours out Justice for all and comfort at the same time for those who put their trust in Truth. Perhaps this can be associated with the Judgement of God.



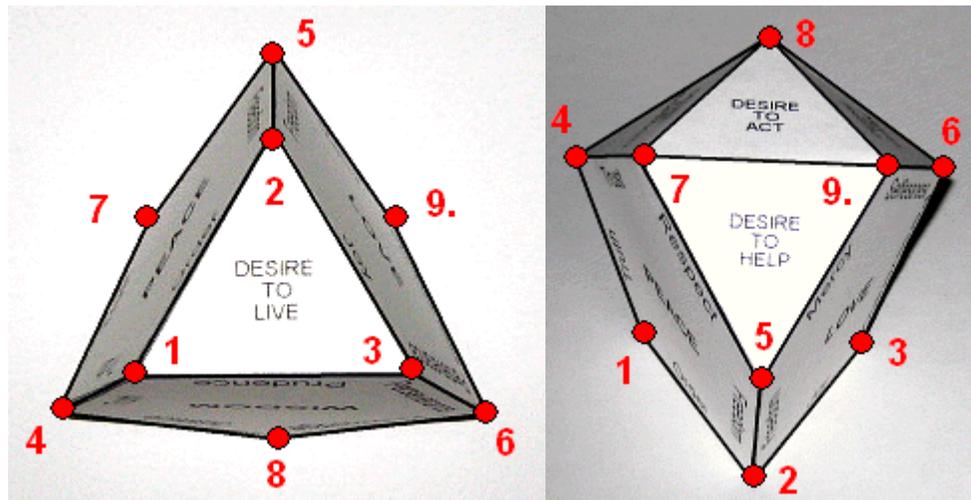
R) Looking at the "perfect seed" in the manner described in paragraphs O, P, Q it can be seen that it is always shows all three uplifting components of god: Truth, Freedom, and Perseverance. In this case, you can call them the main components of the heart. I think that you can describe in a symbolic way that it is one heart of God, which has three faces, and also that:

- **Perseverance represents God the Father** ("*I am who am*" - Exodus 3:14).
- **Truth - the Son of God** ("*... For this I was born and for this I came into the world, to testify to the truth*" - John 18:37).
- **Freedom - the Holy Spirit** ("*But one and the same Spirit produces all of these, distributing them individually to each person as he wishes*" - 1 Corinthians 12:11).

S) The number 9 may be correlated with the nine blessings mentioned by the Lord Jesus during the “Sermon on the Mount“. These blessing are described in Matthew's Gospel 5:3-12. I think that vertices of the "seed" represent these blessings:

1. **Blessed are the poor in spirit, for theirs is the kingdom of heaven.** - Blessing is represented by the vertex of Desire to Live from which springs the Truth.
2. **Blessed are they who mourn, for they will be comforted.** - The vertex of Desire to Live from which grows Freedom.
3. **Blessed are the meek, for they will inherit the land.** - The vertex of Desire to Live from which grows Perseverance.
4. **Blessed are they who hunger and thirst for righteousness, for they will be satisfied.** - The vertex in which Truth is combined with Justice and Trust.
5. **Blessed are the merciful, for they will be shown mercy.** - The vertex in which Freedom is combined with Respect and Mercy.
6. **Blessed are the clean of heart, for they will see God.** - The vertex in which Perseverance is combined with Selflessness and Knowledge.
7. **Blessed are the peacemakers, for they will be called children of God.** - The top of the wall of Peace where Trust is combined with Respect.
8. **Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.** - The top of the wall of Wisdom where Knowledge is combined with Justice.
9. **Blessed are you when they insult you and persecute you and utter every kind of evil against you (falsely) because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.** - The top of the wall of Love which combines Mercy with Selflessness.





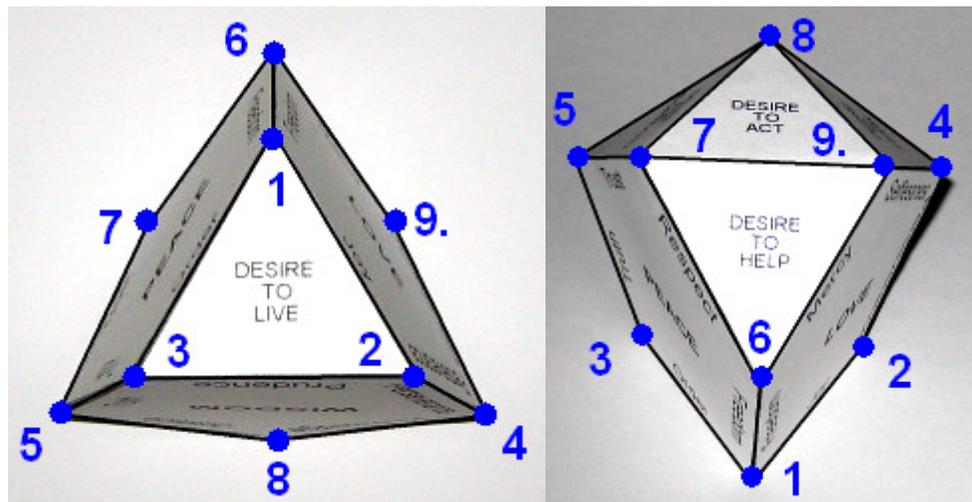
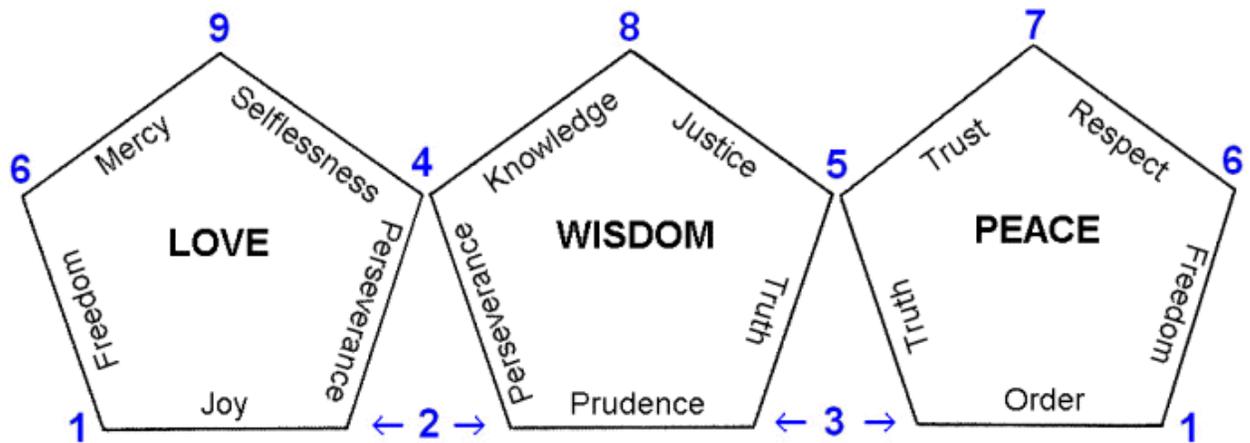
It seems that my correlation of the blessings as presented in the order given by St. Matthew with the location of individual vertices of the "seed" is justified because the most important components of good, according to the blessings, meet at the vertex . It should be noted that looking at the "seed" from the base of the Desire to Live and starting the correlation (numbering) from the vertex of the Desire to Live, from which grows Truth (represented by the Son), the next correlation will be done automatically going in a clockwise direction as shown in the above illustration. First we number in the vertices of the base as 1, 2, 3 and set the correlation on the edge of the Truth (we finished the "first rotation"). Following the edge of Truth we come to a vertex and number it as 4. We start in this way the correlation of the vertices on the upper 2nd (mid) level. Going clockwise ("second rotation") we give the numbers 5 and 6 to the vertices lying at this level. Concluding the "second rotation" we end up on the vertex already assigned to 4. Following the same direction we move to the vertex of the wall of Peace and give it the number 7. We then change direction and going counter-clockwise we number the next two vertices as 8 and 9. This change of direction when assigning the numbering of the last two vertices is because the triangle of Desire to Act is rotated in relation to the triangle of Desire to Live (see the previous illustration of the marked star of David).

St. Paul's Letter to the Galatians (5:22,23) lists 9 fruits of the Spirit. The Fruits of the Spirit can be attributed, as were the blessings, to the nine vertices of the "seed".

Fruits of the Spirit:

- 1 - love** - this represents the vertex of the seed which joins: Order, Freedom and Joy.
- 2 - joy** - the vertex which joins: Joy, Perseverance and Prudence.
- 3 - peace** - vertex which joins: Prudence, Truth and Order.
- 4 - patience** - the vertex which joins: Selflessness, Perseverance and Knowledge.
- 5 - kindness** - the vertex which joins: Justice, Truth and Trust.
- 6 - generosity** - the vertex which joins: Respect, Freedom, and Mercy.
- 7 - faithfulness**- the vertex which joins: Trust, Faith, Love and Respect. It is the top of the wall of Peace.
- 8 - gentleness** - the vertex which joins: Knowledge, Hope, Faith and Justice. It is the top of the wall of Wisdom.
- 9 - self-control** - the vertex which joins: Mercy, Love, Hope and Selflessness. It is the top of the wall of Love.

