Chapter IV

ORIGIN OF EVIL

Introduction

A. The Religions of Indian Origin.

B. The Religions of Semitic Origin and Zoroastrianism.
Where does evil and misery come from? What makes for its being in the world? These issues arise from the fact of evil that exists in the world. Insofar as religions are concerned, it is the ethical and metaphysical quest as to why and what for which hold greater stakes than mere satisfactory answers of the nature and origin of the apparent empirical evils in their multifarious forms.

Thus, here, it is the volitional aspect of self which concerns most than the cognitive and affective aspects. It is through 'Will' we activate and manifest what belongs to us as a part of our nature.

We crave for what we lack. Agreed that 'Will' is influenced by the acquired social contexts, it also directs to a deeper and still incomprehensible part of our nature.

As a matter of fact when did this evil begin is a perennial problem. No religion can be said to have given a sure explanation of this ultimate issue. There is an undeniable mystery involved in all expositions which attempt to conclude the meaning of the origin of evil from a higher reality.
Either it was ignorance of Reality or disobedience to God, whatever be, man did feel revolted spiritually since the dawn of self-consciousness in him. Accordingly the origin of evil and suffering can be grasped as a barrier to real knowledge and eternal happiness.

Myths such as Mara, Satan, Adam and Eve etc. may remain or may not remain in the ever changing world. And no doubt it is also difficult to outgrow some or other type of such symbolism which in fact helps to blunt poignancy of man's sorrows and suffering. But with all differences apart, the concept of origin of evil in each religion is relative to its metaphysical theory of Reality. And how evil originated in this context is looked into in this chapter.
Chapter IV
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A. THE RELIGIONS OF INDIAN ORIGIN

HINDUISM

The Supreme Reality (Parā Brahman) in its undifferentiated state is beyond being or non-being (sat or asat), virtue or vice (dharma or adharma), good or evil (Ista or anista). The inmost Self of man is one and identical with this Reality. It is subtle, incorporeal and immortal spirit. But through the operation of original ignorance (avidyā), the Self becomes a part of the phenomenal and empirical world which itself is the result of the original ignorance, otherwise known as māyā. All dualistic tendencies, including good and evil are resultant of this māyā. The questions regarding how and when the original ignorance begins are philosophically untenable.

Evil is due to Māyā

We referred to earlier that māyā is a mysterious and magical capacity of God. It is His will of multiplication. Māyā is not an external power, but the power of God Himself and therefore it is difficult to be resisted. It is not proper and enough to make māyā responsible for evil and
suffering alone, but the realm of good is also dependant on it. Thus this is how the human quest of dharma and order and prevalence of values due to the theory of karma continue in this sphere of māyā. With its higher and lower aspects, māyā itself makes the possibility for good and evil, liberation or bondage.

The saṁkhya concept of Prakriti (Unconscious principle) effectively tenders an explanation for this. It signifies all materiality and change in the world. Here the effect is non-different from the cause. Bondage is the activity of prakriti towards one not possessing discrimination. The union of purusa (conscious principle) with the subtle body is the cause of samsāra. These objects conceal the real nature of the soul.

Thus, the objects of the world composed of the qualities of Sattva, Rajas and Tamas of Māyā or Prakriti, delude all persons. Saṁkhya-karika describes the nature of these qualities in the following way:

Sattva: Representing the qualities of light, goodness, consciousness and happiness.

Rajas: Representing activity, movement, striving and change.

Tamas: Representing coarseness, obstruction and apathy leading to ignorance and sloth. In another way as against Sattva representing good, Tamas represents an evil aspect of the problem.
One may distinguish these qualities in thought but these are not separable in reality. Identification of the eternally free conscious principle with prakriti entangles it with the dualistic world of relativity and change. This may work for good as well as evil.

In the same way in Bhagwad Gita, when Arjuna is desirous to know the source of sin, Lord Krishna replying in this context, attributed Rajas (the constituent of prakriti) as most sinful making for prevention of the right knowledge.

To recapitulate, the word mayā could be interpreted differently. But, generally it is admitted that mayā concerns itself with the relationship of the phenomenal world vis-a-vis the Supreme Reality. From the transcendental sense all dualistic quest have limited and relative existence. They only make way for lower knowledge (aparā vidyā).

It is when the self forgets its essential identity, it considers itself as a separate individual (jīva). Avidyā has resulted into the forgetfulness of the 'true' nature of one's own being. Man is "wrongly confused with the body, mind, intellect and pride which are the unconscious internal organs of the self." In other words, the finite soul "is deluded by maya and is entangled in bondage."

Evil and suffering are therefore seen as "result of conflict in the creation." Duality and not dualism is
apparent in everything created. The consequent dualism creates sufferings. Being in itself is really a unity, duality and plurality are somehow apparent.

