Chapter V

NATURE OF EVII

Introduction

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INTRODUCTION

Once evil has originated, human life is associated with all the effects of the basic evil of finitude. Man is conditioned in every way and has to live continuous wretched existence. Ambiguities and contradictions characterize his being. The dawn of the moral consciousness makes man realize the deeper schism that marks between himself and the perfect Being. It is not a mere bondage or mere sin, but a felt bondage or a felt sin. Man not only suffers, but he is painfully aware of this evil and suffering.

Thus, we see in the following chapter of the 'nature of evil', that each religion necessarily concerns itself with the problems of human personality and existence. Man is involved with the world and its activities. He thinks this to be the ultimate finality of his nature, and hence feels bound by the eternal limitations leading to damnation.
Chapter V

NATURE OF EVIL

A. THE RELIGIONS OF INDIAN ORIGIN

HINDUISM

The description of evil and suffering generally as 'illusion' by the Hindu scriptures does not mean that evil is not an actual experience. In fact, since the Vedic and the Upanisadic times, it is upheld that to be born with a physical body itself leads to evil and suffering. Of course, broadly speaking, this realm of evil belongs to the world of mayā and saṁsāra.

Evil has relative existence:

The grim side of the temporal world and existence is not ignored by Hinduism. Though ultimately it is not real, but it is real enough if looked relatively. So long as the oneness with the totality of Being is not realized, evil is a part of mayā which is manifest in the evanescent world.

All human experiences produce pain and misery either directly or indirectly. The world appears to be of conflicting opposites, of evil and good, of pain and pleasure etc. Thus in Hinduism evil has been traditionally classified into three kinds, technically known as
'Duṣṭkaṭraya'. Thus evil and suffering may arise from spiritual causes (Adhyātmika), natural causes (Adhibhautika) and from supernatural causes (Adhidaivika). Again, the concept of incarnation also implies that Hinduism does not underestimate the harsh realities of suffering.

There prevails a constant dissatisfaction. No pleasure is pure and unmixed, sooner or later it leads to pain and suffering. This understanding of evil is "the relationship between the two conflicting principles of the universe, the urge to life and the urge to death."² In reality, these two principles are aspects of a single non-dual Being looked at from the different sides. It is the empirical life which is the life of bondage wherein suffering seems to be inescapable.

An act of indiscrimination:

Man is ignorant of the fact that sensuous pleasures are inseparable from pain and misery. Succumbing with attachment to the sensuous and particular self at the cost of higher self leads to heteronomy of the Will (para-dharma). Sreyas' (beatitude) which leads to eternal bliss and 'Preyas' (enjoyment) which makes for the temporary pleasures are brought into antithesis with each other. Worldly impulses and inclinations find their way easily and the true discrimination is lost sight of. Thus the Gita says, "to them
world is without any basis and is false; it is without God.\textsuperscript{3} Again, such persons do not possess "purity, right conduct and truth."\textsuperscript{4}

**Cycle of births and deaths:**

Bondage breeds incessant suffering. Expectation of attaining greater and greater pleasure strengthens bondage. Human bondage is co-extensive with the empirical life. As long as the elements of finitude cling to the soul, it changes its roles from one birth to another birth. The results of wrong choices and evil conduct lead to "assume lower and inanimate births"\textsuperscript{5} too.

This migratory process is called as saṃsāra-cakra. Man is subjected to cravings and passions which bring about various limitations. Actions are performed under nescience. It is not the absence of knowledge as such but the distortion in the perception of reality. This could be better understood in another context when it is said in Brahadāraranyaka Upanisad that "hunger is death."\textsuperscript{6} Here, hunger is identified with the continuous insatiating desires. Cravings which demand immediate satisfaction are unconnected with the environment. The subtle body of the soul with its five vital forces, the mind and intelligence revels in narrow selfish desires which always remain unfulfilled and lead to darkness. Such a state is difficult to overcome.
Man is ignorant:

The personality with such components makes the embodied self (Jiva) think "of oneself as the actor, which in fact is due to the functioning of body through the impulse of matter." It is man's own 'avidya' which is the root cause of this deprivation of his existence. This knowledge of being other than Brahman is ignorance, and it is necessarily relative only. The pulls of hatred and attachment "lead inevitably to distorted action and inadequate understanding …… they prevent an individual from seeing the whole picture."8

The breach of moral law:

Thus the moral evil (anrta) consists in defying the Truth which pervades and sustains the universe. Suffering comes when the law (rta) is broken. Human limitations, not unoften, desist from fulfilling the responsibility and man falls far short of the objective spirit of moral law. There is an inevitable operation of the law of karma. Till the sense of ego governs our consciousness, the acts are bound to be sinful. The Gitā describes such persons thus, "the wicked ones who cook for themselves alone eat sin."9

Primarily there is only one evil, but it has numerous forms. Fundamentally, it is the self-centred desire which runs counter to the spiritual law of the universe. Physically evil is disease and privation, psychologically
it is insanity or abnormality, ethically it is badness, ill-will or wrong, religiously it is sin and spiritually it is ignorance.

One establishes one's own selfish will against the universal will of God. In fact this is violation of one's own true nature which is of a piece with Ultimate Reality. This disharmony, thus, is not only individual and social but extends to the kingdom of God whose laws are set aside.

The Hindu thinking in general substantially admits that the sinner harms himself. All sins are grouped under desire (kāma), anger (krodha), greed (lobha), delusion (moha), pride (mada) and malice (matsara). Sins are also classified as sins of thought, speech and action.

Man has become finite:

Finitude makes for finite knowledge and limited power. It brings about the dualistic experiences of good and evil, righteous and unrighteous actions. Pursuit of temporal goods leads to sorrow and suffering. It is said in kathopanisad "ignorance makes one to choose the agreeable or pleasant (preya)"¹⁰

The self of man is 'purisaya', i.e. it is imprisoned in the body. The body and its constituents make for individuality. This individuality (Jīva) becomes bound
when it involves itself with transient and impermanent world and consequently with inappropriate actions (adharma). Association with different gross and subtle adjuncts of the not-self (prakriti) restricts the self. The ignorance is not merely a lack of the knowledge of objective truth, but a positive inclination to act contrary to truth. Actions performed under this sway destroys the creature and entails fear and death.

'Evil' is of the nature of opposition of the finite to the Infinite. It's constant struggle continues in this battlefield of the world. The whole course of evolution, from matter to life, from life to consciousness, from consciousness to reason depends on the struggling to come to its own. Evil is not real ultimately, else it could not be destroyed.

For Hinduism, problems of existence are mainly problems of harmony and synthesis. Liberation is only possible when the parts are seen to be parts, and Brahman or God is experienced as the sole truth.

**BUDDHISM**

The dictum that everything is full of evil and suffering is the substance of Buddhism. It is rooted in
the world structure, in the whole as well as in the parts. Whatever is momentary, is of the nature of this suffering. Thus it is not restricted to the human world but spreads over all the six abodes of existence or 'Gati' as technically referred to.

Man has many sufferings:

It is said in Anguttara Nikāya that "there is no immortality of anything born." Man's life is brief and a trifle fleeting. His suffering may be both physical and mental and it may come from within and without. To specify in short, it is as following:-

(i) Birth (Jāti). With it five aggregates unfold and renew their ever changing pattern. Birth itself is misery because it is the basis for all the suffering we come across.

(ii) Ageing (Jarā). Here there are failing faculties, senility, loss of memory etc. It is also a foundation of suffering.

(iii) Disease (Vyādhi). The unpleasant experience of serious and excruciating nervous and physical ailments to which mind and body are subject.

(iv) Death (Marana). It is rightly said in sutta-Nipāta that "mortals are in constant fear of death lest they
would die. Insecurity of life always haunts the mortal being.

(v) Sorrow (soka). It is an inward burning yielded from various worldly objects.