The above assignments are presented in the following illustrations:



Also in this case, as seen from these illustrations, the assignments follow a certain "key". Looking at the "seed" from the assignment of the Desire to Live we start numbering in the order given by St. Paul from the vertex of the triangle of Desire to Live, from which grows Freedom. Freedom represents the Holy Spirit. This therefore represents the vertex of the first fruit of the Spirit - love. Then the next two vertices of the triangle of Desire to Live are numbered 2 and 3 in a clockwise direction. We then start assigning the mid level vertices of the "seed". The second gift of the Holy Spirit as described in point N springs from Perseverance. The fourth fruit of the Spirit is therefore represented by the vertex of Desire to Learn, which connects to Perseverance. Then the vertices are numbered 5 and 6 on the mid level vertices in a clockwise direction. The third gift of the Holy Spirit springs from Truth (see point N). The vertex of the Desire for Reciprocity, which connects to Truth has already been assigned as 5 and we can not assign it again. Note that Truth branches out to Justice and Trust. Following Trust we achieve the vertex of the wall of Peace, which represents the seventh fruit of the Spirit. The next two peaks 8 and 9 are numbered in a counter-clockwise direction. This change of direction when assigning the numbering of the last two vertices is because the triangle of Desire to Act is rotated in relation to the triangle of Desire to Live, which I had already mentioned earlier in describing the assignment of blessings and charisms.

The 10 commandments of God can be attributed to the vertices of the "seed". The Catechism version of the commandments is not the text in full, but is merely an abbreviation that is used to more easily remember the commandments. The full text of the commandments in the Bible is

contained in two places: Exodus 20:2-17 and Deuteronomy 5:6-21. These two texts differ slightly but none of them numbers the commandments. The term "ten commandments" appears in Deuteronomy 4:13. There is also information that the commandments were written "*on two tablets of stone*". In Exodus 32:15,16, you can also find that the tablets were written "*on both sides, front and back; (...) having inscriptions on them that were engraved by God himself*".

Various religions parse the commandments differently as presented in the following summary. The division used by Catholics and Lutherans on the 10 commandments comes from St. Augustine. The numbers indicate the number of commandment.

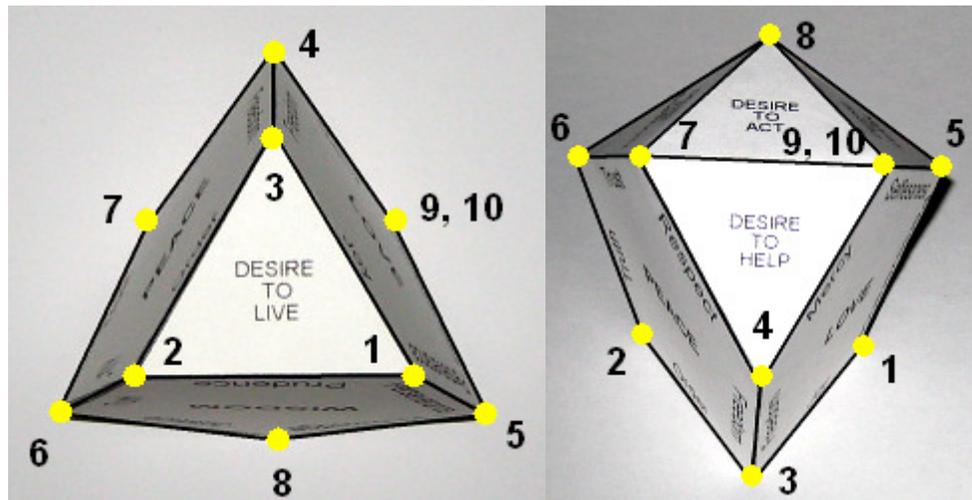
Commandment	Jewish (Talmudic)	Anglican, Reformed, and other Christian	Orthodox	Catholic, Lutheran
I am the Lord your God.	1	preface	1	1
You shall have no other gods before me.	2	1		
You shall not make for yourself an idol.		2	2	
You shall not take the name of the Lord your God in vain.	3	3	3	2
Remember the Sabbath and keep it holy. (Remember to keep holy the Lord's Day).	4	4	4	3
Honor your father and mother.	5	5	5	4
You shall not kill (murder).	6	6	6	5
You shall not commit adultery.	7	7	7	6
You shall not steal.	8	8	8	7
You shall not bear false witness against your neighbor.	9	9	9	8
You shall not covet your neighbor's wife.	10	10	10	9
You shall not covet your neighbor's goods (anything that belongs to your neighbor).				10

The above table is adapted from the WAM publications:

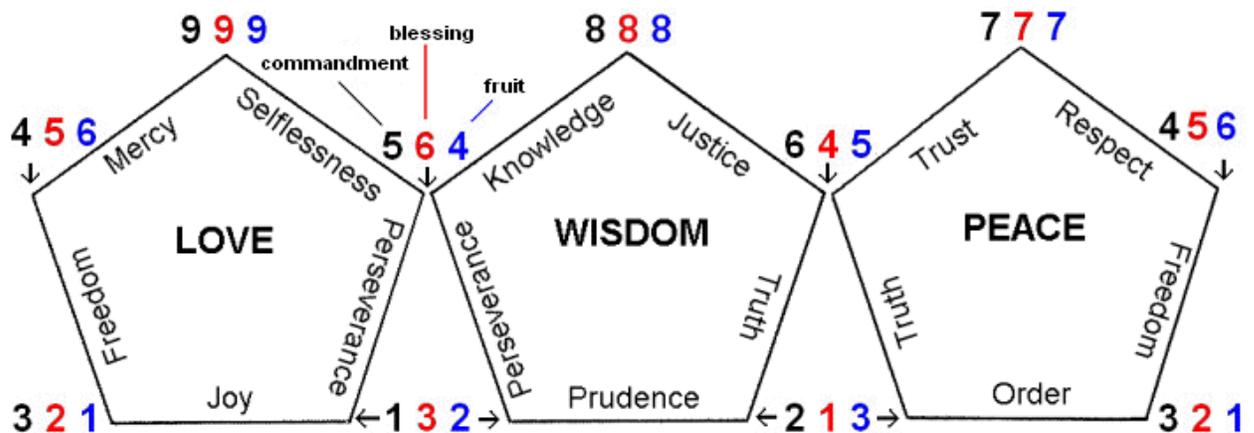
http://www.opoka.org.pl/biblioteka/T/TM/zarys_wiary/boze_nakazy_dziesiec_przykazan.html

I assign the 10 commandments to the vertices of the "seed" by using the Catholic and Lutheran versions and the last two commandments, 9 and 10, I assign as one to the same vertex. Looking at the "seed" from the Desire to Live (see the next illustration) the assignment starts from the

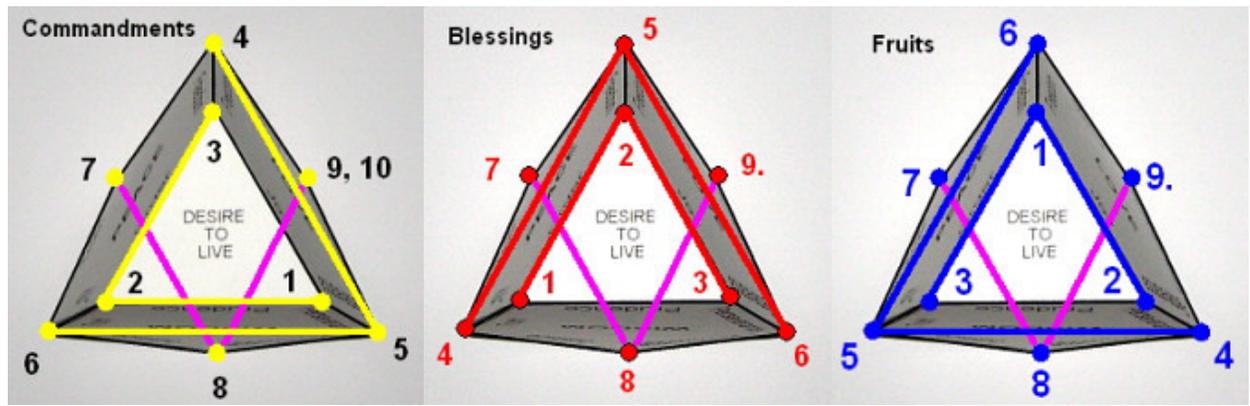
vertex from which grows Perseverance (1). This component represents God the Father - "I am who am" (Exodus 3:14). The next assignment takes place automatically according to a clockwise direction (2), (3) at a higher level (4), (5), (6) up to the top of the wall of Peace (7). From this vertex, as in the previous assignment of blessings and fruits, we change direction and go counter-clockwise. We number as (8) the top of the wall of Wisdom, and (9),(10) the top of the wall of Love.



Given the above assignment of the vertices of "seed" to the ten commandments of God, the blessings of the Lord Jesus and the fruits of the Holy Spirit, I present the following summary of the order of allocation for these three cases for the three levels of the vertices: vertices in the base (vertices 1, 2 and 3), vertices in the mid level (4, 5, 6) and vertices at the top (7, 8, 9).