**Symbolic Evil Forms**

Since the Vedic times, some personified forms or aspects of God as Śiva, Rudra or the post-Vedic reappearance of Śiva in a multiplicity of forms and images and often described in the form of Kāli, represent evil and destructive tendencies. These forms of God are fearful if one leads sinful and degenerative life but they are helpful in good and progressive works. Again, the Hindu mythology frequently refers to demons and evil beings (viz. Rakshasas and Asuras). They are characterized by "hypocrisy, pride, self-conceit, violence and ignorance."^6

**Man is responsible volitionally**

In fact, it may be pointed out from our metaphysical quest, that it is Avidyā which is the cause of evil. Of course this is not an external creating agent defeating good. Knowledge and ignorance are merely two states of the individual person. The soul is attracted to sense pleasures. Thus physical evil is due to māyā, but moral evil as we referred just above, belongs "to the erroneous identity of the self with the body, mind, and intellect."^7
The actions themselves are blind and mechanical in regard to the source of their determination. It is the law of action (karma) which functions as a mediating link. It eliminates caprice or chance and it tries to explain the inequalities and vicissitudes of life. One has to go through the quantum of reward and punishment which is in proportion to the nature of the actions performed. Man is endowed with the power of volitional determination, and he is accountable accordingly. Only he is not responsible for all the results of his activities which take place in the external spatio-temporal world over which he has no power to exercise.

Thus, without a rational and conscious self, man is only a creature of natural forces, gross and subtle and so subject to the law of mechanical causation. His psycho-physical body is due to the stimulus response mechanism. Desires and passions seek continuous satisfaction, so man is always impelled to activity. It is "this conditioning of the will to the fruits of actions that results in human bondage." In other words, attachment to the finite and the perishable things is evil and is the cause of sorrow.

It is a metaphysical error.

The world of existence is said to be beginningless (anādi). It is difficult to specify the beginning of the
individual soul. Hinduism regards original ignorance as due to metaphysical error rather than moral error. The moral concepts function only after the beginning of the human life.

The empirical self (Jiva) is the agent of actions and the reaper of their fruits. There is a general agreement in Hinduism that the soul is governed by God and so God is the real agent, however the soul identifies itself with its ego (ahaṅkāra) through avidya and regards itself as agent. Accordingly the individual self is the product of innumerable preceding births. The succeeding births in this series depend on the nature of actions one does in each life. This is called as samsāra or the round of births.

Man must choose responsibly. Failing to do the right will lead to the consequences of law of karma. 'Dharma' or duty cannot be escaped. The contents of Hindu Dharmashastras point to this realistic approach. Man sins either by not doing what ought to be done or by doing what ought not to be done. His wrongly chosen actions, in defiance of objective laws of dharma invite his fall or moral lapse.

So the origin of evil is mainly due to internal conflicts in the very nature of man, and not to externally acting agencies. Inner self of man is the part and parcel of the
Supreme Reality. Any moral lapse from this ubiquitous righteous order affects not only the individual self but also the cosmic environment and hence the degradation of 'dharma'.

Buddhism

Māra

Hindu scriptures did personify this concept as Death, the evil one, and it reappeared in Buddhist scriptures too. As all conditioned existence is subject to death and destruction Māra is thought to have a pervasive influence over the whole world. Again, this concept also symbolised all the mental, physical and social hurdles that a spiritual seeker comes across. Buddha's life was a glaring example of struggle and victory in this context.

However, this concept should not be confused as meaning the personal manifestation of evil. It has purely didactic end in view. The crux of the concept indicates that final liberation cannot be realized within the sphere of conditioned and relative existence. Buddha adopted a psychological method for the problem of the origin of evil, for him to seek metaphysical cause of evil is intellectually barren and morally aimless.
Thirst (Taṃhā)

In accordance with the second noble truth, the cause of evil and sorrow of grasping originates from 'thirst' or 'will' otherwise known as Taṃhā. It is a craving which comprehensively comprises within itself all the conscious as well as unconscious volitions. Desire breeds desire and suffering follows incessantly. Where "there is the craving of will, there is the cause of grasping." All grasping is rooted in this thirst which seeks satisfaction now here and now there. "The grasping", to quote Majjhima Nikāya, "craves for pleasures, craves for becoming and craves for not becoming."

The fuel that feeds this fire of thirst is attachment and cleaving, craving and grasping. The craving may be for sensual pleasure (Kāma Taṃhā/Bhāva-Taṃhā) and for non-being (vibhāva Taṃhā). It is the maker or remaker of the world. It is the craving for existence to life as a whole.

The craving is beginningless and endless in itself. Of course, it is not 'ex nihilo nihil fit', but it is relative and conditioned on causes. Life is a ceaseless flow of 'becoming', it is a psycho-physical flux, and so to seek the first beginning is next to impossibility.

Cognition of exterior world of reality and sense objects derive through sense organs which again depend on
mind for ideas, thoughts and forms. Clinging tenaciously to the dualistic pull of feelings generated in this process, is never satiating and this increases continuously.

**The myth of permanent self**

Thus, the pre-supposed conception of permanent ego-entity gives rise to the desire for lasting world with lasting pleasures. Suffering and frustration results when one does not get this. Conditioned mental tendencies have "the illusion of a permanent self which produce a consciousness (Vijnāna) and psycho-physical organism with names and forms and possessing senses as means of craving. The Sāṁyutta Nikāya maintains in this context that the "mass of ill begins with consequent birth, decay and death, sorrow and suffering."¹¹

As soon as the craving in some object is satisfied, then it moves on to seek another object of satisfaction and so on and so forth. But if the craving is not satisfied, then it is a feverish covetousness for objects and it is full of aversion for all the hurdles in the way of its realization. It is this clinging through aversion or covetousness known otherwise as the force of 'ṭāṭāhā' or 'will' which binds us continuously ever anew to the world of becoming.
Rebirth

It is the last desire or craving in a dying being that determines grasping itself and the future direction. The act of volition "has the vestage of suffering not only in this life, but chases in the renewed lives too." Again, it is not the ego or self that transmigrates from the preceding physical existence to the new one. Nāgasena maintains that "rebirths take place without anything transmigrating."

