CHAPTER VI
CONCLUSION

The problem of evil is a question, which has puzzled man from the earliest days. From the theological point of view the Universe is governed by a perfect moral and spiritual laws. Everywhere there is order, harmony and design. This world is created by a supreme creator with a purpose behind it and this supreme creator is God. God is assumed to be omnipotent whose will prevails everywhere in this world. He is the prime Mover and in His world there is nothing that happens without his knowledge and will. The difficulty of the question lies mainly in this, that the existence of evil in the world seems inconsistent with the view that it was created and is maintained by an omnipotent and beneficent creator.

Our day to day experience shows us that in this world, the good and the virtuous are subjected to suffering, whereas the vicious persons sometimes seem to enjoy. When the world is looked with a moral and religious outlook, we face the evil as a problem. The various theories sought to escape this difficulty either by the supposition of some principle of evil equally eternal with that of good, or by regarding evil as having only a relative existence.

In the preceding chapters of this work we have discussed about the problem of evil with reference to Indian and Western perspectives. From the study of both Indian and Western views about evil, it appears that every religious system and philosopher take care of evil and suffering as a burning fact of life and consider it as a great problem. In this concluding chapter let me briefly sketch out the observations made so far in the foregoing chapters.

In the Chapter I "Introduction" we have discussed the meaning of the word evil, kinds of evil, the relation between evil and good, sin and evil, evil and religion and the significance of this study.
Evil is that whatever is harmful, painful and contrary to any purpose or ideal, especially to the moral or to the religions evil, is antithesis to good. Mainly there are two kinds of evil, physical evil is related with the constitution of earth. The various natural calamities like floods, tempests, volcanoes earthquakes, famines, the various physical deformities are physical evil which creates human sufferings. Moral evil constitutes serious problem than physical evil. Evils like selfishness, envy, greed, cruelly, cowardice and war etc. are moral evils. Moral evils caused by man. So man is responsible for evil. Man has the freedom to act for good or evil. According to John Hick, origin of moral evil was forever connected within the mystery of human freedom. All evils stem from human failures and wrong decisions. Good and evil are correlative facts. The production of good would not be good unless there were evil, i.e. the struggle itself. According to Augustine and Plato also evil is needed to contrast with the good. Evil has no separate existence at all, It is only good or truth. Moral evil is called wrong and religious evil is sin. According to Bhāgavad Gitā, lust, anger and greed are three deadly sins.

According to some theists physical evils are God's punishment of sinners. In the struggle of good and evil, man has always sought help and strength from religion. With the development of monotheistic faith in religion, the problem of evil attracted the attention of religious philosophers. A simple religious man who believes in an omnipotent and omnipresent Good God thinks that evil can be overcome by the grace of God. According to theologists due to the moral evil created by man, Good added natural or physical evil as a penalty for human sin. So God deliberately created evil as man has forgotten his moral and spiritual responsibilities. So the existence of evil furnishes a ground for the moral development of man.

In the Chapter II, "Evil : The Western Philosophical Perspective" we have discussed the western approaches to the problem of evil. According to western philosophers if God is All powerful, All knowing, and All-good, how can evil exists and why is there misery at all in the world? Here we have
discussed the views of Plato, Aristotle, Socrates, Augustine, Aquinas, Leibniz, Hick, Milland, Royce and Nietzsche. The problem of evil arises when we assume two things, first that there is evil in the world and second that there is a God, who is omnipotent and beneficent. When the second assumption is combined with the assumption that evil is real, then the theological problem of evil arises.

According to Socrates a man should be virtuous for if he wishes to be free from evil. Since virtue is knowledge, so knowledge helps man in removing evil. Socrates' viewpoint is similar to that of Indian philosophers. According to Plato also God is not the creator of evil. For him whatever is good, rational and purposeful in the universe is due to reason and whatever is evil, irrational and purposeless is ultimately traceable to matter. Aristotle states that virtue as well as the evil lies in our power. So for the evil and sin God is not responsible, we can make ourselves virtuous and overcome evil. According to stoics if we live according to nature, evil cannot come and for that we should act in conformity with reason.

Stoicism is much closer than Epicureanism to the philosophy taught by Socrates, Plato and Aristotle. According to the Greek philosophy health, life, honor, wealth, rank, power, friendship, success are not in themselves good, nor are death, disease, disgrace, poverty in themselves evil. Like Plato and Aristotle they also states that virtue is the only good and vice the only evil.

The problem of evil as St. Augustine presented is essentially theological that, how is it possible to reconcile the goodness and omnipotence of God with the existence of evil in the world created by him. According to him God is the cause of everything and the whole creation is an expression of God's goodness. If God has created and predetermined everything he has willed everything for the best interest of his creatures. Therefore the so-called evil must be good in its way. He says that evil is not good but it is good that evil is. Like the shadows in a picture, which contribute to the beauty of the whole, evil is indispensable to the goodness of the world. Evil is a defect, an omission of the good. Good is possible without evil but evil is not possible without the good.
Augustine's dualism between the good God and the evil world though somewhat mitigated by his theory of evil, yet acknowledges no absolute evil. For him evil is a privation of good, because it means an absence of something which ought to have. Moral evil cannot spoil the beauty of universal creation since it springs from the will of men. We get three important points from the study of Augustine's problem of evil that (1) He ascribes to evil a relative status, that, evil is necessary to the good. (2) He states that evil is a privation of the good. According to him (3) man is responsible for evil, not God, as man is free to choose his own path.

According to Plotinus God is the source of all existence, oppositions, and differences of mind-body and of form and matters. He says, although the world proceeds from God, He did not create it, for creation implies consciousness and will, i.e. limitation. God did not decide to create a world, for God is the most perfect. The universe is an emanation from God. The three stages in the process of emanation are 1. Pure thought or mind, 2. Soul, 3. matter. Matter has neither form, quality, power nor unity, it is absolute impotence and privation, the principle of evil.

Unlike Leibniz, who surely saw problem of evil as an interesting philosophical Puzzle to be handled with logic and a cool brain, Augustine saw it as one of the major challenges to his and apparently to all Christians' belief in God. Consequently, he deliberately eschews the niceties of systematic argument, and as often as not writes and argues that leads this reader to the conclusion the solving the problem of evil was the most significant theological event in the good saint's entire life.

The principal source of our discussion of Augustine's understanding of and attempted solutions of problem of evil are: 1) Divine Providence 2) The Free Choice of the Will. 3) Confessions, 4) The City of God and 5) Enchiridion. Augustine gives us, in these works, that seems to be a nearly complete list of all future possible solutions to problem of evil, some of which he rejects, such as the Manichaean doctrine of two opposed Powers, one malevolent the other benign, fighting for control of man and the world, others which he
accepts. Thus it is fair to say Augustine’s treatment of problem of evil becomes the paradigm for all future philosophical handling of the problem as all the major figures who took problem of evil relied on Augustine.

According to Arthur L. Herman, Augustine speaks of evil in two ways: first, when we say that someone has done evil; second, when someone has suffered something evil. The evil that man does is, for Augustine, sin and the evil that man suffers is punishment. In the Confessions it is said that evil is the privation of good. God’s omniscience is not mentioned, but perhaps assumed. In the City of God Augustine developed, the theme that good comes out of evil, and that the whole is better with its evil never than without. One important result of the investigation to this point is the identification of some twelve solutions to problem of evil. Arthur Herman tabulate the name of the twelve solutions.

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
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<tbody>
<tr>
<td>1. Aesthetic Solution</td>
<td>The aesthetic whole is good, though the parts are evil.</td>
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<tr>
<td>2. Teleological Solution</td>
<td>Good comes ultimately out of evil.</td>
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<tr>
<td>3. Prevention Solution</td>
<td>The evils we have are necessary to prevent greater evils</td>
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<tr>
<td>4. Contrast Solution</td>
<td>Evils are necessary in order to contrast with and point up the good.</td>
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<tr>
<td>5. Man is Free Solution</td>
<td>Man with his free will is the cause of evil.</td>
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<tr>
<td>6. Discipline Solution</td>
<td>Evil disciplines us and builds our character</td>
</tr>
<tr>
<td>7. Recompense Solution</td>
<td>Evils such as unjust suffering will be recompensed in Heaven.</td>
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<tr>
<td>8. Illusion Solution</td>
<td>Evil is an illusion.</td>
</tr>
<tr>
<td>9. Privation Solution</td>
<td>Evil is merely the privation of good.</td>
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<tr>
<td>10. Impersonal Substance</td>
<td>Evil is caused by an impersonal, wicked substance, e.g. matter.</td>
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<tr>
<td>Solution</td>
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<tr>
<td>11. Personal Substance</td>
<td>Evil is caused by a personal, wicked God, e.g. Satan</td>
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<tr>
<td>Solution</td>
<td></td>
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<tr>
<td>12. Justice Solution</td>
<td>Evil is God’s just punishment of man’s sin.</td>
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'Evil', Thomas says, is neither a being nor a good. According to Leibnitz God's existence is proved in several ways. God created the world according to a plan and choose this world as the best of all possible worlds which is determined by the principle of goodness. Leibnitz thinks that God in expressing His nature in finite forms could not avoid limitation and impediment. Leibnitz calls such limitations as metaphysical evil and they result in pain and suffering, which he calls physical evil and moral evil. According to him evil is a foil to goodness and beauty and it helps to bring out the good. He states that evil is a spur that leads us to good action. So evil is necessary for the existence of good. Leibnitz seems to be correct in laying it down that all evils can be justified only if it is a necessary means to greater good.

