



## Reflections on Bad Living.

### Reflexiones sobre el Mal Vivir.



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#### **Abstract**

Our author is originally from San Juan Chamula, Chiapas, with doctoral studies in Regional Studies, he is a teacher in Education with a specialty in Educational Research, he works in front of groups, he is the director of said primary school and he is also a teacher at the Institute of Postgraduate Studies, in the same state of Chiapas. He has several publications where he talks about the rupture of the being of the current Mayans (2016), the approach of the *svu'el* in San Juan Chamula, or in which he collaborates on the philosophy of the native peoples (2019) or on emerging epistemologies, didactics, history and culture of the south (2022). Here he invites the reader to understand the notion of the duality of Good Living and Bad Living as it is conceived from his community where reality is made up of good and bad, where plants, animals or the storm, together with men and women in their hearts, duality is lived. Thus, good living is connected with bad living, because we do not only want the good, we also want the bad.

**Keywords:** Good living. bad living. Consciousness. Duality. Unity.

#### **Resumen**

Nuestro autor es originario de San Juan Chamula, Chiapas, con estudios de doctorado en Estudios Regionales, es maestro en Educación con especialidad en Investigación Educativa, se desempeña frente a grupo, es director de en dicha



escuela primaria y además es docente en el Instituto de estudios de Posgrado, en el mismo estado de Chiapas. Posee varias publicaciones donde habla de la ruptura del ser de los mayas actuales (2016), del acercamiento del *svu'el* en San Juan Chamula, o en las que colabora sobre filosofía de los pueblos originarios (2019) o sobre las epistemologías emergentes, didáctica, historia y cultura del sur (2022). Aquí invita al lector a comprender la noción de la dualidad del Buen vivir y el Mal vivir como se concibe desde su comunidad donde la realidad está formada de lo bueno y lo malo, donde plantas, animales o la tormenta, junto con hombres y mujeres en su corazón, se vive la dualidad. Así el buen vivir se conecta con el mal vivir, pues no solo queremos lo bueno, también queremos lo malo.

**Palabras clave:** Buen vivir. Mal vivir. Consciencia. Dualidad. Unidad.

I want you to be like this, the way you laugh, the way you don't have pain, you come and go, you go up and down wherever you want. I want you not to be sick. On the other hand, I don't like it, my food is not tasty, my eyes are fading. I won't see my grandchildren grow up. Look, my feet are swollen, my teeth have already fallen out. My life is not good. My mother told me crying. I was hurt by everything she gave me. Now she is dead. It touched my heart when she spoke of bad living, because it is suffering, the existence of illness, for which there is no cure. Any of us, man or woman, do not want suffering, to suffer hunger, to be deceived, scolded, beaten, harassed. We do not want bad living. We want good living.

My mother was born suffering, she died suffering. As a child she suffered hardships, her father drank a lot, he beat her a lot, many times they took her out to sleep on the street, or else they didn't give her food. When she got married, her husband was very bad, they beat her a lot again, they scolded her for any little thing, if she didn't beat the pozol well they hit her on the head with the wood. She didn't leave my father because she was very afraid, she didn't know where to go with all her children, so she endured it. She endured it, mother. When she was close to dying, she didn't leave with an angry heart. She laid her body to rest.

Every morning or every evening, kneeling in front of her altar, she cried bitterly, asking for what was good for her life. Now, only her shadow remains in my mind and heart, her advice only



moves in my thoughts and feelings. However, I cannot do everything she told me, not to seek my sin, not to bother the first sons and daughters of God, to behave well, to accept the truth. Even if I wanted to behave well, as she told me, I am not good enough, I feel that I do not know how to do it. Sometimes I get angry, my thoughts and my heart are upset. When my anger passes, I reflect, I realize that what I did was wrong, but it is already done.

He sees reality as being made up of two parts: sometimes it is good, sometimes it is bad. Men and women are like that too, there are good and bad hearts. Animals are like that, some are bad and others are good. Plants are like that, some can be eaten, others can kill us. If a storm comes, it destroys the cornfield, a good rain wants the land to grow the corn. That is how reality is seen: it is good and it is bad. We cannot do anything.

When we talk about good living, we also mean to talk about bad living. Is there any good man or woman? Is our way of being given to us, is it the gradual arrival of conscience? I don't quite understand. Some of us know how to kill, we know how to steal, we harass women and children. Some of us like money. We know it's good, but we do it. Why? What's wrong with us? Is it the fault of our fathers and mothers who didn't give us advice? Was our nature predestined for evil? Why aren't we good at thinking? Who is wrong is our guardian animal? Or is it that we don't have a conscience?