For Buddha, rebirths occur due to 'karma' or actions performed with attachment to the desired objects. Besides, 'karma' also means character. It is this that transmigrates in the next rebirth of the mind-body organism.

Law of Karma

Closely allied with all 'willing', it is also called the fruit of deeds. It is a law of causation in the formal sense and it has a material significance too. An̄guttara Nikāya says that "one must earn the fruits of actions, whether they are good or bad." One is "liable for evil act and the result is to be experienced."

As long as 'will' is there, law of action results. Ka̅ma or desire or will is the expression for existence. It keeps on and on the search of now this will and now the another will.
Law of Dependent Origination

Deriving as it is from the second and third noble truth, this doctrine of dependent origination of things is the foundation of Buddhism. Everything is relative, conditional and subject to birth and death in the empirical world. 'This being that arises' is the causal formula.

Thus, it is from these acts of producing themselves which make possible a body, then sensations, perceptions, mental activity and cognition follow. In short, it is 'will', which is the basis of products.

It is in deep meditation, Buddha discovered the conditioned nature of the world of existence. Thus Digha Nikāya holds that "in depending on birth arises old age and death." This abstract law of contingency denies autonomous existence of Finite things, though not rejecting their reality wholly. It is a conditional reality.

Chain of Causation

Existence, thus, is a chain of unceasing cause and effect. No one can escape it. In fact the chain of causation is precisely what it means to exist. Buddha regarded the process of becoming as the universal principle. Knowing the conditions of this universal principle would automatically clarify the process of becoming itself.
For this, Buddha illustrated the twelve spoked causal wheel. It is as following:

(a) Disease, old age, death etc. (Jāra-Marana)  
(b) Birth and rebirth (Jāti)  
(c) Will to be born (Bhāva)  
(d) Clinging to the enjoyment (Upādāna)  
(e) Thirst for sense enjoyment (Trishnā)  
(f) Sense experience (Vedanā)  
(g) Sense object contact (Sparsa)  
(h) Six sense organs including mind (Sadāyatana)  
(i) Psycho-physical organism (Nām-Rūpa)  
(j) Initial consciousness of embryo (Vijnāna)  
(k) Impressions of karmic forces (Saṃskāra)  
(l) Ignorance (Avidyā)

The last two chains are carried over from past, whereas the first two chains indicate the future existence. The rest i.e. from the chain number three to ten refer to our present existence.

This Saṃskāra-cakra or Bhāva-cakra does not end with death. It is only a beginning of a new life. Nothing in the conditional world is self-born or self-originated. And whatever is relative cannot be other than momentary.
the conception of good and evil, misery and happiness as solely the outcome of one's preceding actions further strengthens the cause of moral responsibility. Freedom is granted to each person.

The root is Avidya

Thus, the cause of evil is ignorance (avijja). It is our congenital blindness to the truth of phenomenal existence of which we are a part. We do not see its vanity (sunnata), for desire and thirst keeps us bound to the mirage. It is a self-delusion which values everything from its ego-centric desires.

It is not the world and its momentariness that causes the evil and suffering as it is our desires, thirst and attitudes towards these. It is said in Dhammapada that "purity and impurity depends on oneself only."19 'Avijja' is a condition under which our present existence develops. It destroys the inner balance and makes reality appear in a distorted manner.

Thus, because of desires, which can never be satiated, all existence remains sorrowful.
Infinite potentialities is the soul's nature. But the seeming pains and sufferings to man result from the beginningless ignorance and infatuation, impurities and degeneration, brought about by the invasion of matter particles. In fact Tattvārtha Sūtra rightly says that "soul's own passions and karmās that cause the bondage for Jiva." It entertains its own desires and predispositions which is the cause of assimilation of karma pudgala. Why and how this union of the karma particles with the self took place is unknowable. Be that as it may, it is more important to strive for their separation.

The cause is impure particles

When karman particles manage to enter the soul, it becomes impure. Anger, pride, delusion and greed otherwise known as kasāya elements are four impurities of the soul due to which it is ready to absorb matter particles. Kasāya obscures the native qualities of the soul, it is the force which attracts and keeps these matter particles round and soul. It feels constant sense of lacunae and deficiency. The bondage assumes the form of the action body (karman sarira), which furthers the gathering of impure karman particles.
The inflow may be of a good or evil nature, but this absorbing of large quantities of subtle invisible matter strengthens the bondage and hence, the impurities of the soul. The imperceptible and subtle magnetism of the soul's own desiring nature binds it to the physical world.

This signifies the fact that the changes in jiva are not only subjective (Bhāvāsarāva). Objective influx (Dravyāsrāva) also takes place simultaneously in the form of entering the infra-atomic particles of matter into Jiva. The former is the modification of the soul through the five senses and consists in thought activities whereas the latter is the actual physical influx of karman matter in the soul. The subjective influx may be virtuous or vicious. And objective influx may be auspicious or inauspicious modifications of karma particles. Imperfection is due to the combination of the soul and non-soul. The cause of association is the element of desire for the enjoyment of 'good things' of the world.