In the book, Three Essays on Religion, John Stuart Mill begins with a discussion of what we have called the problem of subhuman evil. Mill seeks to explode is the notion that if only man would behave naturally or act according to nature, all would be well. According to Mill the Principle of Good cannot at once and altogether subdue the power of evil, either physical or moral. Mill's solution to the problem of evil is that God is not all-powerful. Thus Mill's only possible solution is similar to ones we already have, viz, the Creator limitation solution, the metaphysical evil solution and possibly the worse alternatives solution. It can be said from the discussion of Mill's view that the creator who possesses the attributes that limits his power, and given the creation with its base imperfections is to help the Creator to perfect the creation. But it must be said that Mill's not all-power solution is not a genuine solution to problem of evil. Mill in place of accepting the theological premises regarding the perfect nature of God together with the fact of evil, it attacks one of the premises, and thereby avoids problem of evil rather than solving problem of evil. Josiah Royce's "The World and the Individual" contains a number of valuable solutions to problem of evil. It is clear from the discussion of Royce that evil is a dissatisfaction produced in our will. Having explained evil as a function of a frustration of will, Royce describes three views that have been taken with respect
to explaining this evil. The first view involves a mystical theodicy that evil without reality or Being—an illusion, a dream a deceit. Royce challenges that if evil merely called finite error, this fact remains as a fact of human experience, an evil. The second view that he criticizes involves a realistic theodicy. It is plainly an attack on theologians like Augustine and Leibniz and the man is free solution. Royce had made the distinction between moral evil or Sin connected to human conduct and natural evils, evils that happen to us. Royce says that evil is real, not illusory. Josiah Royce adopts the belief that evil is real. He avoids the view of the mystics that evil is illusory, while remaining aloof from the realist view that each man’s suffering is for his own fault. According to Royce, no evil deed is lost in the whole; all suffer when one suffers. Hick put forward and defends a number of traditional solutions to problem of evil, like the aesthetic, teleological, contrast and recompense solutions, as well as a form of the mystery solution. The approach to problem of evil that Hick takes is to see the problem resting on the deprivation or privative solution of evil. Hick distinguishes two theodical traditions in the West, the Augustinean and the Irenaean. As an alternative to Augustinian tradition which locates evil in sin and creatures, Hick offers what he calls the Irenaean tradition which trace through Irenaeus and the Eastern Church. According to Hick evil is a co-relative term of good Hick adopted the Irenaean view that God is gradually forming perfected members of the humanity. This view is called by Hick “soul making”. It is bound up with the discipline solution that evil disciplines us and builds our character. The evils that man received build and form character in order to make us all worthy of God’s love, Heaven, grace. According to Hick the view that evil is an illusion of the human mind, is impossible within a religion based upon the realism of Bible. He says, evil is not created by God, but it does not mean that evil is unreal and can be disregarded.

St. Thomas repeats the Augustine’s solution to the problem of evil. He also says that evil is privation of good. If a thing works according to its nature, it cannot cause evil. He brings three solutions to the problem of evil. 1. Evil is privation of good, 2. The aesthetic whole is good, 3. Good comes
ultimately out of evil. This represent one of the most significant tendencies in solving problem of evil. So we have seen that according to Western philosophers the existence of evil as an ultimate religious mystery for man. It is a challenge to man’s faith.

In the Chapter III, “Concept of Evil in different Religions”, we have dealt with the problem of evil in different religions. Every religion like Hinduism, Zoroastrianism, Judaism, Christianity, Islam and Sikhism take care of the problem of evil and suffering as a burning fact of life. Problem of evil and suffering are taken in a practical perspective to point out ways and means from getting rid of evil. Hinduism makes man responsible for evil and suffering. Hinduism in so far as it is theistic and believes in God, but it seems that it has not imposed the responsibility for evil upon God. Man suffers due to his own ignorance and past Karmas. God does not want to transgress the law of Karma and He has left it free to work. Avidyā or ignorance is the immediate cause of evil and suffering and attachment to the world which leads to the endless cycle of births and deaths. Worldly existence is essentially miserable. As ajñāna is the real cause of endless rebirths, which is the cause of suffering, so the removal of this ajñāna by means of jñāna is the only remedy to stop evil. Hinduism makes man responsible for his suffering. But in ancient Hinduism there are references which show that evils and suffering of the people in the world are due to working of the various evil spirits (Asuras). There is also the reference of Devāsura Saṅgrāma which is similar to the Zoroastrian conception of the evil where fight continues between the forces of good and evil. In the vedas there are also references that happiness and evil or suffering of a man is the result of pleasure or displeasure of some Gods and Goddesses. But the dominant note is that a man suffers due to his own past Karma and indulge in evil acts due to ignorance. According to Upaniṣad the three vices ignorance, covetousness and hatred or antipathy are the root cause of all evils. Kṛṣna says, when one can perform an action with a mind free from attachment, greed and selfishness, from a pure sense of duty the evil effects of any action cannot affect the performer. There is similarity between
Hinduism, Buddhism and Jainism that man suffers due to ignorance, but the Christian view is that man suffers due to his original Sin. Man suffer due to some element present in them from their very birth. It is due to ignorance that man has to take birth and suffer. Similarly, it is due to the original sin, that man had to take birth to suffer. In Hinduism ignorance is beginning less (Anāde), so man cannot be held responsible for his ignorance, because he comes to earth with ignorance attached with him from beforehand. Similarly the original man Adam committed the Sin due to the freedom of will given to him by God and so himself becomes responsible for the sin committed by him. God knows that Adam would misuse his freedom, as God is omniscient, then why did He give freedom to him? Taking birth with the burden of original sin is not the direct responsibility of man, it can be said that in both the cases, it is God who becomes directly or indirectly responsible for man’s suffering. But the difference is that in Hinduism man suffers due to ignorance or due to lack of knowledge and in Christianity man suffers due to knowledge.

Zoroastrianism attributes all evil and suffering of the world to the evil spirit Ahirman, who opposes the force of good represented by spenta Mainyu. According to them the purpose of creation is that man should be a co-partner with God in defeating the evil which has been introduced by Ahirman. So it can be said that in prophetic religions this world is a vale of soul-making. Creation by God means an end in bringing about finite creatures and things. It supports the view that this finitude necessarily entails evil. Therefore this world is an arena for man to side with God for the conquest of good over evil. According to Zoroastrianism man can help himself in the fight against evil by offering sacrifice of food and drinks to the Gods for strengthening them. Evil is a fact of life according to them. It is a challenge for man. So that by overcoming evil man may become fit for entering the heaven. Man has been given free will either to choose evil or good. Zoroastrianism hold that man can fight the evil through his good thought (Humata), good speech (Hukhta) and noble deeds (Harshta).
According to Judaism suffering which is the result of evil is always corrective and retributive. Evil is caused by evil satan. Regarding moral evil the Judaism states that God has granted free will to human beings and so they are responsible for various kinds of evil and sin. Regarding natural evil Judaism hints that it is a mystery, which cannot be unveiled by human beings. They think God may have his own reasons in allowing evil and suffering in the world. God has served good purpose behind allowing evils to exist. In Judaism evil has been characterized as a test of faith. Evil for them are like the rebukes or punishment of a loving father whose ultimate aim is to reform and correct.

We have found that according to Christianism God is not directly responsible for evil. Christianity seems to adapt an instrumental view of suffering. So evil is to be endured as a mark of Gods stick of discipline. For Christianity suffering is for the sake of awakening a man to realize his own essential nature. So evil or suffering is corrective. It is the manifestation of the glory of God. So evil exist in this world to purify man. In this solution of the problem of evil there is obviously both a theoretical and practical value. Both Judaism and Christianity have common belief that God has created man out of dust and has granted him freedom of will either to choose good or evil.

