

# What to Do about the Evil in Our Midst?

 gumshoenews.com/what-to-do-about-the-evil-in-our-midst/

October 23, 2022



(L) Ivan Ilyin, Photo: NYbooks.com (R) An Ilyin follower: Vladimir Putin, Photo: foreignaffairs.com

**by Mary W Maxwell, LLB**

Ivan Ilyin's "On Resistance to Evil by Force" (trans by K Benois) was first published in Berlin in 1925. It gives the Russian Orthodox position on, evil, which is well worth a listen.

## Who Is Evil Today?

Do you remember "the fall of the wall" in 1989? The wall in Berlin that had separated East and West Germany since 1945 was occasionally breached by protestors — who were shot on sight — but by the late 1980s, Communism was collapsing, and the wall could not hold. German families were reunited. At that point, the government in Bonn that had run the western part of Germany was able to raid the Communist headquarters of the eastern part.

They found that the spy organization STASI had employed, or otherwise commanded, a full 30% of East German citizens. Many divorces followed when people learned that their spouse had worked for an evil government! I deduced from the STASI figure that 30% is probably the minimum proportion of spies and collaborators needed to keep oppressed people oppressed. Sad to say, looking around me now, I think the number of collaborators in the US is far greater than 30%.

Here's hoping they got sucked in rather unknowingly, and would like a way out. It seems that every, and I do mean every news reporter on TV, is part of a big game. They hand out amazing lies every day, and these are lies that underpin a takeover of our government. Are such media persons, as individuals, deluded? Or have they made a choice? And what of the medical personnel who have wittingly or unwittingly contributed to the vaccine tragedy?

## Quoting Ilyin's Diagnosis of Passivity

Ilyin's Chapter 2 is entitled "On Non-Resistance to Evil." He writes:

“What would “non-resistance” [to evil] mean, in the sense of the absence of any resistance? This would mean accepting evil: letting it in, and giving it freedom, scope and power. If under these conditions the uprising of evil occurred, and non-resistance continued, it would mean subordination to it, a surrender of the self to it, participation in it, and finally, turning oneself into its instrument, ... its plaything, an absorbed element thereof.” (p 7)

I hasten to say that I [MM] have never diagnosed anyone in this way. My stuff is usually about people being psychologically ‘in denial’ or simply being ignorant of the power schemes that have bought them out. In fact, when “defending” folks who rail against conspiracy theory, I have often diagnosed their central problem as conformity. Following the crowd is a strong controller of human behavior! It is very hard to speak out.

But let’s check out more of Ilyin’s profound analysis of human morality and immorality. He says:

“Therefore the non-resistor of evil sooner or later arrives at the need to assure himself that evil is not so bad and that it is not so definitively evil, that it has some positive features, that there are many of them, that they may even predominate.... And when aversion subsides and evil is no longer experienced as evil, then acceptance imperceptibly becomes total: the soul begins to believe that black is white, adapts to match, becomes black itself, and finds that it approves and enjoys, and, of course, this gives evil great pleasure. ” (p 8)

### **My Take on This**

Ilyin goes on to say that “the non-resistor to evil is absorbed by it and becomes possessed.” I honestly don’t know if Ivan Ilyin is correct. The strongest evil that I have been exposed to (but only second hand and third hand) has to do with the MK-Ultra program, and related atrocities committed by Tavistock in its search for micro-control of the human individual.

Experimenters used cruelty and terror in the way a cook might use a blender or a frying pan: “whatever works is OK.” And the persons doing it were not, I believe, chosen from a pool of psychopaths. Schoolteachers, psychologists, nurses, all participated. I am still stumped as to how they overcame their moral proclivities. Possibly Ilyin is right. Possibly the human brain takes whatever is happening and works it into a pattern of OK-ness.

(Note: the method of the lying TV reporter may differ greatly from that of the guy who turns on the electric current to torture a 3-year-old. Or maybe not?)

I reached out to buy Ilyin’s book when it was recommended by a man who is grasping with all his might to find out what’s up with the “war in Ukraine.” And, by the way, that war brings me back to the issue of the dishonest news service. Were we to understand that Rupert Murdoch and other moguls create wars by guiding public opinion deceptively, we could look with jaundiced eyes at any report in the press about “uprisings” or “coups.”

Indeed, it would be nice if Rupert said “Anything you read in my papers was written to give me and the other Big-Boy globalists a financial advantage and a reduction in your sovereignty.” We in the audience would be all set — evil would have advertised itself as evil. But oh no, these media bosses give us a parallel set of pieties: they remind us that journalists rely on facts, that our overseas interventions are humanitarian, and blah, blah, blah.

### **The Book’s Title: On Resistance to Evil by Force**

Next, let’s get down to a part of the book “On Resistance to Evil by Force” to see what tricks the author can hand us that may stimulate real physical resistance to today’s evil-doers. (Hmm: should these tricks have been used to stop the initial success of the Bolshevik Revolution, or to get the native population of southern Africa to trip up Cecil Rhodes?) Ilyin summarizes it like this, in Chapter 21: “A strong man sees the tragedy of his situation and goes out to meet it, enter it, and eliminate it.”