**The role of passions**

Thus selfish forms of desire for sensuous enjoyments make room for material influence and its causal nexus. Of course motivation also plays its part, insofar as motive is of the limited self and is meant for finite ends only.
Motive of such a nature is reckoned to be a factor in the creative forces of the world. This indicates that the evils are not God-given but self-created and self-made.

Thus, "passions are the internal cause of bondage, activities of mind, speech and body are the external cause of bondage." Again, the Tattvarthadigama sutra holds that "the soul owing to its being with passions, assimilates matter which is fit to form karmas." It is "wrong belief, vowlessness, carelessness, passions and modifications of the Self due to actions of mind, body and speech, which cause bondage." In short, the cause of evil is not unconditional and absolute (God or Reality in itself) but conditional and relative factors.

The union of the Soul with matter

The union of the activity of body, speech and mind is technically known as 'Yoga'. It is "the inflow of karmic matter into the soul." The union of the Soul is with 'pudgala'. The word 'pudgala' is simply untranslatable, and likening it with matter only is not satisfactory one. When the soul is invaded by Kaśaya passions, it takes on the pudgala particles fit for the bondage.

First, it is the mental disposition which causes the influx of karmic matter into the Self. Subjective influx
is the alliance of the soul with conscious states generated by attachments and aversion.

Then, the subjective influx causes the physical influx of karmic matter into the soul. It is the concrete inter-penetration of the soul with good or evil modifications of karma particles.

According to the Tattvārthadīghama sūtra it is "the impure functioning of body, speech and mind that causes karma matter." The differences in inflow is due to the differences in acuteness or mildness of desire and intentional nature of the act. The natural functions of the soul tend to be limited in accordance with the nature and extent of the fusion of substances. Thus Sūtrakritāṅga also holds that it is "one's own activity, or an agent or an approval of the deed" that leads to committing sins.

In all, influx occurs in seventeen ways, viz. five senses, four kasāya elements, non-observing of five vratas and yoga triad i.e. the union of mind, speech and body become entangled with material object.

**Law of Karma**

Unlike the Hindu thought of karma as formless (Amūrtta), Jainism believes it to have shape. According to Jainism formless things can do us neither good nor evil. Thus,
karmas act by modifying our tendencies i.e. the desires, emotions, passions etc. It is maintained that all living beings "owe their present state of existence to their own karmas."

Karma or act is different from karmic matter which is attracted by the soul on account of various desires and passions of thought, speech and actions. Karma gathers energy and automatically works it off without any outside interference. Merits as good and demerits as bad are infra-atomic particles of matter. They invade the soul. There are, we shall see further, destructive (Ghātiya) and non-destructive (Aghātiya) karmas.

**Forms and functions of karmas**

None of the 'pūrṇadesas' (spaces) of the soul is left without the particles of karmic matter which are quite subtle. There are actual bondage, duration bondage, the effect-producing potency and mass or volume attraction.

The function of matter is "to form the basis of bodies, speech, mind and breath." It is also "to make possible worldly enjoyment, pain, life and death." Thus the soul has a crippling companionship with matter.
SIKHISM

Sikhism posits no separate and independent principle of evil which makes the people do evil deeds. It is not a substantial entity which is perpetually at war with God. In fact, "God Himself strays man away from His Path through attachment and delusion."\(^{30}\) It is a 'mystery'\(^{31}\) and indeed it is said "ignorance and illusion are created by God only."\(^{32}\) Man finds himself to be devil when egoistic, but, at the same time the God within him irresistibly fights in many complex and subtle ways.

God permits some evil

Thus, after creating the world and life the Great Giver gave us the pill of falsehood which makes us to seek momentary pleasures and forget about 'death'. Only the restrained can find truth and love of God. It means, in reality, to test and purify our faith in Him. His Will carries on the play of Existence, by thrusting some into evil deeds and others into good deeds.

Everyone is endowed with God's will. This is evidenced when one's inner voice rebels while performing evil acts. But not infrequently, man ignores this voice and does not withdraw himself from this vicious path. He is swayed by his previous deeds and thus the primary responsibility of
The nature of Haumain in man

The force of Haumain (Generally speaking egoism) in man makes him develop God-like attributes and lead him in His proximity. But the same force leads man away from God's will and makes him false, sad and unwise. In fact this 'Haumain' becomes a challenge to the sovereign and all pervasive God's will.

This Haumain force, though created by God, is a temporary reality. It lasts so long as man tries to realise his will in separation from God's supreme will. This is man's free will and it is quite flexible by its nature. In most of the activities of man it asserts its presence, in opposition to God's will. It is the feeling of I-am-ness which feeds man's egoism and pride.

The man is a combination of conscious and unconscious elements. Besides spirit, intellect and mind, man consists of five senses and ego. Lust, anger, greed, attachment and pride are part of his nature. The not-self tends to isolate itself from the self. The life of senses and ego is due to this craving for separate existence. Man fails in his responsibility of free-will discrimination. The unconscious elements remain bound up with ignorance.
Attachment with these elements of not-self makes man self-centred and self-willed (Mannmukh). The separation from God causes the trouble for the consequent unlimited desires lead to unhappiness.

The term 'Haumain' implies a very wide connotation. It may mean pride, ego, arrogance and in short all that which concerns with and about oneself. Often it does produce good, still it narrows one's vision. All personal and social evils can be traced to Haumain.

The law of karma

The sikh belief in the law of karma is the sum-total of 'cause and effect' that prevail in the universe. This is the eternal law and it is unchallengeable. In the Kingdom of God, nothing fails like success obtained at the cost of spirit.