Like Judaism Islam also held that god has allowed evil and suffering to test the sincerity of faith that man possess towards him. So evil is a test of moral and religious strength of man. The problem of evil arises in Islam and Judaism as to why innocents are suffered in this world. According to Islam evils are caused by mans disobedience to God by lying and cheating his fellowman. So God has allowed Iblis to tempt men for doing evil. So evils are to test men so that they may turn to God for getting their sufferings redressed. Islam agrees with Christianity in the view that evil is a means of repentance and turning towards God. One may become the slave of Allah by constant remembrance of God, fasting, meditation etc. These acts of obedience purify man and bring Him closer to God and which helps man to over come evil.
Sikhism admits that the world is created by God. Like Samkara, Sikhism also believes that the world is created by God, because of the creative power of Māyā. This Māyā conceals the real nature of God and as a result of this ignorance man becomes manmukh (Turning ones mind towards his selfish interest and pleasure) and falls in to five evils of lust, greed, attachment, anger and egoity. Though God creates this world through his Māyā, yet He is not responsible for evil and suffering of man. God has made man finite – infinite, manmukh (worldly) and gurumukh (God ward) and endowed with reason and free will.

So man is responsible for his moral fall and evil.

In the Chapter IV we have discussed the problem of evil in classical Indian philosophy. Here we are concerned with three non-vedic schools like Cārvāka, Buddhas, Jainas and six Vedic systems like Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Mimāṁsā and Vedānta. Here in this chapter we have attempted to study the concept of evil and the ways of overcoming evil as given by different philosophers.

Lokayata or Cārvāka darsana do not believe in future existence. So as there is no previous birth or future birth, heaven or hell, evil etc. are meaningless for them. But one of the Cārvākas, Devatmas ethics is naturalistic in the sense that there is no being beyond good or evil. According to Cārvāka, pleasure is the ultimate aim of life and they do not try to secure freedom from pain and evil. God is not necessary for them and liberation in the life is nonsensical. According to them only enjoyment is purusarthā. They insists that a pleasurable action is good and painful action is evil. Though they hold that there is no discrimination between good and evil, yet they believe that to judge good and evil we require the social reference but not the requirement of an ideal world ruled by the so called highest values. According to them pleasure is not an individual thing, but collective one. From this point it may be said that they accept the fact that there is evil in the world. So they accept that individual pleasure is not good, but evil. Here lies their practical standpoint as they think
that individual enjoyment of work is a crime. They realize the dignity of labour. From this study it is clear that they also try to escape from evil, by doing common good.

According to Buddhist philosophy the world is full of sorrow. They accept the theory of Karma and rebirth. If one does not exhaust the fruits of one’s action in this life, he has to take birth again. Buddha thought that the immediate need was to recognize evil and he adopted the ways of removing it so that humanity might attain Nirvāṇa. Buddhahas four noble truths emphasize the existence the cause and the method of extinction of evil. Buddhism does not teach us how evil is avoided but rather tells us how to face evil and then how to overcome it. The desire to live is the sole cause of suffering and egoism, and this is due to ignorance. According to Buddha by practicing virtue and by the ways given by Astāṭīg Mārga (eight fold path) man can overcome evil. So man is free to choose the path of evil or good.

It appears that although according to Buddhism evil and suffering in the life of man is a major issue, evil is an important factor in new life. From the study of method given by Buddha it is clear that for him evil has positive value and if it were not so he would not have been taken active steps to remove them.

Like the other systems of Hindu thought the Nyāya accepts the principle of Karma and believes in the persistence of the results of our activity. The causes of our action have not disappeared but persists in the form of dharma. The adṛṣṭa, or the unseen quality is not different from Karma. According to Nyāya, Saṁsāra is of the nature of suffering. To escape from the evil of Saṁsāra is to attain the highest good. All activities good or bad binds us to the chain of Saṁsāra. The activity is due to the defects of aversion (dvesā), attachment (moha) and stupidity (rāga). These three are causes of evil in Saṁsāra. Aversion includes anger, envy, malignity, hatred and implacability. Attachment includes misapprehension, suspicion, conceit and carelessness. Stupidity is the worst since it breeds aversion and attachment. According to Nyāya the cause of these defects
is false knowledge about the nature of the soul. So ignorance is the cause of evil. To attain freedom from evil is to put one end to the chain of pain which begins with false notion when false disappears, faults pass away and evil disappears. So long as we are under the sway of attachment and aversion we can not get relief from evil. Nyāya admits that essence of moral evil lies in the conscious choice of the evil in preference to the good.

Like Nyāya, Vaiśeṣika also believes that evil in the world though real, it can be avoided. When false knowledge are dispelled by knowledge of truth, the evils are removed because evil arises due to false knowledge. Attachment and aversion are the cause of evil. Attachment and aversion are produced due to ignorance. So ignorance is the root cause of evil. According to Vaiśeṣika the universe is made up of five atoms. Naturally these atoms are motionless. The latter Naiyāyikas states that God produces motion in the atoms and combines them into composite products with the aid of merits and demerits of the individual souls for their enjoyments and sufferings. They believe in the law of Karma. God’s will to create is subject to the Law of Karma. Whatever is enjoined by him is right or good and what ever is prohibited by him is wrong or evil, according to Vaiśeṣika. So subject to evil and suffering according to their own choice. Though God is moved by compassion, He creates the diverse world of happiness and misery to suit the soul’s merits and demerits.

The Śāṅkhyā system advocates logical dualism of Prakṛti and individual souls (Puruṣa). According to them the evaluation of the cosmos including matter, life and mind out of the eternal and ubiquitous prakṛti. To serve the ends of an infinite number of individual souls Śāṅkhyā gives less emphasis on Karma than Jainism and Buddhism. The soul cannot be polluted by Karma. Karma influences are the result of the age’s mistaking the ego for the soul, the ego being a evaluate of Prakṛti and the soul being identifiable with purusa. According to Śāṅkhyā Karma could not persist after death for there is no-where for it to go since it cannot abide in the soul. If this be granted Śāṅkhyā cannot account for the persistent evil in the world. For them Karma is something that
results from the ethical decisions of individual ego. Both Sāṅkhya and Advaita Vedānta regard Avidyā or ignorance as the cause of man's bondage and that causes evil and suffering. Avidyā represents men's entire mental set-up and includes not only positive misapprehension (Avidyā) but also egoism (asmitā) desire (rāga), aversion (dveśa) and fear or clinging to life (abhinivesa) which are the cause of evil. According to Sāṅkhya and yoga, by cultivating two virtues, Viveka and Vairāgya (knowledge of self and not self) and complete detachment one can stay away from evil. According to Sāṅkhya, there are three kinds of suffering adhyatmika, adhibhautika and adhidaivika. Evils and suffering are in the world due to bodily disorders and mental agitation caused by emotions and passions. So all evils are caused by man himself. Sāṅkhya recognize twenty five categories, the knowledge of which helps one to attain liberation and the philosophic knowledge of twenty five categories help man to stay away from evil deeds.

Yoga is system is called theistic Sāṅkhya while Sāṅkhya system is called atheistic Sāṅkhya. Both Sāṅkhya and yoga systems believed that knowledge helps man to overcome from evil and sufferings. But according to yoga system mere theoretical knowledge cannot helps us in removing evil and sorrows of this world. Yoga discipline includes some necessary steps like the purification of the mind, the body. By perfect knowledge man can control his mind and destiny. This helps man to conquer evil. According to Yoga the best way to curb certain evil, like egoism, attachment, aversion etc. is not to suppress forcefully, but to counter them by positive feelings. The souls are entangled in empirical life owing to ignorance. So God is not the creator of evil. Man and his past deeds are the causes of evil. To stop evil, absolute no injury is prescribe by Yoga system. External and internal cleanliness of the body also is supported by them. Meditation and concentration is necessary discipline for removing evil. For Yoga system, if we practice Yoga, it gives us mental concentration and controls our sense organs by making them withdraw from enjoying sensualities. It helps us to over come evil of this world.
The Mīmāṁsā system is based upon the first part of the Vedas. They believe in mundane happiness. For the betterment of mundane life Yajñas are to be performed. According to Mīmāṁsā system the real knowledge of the self or Brahman is the summum bonum of life. Regarding evil, Mīmāṁsā says that it is not God or the deity who gives the reward, but that it is the Apūrva (an invisible potency) produced by the acts performed that gives the reward. According to Kumārila whatever positively enjoined by scripture is an artha as well as dharma or duty. And the opposite is evil or anartha. The moral evil of the consequence will bring on its own retribution in the form of naraka or suffering in hell. According to Prabhakāra evil or wrong can be justified only as implicated in or as a necessary part of the duty itself. According to Mīmāṁsā the world is dynamic and there must be some law governing such movements. What is really good is what is in conformity with this law. The result of it is happiness. This is good as distinct from evil and suffering. But distinction between what is good and what is evil cannot be made on the basis of more experience. According to Mīmāṁsā the individuals are responsible for deviations from the real nature of the law. Such deviations constitute the evil in the world and these produces suffering. So for Mīmāṁsā evil is not an independent thing. We can speak of good and evil only in relation to the actions of man. Animals and trees are out of bound to this. For God's evil has no scopes no place. Prabhakāra and Kumārila regards action and knowledge as necessary factor for release. Attention from prescribed act which is needed to avoid evil and the performance of obligatory duties are the means of attaining release. With these action together with knowledge of the self stops accumulation of merit and demerit and these helps man to attain release. According to Mīmāṁsā by sense-restraint, control of mind, and sex-restraint we can over come evil. Mīmāṁsā does not believe in the existence of God as the creator, preserver and destroyer of the world. God who is benevolent, cannot create so much suffering in the world. According to Mīmāṁsā if he can not create a world free from evil, He is not omnipotent. He can certainly create a world free from evil. Hence God is not the creator and
destroyer of the world and also not responsible for evil. Man himself is the cause of evil.