For the vertices in the base, each of the three persons of the Trinity is guided by the same principle in the numbering, namely, it starts from the vertex from which grows a component of good represented by that person. For the Father it is Perseverance, for the Son it is Truth and for the Spirit it is Freedom (see point R). Then the numbering is assigned in a clockwise direction. After the assignment for the third vertex in the base the Father moves to the next level and the encountered vertex is numbered as 4. The assignment made by the Son of this vertex is numbered as 5, and the Spirit gives the number 6. Once again the assignments of the mid level vertices are done in a clockwise direction for each of the cases. Marked in the illustration below are the lines in the order of individual assignments which "emphasize" certain angles on the three designated levels. If the illustration associated with the assignment of the blessings is placed in the middle it shows the symmetry of the angles designated by the "commandments" in relation to the angles set by the "fruit" with respect to the plane of symmetry determined by the edge of the Freedoms (vertices 2 and 5) and the height of the walls of Wisdom (vertex 8) in the illustration presenting the numbering the "blessings".



This found symmetry may indicate a "harmony" of the Holy Trinity. A comparison of the drawings also shows that the top vertices (7, 8, 9) have the same numbering for these three cases. The top vertices in each of the cases are numbered counter-clockwise. Changing the direction of the numbering the vertices can be correlated with the reversal of the triangle of the Desire to Act in relation to the triangle of the Desire to Live. This follows from the construction of a "seed", but there maybe some other explanation.

The number 9 may be correlated with faith in God and our seeking of his love, graciousness, support and assistance. One may assume that 9 is associated with finding the summits of good that we can gain with God's help. Catholics seek this aid, among others, through the novena, nine consecutive devotions, such as the novena to the Sacred Heart of Jesus (nine consecutive first Fridays of the month) resulting from the revelation of Jesus experienced by St. Margaret Mary Alacoque, or a novena to the Divine Mercy resulting from the revelation of Jesus to St. Faustina.

T) The "seed" is built of 12 fundamental components which can be related to the 12 Apostles. The names of the "Twelve" are given in the New Testament: Matthew 10:2-4, Mark 3:16-19, Luke 6:13-16. From among the "Twelve" Jesus distinguished Peter, James and John each three times. He took them to the Mount of Transfiguration (Matthew 17:1-8, Mark 9:2-8); in their presence He raised the daughter of Jairus (Luke 8:49-56); and He asked them to keep watch as He prayed in Gethsemane (Matthew 26:36-46, Mark 14:32-42). These three therefore constitute the "base" among the Apostles (Order, Prudence and Joy.) One of the Apostles, Judas Iscariot, as he is called in Luke 6:16 , "(...) became a traitor ", so he was the weakest Apostle. Therefore any one of the ingredients in our "seed" when improperly developed can contribute to the insidious influence of evil on our will.

U) The "seed" has 15 edges. In the Book of Exodus (25:3-7) Moses describes that God named 15 materials needed for construction and use of the Tabernacle.

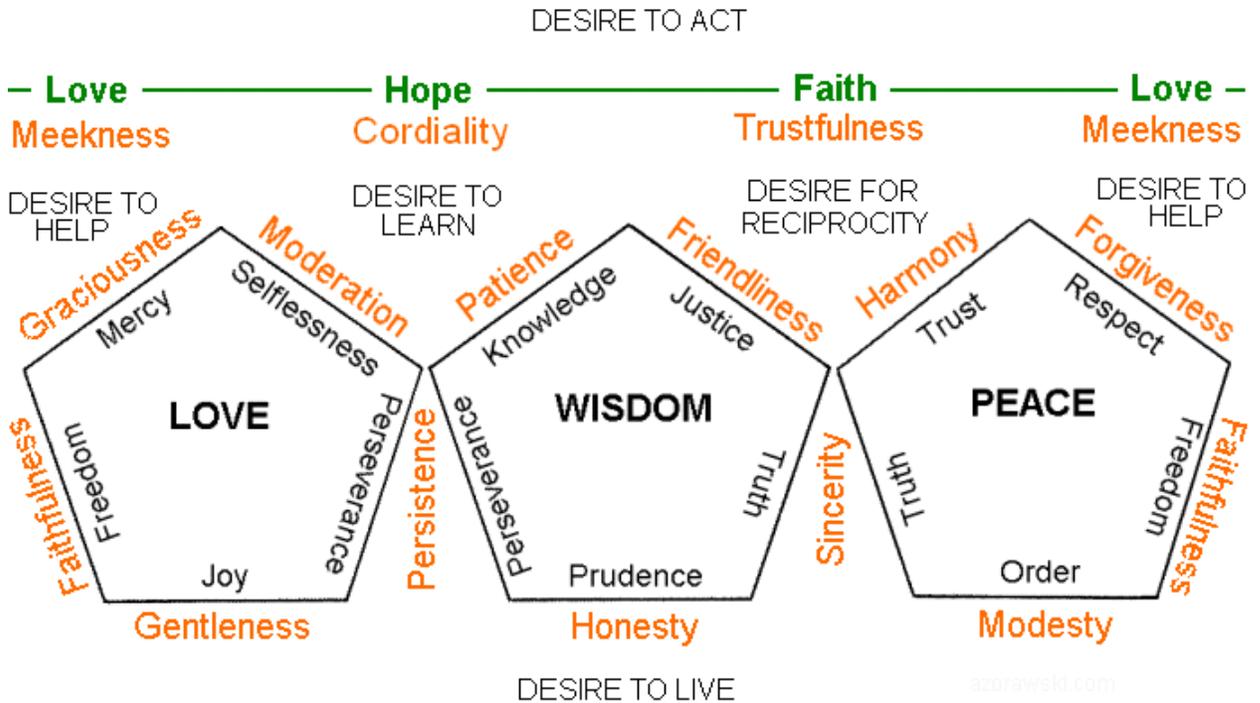
In his First Letter to the Corinthians (13: 4-8), St. Paul wrote:

"If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love".

We can count in the above text that St. Paul mentions 15 qualities of love and teaches of its eternity:

- 1) **Love is patient**, - (**patience**) - combines Knowledge with the Desire to Learn (patience can be combined with Perseverance, and this indicates a Desire to Learn)
- 2) **love is kind**. - (**graciousness, kindness**) - connects the Desire to Help and Mercy
- 3) **It is not jealous**, - (**friendliness**) - connects the Desire for Reciprocity and Justice
- 4) **love is not pompous**, - (**moderation**) - connects the Desire to Learn and Selflessness
- 5) **it is not inflated**, - (**meekness**) - links Love, the theological virtue (see point K) with a border between Desire to Help and Desire to Act
- 6) **it is not rude**, - (**modesty**) - connects the Desire to Live and Order
- 7) **it does not seek its own interests**, - (**harmony**) - connects the Desire for Reciprocity and Trust
- 8) **it is not quick-tempered**, - (**gentleness**) - connects the Desire to Live and Joy
- 9) **it does not brood over injury**, - (**forgiveness**) - connects the Desire to Help and Respect
- 10) **it does not rejoice over wrongdoing** - (**honesty**) - connects the Desire to Live and Prudence
- 11) **but rejoices with the truth**. - (**sincerity**) - fills the space between the walls of Wisdom and Peace at the edge of Truth
- 12) **It bears all things**, - (**faithfulness, fidelity**) - fills the space between the walls of Peace and Love at the edge of Freedom
- 13) **believes all things**, - (**trustfulness**) - links Faith, the theological virtue (see point K) with a border between Desire for Reciprocity and Desire to Act
- 14) **hopes all things**, - (**cordiality, warmth**) - links Hope, the theological virtue (see point K) with a border between Desire to Learn and Desire to Act
- 15) **endures all things**. - (**persistence**) - fills the space between the walls of Love and Wisdom at the edge of Perseverance
- 16) **Love never fails ...** - (**eternal, infinite**) - our will combined with existence of God (eternal life in love).

The qualities of love are the links or bonds between the walls of the "seed" as well as between the borders of the individual Desires of Action , and a triangle of Faith-Hope-Love. These links are arranged into the edges of the "seed ". The teaching of eternity refers to our will, which is also a link like the qualities of love but it is a dynamic link. That means the will changes position between the elements of good in the space of our "seed".



In this assigning of qualities of love to their linking functions of individual wall of the "seed" there is no simple "key" or the system of order as it was possible to assign vertices of "seed" in the case of blessings of the Lord Jesus, fruits and charisms of the Holy Spirit, and ten commandments . The method of allocation was made by me on the basis of the best fit of the quality of love to the meaning of the particular component of the "seed". The conclusion is as follows: **love is the bond that creates the best fit and harmony.**

Overview of the components forming the structure of the human goodness.

Connections of the "seed's" components can also be presented in the diagram below. This diagram due to its two-dimensional structure does not show the position of our will which is described in the definition section of this work.