Instead of alluding distinctly to the various types of law of karma as in Hinduism, Nanak expounded the doctrine of retribution. It is God's law that positive and negative powers must work together in nature to help divinity to grow in it. It determines the nature of our birth. God being absolutely 'Just', pains of births and deaths are awarded according to one's deeds.

Ultimately everything happens in accordance with God's Will. His Will "is inscribed in the core of our very
On the one hand, he has sown the seeds of ignorance, inertia and evil within us, on the other hand, he also wills that we should dispel these by awakening the God-consciousness within us.

**SUMMARY**

In Hinduism the phenomenal nature of self is the consequence of the original ignorance. Accordingly the self forgets its essential identity with the supreme reality and hence it considers itself as a separate individual. The resultant conditioning leads to the attachment to finite and perishing things which is the cause of all evil and suffering.

Through the psychological approach, Buddha finds infinite cravings in man. There is no end to gratifying these cravings. To persist in seeking this gratification is an attachment and cleaving to both becoming and non-becoming. As long as this 'Will' to gratify is there, law of action and reaction results. Again, there arises the so-called myth of permanent self and substance. Inspite of the fact of the world being conditional, man is ignorant of this truth and hence a distorted nature of the structure of reality.
According to Jainism soul's own passions and karmas makes the soul entertain its own desires which attract matter particles. Consequently soul becomes finite and impure. Again, the action-body further keeps on gathering the impure matter particles. Thus evil and suffering are not God-given but they are self-created and self-made.

In Sikhism it is delusion and egoistic attachments of man which make God lead man away from His path. As man ignores the Supreme God and does not withdraw from this vicious self-seeking path, there is the experience of suffering. Thus, man himself is really responsible for all evil and suffering.

B. THE RELIGIONS OF SEMITIC ORIGIN AND ZOROASTRIANISM

JUDAISM

Evil did not originate at the time of cosmic origin, but it came later. The man was in a state of perfection in his primal stage and he possessed, "the capacity to resist any temptation." The old Testament mainly concerns itself with the concrete evils of history, etiology of which is sought in the symbolic myth of the fall of man.
This causality of evil is presupposed. Still, no doubt, the actual evils of physical and mental nature are attributed to man's personal sins.

Eve instigated Adam to test the apple of knowledge, i.e. the "knowledge of Good and Evil." God did not want man to have knowledge, lest "it should disturb the mental balance of man in his decisions."

But the autonomous will rejected the absolute will of God. Then the Lord swooped over the cosmic order and punished deservedly the world and mankind. The self-assertion alienated man from the life of God. And this is how man was inclined towards sin.

Thus, Judaism does not deny the existence of Satan, but it was created by God just to test the will of man. Hence, it is the nature of man which is the source of evil and not the God. In reality, man was forewarned, for the God's word, "presupposes a summons from God to man." But the covenant was ignored. Men did not live faithfully to it. The advent of prophets meant warning to Israelites in the name of God.

With opposition to God, people have been careless of moral and social obligations. They turned deaf ears to the caution that indifference to Him would bring home hard facts
of evil, suffering and Exile. The consequence of denial and infringing His commandments, is fateful; for now, "every man shall die for his iniquity."\(^{38}\) Still, it is not that God has ceased taking interest in the human race. Inspite of man's sinful acts, God continues His plan for the kingdom. 

**God created dual forces:**

It is God who creates light and darkness, good and evil. In fact, evil and suffering signifies for the moral and spiritual good of man. Man cannot escape this challenge. Since his beginning man is supposed to control the temptations of flesh with the help of the reasoning Spirit. The deep trust in the commanding God cannot be compromised with ethical opportunism.

**Historical choice:**

The opposition by Adam is history of choice, a self assertion, and hence it is a history full of suffering. Although in no way Israelites are crushed inwardly or spiritually.

Man's choice depends on history. On the one hand the forefathers have decried God's laws and on the other hand our own actions have been worse still. We are indifferent to Him, for "every one of us stubbornly refuses to listen to Him."\(^{39}\)
Israelites followed the foot-steps of the neighbours and other tribes. They flouted Him inspite of the fact that "God trained and strengthened their arms, they (people) devised evil against God." To reject God's hand in the history of the world is sin and the beginning of all evils and miseries. The exile is a captivity and which is due to the wrath of God. People became more idolatrous and indifferent to the will of God.

Free Choice and Responsibility:

Judaism does not accept any mediator or cosmic force for evil and suffering. Man is free. Neither man nor the world is subject to Satan for the display of wickedness.

It is men themselves who do not desire truth, knowledge and mercy of God and they "proceed from evil to evil and they know not the God." They are always haunted with the temptation of evil impulse. If one falls, it is one's sole and sole responsibility.

The original freedom and purity is brushed aside and one feels guilty due to the denial of God's laws. Man has become "solitary, directionless, separated from God." Though there is no original freedom, the power of free choice remains because man is in the image of God. The consequence of the knowledge of good and evil is a total
experience of physical and moral view of reality.

Israel is a nation elected by God. It is a grave responsibility for it to suffer the great cause of God. But the discord within man has resulted in great internal conflicts in Israel, leading from one historic stage to another.