According to Advaita system of Saṅkara the phenomenal world with all its evils, is Māyā or illusion. The phenomenal world is only empirically real. So is the case with evil. Evil is not ultimately real. Human being is responsible for evil. Man suffers due to their past Karmas. It is Karma's of past life that determines the existence in this life. So we are the masters of our own fate and also responsible for our evils and sufferings. From the ultimate standpoint only Bṛahman is only real. According to Vedāntins evil is illusion. It is privation, non-being, illusory or non existent. The Vedānta philosophy takes away the whole blame in God and put it on men. Its remedy is to give up what is evil and to give us what is good and reach the real that is beyond good and evil. The Vedānta philosophy is neither optimistic nor pessimistic. It has takes the things as they are and admits that the world is a mixture of good and evil. To increase the other is to increase the other two. There is no perfect good, as what is good now none may be bad later. According to Rāmānuja, evils are the results of man's ignorance and Karma. Only Baddha (bound) soul suffers, not nitya mukta (eternally free) and mukta (free). For obtaining release from evil and suffering of Samsara the soul has to remove its Karmie obstacles. This can be done by a harmonious combination of action and knowledge. So man as a free agent is responsible for the evils.

For both Mimāmsā and Vedānta philosophy the doctrine about evil is not a positive factor within the universe, says, C.K. Raja in his book, some Fundamental problems in Indian philosophy. “What is called 'Evil' is only a deviation, a Vacuum, and the right approach to understand and function according to the real nature of the world is one of getting back the current of activity, away from such deviation, to the normal course by filling up the vacuum in our knowing of the world. Both the approaches are also positive in nature”. So it is not a mode of departing evil of a positive nature.
If pessimism means the approach of the world and life as being the “Worst” and escape from life and its suffering then there is no point of contact between pessimism and vedic philosophy. If optimism means the thought of the world as being the most happy then term optimism will best express the spirit of the philosophy of the Vedas. Because though there is evil and suffering, the remedies are also available and happiness is here not an artificial possibility but rather a practical possibility. There is evil only to the extent that it is experienced. According to Saṅkara Vedānta, man can manage protection from evil and suffering by himself.

In the Chapter V, ‘Evil in Contemporary Indian thought’, we have discussed the concept of evil in contemporary Indian thought. Here we have discussed a general account of ideas of some representative thinkers and the discussion is confined to the views of Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore and Dr. Sarvapalli Radhakrishnan. The survey of the contemporary philosophers view about evil renders it evident with the view that we have made the world evil and we have to make it good. The present age is an age of renaissance and it consists in the revival of the past and the evolution of the principles, concepts and morals in the renaissance thought. The contemporary Indian thinkers have the configuration of the essential truths of the past. The aim of philosophy is not merely to console man but to make better his lot and modern philosophy has necessarily has a reformist tendency. According to contemporary Indian philosophers it is through pain and suffering that life gets a dignity and a human significance. According to them religion is for man but not man for religions. They have not overlooked the importance of physical and mental growth along with spiritual development.

They are still struggling with the old problems like the concept of evil, concepts of karma, rebirth, immortality, salvation etc. These thinkers feel that problems do not charged, and that they can be viewed and reviewed from newer and newer perspectives. They keep on relating these notions to actual life and experience. The problem of suffering leads one to think naturally of the
problem of evil although it may not directly relate itself with the theological or philosophical problem of evil. It is often pointed out that a problem regarding evil does not arise because evil is unreal in Indian thoughts. But the view is meaningless to the fact that according to contemporary philosophers evil is real and a fact of life.

According to Vivekananda some of the social evils where due to the superstitions prevalent in the society of the time. It is due to a loss of faith in spiritual awakening of mankind. His ideal in social reforms was the intensity of a liberal man. There is evil everywhere and it is like a chronic rheumatism. Our philosophy teaches us that evil and good are correlative facts. Vivekananda is philosophic carrier may be said to have started with his great master Ramkrishna Paramhansa. The greatest contribution of Vivekananda philosophy lives in a new interpretation of the Advaita Vedānta. Some of the basic ideas of the philosophy of Vivekananda are derived from ancient Hindu Philosophy, specially the Vedānta. Vivekananda is impressed by the Buddhistic assertion that the raft with the help of which one crosses a river in storm, should be left for the use of others. Even after attaining nirvāṇa, Buddha kept on roaming about and helping others in the struggles against suffering. From Christianity he takes up the ideal of service and love. According to him strength is religion and weakness is sin or evil. By strength he means both mental and spiritual strength along with physical strength.

According to Vivekananda, wherever there is good, there must also be evil and wherever there is evil there must be some good, as wherever there is life, death must follow as its shadow. According to him, every soul is divine and the realization of its divinity is liberation. Evil or bad in man belongs to mind and to his soul or Atmā. He holds that fear is the cause of evil and man’s degradation. It is fear that brings death and fear that breeds evil. Ignorance of our real nature is the cause of it. He states that when we cease to see evil, the world must end to rid us of mistake. If we do something without regard to personal result and give up all results to the Lord, then neither good nor evil will affect us. It is only attachment and identification which makes us miserable. According to him we
should do good to all like everyone but we should not love anyone, because it is
bondage and bondage brings only misery and creates evil. Here we find the
similarity of Vivekananda with J.S. Mill on the view about altruistic happiness.
Like Mill, Vivekananda also supports the happiness for all. Again the heterodox
system Cāvārka also maintain like Mill and Vivekananda that individual pleasure
is evil and pleasure of everyone is good. According to them the action which
gives pleasure to every one in the society is good and the opposite is evil.
According to Vivekananda all universal, political, social evils or calamities are
due to individuation. Ignorance is the cause of it. Though man’s life is a
continuous struggle with evil, he can overcome it by constantly thinking about
his real nature as pure consciousness and bliss. Vivekananda wants us to follow it
first. We should not run away from life but accept the life well at its evil and
have to face it. It is not annihilation of rebirth or holding life as illusion as the
Advaita Vedānta by struggling with life. If positive and strong helpful thoughts
enter in to the minds of man from very childhood then their selves open the
though that “I am He, I am He”. When man can realize this he can stay away
from evil. According to Vivekananda God did not create evil in the world at all.
This world is evil and it will ever remain so. It is this nature and cannot be
changed. The sun of God shines on the weaked and the good alike and gives the
same chances. God is always merciful father. The only duty for us to do is to bear
the results of our own acts. So we are the makers of our own destiny. Our lives
are the result of our previous actions, our karma and we must also be able to
unmake it. Man is not wicked by his own nature. His nature’s good and pure. But
nature is concerned by ignorance. So ignorance is the cause of all evil and
knowledge we make the world good. Man should himself fight against evil.
Vivekananda advises us not to restrict evil but to face it. According to him what
is evil for one person, may good to someone else and what is good we may be
ever evil for other. We are all linked in a chain. When the desire for freedom becomes
very strong and along with it come the grace of a person of realization, then
man’s desire for self-knowledge becomes intensified. Vivekananda believes that
freedom is only possible in the world of the Absolute of Brahman. Freedom is the motive force and ultimate goal of each individual as well as of all men taken together is reuniting with Brahman. Vivekananda has given four paths which leads man to the highest goal. These four paths of karma yoga, jñāna yoga, Bhakti yoga and Rāja yoga helps us to overcome evil. These paths helps to control over mind and body. Those who have not controlled their own minds, the world for them is either full of evil or at best a mixture of good and evil. This world will be free from evil when we become masters of our own minds. Karma yoga recommends working for the sake of work itself. We have right to work but we have no rights to the fruits of our work. Both good and evil have their result and produce their Karma. Jñāna yoga is the mode of release through knowledge (jñāna), as soon as ignorance is destroyed, the human soul (Jiva) becomes free. Bhakti yoga is a method of attaining release through love and loyalty to the God or Iswara. Rājayoga is a method of attaining freedom through a number of ethical, physical and psychical exercises. Here Vivekananda formulated the so called eight-stage path of freeing the soul. Vivekananda feels that if we follow any one of the four paths with sincerity he will be able to reach the goal and will be able to be free from any kind of evil.