But wait. You haven’t lived till you’ve read Chapter 4, “On Inducement and Violence” (which Ilyin wrote to counteract Tolstoy’s theory, popular at the time, that violence itself is the evil). The external physical action is not what matters. What matters is the state of your soul, your freedom to choose and decide.

I can’t cover the details here; Ilyin’s point is that it’s up to each person to allow or not allow herself to be induced to think or do what the other person is inducing her to do. Also, therefore, she acts wrongly if she makes someone do something unwillingly. Each sovereign person has control over his participation in evil. Ilyin writes:

“Tolstoy and his adherents see only self-coercion (‘violence over one’s own body’) and physical violence against others.... [They don’t acknowledge] the possibility of mental compulsion and mental violence towards others. Hence they reject as evil] all unnecessary and godless interference in the lives of others.” (p 28)

I ask: How about those TV reporters? How about teachers who are still naming the wrong assassin for JFK? Aren’t they performing violence on the listener’s mind?

### **Ilyin’s Caution about the Sword**

Ilyin says: “Man finds himself compelled to help others in their struggle to stop the activities of those who have already surrendered to evil and are seeking universal destruction.” Since the word “sword” appears in the title of this chapter you would expect that he gets right down to it, and rules morally on whether you are allowed to kill. As follows:

“Fighting evil always requires heroism. Not only when it is exercised in the form of internal efforts, educating, and cultivating his spiritual wings but also in the form of a compelling and suppressing sword.” (p 194)

Note: The verb 'to suppress' in this book means holding activity back, such as imprisoning a person.

“Christ did not teach the sword. He taught love. But not once, not in a single word, did He condemn the sword, neither in the sense of an organized state for which the sword is the last sanction, nor in the sense of military tiles and affairs. [See] His words on the paying of taxes, and in a conversation with Pilate. ... It is love that raises us to great heights: [including to] the sacrifice of life.” (pp 195-196)

“When a person enters into conflict with villains and resorts to force, the sword, or cunning, he has [no] right to lay aside the burden of decision and responsibility and transfer this to the divine. The man who fights villains must see for himself, perceive and evaluate all the conditions... he must understand that he is forced to resort to these means....” (p 184)

Ilyin' clearest word against Tolstoy's pacifism:

“It is impossible to impose an absolute prohibition against force and the sword for recourse to them can become morally and religiously mandatory.” (p 181)

### **Forgive the Sinner? More than That!**

I can't do justice to this book “On Resistance to Evil by Force.” Note: it hardly mentions law. I love to rely on law, such as my favorite High Court of Australia ruling, in Zecevic v DPP:

“The question to be asked in the end is simple. It is whether the accused believed upon reasonable grounds that it was necessary in self-defence to do what he did. If he had that belief and there were reasonable grounds for it, or if the jury is left in reasonable doubt about [it] he is entitled to an acquittal.”

Look — Ivan Ilyin goes deeper:

“If an attacker assails a 'beloved' person and I prefer at that moment that they be killed rather than to put myself in physical opposition to the attacker, then all my love turns out to be an example of affected grandstanding.” (p 78)

Holy cow!

Now try this, if you feel you can't kill even the worst murderer:

“Of course justice is better and greater than injustice, but moral perfection is even greater and even better than justice. Therefore, reference to the fact that 'execution is just punishment for the villain' does not mean that we can wash our hands of the broader conclusion: this just penalty cannot and should not be recognized as the morally perfect way of dealing with people.” (p 179)

It's clear that Ilyin truly believes in holiness and in your duty to help others achieve holiness. I can only recommend that you read more of the book if you are spiritually inclined. Or are open to persuasion in that area.

I admit that I cheated a bit by looking for his "justifications" for things that I want to see justified. Here he speaks of the person who is too weak to act:

"He sins in his own way, in his own way he addresses his weakness and malicious inclinations, but he takes upon himself the guilt of the villain (for he indulges him and passively abets his atrocities)." (p174)

Wow! And Ilyin also opines that when God said, "Love your enemy," He did not mean "Love God's enemies"! [Ahem. Psalm 139:21]

### **Get Lifted Up**

Finally, I have to tell you that I was shocked at the extent to which this author encourages us to help the sinners to stop sinning. Just imagine how easy it could be for your Aunt Tillie to stop being afraid of 9-11 truth, if she felt she was on a mission to make life nicer for, say, Dick Cheney. By improving his character and giving him a chance at perfection. I mean it's better than telling her that it's her duty to whoop him.

Alternatively, you could discreetly read this passage to her:

"It is clear that the man with his back to evil, not seeing [it], cannot solve the problem because he extinguishes it in himself, relieves himself of its burden, dulls its severity and resulting anguish, and deprives himself of any right to participate in a discussion of the issue." (p55).

It is pleasing to hear that Ilyin is the favorite philosopher of Russia's current leader, Vladimir Putin.

— Mary Maxwell failed in her 2022 Republican Party attempt to become a Congresswoman from New Hampshire. Her website is [www.ConstitutionAndTruth.com](http://www.ConstitutionAndTruth.com). Linked [here](#) is her latest book "Keep the Republic, Kill the Takeover." Her email address is [MaxwellMaryLLB@gmail.com](mailto:MaxwellMaryLLB@gmail.com)