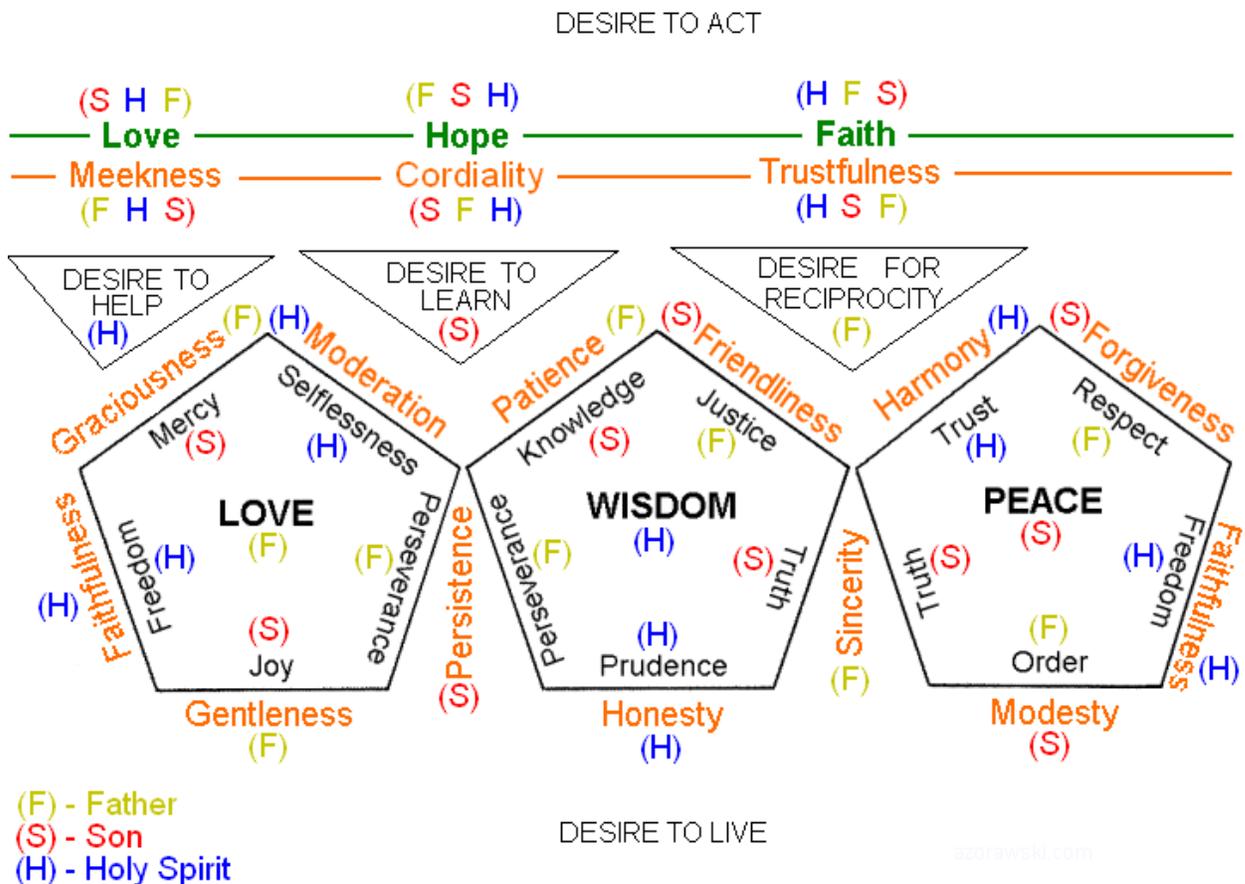
W) Each vertex in the "seed" thus represents: the Father, Son and Holy Spirit, the three persons of the Trinity, which as considered by St. Gregory of Nazianzus, are equal to each other (Catechism: 256). The components of good are also "highlighted" or particularly supported by the individual persons of the Trinity. From each vertex of the "seed" they take the beginning, or combine with a component of good, but each component is "highlighted" by another person of the Trinity which I call **"feature T"**. I marked them in the following table: (F) - means the Father, (S) - Son, and (H) - the Holy Spirit. Components will never communicate with each other when they have the same "feature T". Each vertex of the "seed" joins: a component of the characteristic F, a component of the characteristic S and component of the characteristic H: F,S,H. Connections such as F,F,H or S,H,S or H,H,H, etc., do not occur. Faith, Hope and Love do not have this kind of "unipolar characteristic" for the spiritual significance of what they represent, because then it would upset balance of the "features T" in connections with the components of good in the top vertices of the "seed". Take the example of Faith, which on the one hand is in contact with Knowledge (S) and Justice (F), on the other hand, Trust (H) and Respect (F). Faith should therefore on one hand have a characteristic (H), and on the other (S) be connected by the principle laid down by the "features T". However, the Trinity is a combination of three equally valid divine Persons, so Faith, Hope and Love are equally represented by the three persons of the Trinity, and when in contact with constituents of the characteristics of good produce an adequate "feature T" at the point of joining, as if putting the third person "in the middle". Moreover, their described position in the "seed" is only possible if there is an inseparable triangle, meaning they can not be treated as separate components represented by a segments. The vertices of the Faith-Hope-Love triangle represent the Father, Son and Holy Spirit. The triangle is not a component of our goodness, it is the gift of the Holy Trinity for us. It helps us divide our Desires of Actions when connects to the triangle of Trustfulness-Cordiality-Meekness. Here you can find a symbolic

analogy to the gifts that the Child Jesus received from the Three Kings (Matthew 2:11). These gifts can be used or not used, it just depends on our will. God believes and has confidence in us and hopes that we will meet with him and his love sustains us through our spiritual journey. It is up to ourselves whether we want to meet him. The Second Vatican Council teaches: "man's response to God by faith must be free, and... therefore nobody is to be forced to embrace the faith against his will. The act of faith is of its very nature a free act" (Catechism: 160).

Jesus said: "(...) the one who humbles himself will be exalted" (Luke 18:14, Matthew 23:12). It should be noted that this principle operates in relation to the Trinity. Take into account the characteristic of Love. It consists of five components but only one, Perseverance, is highlighted by the Father (see figure below). The remaining four components are highlighted: two by the Son: Mercy and Joy, and two by the Holy Spirit: Freedom and Selflessness. So, the Father "humbles himself" in Love. However, since Love begins from the Father, he emphasizes it and is "exalted" in it by the Son and Holy Spirit. Similar reasoning can be made for the characteristics of Peace and Wisdom. The conclusions are as follows: Son highlights Peace, and the Holy Spirit highlights Wisdom. Note also that (as I described in point L, the three Desires: for Reciprocity, to Learn and to Help), the assignment of persons according to the Trinity of Father, Son and Holy Spirit harmonizes with the system that represents the characteristics of good which are the walls of the "seed":

- 1) Desire to Help is assigned to the Holy Spirit and it is based on the wall of Love - Father and Peace - Son. You can say that: it comes from the "common spiration" of Love and Peace.
- 2) The Wall of Wisdom "elevates" the Holy Spirit, as it were symbolically "shielded" from above by the Desire for Reciprocity - Father and Desire to Learn - Son. You could say that the wall is due to the relationship of Love and Peace, and comes from the "common spiration" of Desire for Reciprocity and Desire to Learn.

The figure below shows the distribution of "features T" for components and bonds of the "seed".



As is shown in the figure above Father's (F) components-*c* link together with Son's (S) bonds-*b* and vice versa: $c(F)+b(S)$, $c(S)+b(F)$. Components of the Holy Spirit link together only with his own bonds: $c(H)+b(H)$. In the vertices, connections between components of good and bond highlighted by the Father or the Son is possible. Desire of Live and Desire to Act have no assignments of "features T", because they are emphasized by ourselves.

X) The greedy state of the will, as explained earlier, can be associated with what Jesus said: "From within people, from their hearts, come evil thoughts ..." (Mark 7:21). This condition can also be correlated with the Biblical original sin. The Bible symbolically describes the behavior of Adam and Eve (Genesis 3:1-7). The first people tempted by evil ate the fruit of the forbidden tree, which was accessible to them. The Bible does not describe this fruit because it and the tree "knowledge of good and evil" are only symbols used in this story. In other words, the tree might be called the tree of "the fruits of wisdom." Wisdom is not a bad feature, after all, a tree of wisdom grew in God's garden. But the first people were not yet ready to "enjoy its fruits." The garden also contained a tempter. He did not have any impact on God but he had one on the people. In my model Wisdom is made up of five components, which form a "pentagonal area of wisdom" in the spiritual sphere. Perhaps the symbolism of the forbidden fruit was not accidental in this story. Some fruit, such as the apple, feature the shape of the pentagon in their internal structure. We just have to slice them in half to see the tops of the five seeds designating the pentagon (see photographs below).



Y) The first human who spiritually developed a perfect "seed of goodness" immune to the temptations of the evil was the Mary the Mother of God. Mary trusted in God and proved that a human is capable of reaching the heights of spirituality and creating an indestructible good, if they are guided by an openness to God's help. Mary trusted God and gave birth to her Son Jesus, who gave her body and spirit eternal life. Mary assists us. The Rosary, which she encourages us to pray, may help us in building our "seed of goodness".