According to Vivekananda, good and evil are only a question of degree. Every work must accordingly be a mixture of good and evil. Both good and evil have their results, will produced their karma. Contrary to the Māyāvadha of Samkara, he believes that the world is real; and so evil is also real.

As Gandhi was a non-violent revolutionary so, his technique of social revolution are based on non-violence. Gandhian techniques of social revolution includes virtues like non-violence, love, goodwill, cooperation and feeling. His social ideas exemplify a deep and abiding interest in a fundamental reformation of the Indian Society. He had an original mind which probed into the matrix of human problems. Trained in the love rather than in religion or philosophy Gandhi nevertheless had a consuming interest in religion and sought to time a truly religious life. He not only succeeded as few men have done, but he
devised a new religious approach to the problem of combating evil. Hindu scriptures, “Bhāgavad Gītā” had a distinct and definite influence on Gandhi.

Mahatma Gandhi follows the traditional ways of reconciling the existence of evil with his belief is God as the only omnipotent and benevolent reality. Like Christian theists he believes that moral evils, sins and vices are due to the acts of man who has the freedom of will. Here he applies the law of Karma. According to him God has instituted evil to make man moral. Man has the full opportunity to choose the path of good or evil. Man can overcome evil by good, and if he aspires to realize the self and concerned with activities that promote social welfare. Actually speaking nothing in the world is wholly good or wholly evil and every action involves evil. The remedy for evil is, therefore, self-purification. According to him fear and cowardice are great evil. Gandhi says, it is easier for the average man to run away from evil than to remain in it and still remain unaffected by it. Not to do evil is the only true law of life it is always possible by correct conduct to lessen an evil and eventually even to bring good out of evil. We can curb the power of the evil-doers to do mischief by withdrawing all co-operation from them and completely isolating them. According to Gandhi evil is never so long-lived, man can remove evil with his good will. Man should aspire to realize the self and should therefore be concerned only with activities that promote spiritual welfare. A man’s duty is to worship God and true devotee finds happiness in the happiness of others, does not speak evil of others, does not waste his time in the pursuit of riches, does nothing immoral and is fearless. His criterion of right action is the sanction of God within him. He believes that evil creates good, because evil is a product of man’s free choice. So presence of evil is not inconsistent with the power of God.

Like Gandhi, T.M.P. Mahadevan says that there can be no doubt that God helps us only in so far as we, individually or collectively, take into account that greater and greatest dimension which alone insures wisdom. But even the enlightened individual or group is helpless against a more organized and
powerful evil. God does not hinder to save a child from the ignorance of its elders, or a victim from the brutality of his oppressor.

Gandhi was a multifaceted genius who applied his mind to a large number of problems of human concern. His social ideas exemplify a deep and abiding interest in a fundamental reformation of the Indian society. He had an original mind which probed into the matrix of human problems. Trained in the law rather than in religion or philosophy Gandhi nevertheless had a consuming interest in religion and sought to live a truly religious life. He not only succeeded as few men have done, but he devised a new religious approach to the problem of combating evil. His thought and action were moulded by these great religions. Among the Hindu scriptures the ‘Isopaniṣad’ and the “Bhāgavad Gītā” had a distinct and definite influence on Gandhi. Gandhi was influenced profoundly by the concept of Ahiṃsā (nonviolence) which is the bedrock of Jaina Buddhist thought. But while the latter understand Ahiṃsā more as an ethical value than a social concept. Gandhi enriched the traditional concept of Ahiṃsā by applying it to the collective sphere of human life. Gandhi believed that Islam stands for the brotherhood of man but not the brotherhood of Muslims alone. The Christian ethics of love had a great impact on Gandhi. Gandhi said that Satyāgraha is meant for the common people, not merely for Saints. It is war without violence. It is based on love, not on hate, on loving one’s opponents and suffering to convert them. It differentiates between the sin and the sinner, between the evil and the evil doer. It is weapon or the brave not of the weak. It demands discipline and may entail self sacrifice, suffering, fasting, imprisonment and death. Yet it has the Supreme virtue of providing means consonant with the highest ends. Satyagraha is a method evolved by Gandhi for resolving the social conflicts, a way of conducting a nonviolent war against evil and injustice. It is an “instrument of struggle for positive objectives and fundamental change”. He was the Vivekananda of political India. Like Vivekananda he worshipped Daridranārāyan. While Vivekananda preached Neo-Vedānta for the regeneration of Indian Community Gandhi presented plans to make this ideal a reality. In his
hands moral influence was combined with active, dynamic and militant action against social evils. This involved the use of new techniques, the refinement of old ones, and the use of social strategy and tactics. It is almost impossible to translate Satyāgraha into English. The word was coined to meet the requirements of accurately describing Gandhi’s philosophy and method of fighting against evil, individually and collectively. He beliefs that the practice of love and self-suffering will bring about a change of heart in his opponent. The Satyāgraha tries to change both individuals and institutions. He believes that the power of love, if pure, is great enough to melt the stoniest heart of an evil-doer. Cowardice and Satyāgraha, fear and love are contradictory terms. Gandhi declared that cowardice and love do not go together any more than water and fire. The Satyāgraha must have the courage and love to be able to face all violence and still love his opponent and seek to change him. The Satyāgrahi’s lack of fear and his faith in truth enable him to challenged evil, no matter how great, the odds seem against him. The satyagrahi appeals to the common sense and morality of his adversary thought words, purity, humility, honesty and self-suffering. According to Gandhi there often arise social evils which require direct and active challenging for the their removal. These may be the result of social tradition and lethargy. Or they may be the result of international policies of the government, the economic power that may be or some other social group or individual. These specific social evils and block in the progress of the constructive programme require the application of the values of Satyāgraha to conflicts. If the satyagrahi is convinced of the advisability of action he offers his services to the victims of the evil. He prescribed seven vows for a Satyāgrahi viz. Non-violence, Brahmacharya, control of Plate, fearfulness, Non stealing or Non possession. Gandhi’s emphasis on Brahmacharya has always been a subject of controversy, as it clearly condemns manage as a necessary evil. India has cherished the ideal of Bahmacharya since ancient times and some of the famous Indian great men and women never married. Some examples are Šaṅkar, Vivekananda and Ramkrishna etc. They have undoubtedly made a significant contribution to our
society. Gandhi describes Satyāgraha as a force against violence, tyranny and injustice. All these evils arise on account of a neglect of the truth that is all-pervasive and all-comprehending. Therefore Gandhi says that if we start resisting evil with evil, violence with violence, anger with anger, then we are only adding fuel to fire. The most effective force against these evils can be made which would force them to evaporate, and that can be done only by Satyāgraha. This is possible only because satyagraha creates conditions for the anger of the opponent to spend itself out. Like J.S. Mill and S. Radhakrishnan, Gandhi also says that men are naturally good as they are divine. If the element of goodness is aroused in men, they will overcome evil. According to Gandhi a satyagrahi who has been able to fulfill the above-mentioned seven vows can overcome evil easily. He insists that a satyagrahi requires a very strict moral and religious discipline. Satyagrahi must be completely fearless. Fearlessness leads to another virtue, sacrifice. A Satyagrahi must be prepared for the greatest possible sacrifice. He has to be completely selfless; and no sacrifice is great for him. He must be prepared to undergo any amount of suffering for the sake of Truth and for the good of others. According to Gandhi Satyagraha is essentially based on love. So we can conquer evil by love and tolerance. Here we see the influence of Christianity in Gandhi. Non-co-operation, according to Gandhi, is essentially a cleansing process, it affects the Satyagrahi more than the other-party and is able to give the Satyagrahi a power to face evil and to endure suffering. While Hinduism does not persecute anyone as an "unbeliever". Its social system has allowed and tolerated the practice of untouchability. The distinction between caste and caste, the superiority of one over the other is a phenomenon now extending to race to the domination of one race by the another. Mahatma Gandhi stood against this division of man from man or man against man within Hinduism and outside in the civilized world. According to Gandhi, Varna system far from being the source of untouchability, was against it. Equality demands that we should not distinguish among human beings on the basis of social occupations. Therefore, Gandhi, throughout his life, waged a war against the evil
of untouchability. According to Gandhi casteism and untouchability are great social evils which we must try to eradicate by means of love and Ahimsā. His solution of the problems of social, economic and political fields were basically the same, those based upon the principles of harmony, synthesis, cooperation, liberty, equality and fraternity, spiritual evolution and ultimately leading to God realization and the establishment of Kingdom of God on earth. He comes to realize that this world is not the end of everything and that acts done in this life have implications for future lives also. Evil and suffering experienced and in this life are not final. This realization enables man to face this life with strength and in a dignified manner. He believed that our Karmas create tendencies in accordance with which our subsequent bodies and capacities are built. The Law of Karma is also conceived as a moral law. Man’s bondage and suffering are due to his own wrong action done in the past and that right and good deeds performed in this life will bear fruit in future and will enable man to make himself free and liberated. According to Gandhi, every individual is unique because of his peculiar physical and mental inheritance and equipment. They appear to be so insignificant separately, but taken together they create the tremendous forces that shape his health, character, and his entire destiny. He says God created man to work for his good. Those who enjoy without work are thieves. Service is not possible unless it is rooted in love or Ahimsā. So according to Gandhi Service which is not rooted in love or Ahimsā is evil and the man who do not work is an evil man.