We want the good, the good life. We want the earth to be fresh, our existence to be calm, we want to have one heart with our partner, our children, our family. We want it not to be so cold, not to be so hot, for it to be good. We don't want anyone to come and bother us, to come and put illness in our thinking and feeling.

We don't know. We just know that it is a duality. Life has an end, that is its characteristic. We are born, we die, without wanting it. It has an origin and an end. It cannot be just one part. It is a duality. One lives in the other.

Apparently, the best thing we want for our home, our family, is unity. That way we feel relieved. Gathering together to eat, because that way the food has flavor. We don't want anyone to be separated. If someone is suffering, we help them together, we value them, we dignify them. We want to be in one heart. If we don't like something, we need to say it nicely, not respond lightly.



When we get angry, we instantly say the first thing that comes to mind, that's why we need to open our minds and emotions. Some of us are very sensitive, very sensitive, we take anything that is said to us intensely, even if it is something good, good advice. So, we need to learn to listen to the family. We need to respond well, if we do it in a strong tone, the word gets heated. We start to get offended. We all feel bad. So, it's bad when we no longer want to talk to each other as a family.

Another reflection, which refers to a strong suffering, illness. If someone is given up for dead, who can no longer get up, it is extremely bad. It is not only the sick person who suffers, we all suffer. When we endure illness we have many expenses. We get into debt. Only when someone falls ill, we really get to know ourselves. Those who are not interested do not help, do not support in any way. In this way we show our wickedness. The rest suffer more. Perhaps that is why grandparents left it to us that those who do not help, to look after, to take care of someone when they fall ill, when their father and mother die, will not receive their inheritance. In this way, even if we do not want to, we are tied, we are bound. We are forced like a child. It is not what we want to do, it is with truth, with reason that we move. We do not know, illness brings us together. Here is where we see that the bad is linked to the good.

Days do not pass if there is no work, something to distract ourselves with, except that it is not an exploitation of work, only something good that makes us feel alive, to pay for salt, for soap.

We do not want to live badly, to be sick, in poverty, in debt, in worry, in fear, in the evil of the soul, in anger, in envy, in abuse, in annoyance, all that is bad. It breaks down existence, it divides us, we do not want that, only that it is part of life, it does not leave us, it has its own existence, it is embodied in us. We are nothing.

We want the good, what makes our hearts happy. That we are only joyful, that the earth is pleasant, that we eat together, that we walk together. That there is no problem. On the face of the earth, one day we see the face of the sun that walks in the sky, grows old, disappears behind the mountains, at night goes to visit the other world. The next day we see it again, then, we realize in this way, that everything happens. So we know that we are becoming, we will die one day, but we do not understand it, we are enough for ourselves, we are haughty. We need to hear the truth, that we are water drinkers, that we dirty the earth. That we are nothing.



We have sensitivity. We have been given the power to think, to be conscious. We need to reflect on what each of us does. We decide what we want, what we want to be. If we get lost, we die. We need to analyze how we want our existence to be. We define. Our sensitivity speaks. What is bad, like my mother's illness, is inevitable, it is there, we cannot make it disappear. We need to reflect on our actions. Apparently we do good, we look very sensible on the outside, but inside we are bad, we need to fix our heart, straighten it out, rebuild it, make it intelligent, so that it can be useful. For this, there is reflection, understanding. We analyze it, we distinguish the good over time, we introduce it into our sensitivity. When I say this, it is about observing ourselves deeply, seeing if we dignify men and women, animals, plants and mountains, springs, we pay attention to what our interior thinks, what it says when we receive guidance at meetings, from our grandparents. It is the same in the family, we need to take a good look at whether we are welcomed by everyone.

To conclude this story, I will only say that, if we look closely at men and women, what stands out is our wickedness. It is no longer the disease that kills us, we are killing each other for money, for wealth. It seems that receiving the truth, receiving what is correct, is coming to an end. As if we prefer that no one tells us anything, we do not want warnings, we do not want advice. I see this in the new generations. We no longer want to work, we want to eat without making any effort. We do not want to plant corn. We do not want to work. We can push past the old men and women.

Our body, our thinking, want the bad: mockery, abuse. Material wealth. We want the deception of reality. We only want to enjoy the taste of reality. We only want the good life, only to extend our hand, to receive it as a gift, without work. We want it as a gift.

Thus, as I have said, good living is related to desire, unity, in a heart, in integration, in the word, in consciousness, in appreciation, in dignity, in obedience, in subjection, in obligation, in duality. Good living is connected to bad living. Men and women want what is bad.