The Error of Judgement:

The defiance of man is an act of aggression against God. Man departs from the divinely revealed law, willingly or unwillingly, by indifference or indiscretion. The event of the prohibition of fruit is symbolic of the test of man's conscience. Thus whenever the commandment is defied, one's conscience comes alive, and one experiences the living awareness of God when one is in proximity with Him.

It is 'sin' that takes over man's fate, as it is said, "man does not fall into the sin of his fate, but into the fate of his sin." Again "you have sinned" points out that evils arise from man only. There is an evil eye and evil inclination and evil deeds. One reaps one's consequences.
Human Soul - the Source of Evil:

Thus, evil originates from the human soul. One often makes confession of the guilt, "against thee and thee only have I sinned." There is no earnest will to subdue it. Man is deprived of peace and security due to this separation from God.

Pride in man makes him feel to be the centre of existence and he flatly rejected his dependence on God. Perverted vision of the life and history is the lot of man. He has also become powerless to fulfill his aims and aspirations. Peace and security is lost, individually as well as collectively.

Man alone is answerable for his misdeeds and sufferings. God has revealed His Will and commands, fulfilled the promise on His part. But on his part man has defied Him. This is his own making.

CHRISTIANITY

Christianity emphasizes the original sin. Man has transgressed God's commandments and the moral principles of life.
Like Judaism it also holds that evil and suffering are result of the direct activity of the devil or devils. The devil's aim is to lead man astray from the trust of God. He is the rebel, the king of darkness who rules with evil powers.

With this Satanic influence, Eve incited Adam to eat the forbidden fruits and hence the fall of man and the consequent evil and sufferings. Succumbing to temptations is degradation and tragedy of the image of God within man. Still, the breach and disharmony in the form of Devil/Satan was already there before man, it did not originate to man. Taking this for granted, man required to encounter it and overcome it.

Satan Emphasized:

Thus, sin originated with Satan and not with man. Bible makes two references viz. that of 'great heavenly creature' and that of 'lucifer'. The devil existed long before the fall of Adam. He seems to be one of the powerful heavenly princes and the earth was assigned to him as his special province. This devil, known as Lucifer was in the proximity of God which caused in him a vain ambition. He felt that he was equal to God, so he defied God and tried to establish his own authority. God did not
remove him and Satan set up his kingdom on earth.

The Satan opposed God and allured God's people. He is spoken as 'wicked one', 48 'an adversary', 49 'a liar'. 59 Again, he is called 'the God of this world'. 51 When the Jesus repeatedly spoke of 'enemy' and 'devils', he might be drawing attention to the power of evil in the world. Thus it is said, in Revelation "that old serpent called the Devil and Satan, which deceiveth the whole world."

Satan is something personified as a power external to man who is the source of evil. His exact origin is unknown. He is somehow there in the world and man is swayed by his temptations. He promised man the knowledge of good and evil which he exploited for his own sake. He did not view good from its own intrinsic virtue, but from the abysmal state of evil only.

Original Sin and Fall:

The sin of the first man brought forth death in the world. The knowledge of good and evil made Adam and Eve recognize their nakedness. It is the beginning of the 'fall' of man and sinfulness of the world. God had forbidden this knowledge, but the man preferred his self to God.
Adam, the king of earth, had full freedom to make himself happy or miserable. But he chose death and bitterness in place of blissful and innocent ignorance. The worldly knowledge of good and evil is no divine knowledge. Adam's sin is the original one and it became the cause of all sins and evil deeds.

**Sin:**

It is an insult to God which denies His love and grace. Due to it "the fellowship between God and man is interrupted."\(^5^3\) It is both a state of life and an isolated act.

Sin has reversed the basic nature of man. It is the root of all sorrows and troubles. Mere 'worldliness' is against the good of man. Its influence is pervasive in the human society. Man was not careful and he sinned knowingly. The paradise of man has turned into hell.

There is the 'physical death'\(^5^4\) and the 'spiritual death'.\(^5^5\) Man is ever lost deeper in the darkness. He tries hard in vain to regain the original state. Still, man asserts his own right and power and does not obey the God's laws.

**Free Choice:**

Instead of God's plan, man follows his own and thus he is heading towards chaos. He has no will to learn and follow
God's laws. Man made the choice, but "by the offence of one, judgement came upon all men to condemnation."56

Man is divided against himself. He has not only denied God's will, but now following it appears to be beyond his capacity. Man's will is not fully evil in itself, but it is tainted in many ways. Man understands his ethical duties, but he feels incapacitated.

Man has misused the power of his unique free will. And clearly the cause of sin is man himself and not the God.

Self Assertion:

Man, in his self-asserting nature, felt that he could make his world without the help of God. This is depravity, for one is wrongly sure that one's own knowledge, deeds and efforts can save him.

It is the devil who tempted mankind from God and turned every one to his own way; and the Lord "hath laid on him the iniquity of us all."57

ISLAM

Angel Iblis, whose name appeared as one of the Satans in Judaeo-Christian tradition, is the chief Jinn (devil) in Islam. He is the enemy of man who misleads him. Iblis is
wrongly mistaken as an angel, for it is he who "spreads evil and sin and makes man to do lowly things." The devil disagrees with Adam's status and he was bent on to dissuade man from his special relationship with God. Iblis with other devils tries to influence man with their evil intentions. God would have destroyed the devil, but he begged to be left alone. Though God permitted his existence, He controls the devil's activities. Adam's transgression of God's commandment is not considered as sin. It is, no doubt, a fault by man.