Tagore’s main writing of philosophical interest are Sadhana, the Realization of Life, Personality, Creative writing, the Religion of Man etc. His best known collection of poems are “Gitānjali”. Crescent Moon, Fruit-Gathering etc. Rabindra Nath Tagore was the greatest figure of Indian Renaissance, who conferred illumination on the age in which he lived. He was one of the five representatives of the universal man to whom the future of the world belongs. Like Mahatma Gandhi, he had the highest veneration for the vision of the world contained in the first verse of the Isopanishada which says that we must realize
that God has manifested Himself as the universe and is immanent in it, and that we must give up our passion for possession. Tagore also teaches that God is the soul of our soul. We must realize our oneness with beauty, love and joy. In his many poems as well as in his essays, he gives expression to his gospel of the beauty and reality of the universe and of the joy of service to humanity and devotion to God. A carefully study of his poems shows that his religion and teaching are rooted in the wisdom of the Upanishadic seers and the powerful bhakti movements of the medieval Vaishnavism in North India, including Bengal. Rabindra Nath Tagore was concerned with the problem of man and his destiny. Tagore was not a systematic philosopher. He tried to establish an all comprehensive view of life. The concept of freedom is one of the significance concepts of Tagore’s philosophy. The substituting words for “Freedom” are Mokṣa, Liberation, Nirvāṇa, Salvation, Kaivalya; perfection, Independence, self-realization etc. generally it is believed that the concept of Mokṣa or liberation is the highest expressive type of freedom. (i.e. spiritual freedom). The contemporary philosophers believe that freedom does not belong to the soul. The soul is freedom Swami Vivekanananda says that freedom does not mean absence of all kinds of determining factors, in that case freedom would be a state of chaos. Vivekanananda believes in the Law of Karma and Karma does not contradict man’s freedom, man can win over his ignorance and suffering by his own good deeds. So, man is basically free. Like Vivekananda, Tagore also believes that the incompatibility of Karma and freedom is only apparent. He says that freedom represents the essence of the soul. Like traditional philosophers Tagore also accept the view that the ultimate aim of human beings is to attain Spiritual freedom. According to Tagore, man has physical, rational and spiritual aspects and his true freedom is constituted in the realms of matter, mind and spirit. There are some ways (Principles) and means for attaining the highest end or Mukti in every religion. We know that, Mukti means the liberation of the Soul. Tagore says that all the highest religious of India speaks of the training for Mukti. The fulfillment of life is found in our freedom. Tagore says that Satyam is Ānandam,
and the Real is Joy. Using the Indian concept of Lilā Tagore says that creation is the ‘Lilā’ of the creator. He creates in the fullness of joy—just to find himself in the play of joy. It is on account of this that the act of creation does not give rise to any kind of duality. According to Tagore origin of man brings to light at least two important factors regarding the nature of man, firstly, man, continue from evolution, and secondly, he has within him a spiritual nature which makes him unique and gives to him some amount of freedom. He says that in his finite existence man shares some of the qualities and characteristics of the animal world. The presence of evil in the world presents a problem to every theistic account of the universe. Tagore is also faced with that problem. Especially when he speaks about a state of joy and freedom as the ultimate human destiny, he is obliged to take up and solve the problem that evil presents. Tagore does not hesitate in accepting evils as facts of life. Our experience of life confirm their reality. Evil is an imperfection, and as such it has to be there in creation, because creation itself is a limitation of God, All created beings are finite and limited, and therefore, evils which naturally follow from finitude and limitation have to be there. Thus, the problem is discussed in awareness of the fact that in an imperfect creation evils are inevitable. Evil presents a problem to the theist because he finds it difficult to reconcile its presence with the creator-God, who is omnipotent, omniscient and good. The problem before him is; how can evil be there in the creation of such a God? According to Tagore, evil is a fact of the finite existence, and yet, existence itself is not an evil. Tagore says that evil presents a problem only when we come to think that it is a permanent and final aspect of existence. If we view at evil in that way, we get the uneasy feeling that it cannot be dispensed with. But Tagore asserts that is not the correct way of looking at evil. Evils are facts, but they are not the ultimate facts. According to Tagore, the question why there is evil in existence is the same as. Why there is imperfection or in other words why there is creation at all. The questions of evil and finiteness are thus intertwined. Tagore’s Absolute does not own the evils the evils of the finite and phenomenal world. Imperfection or evil is merely a stage
leading to perfection or good. Death is an evil if is viewed as a separate incident affecting a particular individual. But, if it is viewed in relation to the whole it would appear not as an evil but as an aspect of the perfect plan of the Universe. Had the phenomenon of death been not a fact, every man and, for that matter, every living being would have continued to exist eternally. Every time mistake is committed, something new comes up removing the mistake. That shows that error is essentially impermanent. So is evil. According to Tagore evil may be many, but they are aids in the process of the attainment of good. What is then to be remembered is good, not evil. Evil, thus, cannot arrest the progress of life. Tagore declares that evil can be made good. To conquer evil suffering one has to cultivate goodness. Evil and suffering will be conquered when the finite individual sees himself in the Great or in other words, lives the life of goodness. All evil and pain are the marks of want of adjustment of our individual self to the universal self. Evil and pain should stimulate us to rise above narrow selfishness and find our unity with the universal, the supreme perfection and joy. Tagore believed that “religion is the highest value of life because it emphasizes unity and love for all beings.” Tagore believed that the takes of religion is to unite, not separate, people. According to Tagore reality of evil cannot be doubted in so far as they are experienced by men. In the life of conscious beings, contradictions, pain and conflicts are actually felt and experienced. Therefore, the problem of evil in Tagore’s philosophy is related itself not to the existence of evil so much as to the way in which the experience of evil arises. According to Tagore, evil is a necessary aspect of existence. Tagore says that evil cannot altogether arrest the course of life on the highway and rob it of its possessions. For the evil has to pass on, it has to grow into good. The good can be discovered only through and by super riding evils. Evils although inherent in life do not retard its progress but act as its aids. A child learns to walk through countless falls. Tagore feels that the theist finds the problem of evil a puzzling problem only because he is not able to take a balanced view of the presence of evil in the universe. According to him, there is no logical inconsistency in believing that creation has to be imperfect.
The very fact that it has been created implies that it cannot have the perfection of
the creator, being created is itself an imperfection. But that does not mean that
imperfections are permanent aspects of existence. Evils are not ultimate facts;
Even a selfish individual undergoes pain and suffering and faces hardships just to
satisfy some selfish ends. Evil is when we view it from the point of view of our
limited ego, that has to be changed to a whole point of view. Like Augustine’s
discipline Solution to the problem of evil, Tagore regards evil serving the
purpose of disciplining our ways of conduct and behavior. So evils are aspects of
the progress towards meaningful living.

Radhakrishnan is regarded as the outstanding representative of the
modern vedantic thought which is characterized as Neo-vedantism. He accepts
the convenient parts of the classical Vedānta and he forms his own opinion on it
to adjust it with modern thinking. According to him, to face the demands of the
present age, new approaches are necessary. Unlike Advaita Vedānta,
Radhakrishnan does not say that the world is an illusion. According to him the
world is actual, existent, but its truth is in the absolute. He says the absolute is the
higher principle. Man requires ethics and religion as means for the realization of
the spiritual principle. Regarding the concept of ultimate reality Radhakrishnan is
mainly concerned with both the Upanisadic “Brahman” and “Absolute” in the
western manner. Absolute or Brahman is highest realization of individual in
which man becomes union with him. Unlike Saṅkara, Radhakrishnan is not
prepared to reduce God in unreality by making it a product of Māyā and
ignorance. God creates the world, the universe and therefore it is conceived as
revealing aspect of the divine plan. God is not separated from the world. The
human self is able to save the past, bind it with the present, and face the future.
Radhakrishnan describes man as a peculiar combination of egoism and self-
transcendence, of selfishness and universal love. He declares the ultimate
spirituality of man his biological and psychological individuality. Radhakrishnan
accepts the traditional Hindu view of the self and describes it in contemporary
language. He says that the self is distinct from the changing physical body and
mental states. Radhakrishnan says that the phenomenal character of the empirical

sell an the world answering to is denoted by the word Māyā. Māyā does not mean
that the empirical world and the selves in it are an illusion. This is because the
whole effect of the cosmos is directed to and sustained by the one supreme self.
Radhakrishnan is an exponent of the spirituality, universality, sanity, decency
and dignity of man. He attributes supreme value to man, his freedom, autonomy
and dignity. He ascribes highest importance to man’s self and spiritual perfection
and secondary importance to other things like the body, senses, mind and
intellect and worldly activities, attainments, aspirations and glories.