(vi) Lamentation (Vilāp). It is the outward sign of sorrow and grief often evidenced.

It is when man craves for the individuality and looks for his separate identity from this all-encompassing flux, that is the beginning of all turmoil and greed. This gives place to possible evil manifestations viz. craving for sensation, prolonging the span of life and a desire for personal immortality. This craving of various types keeps one rooted to worldliness.

**Process of becoming is continuous and pervasive:**

There is a comprehensive universal process of becoming which yields everything. In its sphere whatever has had a beginning, death is inevitable to it. Becoming is the function of sensibility, sensibility is the function of wanting and wanting is the function of ignorance.

The law of moral causation centres in the action-reaction nexus. Thus the being is reduced to action-physical, verbal and mental, and this makes for the continued existence. Thus, we referred earlier that
personality is only a heap of productions (saṃghāta). These productions are either purely corporeal or due to function of senses or due to action of reason. Death dissolves the personality.

The world of existence is constituted of the constant succession of the flux of reality. Every Being wanders in various realms namely, "the realms of hell-world, animal kingdom, the realms of shades and human and godly realms." Descartes' main quest was to arrive at the certainty of the existence of the Self. And to probe as to what it is, he made both direct and indirect approach. Buddha's approach to this probing is also in direct and indirect way. The latter indirect way being safer, Buddha preferred it. It is here, all conditional references limited to the mere empirical self are negatived, so as to indicate the existence of higher unconditional Self. Thus the issue, as to whether the elements of evil and suffering do form the constituent part of the essence of the self, assumes importance.

Man is egoistic:

Now, it is not that evil and misery cannot be rooted out. But it is the egoism accompanied with craving and clinging, infatuation and attachment as 'self-isness',

*Descartes*
appetites of greed and resentment etc. which strongly binds
the man. Thus Dhammapada says that "evil is done by oneself,
it is born of self, brought into being by self." For all
suffering is bound up with the concept 'I am this or that'.

But then, what suffers is not the Self. It is the
empirical self which is the subject of suffering. Again this
empirical self is constituted of the world of six senses
which is what we all experience in our personality and as
our personality. And elements of personality in fact are
something foreign to our true Being.

But man refuses to face the reality of existence
squarely and deceives himself through ignorance that some­
thing or some 'Self' can survive the flux of change.
This great delusion of the separate ego-entity due to man's
craving and clinging to the world of objects and consequent,
independent individual action heralds for conflicts and
sufferings.

The 'will' and 'thirst' of man try to break off the
force of flux. Man's mental energy seeks something
substantial from the flow of change, the continuing process
of becoming. But the conditional law of dependent
origination of things is all pervasive. Only those who
seek permanent pleasures would not grasp this fact of
reality. They do not know "the fading away of craving
and its extinction." Everything is burning with "the fire of passion hatred and delusion, old age and death, grief and despair."  

The empirical necessarily introduces corruption into the world as it is itself a corrupt product of the flux of reality. Accordingly, its evil thoughts and acts are inseparable from pain and suffering. 'Sin' is generally understood in Buddhism as klesa, pain, demerit etc.

There is a constant dissatisfaction:

Every satisfaction of will leaves pain and suffering, for the same will is no more there on the other moment. It is replaced by another set of will. Lasting satisfaction of will is impossible in the world. As long as we will something, we produce the evil of being frustrated by not getting what we want. The sentient conscious creatures are subject to suffering for they can know the gap between what they desire and what they get. The pervasive nature of suffering is so evident in this context that its rejection is impossible. Only, it is ignored by man owing to his deep-rooted ignorance.

Thus, the basis of this will is so strong in man, that it does not allow to enlighten the fundamental truth of his Being. This inveterate tendency prevents the supreme
fulfilment of man by identifying itself with the conditional things of the world.

To seek an abiding refuge in such a storm is a contradiction in terms. It is an unbroken chain of continuity and a perpetuation of compulsive passion. This craving is due to ignorance which issues always in suffering.