The concept of God in Islam is a unique and all powerful one. The problem of evil is to be viewed in this context. Islam deals with evil and suffering in a simple and direct way. It does not accept original sin and hereditary depravity. Thus, through Satanic and devilish influence, man turns to good or evil when he grows and is conscious of things around him.

Thus the Jinn is "the open enemy of man." He has rebelled against God and now tempts man in his favour. But he runs away from man once his target is achieved. The Jinn behaves as if he is all-powerful and dupes man with rosy pictures.

The distrust in God leads to many evil deeds. It is a moral guilt and an opposition to God's wishes.
God Himself lays Hurdles:

The concept of good presupposes the possibility of the existence of evil. Evil exists for the sake of good. Along with good, the omniscient Lord has also put some hurdles on the path of man. His idea meant to serve man only, for man is capable of achieving opposites. It is He who has endowed man all his activities.

Thus, man's will activates itself in relation with external objects. It pursues itself in many activities. Here too, this will is desire which arises in us from imagination and belief; and this belief is not optional but comes to us from without.

Here, man alone can help himself, for it is beyond our mind to seek as to why God did what He did. Our probing may mean the denial to God's sovereignty.

Man is Irresponsible:

The trust in God is to be freely chosen and accepted, for it is God who has given man all his actions and thought. But the pride in man prevents him from realizing this dependence on God. Every evil action is rejection of God's justice and balance. The unrighteous and evil minded gets no guidance from God.
Evil is man's free choice:

Man is a free personality and this free will, man accepted at his own cost and responsibility. Free will is God's trust in man, for it is said, "verily we proposed to the Heavens and to the earth, and to the mountain to receive the trust but they feared to receive it. Man undertook to bear it, but hath proved unjust and senseless." Thus, man distrusts God and all his evil and sufferings are due to him only.

One who opposes God, God "maketh His heart narrow" for such a man "will have no protector or intercessor on the day of judgement." In fact God is good and merciful. It is said, "whatever of good be falleth a man it is from God, whatever of evil befalleth a man it is from himself." Again, "Allah wrongs not men at all, but men wrong their own soul." Man has to make discrimination of right and wrong by his free will, for "God is not set over men to arrange their affairs."

Everything is predestined:

The divine law of reward and punishment is a natural law. It is applied universally in the spiritual realm. The creation is operated by 'Taqdir', God's law of predestina-
tion. He considered about both good and evil long before their existence.

It means that there is a "general supervision of human actions by divine intelligence."66

To befit the dignity of man, he is endowed with certain eligibilities and free will. But when one misappropriates or misuses this power, evil and sufferings result. In fact man being in the image of God, some traits do resemble Him. Now one does proper actions or does not. And it is in this context only, good or evil results.

ZOROASTRIANISM

Evil and suffering are real and positive, for they have been created by evil and demonic spirit. The evil spirit constantly opposes and competes with the good spirit.

The personified evil spirit is Druj, who opposes Asha or righteousness. He works for chaos and disorder against God's rule. From the very beginning the evil spirit has chosen to operate against the holy and good mind. He is an arch betrayer who dissuades man from good spirit. He tries to immitate the good creation of God.
Thus the all pervading evil on earth has a wider context as, "the struggle between good and evil in the cosmos was reflected in the struggle within a man's earth."\(^{57}\)

Pahlavi texts commonly refer to evil as primeval in its origin. It is neither relative nor brought into existence by man. It has its own real personality. No doubt, evil increases when man is only controlled and won over by flesh and senses, but this in itself does not originate evil.

**The Evil Spirit – Aŋrā Mainyu:**

The evil spirit known by the name Aŋrā Mainyu is an independent Being and co-eternal with good spirit. It can be conceived in the mind, though cannot be seen with good spirit. It does not exist materially, but its nature can be thought and understood.

From the very beginning, it existed in the abysmal darkness. It envied and noted the good spirit. From the beginning of the world's creation, the evil spirit tried for its destruction. It carried on a continuous war with God and His creation. It is the source of all evils and sins, gloom and darkness.

Thus Aŋrā Mainyu is the source of all evil things. It is also known as Druj or Lie, falsehood, which opposes the good spirit. It is an evil power. All that harms the
living realm belong to evil spirit. Its malicious nature has "introduced corruption and disease into the universe."\(^68\) It is "the fall of death"\(^69\) and "the doer of evil deeds."\(^70\)

God has permitted evil spirit to exist in His creation only temporarily. In fact, man must be thankful to God, for evil spirit would make for a good training to man.

With the advent of Druj or Lie, the intimate and harmonious link between the material and the spiritual world was already weakened. Now, Aŋrā-Mainyu introduced death in it. Thus, it is said in yashta, "when the world was created, Aŋrā Mainyu attacked it."\(^71\) Whatever the good soul tries to do, the bad soul tries to undo it.

The evil spirit while opposing the Omniscience, does not foresee its own final defeat. It has no knowledge of the coming events. Inspite of its cunning shrewdness, it is ignorant about its own future. It is not prepared for its impending doom.

Thus, the evil spirit only knows and wills to smite. Darkness and disorder are its nature. It has freely chosen falsehood, death and destruction as its main activities.

There is a constant attempt by evil spirit to convert the good creation in the evil one. It attempts to prevent God's redeeming and renovating actions for His world and
creatures. It persistently strives "to wrest the supremacy from the hands of Ahur Mazda, for the idea of revenge eats like a cancer into his heart." It is this spirit only which gave man wrath and contempt, ignorance and desire. Man is deviated from the path of good.