In the Apostolic Letter "Rosarium Virginis Mariae", Pope John Paul II wrote:

"The Rosary is by its nature a prayer for peace, since it consists in the contemplation of Christ, the Prince of Peace, the one who is "our peace" (Eph 2:14). Anyone who assimilates the mystery of Christ – and this is clearly the goal of the Rosary – learns the secret of peace and makes it his life's project. Moreover, by virtue of its meditative character, with the tranquil succession of Hail Marys, the Rosary has a peaceful effect on those who pray it, disposing them to receive and experience in their innermost depths, and to spread around them, that true peace which is the special gift of the Risen Lord. The Rosary is also a prayer for peace because of the fruits of

charity which it produces. When prayed well in a truly meditative way, the Rosary leads to an encounter with Christ in his mysteries and so cannot fail to draw attention to the face of Christ in others, especially in the most afflicted."



Elements of the Rosary can be seen in the construction of the "seed of our goodness". The Rosary begins just like any prayer with performing the sign of the cross and saying: "In the name of the Father, and of the Son, and of the Holy Spirit - Amen". So we direct our thoughts to the Holy Trinity. The perfect "seed" has 5 triples that you can refer to the Trinity:

1st - There are 3 main features that build up the good within us: Love (F), Peace (S) and Wisdom (H). These features determine our conscience.

2nd - The Desire to Live represented by a triangle determined by the Order (F), Joy (S) and Prudence (H).

3rd - The Desires: for Reciprocity, to Learn and to Help represent, respectively: Father, Son and Holy Spirit (point L).

4th - The Triangle of Faith-Hope-Love, the gift of the Holy Trinity, is with us since the beginning of our lives (point K).

5th - The "Seed" has 3 planes of symmetry. The Heart of God is one but it has three faces (point R).

The word Amen means the confirmation of our faith and our intention to activate our will in position to connect to the Desire for Reciprocity. The beginning of the Rosary reminds of the shape of a perfect "seed" because the prayers of the Rosary each relate to its construction. The prayer "I believe in God, the Father Almighty ..." - the Apostles' Creed, refers to the wall of the Desire to Act illuminated by Faith-Hope-Love; "Our Father", refers to the wall of the Desire to Live; three repetitions of the "Hail Mary" is the goodness of the Mother of God inside of the "seed" based on the three sides: Love, Wisdom and Peace; "Glory be to the Father and to the Son and to the Holy Spirit" refers to the Sacred Heart (point R). Then, we go back through our will to the base (foundation) which is the Desire to Live and recite the "Our Father" and begin to ponder the mysteries.

The Rosary consists of four parts, each part consists of five mysteries:

Part I - "Joyful Mysteries" - in the "seed" represented by the wall of Peace:



1. The Annunciation of Gabriel to Mary.



2. The Visitation of Mary to Elizabeth.



3. The Birth of Jesus.



4. The Presentation of the Infant Jesus in the Temple.



5. The Finding of the Child Jesus in the Temple.

Part II - "Luminous Mysteries" - in the "seed" represented by the five Desires. These Desires can be seen simultaneously only when the "seed" is exposed from the top to the bottom in the "light" of Faith-Hope-Love:



1. The Baptism of Jesus in the Jordan.



2. The Revelation of Himself at the Wedding in Cana.



3. Jesus' Proclamation of the Kingdom of God and His call to conversion.



4. The Transfiguration of Jesus on Mount Tabor.



5. The Last Supper, the Holy Eucharist.

Part III - "Sorrowful Mysteries" - in the "seed" represented by the wall of Love:



1. The Agony of Jesus in the Garden.



2. The Scourging of Jesus at the Pillar.



3. The Crowning of Jesus with Thorns.



4. The Carrying of the Cross.



5. The Crucifixion and Death of Jesus.

Part IV - "Glorious Mysteries" - in the "seed" represented by the wall of Wisdom:



1. The Resurrection of Jesus.



2. The Ascension of Jesus.



3. The Descent of the Holy Spirit.



4. The Assumption of Mary - Mother of Jesus into Heaven.



5. The Crowning of Mary Queen of Heaven and Earth.

Each part consists of five mysteries because in the perfect "seed" we have 5 triples that you can refer to the Trinity, as I wrote above. Also, in our personal "seed" we have 5 triangles that represent our Desires. Through our will and God's help we are able to build indestructible good as did Mary. The Rosary is one of the forms of divine aid to help us in achieving this goal. Meditation on the mysteries begins immediately after the prayer "Our Father", when our will links our Desire to Live to the Desires for Reciprocity and hopes that through our consciousness and the gift of Faith-Hope-Love we can spiritually connect our Desire to Live with the existence of God. The Mother of God helps us to obtain this connection, when we recite the "Hail Mary". When considering any of the secrets we recite the "Hail Mary" 10 times, because every feature of our good, which is represented by the pentagon has 10 visible elements: 5 edges (5 fundamental components) and the five vertices. Those can be linked, as I wrote in the point S, with the blessings of the Lord Jesus, the fruit of the Spirit and the ten commandments. This is also the enlightenment of our consciousness spreading in the "seed" from top to bottom. In that manner we ask God to help us in the construction of our conscience, to enrich our consciousness, and to strengthen our will. At the end of each part we thank God for His help by saying: "Glory be to the Father and to the Son and to the Holy Spirit ...".

In a similar way we can link the structure of the "seeds" to the Chaplet of Divine Mercy, which Jesus taught St. Faustina. Reciting it for 9 days, as asked by the Lord Jesus (Diary:476), emphasizes the nine vertices.

Z) In returning to consider point X, we see that the behavior of the first humans led to the deepening of their wisdom and they began to distinguish between good and evil. But their wisdom, gained in this easy manner and not supported by experience was incomplete, and their will became prone to evil. Linking the design of the ideal " seed" with the rosary (point Y) and the nine blessings of the Lord Jesus (point S) clearly indicates that humans are able to obtain the peaks of Peace, Wisdom and Love. Jesus sets for us the optimal way that can protect us from the workings of evil. The only way to achieve true Wisdom is to take the way not chosen by the first people, the road that leads from Peace through Love. The Lord Jesus emphasizes this by the order of blessings. Referring to the conclusions of point S and taking into account the order of the blessings we will see that our spiritual journey through life starts from the vertex of the base, where the Desire To Live meets with Truth (vertex-blessing 1). As our journey leads us higher and its aim is to achieve peaks, I will use terms associated with mountaineering to illustrate my points in this discussion. The truth is still an unknown edge to us as we begin our journey. We can only note that it extends at an angle to the top and we can be detached from it because we still do not know how to climb. We start to find the road leading to the mountaintop, so we pass horizontally through Peace taking the way of Order, we hook onto Freedom (2) and guided by Joy we pass through Love to Wisdom, where we carefully follow Prudence and arrive at Truth (3). Therefore, we circumnavigate our mountain and familiarize ourselves with its size and shape while learning how to climb. Next we start to climb following Truth and as we move our spirit to higher peaks, we gain the valley of Justice and Trust (4), which is part of the slope of the Desire for Reciprocity. In continuing our journey we pass through Peace and following Freedom we gain the valley of Respect and Mercy (5), which is part of the slope of the Desire to Help. Persistently following Love we gain the valley of Selflessness and Knowledge (6) belonging to the slope of the Desire to Learn. Following Wisdom we ascend the wall of Peace and climb the edge of Trust to its peak (7). Being at the peak of Peace, the Lord Jesus shows us the way to the summit of Wisdom (8), directing us to the edge of Faith. After following this edge we then follow the edge of Hope and gain the peak of Love (9). This is the last summit we can gain and we are ready to meet God.

It seems that the most difficult section in this spiritual journey is climbing the edge of Truth and the whole "second stage" until the moment when we start climbing the edge of Trust, because up that point we can easily fall off and find ourselves at the bottom and back at the beginning of our journey. So, we should build "seed of our goodness" in order according to this plan: 1,2,3 - base; 4,5,6 - second level; 7,8,9 - peaks



"Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid" (John 14:27).

My observations arising from the construction of the "seed" in regard to the hardship and adversity waiting for us, if we follow the Truth, are confirmed by the encyclical letter "Fides et Ratio", in which John Paul II wrote: *"The natural limitation of reason and the inconstancy of the heart often obscure and distort a person's search. Truth can also drown in a welter of other concerns. People can even run from the truth as soon as they glimpse it because they are afraid of its demands. Yet, for all that they may evade it, the truth still influences life. Life in fact can never be grounded upon doubt, uncertainty or deceit; such an existence would be threatened constantly by fear and anxiety. One may define the human being, therefore, as the one who seeks the truth"*. The Catechism of the Catholic Church in the "The Desire For Happiness" (1718) quotes the words of St. Augustine: *"We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated"*. Being happy is a basic human desire. Man therefore looks for truth because it allows us to be happy. I think that happiness is the state of our consciousness in which we find lasting joy in the truth. Joy, when it becomes truth, turns into a lasting real satisfaction with life. It may seem strange that these two separate components of good: Truth and Joy, belonging to different features and being distant from each other's edge in the "seed" interact with each other and merge with each other, somehow trading places, which in turn makes us feel happy. So what exactly combines them? St. Paul's in the "hymn to love" writes, *"rejoices with the truth"*. Therefore they combine by love through its bonds which I described in paragraph U and they are connected through the goodness inside our "seed". Love connects, so it is necessary to do that we must be happy. Our perception of happiness is not determined by one component of good but by many combined with each other and supported by consciousness.