JAINISM

With the inflow of karma-particles, the Ātman becomes bound up by the laws of the ethical and material world. It results in the cycle of birth and death, a great cause of worldly misery. The bondage is parasitical, it owes its life and existence to asrava or inflow or matter particles. According to Tattvārtha sūtra this bondage "acquires virtue or vice according as it has auspicious or inauspicious karma particles."\(^{17}\)

Spirit, when combined with matter is regarded impure. After bondage, it begins to hold wrong beliefs about itself and the world, it becomes attached to physical matter and continues to be so attached (Avirati) and forgets about its essential nature. The conscious sentient principle has limited influence due to its contamination with pudgala. So long as it feels the pulls of hatred and attachment, it
suffers a ceaseless transmigration from one life to another life.

It is an embodied existence:

The embodied soul is in possession of non-essential temporary states of being. The embodied souls are either non-moving or moving. Non-moving souls have microscopic organisms and reside in earth, water, fire, air and plants. Moving souls have more than one sense. Only the human souls are fully conscious and rational, all other souls are sub-conscious soul's association with a perishable material obstructs its joy and knowledge. There is a continuous sense of deficiency. The soul is a regenerate ego. Once embodied, it acquires the senses, through the senses the objects in the environment are seen, and from this comes desires and aversions towards objects.

One with the fear of death, disease and uncertainties can never have true happiness. It is queried in Uttarādhyāyana śūtra "where is happiness to be found in this evil ridden world?" These pains and sufferings may be bodily, mental or both together. Again, these pains have been classified in four ways. They are due to some substance, or due to some places, or due to inevitable hellish period to be spent or due to psychical emotional states.
Besides, observance of non-violence through mind, word and body is the most binding moral duty. Unless and until this is accomplished, suffering persists. Again, due to generated innate proneness to sin one continuously commits five sinful deeds viz. untruthfulness (Asatya), violence (Himsa), dishonesty (Steya), unchastity (Abrahmacarya) and excessive possession (Parigraha). In fact, these acts being against the innate nature of soul have to be avoided.

The nature of karma-bondage:

The objective karma bondage could be viewed from four points of view. (a) Man creates his own karma according to his own nature. (b) Karmas are classified according to the time duration it takes to expiate. (c) Bearing the intensity of the fruitful karma. (d) Some karmas attract more pudgala, others less.

When matter enters the soul, it assumes eight fundamental forms.

(a) Obscuring right knowledge and producing relative types of knowledge (jñānavarana).

(b) Obscuring right type of contacts with objects (darsanavarana).

(c) Producing transient pleasures and pains (vedaniya).
(d) Disturbing and ruining our faith in truth and right conduct (mohaniya).

(e) Determining the length of life (āyus).

(f) Determining the form of individual existence (nāman).

(g) Determining family, community etc. (gotra).

(h) Acting as a downward pull for the soul (antarāya).

**Passions:**

It may be identified with the delusion producing karma. There are four kinds of passions viz. anger, conceit, deceit and greed. Each passion is following of the four kinds and thus there are sixteen functions altogether. The four kinds of passions\(^{21}\) are namely, obscuring spiritual conversion, eclipsing the proneness to partial conduct, arresting the aptitude for complete conduct and holding up of perfect type of conduct towards attainment of 'Arhathood' (enlightened state).

**Lesya:**

It is an additional function of passions. Activity coloured by passions is called lesya. It points out the character of the individual who possesses it. The totality of karma enjoined by a soul, attracts a transcendental colour. Of course this colour is not visible to naked eyes.
But the colours named as black, blue and grey, yellow, red and white have moral bearing and accordingly they point out the characters of the individuals who own it. The first three belong to bad characters, while the rest to good characters. These refer and indicate the interplay of mind and matter with various kinds of colours.

The soul has to exert in proper direction, else its embodiment is continuously extended and renewed by invisible matter particles through the medium of senses. As the cause of bondage is the union of karma matter with the soul, the liberation consists "in the separation and destruction of these karma particles." Since man makes for self-determination, there is an element of initiative or personal action which within limits can resist the factors that affect it.