Radhakrishnan regards the problem of evil as fundamental to religion. Religion,
in a way originates in the awareness of evil. Since Radhakrishnan’s conception of
the universe is also more or less theistic, existence of evil poses a problem before
him. Evils, according to him, are all pervasive in so far as all human beings are
subjected to suffering and torture. We do come across certain persons who
appear to be free from all suffering as apparently they are materially very well
off. But, even they are not free from suffering. Radhakrishnan is aware that
assertion of the reality of evil often leads people to the other extreme and makes
them imagine that evils are inherent in existence and therefore inescapable.

Radhakrishnan feels that this again is a misunderstanding both of the nature of
evil and that of existence. As good and evil belong to this world, and as the real
is beyond good and evil, the problem for man is to pass from symbols to real is
beyond good and evil, the problem for man is to pass from symbols to reality.

Like Tagorè he says that evil is not final. Bradley’s distinction between
‘appearance’ and ‘reality’ can very roughly give an idea of Radhakrishnan’s way
of looking at metaphysical notions. According to Bradley, appearances appear to
be conflicting with each other only in the realm of appearance, but as belonging
to reality—in the reality—they are not inconsistent with each other. In some such
manner, Radhakrishnan says that the good-evil distinction can be viewed either
in relation to the world of experience or in relation to reality as such. Viewed in
the former way distinction has a basis, but viewed in the latter way the distinction
is irrelevant. Radhakrishnan regards even physical evil as morally depressing. But, he asserts that this distinction cannot be made absolute. Radhakrishnan regards good and evil as categories of the world and as such they symbolic in nature. But although real only in the worldly realm, evils have been assigned a purpose. Evils, according to him, give incentive to progress. Evils are helpful in the attainment of the ideals of life. Evils, posing a challenge to the individual provide an occasion to the individual to face them and to rise above them. Most of the evils of the world are explained as the results of the human freedom. Although this appears to be a conventional explanation of the problem of moral evil, Radhakrishnan makes his explanation appear novel by emphasizing a point which has not been given that emphasis by the traditional component of the concept of freedom itself. Radhakrishnan says that the possibility of the misuse of freedom becomes an actually. Freedom passes into willfulness and willfulness gives rise to evil. The fact of moral freedom produces sin. Even if evils are accepted to be the results of a defective point of view, they would remain as evils as so long as the defective point of view persists. Suffering, pain, sin are all facts of life. All these are too real to be denied.

Both Tagore and Radhakrishnan accept the reality of the world. These thinkers accept the reality of evil also on the ground that it makes religion meaningful. Evil has reference to the distance which good has to traverse. Tagore and Radhakrishnan formulate the problem of evil in more of the less similar ways. The tradition of India treats the problem of evil as an existential problem, whereas the theistic tradition of the West takes it up as an intellectual problem. Tagore and Radhakrishnan try to comprehend both these traditions in their formulations of the problem of evil. Evil is treated as an existential problem because it is a problem for existence. Life as it is lived is itself an evil. Life is suffering and bondage—and this is an evil. The problem here is to find a way out of this state—to try to put an end to the state of suffering and bondage. Therefore, the problem for philosophy is to find a permanent escape from this situation—to transform this existence into an evil-free existence. If evil is taken really as evil,
the question of its opposite (the good) arising out of it would not arise. Thus, both Tagore and Radhakrishnan treat the problem of evil as a Spiritual problem. It is being called 'Spiritual' oil account of various considerations. Radhakrishnan also regards evils almost as blessings in disguise. Hardships and suffering enable man to develop perseverance, patience, strength of character and a confidence on one's own capacities. Evils are not permanent feature of the universe. Radhakrishnan says that it is not the end in itself. It exists only to be overcome in the perfect. Radhakrishnan also remarks that evil is a negative conception. It is the lack or the insufficiency of good. Tagore and Radhakrishnan have tackled the problem of evil in such a way that the possibility of resolving this puzzle becomes almost certain. When these thinkers say that evil can turn out to be good, what they mean is that things that appear as evil will ultimately appear as good. Evil according to both Tagore and Radhakrishnan is compared with 'error'. According to him dharma is the transformation of the individual from a particularistic to a universalistic outlook and the linking of our daily life with the eternal purpose that makes us truly human. The purpose of the ethical life is the discipline of human nature leading to a realization of the spiritual. Radhakrishnan oppose a complete apathy towards worldly life and its activities. There are different virtues and duties (dharms) for the Varnas: the Brähmin, Kshatriya, Vaishya, and Shudra, in accordance with the four fold purpose of life (dharma, artha, kama and mokṣa). Radhakrishnan's ethics emphasizes the moral obligation on the part of each person to aspire to divinity and conform to the discipline of society. He asserts that the major vices are egoism, attachment, hatred and self-love and that the root cause of moral vices is ignorance. The supreme virtue is to live in accordance with Truth. Moral good and evil have limited reality in the context of the social reality of man. Ultimate reality is neither good nor evil. It is beyond both or has only transcendent significance. He believes that the practice of moral virtues and yogic discipline is necessary and useful for the spiritual development of the individual. Man's suffering is due to his false attachments caused by ignorance. For that yoga prescribes a proper understanding or reality
through discriminative knowledge (Vivekakhyati). When the mind is purified and freed of all false impressions, passions, desires and attachments, it becomes still and feels its inherent calm and peace intrinsic with the purusa. According to Radhakrishnan desires, biological urges and cravings are the cause of evil. Among them are ignorance (Avidyā), egoism (asmitā), attachment (rāga), aversion (dvesa), clinging to life (abhīvesa), heedlessness, attachment. If one practices yoga, he could make himself free from evils of the world and could gain the highest experience by transcending lower faculties. For Radhakrishnan and Aurobindo this specific problem of evil arises because of a false notion of a personal extra-cosmic deity who is responsible for creating a universe filled with suffering and pain. Since Radhakrishnan and Aurobindo believe there is nothing but Brahmin who is the supreme reality, the phenomenon of evil must ultimately be traced to Brahman’s integral nature. For Radhakrishnan evil has a positive role to play in Saguna Brahman’s journey of self-rediscovery. “Suffering”. In Radhakrishnan words is not punishment but the prize of fellowship. It is an essential accompaniment of all creative endeavor. Evil actually points to the bliss and transcended when ignorance is transformed into integral knowledge Radhakrishnan evil helps the individual to grow and develop spiritual values. So evil has a positive value. Here we find similarity of Radhakrishnan’s view of evil with the view of ‘the best of all possible worlds’ of Leibniz. Again Radhakrishnan’s view has he similarity with that of Augustine’s ‘Discipline-Solution’ that evil disciplines us and builds our character. Unlike some dualistic systems such as Zoroastrianism, Radhakrishnan do not see evil as a permanent feature of the world. Evil can be transcended by self-effort and God’s grace) and it may be said that no other single concept has had such a profound and far-reaching influence on Indian thinking as the concept of Karma.

Buddhism and Jainism have had occasion to reject the authority of the Vedas and Brahmin cal ritualism but both these systems accepted the law of Karma. It is Karma that gives a certain unity of thought to the creeds of Hinduism, Buddhism and attempt at making order out of the diverse
manifestations of the diverse manifestations of the world. The idea of liberation, Moksa is not intelligible without proper understanding of the law of Karma. And the concept of birth. So the concept of evil also related to the law of Karma. If dharma signifies what ought to be, Karma explains what is and predicts what an individual can make of his life. The concept of Rta implies the existence of an unvarying cosmic law which holds supreme everywhere in the universe. The opposite of Rta is falsehood and when we violate the Rta then we create evil. According to Mill also if we behave naturally the question of evil does not arise. The concept of Karma had a great force throughout the history of India with its contemporaries. All Contemporary Indian philosophers speaks of Karma and its effects on the life of an individual and exhorts their subjects to eschew evil and perform good actions. They also believe in heaven and hell which indicates that belief in Karma and belief in heaven and hell become a common stock of Indian ideas on the subject of evil.