We have access to the truth only through our consciousness. This relationship means that our truth is incomplete and may be created by our consciousness from a manipulated state of reality that does not serve us very well in our development and takes advantage of us through our ignorance. This type of truth will maintain this pretend feeling of happiness until we feel that we have become a victim, or when kill the love in ourselves and in our environment. Jesus taught: *"(...) For this I was born and for this I came into the world, to testify to the truth"* (John 18:37). He sacrificed himself and gave witness to the truth about man and the truth about God. As the Son of Man (Matthew 17:22,23; Mark 14:61,62; Luke 22:66-69; John 12:32-36), in accordance

with God's Spirit, He voluntarily becomes a victim of the corrupted human truth and at the same time as the Son God (Matthew 1:21-23, 26:63,64; Luke 1:26-38, 22:70; John 1:34; 2nd Letter from Peter 1:17-19), He testifies to the ultimate and complete truth through His mercy. John's Gospel presents a discussion between Jesus and the Jews in the time before His "last trip to Jerusalem". John (8:28,29) writes: *"So Jesus said (to them), "When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me. The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him"*. Jesus also teaches: *"The Father and I are one"* (John 10:30).

Man did not accept this truth but chose his own distorted truth and following it kills the Son of Man on the cross. The Spirit of God can not be killed but man makes Him suffer. God commanded man not to kill. Jesus did not even try to defend Himself. Committed to His tormentors and killed on the cross He showed the power of God's mercy for the people created not by legions of angels and forces of nature following God's will but by the tormented heart of the Son. Luke (23:33-43) in describing the crucifixion writes: *"When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said, Father, forgive them, they know not what they do. (...) The people stood by and watched; the rulers, meanwhile, sneered at him and said, He saved others, let him save himself if he is the chosen one, the Messiah of God. (...) Now one of the criminals hanging there reviled Jesus, saying: Are you not the Messiah? **Save yourself and us.** The other, however, rebuking him, said in reply: Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal. Then he said, Jesus, remember me when you come into your kingdom. He replied to him, Amen, I say to you, today you will be with me in Paradise."*

These words spoken by Jesus testify that the Father was with Him, that God's Spirit and power of God was in Him, because only the Father could be "today in Paradise". Jesus - the Son of God was to be resurrected on the third day, but first His spirit descended into hell rather than enter into heaven, because, as writes Peter in the First Letter (3:19): *"In it he also went to preach to the spirits in prison"*. It was from this prison of souls that is hell that Jesus could deliver the first villain (the "lost sheep" - read in Luke (15:1-7), who said: *"Are you not the Messiah? Save yourself and us"*. As presented by the evangelist, Jesus accepted the request of the first villain in silence and at the request of the second said: *"(...) you will be with me in Paradise"*. Mark (15:34) and Matthew (27:46) describe that while dying on the cross Jesus cried out: *"(...) My God, my God, why have you forsaken me?"*. He felt then that the power of God departed from Him. The Father leaves His Son after the request of man - criminal : *"save (...) us"* because He cannot stay there on the cross in the dying body of His Son but at the same time leaves mark of His Love. In silence He leaves the rays of His Mercy for people in the Heart of the Son, thus fulfilling the request of the man: *"Save yourself and us"*. God silently shows us the source and the power of His Mercy. These two rays, red and pale, as seen and described in her "Diary" by St. Faustina (previously discussed in paragraph O) are for all of us but the people that first benefited from them were the two criminals as described in the Gospel. It should be noted that the words: *"Save yourself and us"* appear in the Gospel only once and are addressed to Jesus in the last moments of His misery. They symbolize the victory of the Son of God over the forces of evil, because the criminal asks God for mercy and does not call evil for help. These words also express the need and desire of man who until this time did not consciously understand their importance and the importance of the words of the man to whom they were directed. This was because no one understood that he was "exalted" to free them and the words: *"Save yourself"* have absolutely no sense in relation to God. He was even less understandable when He said the words *"(...) My God, why hast forsaken me"*. The Son, not aware of this mystery of the Father, for Who is now beyond Him, is born again in spirit, and by His amazement once again testifies that the Father was in him. The Father withdrew from the Son because when the father cries He

does it alone. However, the Father's tears are tears of joy for us because in them we are baptized and washed by the Spirit of Truth. Mark (15:36,37) describes how people watching the Passion of Jesus did not feel God's love in their hardened hearts and did not feel the birth of the Spirit of Truth, who proceeds from the Father and the Son. They wallow in ignorance as children and put God to the test: *"One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying: Wait, let us see if Elijah comes to take him down. Jesus gave a loud cry and breathed his last"*. Similarly, Matthew (27:48-50) described this event, and just like Mark, also did not specify what words were used by Jesus crying. He wrote only: *"But Jesus cried out again in a loud voice, and gave up his spirit"*. Luke (23:46) describing the final part of the Passion of Jesus, writes: *"Jesus cried out in a loud voice, Father, into your hands I commend my spirit; and when he had said this he breathed his last"*.

John's (19:25-27) description of the event occurring before giving Jesus a sponge with vinegar is called "Testament from the cross": *"Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, Woman, behold, your son. Then he said to the disciple, Behold, your mother. And from that hour the disciple took her into his home"*. Next John (19:28-30) describes the death of Jesus: *"After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, I thirst. There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, It is finished. And bowing his head, he handed over the spirit."*

So after the words *"(...) My God, why hast forsaken me"*, the Son of God was left on the cross - a man in which God has left a trace of Love. The Son of God, Jesus - the tortured Son of Mary, filled with that Love, is a witness to its power by the "Testament from the cross" and through the act of will be with the Father, when He directs His spirit towards His Father, saying: *"Father, into your hands I commend my spirit"*. Pope John Paul II at the Jasna Gora Appeal in Poland on June 18, 1983 said: *"We believe that we are loved by that love, that we are surrounded by it: the love of God as revealed in the Redemption - and the love of Christ, who fulfilled the Redemption through the Cross - and, finally, love of the Mother, who stood beneath the Cross and from the Heart of the Son she took to her heart every human being"*. The Lord Jesus on the Cross gives up His "seed of goodness" to the Father, and saying: *"It is finished"*, affirms at the same time that He is passing to the "other side" of the light of the Faith-Hope-Love, which is *"the narrow gate"* (Matthew 7:13,14), *"eye of (a) needle"* (Mark 10:24,25) - passage to the Father. The Son follows after the Father, leaving to the people the Spirit of Truth (John 14:16,17 and 15:26), the light of Faith-Hope-Love (John 12:35,36, Paul 1 Cor. 13:8 -13, 1st Letter of Peter 1:3-9) and His Mercy (St. Faustina Diary: 299).

God's Mercy is the mercy of a dying Son voluntarily nailed to a cross combining the Father and the Spirit and showing us the way of eternal life. To those who stood beneath the cross it seemed that He can do nothing but it was at this moment that He, the Son of God, had the power to impart to us priceless gifts. His Mercy stems on one side from his humanity, and therefore takes its origin from a human dimension as it is practiced by man to his neighbor in the parable of the "Good Samaritan" (Luke 10:30-37). On the other side it is after all strengthened the power of the Father, expanding into a realm invisible to us. God's mercy brings us closer to the Father, affirms us, and we become brothers and sisters of His Son. Jesus in explaining to St. Faustina the meaning of His rays of mercy described: *"These two rays issued forth from the very depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. These rays shield souls from the wrath of My Father"* (Diary: 299).

The Passion of the Son of Man comes to an end as soon as man asks God for salvation. The testimony of the truth about God and the truth about man is now complete and legible.

**The Spirit of truth reveals to us the light of Faith-Hope-Love
which leads us to eternal life in Love
and the Mercy of God allows this eternal life.**

As described by John (15:9-12), who as present under the cross and during the "Last Supper" was an eyewitness to the events, the Lord Jesus, in his "farewell speech" directed to the Apostles during the Last Supper, said: *"As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you"*.

The "complete joy" that Jesus taught the Apostles is a real joy because He said: *"(...) For this I was born and for this I came into the world, to testify to the truth"* (John 18:37). The "complete joy" is a guidepost for human happiness here on Earth: in peace, without any casualties and suffering, a life in love and wisdom. It is a guidepost to eternal life and eternal happiness, based on God's help and God's mercy. However, this requires effort from us and our will must be guided by the previously described plan to build a "seed of our goodness". The plan is based on Peace, Love and Wisdom. We should consciously continue the progress of its construction by:

- a) focusing our will to our conscience by which we will find **Peace**,
- b) opening our "hearts" to **Love**,
- c) noticing through our **Wisdom** the light of **Faith-Hope-Love** and our spiritual survival and growth in it.

So what guarantees the happiness which we want to achieve through the construction of the "seed of goodness"? It is the resurrection of Jesus, by which as John Paul II states, *"man is astonished"* and which displays the power of God's love, tenacious and reliable, and reveals eternal happiness.

How do we test that we are realizing this plan? It is our desire for good based on the conscious inner conviction in accordance with our conscience, that: the crucified and risen Jesus, the Son of Mary is the Messiah, the Son of the living God. After a similar confession, as described by Matthew (16:15-19), Peter got the *"keys to the kingdom of heaven"*.