SIKHISM

When acted by 'Haumain' in vicious sense, man's natural instincts are stimulated to desire more of everything. It invariably leads to stronger self-centred attachment which further binds the man. Often it is inconsistent with ethical laws. Man's mind is weak and by nature it is very much inclined to the forces of evil.
When one follows this evil path (Maṁukh), there is suffering, anguish and one is lost in the wilderness of the world.

Man fails to discern the Divine Order and follows his wayward impulses. All his activities are performed from his own context. Even that which we call good or right is done only if it accords with the individual’s 'Haumain', if not, then it is denied in favour of evil.

This error of judgement occurs, because man does not know the whole truth. He knows the nature but not the super-nature, he knows the not-self but not the Self. According to prof. P.Ś. Gill it is "this veil over reality is called mayā." The world is not fully comprehensible.

Everything in the world takes birth, grows, declines and decays. Change is occurring incessantly. It is illusion, when a person through free choice identifies himself with this momentary flux. Its consequence is nothing but anxiety and perplexity.

It is an unregenerate existence:

Deluded by these transitory attractions, and following the evil impulses of creature life, man's unregenerate condition binds him firmly to the wheel of transmigration. The inner nature being vitiated by evil influences shuts up the window of the self upon itself.
Not self has many limitations of mind and circumstances, passions and excesses of senses. The strong sense of individuation is difficult to overcome, in fact it "often leads us on the path of mammon in the name of God."\textsuperscript{24}

One who follows the dictates of 'haumain', loses equipoise and equilibrium; hence, there is a loss to the true personality. Man is driven against his own better judgements and interests. He is impure and unrestrained. His fate is diseased and as Gauri Ast says, "ineluctable death smites the head of the false."\textsuperscript{25} In other words, when "evil propensities are permitted to assert themselves, and in consequence man remains a slave to his passions, and so to death."\textsuperscript{26}

\textbf{It is a separation from God:}

When the sense of individuation separates man from the Real, his existence is momentary i.e. a plaything of time. Pain, misery and sin are due to this separate existence. This is recognized in sikhism as inherent in the world of coming and going. Nanak likens the world "to a wrestling arena where the souls have to overcome the evil tendencies, developed in them by succession of lives, lived in a wrong way."\textsuperscript{27}

Submission to haumain and involvement in māyā lead man astray from God, which in turn perpetuates the deadly
transmigratory process. The pursuit of petty self makes one lose the truth of profound relationship with God, so that one is born and reborn again and again in this wilderness of the world. In these spread out lives, there is nothing but suffering as the retribution and more retribution of the past sins continue.

The five traditional evil impulses, viz. lust, anger, greed, infatuation and pride which are expressed by one's thoughts, feelings and actions are due to sin and they too protract the cycle of existence endlessly. These sins result from the transgression of the commandments of scriptural injunctions.

So long as the soul is not merged in its original source, it feels imprisoned and one has to go through the unpleasant situations much against one's wishes. Man is responsible for his actions, he cannot escape the results.

In short Gauri Sukhmani notes that, "the ideas of good and evil, the three modes (inertia, passion and darkness), heaven and hell, māyā and attachment, doubt and I-am-ness, joy and sorrow, honour and dishonour, are all man-made."
According to Hinduism so long as the absolute identity with the supreme reality is not realized, the relative existence is full of evil and suffering. The world is constituted of conflicting and dualistic opposites. Again, the expectation of greater pleasures strengthens the migratory process of birth and rebirth. There is a loss of discrimination and hence follows the positive inclination to act contrary to truth. Though evil is not real ultimately, still it is a relative fact. Evil and suffering do not affect an enlightened man. The liberated man is free of the evil influence when he is living (Jivan Mukti) and this is so in his death as well (Videh Mukti).