Thus we find that almost all the philosophical and religious systems accept the reality of evil and take it as a burning problem. Evil is practically real and nobody can deny its existence. Though Vedântins maintain that evil is an illusion they also emphasize that from the phenomenal point of view the world is quite real, it is not an illusion. So far as the reality of the world is concerned the evil is real. Moreover we find that all the Indian and western philosophers agree in one point that men themselves are responsible for evil but God is not responsible for evil. Because God has granted freedom to man. They can choose the path of good or evil. So if man wants to overcome evil, then he should follow the right path, and he should not indulge in bad actions. Moral evil is ascribed to man's freedom of will but the question of physical evil is much more difficult to explain. No doubt, the presence of evil in the world is the greatest obstacle to belief in God. But few would be rash enough to say either that a belief in God enabled them to explain evil in detail or that the evil which actually exists is incompatible with a providential design. But the attitude which we take towards this problem depends on whether we accept theism or not. One difference have
been found between Western approaches and Indian approaches to the problem of evil is that according to Indian philosophers evil or suffering of man is due to his previous action (Karmas). Indian philosophical systems and contemporary Indian philosophers have faith on the rebirth of the soul. So man are responsible for their evils. Due to ignorance man falls in evil. So ignorance is the cause of evil and suffering. So by attaining knowledge man can remove evil. But western philosophers have not accepted the doctrine of rebirth Western philosophers believe that we have only one life to live and so if man choose the correct path to live then he can overcome evil by his free-will. It can be said that those who postulate God as the creator of the world can find no absolute solution to the problem of evil. Actually whether one completely denies evil or completely accepts it, one is faced with numerous difficulties. Evil is real. Nobody can deny it as it is a part of experience. Whenever man departs from the road of good he falls in to evil. Once he has experience of evil he realizes the value of goodness and it is because of evil that he turns to good. Moral life is full of conflict and without this conflict the very value of self-development and evolution is lost. This conflict ends only when man transcends the intellectual and arrives at the spiritual, the level of good at which evil does not function. This level can be attained only after one has passed through the intellectual and biological levels and battled with evil so that the soul’s conditioning is complete. Though it is said that evil leads to good and so evil is necessary for good, if must be said that evil itself can never be changed to good, only it is possible to change one’s mind, that the cause of evil.

So a being who is free to choose between right and wrong. Therefore, if man sins or falls into evil, he must have been free. God is absolute good and cannot, therefore, be responsible for evil. As man is free, so he is the author of evil. Every thing created by God is good, so human nature cannot be radically evil.

The Upaniṣads state that one who realizes the self surpasses grief or evil. But the knowledge of one thing cannot destroy another thing. Knowledge
can destroy or subtle ignorance only, nothing else. Therefore it is postulated that
grief, evil or bondage – these all – products of ignorance of the reality of the self.
Therefore, according to Chāndogaya Upaniṣad ignorance is an item (padārtha)
which is destructible by knowledge though it is a fact and is beginningless (anādi)
whatever I am ignorant of, I do not know that from time beginningless though
ignorance is destroyed by the knowledge of that. “Since it is destroyed it cannot
be a reality, it is anṛta, non-real or pseudo real. An Upaniṣadic text clearly states
ignorance to be anṛta or false. After stating that in deep sleep, the Jiva is united
with God or “Sat”, it does not know that it has been united with God, because it
is covered by something false”.

Ramkrishna suggested the way of ‘intimidating’ the colonizers and
hissing at the enemies rather than fighting evil or returning evil for evil, but
Vivekananda spoke sharply against the non-violence theory. According to him if
the ideal of non-violence were to be implemented, that would result in a
catastrophe, for the evil would take possession of our property and our lives and
would deal with us as they pleased.

Now it can be said that the result of our analysis of the Indian
problem of evil has shown that all the assumptions are needed to generate the
problem of evil have been attacked directly or indirectly. From this study of evil
we get two possible solutions- 1) Necessary solution, 2) Rebirth solution.
Regarding the necessary solution it can be said that there is so much suffering
because there is so much sin or evil. If there is no evil in the world, but only good
then there will be a problem for the good. So evil is logically and metaphysically
necessary for the existence of good. Rebirth solution is that, man, as a
consequence of his previous birth is the cause of evil and is responsible for evil.

According to Humphreys the rebirth solution is the only solution to
the problem of good and evil. Thus “Only Karma can explain the mysterious
problem of good and evil and reconcile man to the terrible apparent injustice of
life”. According to Weber “the finiteness of good or evil deeds in the previous
life of a particular soul. What may appear from the viewpoint of a theory of
compensation is suffering in the terrestrial life of a person should be regarded as atonement of foreseen in a previous existence. Each individual forges his own destiny exclusively and in the strictest sense of the world.  

Indian philosophical systems and contemporary Indian philosophers have faith in rebirth of the soul so man is responsible for their evils. As ignorance is the cause of evil, so by attaining knowledge man can remove evil. But Western philosophers have not accepted the doctrine of rebirth, as they believe that we have only one life to live. Moral life is full of conflict and without this conflict the value of self-development and evolution is lost. This conflict ends only when man transcends the intellectual and arrives at the spiritual, the level of good at which evil does not function.

As all man are finite beings so if someone can achieve relative truth he should be satisfied with that. The tradition of India treats the problem of evil as an existential problem, whereas the theistic tradition of the west takes it up as an intellectual problem. Tagore and Radhakrishnan try to comprehend both these traditions in their formulations of the problem of evil.

According to Radhakrishnan, so long as Avidyā remains, there will be life in Śaṁśāra. The law of karma is assumed as valid, and our life and its character and length, are all determined by it. Though we do not remember our past lives, we can infer particulars about them from the tiredness of the present and exist on the disappearance of their cause (hetu), motive (fala) substratum (āsraya) and object. So the root cause of evil is Avidyā. It may be difficult to get rid of evil. But by constant practice we can overcome it. According to Vivekananda no disease can come to us until the body is ready. It does not depend alone on the germs but upon a certain predisposition, which is already in the body.

Contemporary Indian philosophers agree in the view that we create our own destiny, our future; determine our character by our own thoughts and deeds. We cannot blame God or Satan for our own suffering and evil for which we ourselves are responsible. Because what we deserve we have got now and
what we shall make, we shall receive in future. Our present was determined by our past and our future will be determined by our present.

We cannot say that pleasure is not an evil, happiness is also not a sin, but to seek for it, to make it the motive of life. He who is ignorant of the powers of karma or careless in its handling will suffer and only himself may bear the blame, though others may suffer for his folly. There are few men in this world who themselves are their own master in business. If we lead the life with wisdom the way will open and the truth be finally attained. No men are perfect in this world. So mistakes are inevitable. But if some one is willing to learn from his own mistakes all would well for him. The accumulated karma of the past, will offer itself for canceling, is appalling in the true sense of the word. Habits, thought, act and motive must be halted and reversed, all values changed. We must cease to do evil before we can learn to do well. No body can escape from karmic cycle. Only the bad dies, the karma remains. But the point is that it is not karma that rewards or punishes. But it is we who reward and punish ourselves as we work according to nature or by break of natural law. Only man himself plans and creates causes and the karma law adjusts the effects. Karma is the product of man or his thought or action. If a man acts with an evil thought, pain naturally follows him. And the man who acts with a good thought, happiness naturally follows him. So to remain free from evil, one must control his thought first. Man himself is responsible for evil acts as we generated in the mind. Human history is a record of karma and humanity, which are working according to the good or evil of our deeds.

There may arise objection that often man does not reap fruits according to his acts and that is way everything seems depend on Gods will and not on human effort, But according to contemporary philosophers the fact is that human acts produce their results under the control and cooperation of God. The self sees all, feels all and knows all. If it is applied to the imperfect self that the description of the self as all-knowing will be meaningless. The adoption of virtuous action this will enable one to discriminate the soul from the body and the
senses. The contemporary philosophers take quite a different view of good and evil in that they have learned to dissociate good and evil from all theological reference.

According to H.M. Bhattacharyya, the main factors that are responsible for a new orientation of good and evil are first "The fact of evolution, both physical and moral; secondly the new adventures of life and thirdly the possibilities of man as individual"\textsuperscript{4}. The things have come into existence to their present structure by way of a long process. It will develop newer ones by equally long process which will be independent of any ethical interest for man. Man has their own natural ways of adjustment among themselves. Natural evil appears to man due to the result of evolutionary process. Due to ignorance man fails to establish an adjustment between the phenomenon of nature and his own physical and psychological phenomenon. According to Indian contemporary philosophers man falls in moral evil due to his ill adjustment of the structure of his own will to the wills of others in their stage of moral evolution. So according to these contemporary philosophers God is not responsible for evil. Social evils are also due to mal-adjustment between individual and social will. So modern man must be ready to undertake any risk defying that, disease and destruction. The physical evil is real facts and their reality cannot be ignored. If one is to arrive at a solution of the physical and moral problem of evil, one has to face them as real experiences and to investigate their significance in their development of individuality.
References

1. Raja C.K., "Some Fundamental Problems in Indian Philosophy" P-373.

2. Christmas Humphreys, Karma and Rebirth, P.39
