



This article was inspired by various discussions which, my [father](#) and me, have had some years ago.

“Hafid closed his eyes and sighed. Then he walked swiftly toward the small family, knelt on the straw beside the infant, and gently removed first the father's tattered cloak and then the mother's from the manger. He handed each back to its owner. Both were too shocked at Hafid's boldness to react. Then Hafid opened his precious red robe and wrapped it gently around the sleeping child.”

Moisture from the young mother's kiss was still on Hafid's cheek as he led his animal out of the cave. Directly above him was the brightest star Hafid had ever seen.

...

Hafid rose resignedly and bowed toward his benefactor. 'Whatever you ask of me, that I will do ... and I am sorry that I have failed you'.

...

The youth turned and stepped back inside, waiting for the old man to speak. Pathros pointed toward him and said, 'Sleep in peace for you have not failed' ”.

[Og Mandino, *The greatest salesman in the world*, Bantam Books, p. 31-38]

Knowledge is dynamic; this means that knowledge “emerges” simultaneously with action, as a consequence of the interactions between, human beings and their essential needs.

For this reason there is no ex ante knowledge; in fact, before the moment of the action, we know nothing! Most of our past experience is related to unique circumstances, which were influencing unique categories and/or subcategories. Therefore, the information about our past experiences constitute obsolete “knowledge”.

However, there may be an exception to the rule of knowledge being dynamic: the consequences of treating kindness, may constitute static knowledge.

If kindness is the root cause of every flow of essential knowledge, within human societies, then, by supporting kindness, societies are being flooded with knowledge; while, harming kindness,

degrades discrete and collective variety.

Let, those who can, reflect upon the quality of our societies:

Where is freedom?
Where is peace?
Where is democracy?
Where is justice?
Where is science?
Where is mutual interpersonal trust?
Where is health?
Where is moral education?
Where is discrete and collective safety?
Where is faith on a prosperous and foreseeable future?
Where is relative self-sufficiency?
Where is rationality?
Where is friendship?
Where is trustworthiness?
Where is honesty?
Why all this “inconvenience”?

There is no substitute of the static knowledge of kindness.

We are going, again and again, to collect the splendid or the dire consequences of our choices for treating kindness, until we finally and irreversibly and probably “painfully” (exclusively by being partially deprived from some of the innumerable creative possibilities of life), realize that it is true kindness, the one and only, just “governor” (metaphorically, in a quasi spiritual sense) of the quality of our precious lives.

P.S.: The exclusively peaceful meaning of this article is that, when societies neglect the development of discrete and/or collective kindness, then, societies may tend to become sources of discrete and/or collective disappointment.