For Buddhism all existence is momentary, for it is reduced to the nexus of action and reaction. Even man's personality is a product of purely corporeal elements. It is when man is egoistic and indiscriminating and clings to and craves for the world of fleeting objects with infatuation and attachment, evil and sufferings result. The concept of such a self introduces corruption into the world as it is itself a corrupt product. Thus evil is a fact of momentary life. So long as man is attached and is ignorant of the real nature of Self, evil holds its sway.
It is when one attains Bodhi (enlightenment) one is liberated. This liberation is not a possibility only after the death, but it can be attained even during the living life as Buddha's own life proves.

In Jainism, with the inflow of matter particles, all pervasive spirit gets bound by worldly laws. Spirit when combined by matter becomes 'impure' and it forgets its essential truth and hence undergoes a continuous transmigration since an indeterminate period. It is an embodied life with a fear of death, disease and uncertainties. Jainism being a realistic view, the matter particles, the source of evil and suffering exist permanently. A complete freedom of the spiritual principle from the matter particles is achieved through the process of different degrees. Complete liberation is attainable only when one shades away the mortal frame.

The strong self-centred attachment in Sikhism itself is an evil path leading to all miseries and pain. Due to this ignorance man does not know the whole truth. Transitory attractions delude man which is an unregenerate existence. It is an involvement with mayā which leads man away from God. It is the enlightened one, who loves God and whose self-longings have stopped, is free from the clutches of evil and suffering. Evil does not affect such a man in this life as well as after death.
B. THE RELIGIONS OF SEMITIC ORIGIN AND ZOROASTRIANISM

Judaism

As a matter of fact evil and suffering are outside the kingdom of God, which is truly the kingdom of life. For, Psalms hold clearly that God "has no pleasure in wickedness and nor evil remains with Him." Evil belongs to the realm of mere fate and death.

The implication of 'the fall of man' is grasped in the inner experience of man. It is a lapse of the original idea of purity and divine nobility into defiance and sin. The state of immortality is lost and 'death' is accrued to the lot of man.

Man is Unfaithful:

Man is unfaithful to God as well as to his own fundamental nature. The impurity in his divine stature, due to violation, is very much evident. Living against the laws of God is blameworthy. There occurs a schism in the moral nature of man.

Corporate Punishment:

Violation between man and his fellowmen is a corollary of the basic violation against God. No sin by man escapes God's notice. The God's wrath fell upon the guilty nation.
and brought it's downfall and ruin. The people had to go
excruciatingly through the doom that had descended.

There was no expiation on the day of atonement. People
still continued the distrust and disservice of one another.
This is how the political history of Israel is continuously
subjected to periodic external invasions and internal
disorders. In exile, the people had to seek refuge elsewhere.

Thus the whole nation was taken to the task. No doubt
in course of time the influence of this clannish outlook
was alleviated and the individual became the centre of the
concrete unit of attention.

Misuse of Freedom

Judaism does not admit the belief in hereditary sin.
Each man is endowed with an unrestrained freedom of will.

The community and national character of this religion
is never an excusing factor for the individual to be
indifferent. Society has a kinship character. There is an
interrelation between an individual and the community. So
they are liable together for retribution, punishment and
expiation.

Mere defiance of God is not the sin, but with it ensues
the severance of soul's inner and native relations to God.
Miseries and suffering result. It is a failure to live
rightly with fellowmen and God. This is not merely an evil
deed but it is also an evil inclination which affects the thought and life of the sinner. This is how when the prophets warn and condemn Israel's conduct, the condemnation is of their moral behaviour and not of their mechanical and routine deeds of religion. It is said by Isaiah that "woe to them (people)! for they have brought evil upon themselves."^{30}

It is Sin:

There is a basic rupture in the relationship between man and God. Every evil deed is a sin against God and consequently, it is bad to the human freedom itself. Moral indifference and carelessness to worldly wrongs thrive with the denial of faith in God. There results a disharmony between the forces of nature and the power of man.