"This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever. (...) It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life" (John 6:58-63).

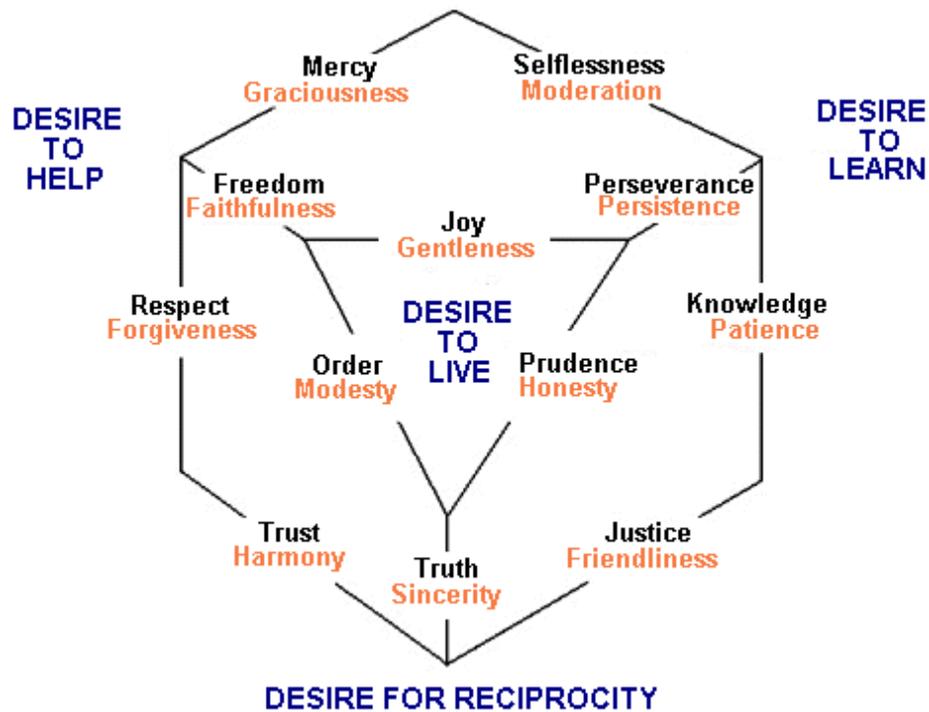
The social voice from the "seed of goodness"

The constitution "Gaudium et Spes" of Vatican II, Part I, Chapter II, under "The Community of Mankind" states:

"One of the salient features of the modern world is the growing interdependence of men one on the other, a development promoted chiefly by modern technical advances. Nevertheless brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual

dignity of the person. Christian revelation contributes greatly to the promotion of this communion between persons, and at the same time leads us to a deeper understanding of the laws of social life which the Creator has written into man's moral and spiritual nature. (...) Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on one another."

So what type of world exactly do modern people seek? We talk of a world in which there is order, where laws are abided, where people wisely manage natural resources, and where people are honest and all share in the existing social satisfaction (social joy). This vision of the world is the basis for the model of the "seed of our goodness", as I have described in this work, where: Order, Wisdom, Joy, with the connections of Honesty, Modesty, Gentleness generate a social Desire to Live (to be) in this world. What then stems from this Desire to Live in this world? A persevering task grows in gaining knowledge and improving living conditions on the basis of truth and the widespread understanding of civil liberty. Comparing this with the model of the "seed" we clearly see that the lifting components are: Freedom, Perseverance and Truth. Assuming then that the social basis is designated by these components and guided by the persistent, consistent action in the way of truth and freedom we build a world about which we know more and can use that knowledge to avert poverty, eradicate disease, etc., and provide a relief effort for those who suffer. We also build a just world, in which respect for other people is normal part of everyday life. Selfless acts of helping the needy and the distribution of wealth on the principles of justice with trust in the actions of the people in government on the basis of truth and integrity will generate social reciprocity. This plan is fully consistent with the construction of the "seed", where Knowledge, Justice, Trust, Respect, Mercy and Selflessness are the foundations for the natural growth of the desires: to Learn, to Help and for Reciprocity.



As described, these basic relationships occurring between the components of society can function in today's world but need the expansion of human consciousness in the individual and social sense. This requires the strengthening and focus of our will and determining and abiding by the values of an adopted ethical system. But what system of ethics should be adopted? How to determine the ethical standards in order to judge whether something is good or bad? Not every

action will lead us to the objective without any casualties. Karol Wojtyla puts forward the following thought in his "Primer On Ethics" : "(...) *the objective of human excellence is primarily and fundamentally that what is spiritual and its moral value. Indeed, this fact should be the starting point for reflection on the relationship between spirit and matter. The result of just such thinking cannot be materialism.*" So we must then be consistently guided by what is good in a spiritual sense. It seems that it is appropriate to take into account the components of the "seed" and their interconnections and effects, because as demonstrated above, these constituents are perfectly blended into the vision of the world of social justice and reciprocity. These relationships are easily grasped by human reason and are based on the knowledge of human history, knowledge of the world, and the principles of logic. They are associated with being human and its aim. Because the construction of the "seed" is grounded in the Christian revelation and is understandable to human reason, the conclusion is that proper ethics which should be adhered to are Christian ethics.

The principles of humanism have for a long time been a part of Christianity. They do not have their origin in the Enlightenment and the French Revolution as many people shortsightedly assume. Reading the Bible or the papal encyclicals in the secular mainstream is unpopular and these sources are not honored. All this is written, after all, by people and their inspiration might have been derived from their spiritual needs of the heart and their faith in God. This is considered contrary to reason by the secular environment and as a result the door is closed by many on these valuable resources accumulated by human throughout the centuries. It would be valuable to modern science, especially psychology and sociology, if they were able to correctly refer to this set of knowledge about man.

All totalitarian regimes have tried, and the existing ones are still trying, to eliminate the Catholic religion from public life. This is so because the moral evaluation of these systems as carried out by the church does not agree with the assessment as carried out by followers of the totalitarian systems. We also know that modern political systems require adherence to agreed human rights in order to preserve the social fabric but without specifying the proper moral order. Modesty, which is the foundation of peace is doomed to being erased from the public awareness. Prudence is also recommended in action but with a tongue in cheek look at fairness. Social satisfaction is most desirable but in a democratic state it depends on decisions of the ruling majority and as supported by technology, allows the participation of coercion, manipulation and aggression in social relations, causing variability of ethical principles, depending on the situation being social or political. This combination of modern ethics relative to the existing technology could lead to human annihilation. The profit seeking commercial media promote just such a pattern of being in which the attitude of flawed morals without observing the rules of modesty seems to be accepted. Many people identify with this media portrayal of being happy, of which the perseverance of its cultivation grows at the expense of the specific freedom of others, but without truth. The truth may be forgotten. This picture of society of the contemporary world shows that "we take reality fragmentally" as dominated by the media that is deficient of a desire to be for which a "*respect for the full spiritual dignity*" is an impractical idea. This "fragmental treatment of reality" is and will be participated in by the masses. The desire to action is to belong only to governing owners for whom the "truth" is a useful variable in time depending on the circumstances and the needs of the business. The Desire to Live (to be) as presented by me in describing the design of "seed" is always good but in the absence of compliance with the principles of honesty, modesty and kindness in social contacts, an entity with which it is bound may lose stability and be exposed to suffering. Some examples are the totalitarian regimes the twentieth century: Nazism and Stalinism, which condemned millions of people to suffer, both opponents and supporters of totalitarianism. The responsibility for the victims falls to the

government leaders who were not guided in their action by truth. Human history also confirms that those who stand guard over truth are faced with resistance and often become the victims. The list is numerous and applies to both believers and unbelievers. Also in this case, the victims who suffered should be the responsibility of those who do not want their actions to be guided by the truth or those who fight with the truth. The truth, especially, that has come about in our human consciousness, and that comes from the heart, is inconvenient for others and requires effort, transformation, and changes in how we think about and the world. It is linked to the ninth blessing of the Lord Jesus as written in the Gospel of Matthew (5:11), quoted above in paragraph S.

The preamble of the European Union Constitution contains no reference to the Christian roots of Europe. It may only testify that here the truth encountered a determined opposition. Knowledge is needed to correctly understand and appreciate Christianity. The Evangelists describe the first assessment of the teachings of Jesus. Almost everyone left when he hung on the cross. They regained their consciousness after the fact, because something had happened that still up to now many people can not understand with their reason: **their hearts spoke to them.**

“The author of life you put to death, but God raised him from the dead; of this we are witnesses. (...) Whether it is right in the sight of God for us to obey you rather than God, you be the judges. It is impossible for us not to speak about what we have seen and heard”
(Acts 3:15 and 4:19,20).