**Demons in the Service of Evil Spirit:**

The scriptures refer to numerous demons. We would concern with only chief ones. Each demon is allotted with special assignment. When men are unguarded and unaware, the demons attract them to their dark realm of activities. They do their tricks in such a beguile way that no one would distrust them.

As we referred to the various personifications of God, the evil spirit is equally personified in various ways. They oppose appropriately the different personifications of God. Thus they are:

(i) Druj: It is the embodiment of evil. It is devilish by nature.

(ii) Aka Manah: It is the evil mind which opposes the good mind.

(iii) Indar: Adversary to Asha Vahista, the best order or righteousness.

(iv) Saurva: Adversary to Khshathra vairya, the absolute domain of God.

(v) Taromaiti: It is a foe to Armaiti and tries to defeat devotion to God.
(vi) Astovidhotu: It is the friend of death which awaits all creation.

(vii) Kunda: The demon waiting at the gate of hell.

Thus, all these are the offspring of evil spirit. They dissuade man from worshipping the one God.

**Error of Judgement:**

The evil spirit freely chooses its own activity and tempts men to do wrong actions. Evil has no substance in itself, that is to mean that the existence of this evil power is by choice only. It brings misery upon itself and upon its followers.

Thus, when by free will, man chooses to follow the lower elements in the soul, he becomes sinner and hence imperfect. Animal instincts in man degrade the soul. God's will which is also the moral law is flouted. And this is sin.

Once influenced, man does not fight with evil. It is not so much disobedience to God as an error of judgement which leads to the origin of evil and sin in the world. The devil is mistaken for the creator.

Man succumbs to evil temptations and indulges in evil thoughts, words and deeds. He becomes an opponent to God and acquires demerits. It is God's wish that man strengthens
his will and overcome this evil spirit.

**SUMMARY**

Spiritually all evil and sufferings in Judaism are traced to the symbolic myth of the fall of man. It is egoistic self-assertion which has alienated man from the life of God. Consequently there is indifference to moral and social obligations. Not merely this, but this discord within man has wrought great internal conflicts in Israel. In short, Judaism regards the soul of man as the source of evil.

Besides granting the doctrine of the fall of man, Christianity distinctly holds evil and suffering to be the direct activity of devil. The devil tries to lead man astray from the trust of God. Thus setting up his own kingdom on earth, the devil lures man to commit sin against God. The devil as personified external power deceives the whole world. Now, instead of God's ordered plan, there is chaos all around. Man has misused his unique power of free will and that has invited evil for itself.

In Islam, the Satan is Iblis who misleads man. Unlike Christianity, Islam does not accept original sin and hereditary depravity. Iblis has rebelled against God and he tempts man towards himself. The resultant distrust in God
leads to many evil deeds. It is a moral guilt and an opposition to God's wishes. Hence God makes the heart of man narrow.

According to Zoroastrianism, Angra Mainyu is the personified evil spirit opposing and envying the good spirit. Due to this evil power the intimate and harmonious link between the material world and the spiritual world is weakened. The evil power chooses darkness and disorder. Thus when men are unguarded, the evil power attracts them to its fold. Here it is not so much disobedience to God as an error of judgement in siding with the malicious evil force which leads to sufferings.
NOTES

1. Sāṁkhya-kārikā of Īśvara kṛṣṇa, stanza XIII.
4. Śvetāsvatara Up. IV, 9-10.
10. Majjhima Nikāya 1.
13. Milinda panṭha 71.16.
15. Majjhima Nikāya. iii 178.
16. Dīgha Nikāya XV.
17. Aṅguttara Nikāya iii 71-75.
19. Dhammapada V.165.
20. Tattvārtha Sūtra 8:23.
21. Ibid., viii.3.
22. Tattvārthādhigama Sūtra. viii.
23. Tattvārtha Sūtra. 8:1.
24. Tattvārthādhigama Sūtra. vi.2.
25. Ibid., VI. 14,12.
26. Sūtrakritāṅga. 1,1,2,26.
27. Ibid.
28. Tattvārthādhigama Sūtra. 5:19.
29. Ibid., 5:20.
30. Sri Rāga Master 3. - Gopal Singh. p.73.
31. Asa Var, M.1 - Gopal Singh. p.73.
32. Prilāwal, M.3.
33. Japu M.I.
34. Genesis 2:17.
35. Ibid. 3:4-5.
36. Refer Ibid., 2:16-17.
38. Jeremiah. 31:30.
39. Ibid., 16:10-12.
41. Jeremiah 9:5
42. The essence of Judaism, Leo Baeck, p.161.
43. Ibid., p.162.
44. Deuteronomy 9:16,18.
46. Ezekiel 28:14,15.
47. Isaiah. 14:12, 15.
49. I Peter 5:8.
50. John 8:44.
53. Encyclopaedia of Religion and Ethics, Hastings, VIII, p. 582.
54. To the Hebrews 9:27.
55. Ephesians 2:1.
56. Epistle to Romans 5:18.
58. Quran 21:82.
60. Quran 33:72.
61. Quran 6:126.
62. Quran 6:70.
63. Quran 4:79.
64. Quran 4:78.
68. Yendidad 22:2, 9:15.
70. Yashta 19:97.