Closing

In this work I have presented a structural model of human goodness. Adopting the described geometric interpretations of its components makes it easier to illustrate the fundamental relationship between our features and our goodness. The similarities I discovered between this work, the Bible and the Catholic faith were a big surprise for me and I originally did not anticipate that there would be this many. The model of the first "seed of goodness", which I hold in my hand in the photograph at the end of this work, was constructed on May 5, 2009. As I have previously written, the number 7 does not have an interpretation in the construction of the "seed". For some time I did not know how to explain this. An explanation came to me unexpectedly when my mother stated that: "God created the world in six days and rested on the seventh day, so the number 7 can not be associated with the construction of the "seed". The number 7 is therefore linked to the glory of God. Jesus Christ resurrected on Sunday morning which is for Christians the seventh day of the week. God made the world in 6 days and finally on the 7th day revealed to man, by help of the Son, the Spirit of Truth and His Mercy which allows eternal life. The word "day" in this sense should be understood as an act of the will of God. The timespan of the act may be different and depends only on its content. The various "days", acts of construction of the World as described in Genesis (1:1-31), contain different contents (topics) of construction and their length of time according to our understanding of the concept of time could be different (compare this with the Second Letter of Peter 3:8).

I think that the "seventh day" still continues, and the content which has been attributed to it has not yet been exhausted. In the message for the XXXII World Day of Peace Pope John Paul II wrote: *"The new millennium is close at hand, and its approach has filled the hearts of many with hope for a more just and fraternal world. This is an aspiration which can, and indeed must, become a reality!"*. In the encyclical letter "Spe Salvi", Benedict XVI describes the hope that we have received on the "seventh day": *"Redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: the present, even if it is*

arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey. (...) the Gospel is not merely a communication of things that can be known—it is one that makes things happen and is life-changing. The dark door of time, of the future, has been thrown open. The one who has hope lives differently; the one who hopes has been granted the gift of a new life. (...) Heaven is not empty. Life is not a simple product of laws and the randomness of matter, but within everything and at the same time above everything, there is a personal will, there is a Spirit who in Jesus has revealed himself as Love". Let us rejoice and thank God for this "seventh day", the day of faith, hope and love. The Catechism of the Catholic Church (2803), in its reflection of the Lord's Prayer "Our Father" states: *"(...) the Spirit of adoption stirs up in our hearts seven petitions, seven blessings".* Thus, the "missing number seven" in the construction of the "seed" is filled by ourselves in the act of our will toward God when we speak with faith, hope and love:

1st - *"Our Father who art in heaven, hallowed be thy name."*

2nd - *"Thy kingdom come."*

3rd - *"Thy will be done on earth, as it is in heaven."*

4th - *"Give us this day our daily bread,"*

5th - *"and forgive us our trespasses, as we forgive those who trespass against us,"*

6th - *"and lead us not into temptation,"*

7th - *"but deliver us from evil."*

Our soul is the fruit of our live and our goodness is its seed, the seed of God, as mentioned in the First Letter of John 3:9 - *"No one who is begotten by God commits sin, because God's seed remains in him; (...)"*. It is thanks to this seed that we can have eternal life. From it a new body will be created, as was mentioned by Paul's in the First Letter to the Corinthians (15:35-53). This new body, as Jesus teaches, can live forever through the power of God as written by Mark 12:24-27, John 6:44-47, Luke 20:35-38, Matthew 25:46.

In the Gospel of Matthew 13:31-32 (and Luke 13:19) we find Jesus' parable on the "kingdom of heaven": *"(...) The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the birds of the sky come and dwell in its branches".* The "seed of goodness" that we have in ourselves is a gift to us from God. It is a talent which should not be buried in the ground (Matthew 25:14-30). We must nurture it and care for it, so that it may survive and grow to become during our journey through life a good, healthy seed that will yield a great harvest. From the mature seeds of good we will rise again in eternal life. As described by Matthew 13:33 (and Luke 13:21), Jesus teaches: *"(...) The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened".* Our will is the leaven. The three measures of flour is the gift that we receive from the one God, who is one substance existing in three equal measures of that are mixed and indistinguishable from each other for us. These measures represent God in Holy Trinity. We all grow in the womb of our mothers and at the same time develop our will. It is thanks to women that our will is combined with the spiritual gift of God in the form of our "seed of goodness" is possible.

The Commandments of God, the Blessings of the Lord Jesus, the support from the Holy Spirit and the Mercy of God helps us in our life's task of building our goodness. St. Paul wrote: *"(...) But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ"* (First Corinthians 3:10,11). The ingredients of good come from God. They form the foundation and scaffolding, which should be used in the construction of our "seed of goodness". The shape that the "seed" takes depends on our will and on our decisions. Our "seed" can be robust, content, large or small. It is important that it be a

healthy "seed" which resists the actions of evil, because that is a guarantee of the indestructibility. The key, however, is that in the "seed" there lives a consciousness which knows that God exists, and our free will have a desire to meet with God. That is a necessary condition for the existence of "a renewed body". Otherwise, the soul may be exposed to evil because it is alone and disoriented which will lead it to be lost and taken advantage of by evil. In the First Letter (3:18-19) Peter wrote: *"For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit. In it he also went to preach to the spirits in prison (...)"*.

The human brain is one of the human organs and has freedom of thought. The imagination of man is extensive and may be misleading, sometimes suggesting very complex descriptions of observed phenomena, building intricate theories due to our lack of data and leaving us in a dark corner of our imagination. In the case of the construction of the "seed of our goodness", the combinations of its components and the contents that result are perfectly in harmony with each other and are supported by Scripture and Christian history (paragraphs from H to Z). This can serve as evidence that the logical structure of the internal "seed" is not a coincidence. Its structure is determined by the relationships that exist in God - the relationship between the Father, Son and Holy Spirit. This structure is a testimony of God. This is somewhat similar to the establishment in cosmology of the theory of the "big bang" which at first lacked evidence (trace) confirming it. This theory was formed by a Belgian Roman Catholic priest, physicist and astronomer Georges H. Lemaitre who gave the hypothesis of the original atom ("The Evolution of the Universe: Discussion", Nature 128, 1931) and predicted the existence of background radiation. Lemaitre's theory was further developed by other physicists, but it was only in 1965 that the missing evidence was found - the trace of the microwave background radiation. Upon finding this radiation physicists considered it as confirmation for the theory of the "big bang".

I believe that the "seed" is God's trace for the good of which we are capable as human beings. It is a trace of the explosion, the "big bang" of our spirit, a spirit conscious and built by each of us, and subject to evolution. The seed was in early times discussed the apostles but only after gaining an understanding of human history can the "seed" become visible in our mind. I am deeply convinced of the correctness of the model in representing a structure of human goodness because it is simple, logical and consistent with our perception of the world and of God's commandments. I would also like to make clear the order in which the "seed of goodness" came about. First I constructed the structure of goodness, even before naming it the "seed of our goodness" and then I started to search for links to it with the Scriptures. Therefore the Bible was not the original inspiration for the construction of the "seed" but it became an explanation for it. I also have additional emotional and spiritual arguments in the development of this work and its conduct.

God's gift to us which is Faith-Hope-Love points to a "light" which we do not see but which "enlightens" us. Science points to an evolution of matter and life which stem from the possibility of connecting the ingredients of matter. The eye was created through evolution, but photons, which are the carriers of light, already existed before the emergence of the eye. If photons did not exist then there would be no eye. Primitive organisms do not have eyes, even though they live in an environment of light. So the fact that we do not have a sense of allowing us to see God, does not all testify that God does not exist, as many people claim. But we live enlightened by Faith-Hope-Love, and the question arises if this can cause the development of a sense enabling us to see and feel God. The evolution of consciousness comes to help us and it enables the evolution of spirit. Consciousness is born on the basis of matter and permeates the spiritual space. In turn the spirit surrounding matter increases in its dimension with the participation of consciousness. St. Paul wrote: *"It is sown a natural body; it is raised a spiritual body. If there is a natural body,*

there is also a spiritual one. (...) But the spiritual was not first; rather the natural and then the spiritual" (First Corinthians 15:44,46). This relationship means that we keep finding more vast areas of freedom, which we want to experience, and the light of Faith-Hope-Love does not go out but enlightens truth even more.

People pray using these words: *"Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever"*, the mystery is precisely contained in these words. The Father is the righteous Lord of the laws of space and matter. The Son, consciously experiences this all and gains knowledge on a reciprocal basis with the Father. St. Paul's wrote in the First Letter to the Corinthians (2:10,11) : *"God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God. Among human beings, who knows what pertains to a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except the Spirit of God"*. The Spirit proceeding from the Father and the Son helps us as well as all other existing types of life. Thanks to His action there is an evolution of life and it is inherently an evolution of spirit of all creatures. In the Book of Sirach (16:22,23) we read: *"Listen to me, my son, and take my advice, and apply your mind to my words, While I pour out my spirit by measure and impart knowledge with care"*. Thanks to the Son, the Spirit unites us with the Father.

In writing this work I was guided by the desire to know the truth. St. Thomas Aquinas wrote: *"Not to know what people think, but where is the truth"* (Coment. in De Coelo et mundo, lib. I, lect. 22). The truth is available to us and we, on our way through the evolution of consciousness and spirit, should be able to see it as it is - naked without any embellishment and grandeur. In one of his poems Father Jan Twardowski wrote: *"(...) you're a naked mystery,(...) you can give everything (...), only in being just giving is God"*. Praise Him now and forever, and remember that *"For the kingdom of God is not a matter of talk but of power"* (First Corinthians 4:20). Amen.



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