'Sin' is a free violation of the moral requirement of the man in his relationship with God. It is a failure to achieve the religious fulfilment. God's commandments are moral and social obligations to all members of the society. Thus every violation becomes a serious sin if it is a voluntary violation of any of the ten commandments. Because these are "sins against community"^{31} one feels afflicted with guilt and Leviticus says that "one has to carry the burden of sin."^{32} Man remains separate from God and cannot get His grace.
Their own deeds are responsible:

The prophets were certain that all evils and calamities of man are the results of sin. In fact God is not happy in punishing man and the nation. Even in this case, He aims at saving them from their evil ways.

But the sensuous and evil nature of man always inclines to sin. No one is wholly immune from this blemish of sin. Who can say: "I have made my heart clean, I am pure from any sin." In fact as K. Kohler says that "it is a sin of self-condemnation" and "evil ones bind themselves by their own deeds" One is ignorant of one's holy nature.

Thus, mankind faces degradation and disunity. There is a ceaseless discord, for "where fear of God is wanting violence and vice are rife." Man cannot be what he ought to be.

Sin results into Varieties of Suffering:

Physical sufferings are punishment by God for the breach of covenantal fidelity. These sufferings are in terms of "curses, afflictions, diseases, disasters, slavery, oppressions etc." Life is not merely physical. There are also social, political and historical, evils too.

Dependency and limitation are inherent in the mortal life. In the way of wickedness one cannot be saved. There
are many sins of sensuality and intemperance, malice and dishonesty. The fall from the original integrity results into the continuous external and internal struggles.

CHRISTIANITY

The Satan is a powerful malicious spirit who wishes to be respected as God. He tempts men to commit unrighteous deeds. Satan has revolted against God from the very beginning. So one who sins favours only Satan. It is said by John that one who "doeth evil hath not seen God." 38

The Satan appears to have won and the great evil 'death' entered the earth. Verily it is said in Epistle to Romans, "the wages of sin are death." 39 The life which is dissociated from God is without significance and importance of its own.

Evil and Suffering are real:

The existence of evil is a reality. The life and struggle of Jesus evidenced this tragic part of the nature of life and the world. In fact pain and suffering are part and parcel of the deeper and wider issue of moral evil, the sin. It is against the good creation of the God.

The world with Satanic influence is different from God, so it must be less than perfect. It is a mixture of both
good and evil. Man is enfeebled with the Satanic influence. The cross of Christ is the symbol of shame and indignity for man, for it signified that Jesus "died for our Sins."^4\textsuperscript{0}

The world is corrupt morally. The dread of death has caught man with much insecurity and anxiety. The Holy God condemns such a world. In short the human life is a continuous struggle between the dual forces of good and evil.

All is at War with Oneself:

When man cannot trust God and love others, he is at war with himself. He cares for such a life which in fact loses it i.e. the native dignity of the human spirit is jeopardised. The rupture in the unity of self creates disorder and antagonism within itself.

All the innumerable sins are the results of the original sin. All the defiled desires and inclinations are due to the separative self assertion of man. Genesis maintains that "whatever generates in mind, it is always evil."^4\textsuperscript{1} The symbol of cross indicates this schism between man and God. It is a distortion of the original nature of man.

It is Sin:

Actually, the concept 'sin' is undefinable in its full implied sense. At its best, it suggests indifference and
carelessness to God. There are various interpretations, but it is a pride and opposition to God. It is distrust and lawlessness, for "it is the transgression of the law of God."\(^4\) There is no loving relation with God, as "it is irreligion."\(^5\) It is iniquity as man rejects God's goal. And men "are dead in trespasses and sins."\(^6\)

It is such a gruesome fate that "the son of God has come to seek and to save that which was lost."\(^7\) Man is full of discontent and anxiety. There are certain sufferings owing to the specific sinful deeds of men, but the overall evil and suffering of humanity is due from man's elemental transgression.

Now, the state of the sinner is such that he cannot undo or make good the evil that has been done. It is said in Galatians that "whatsoever a man soweth, that shall he also reap."\(^8\) In other words no one can escape it, for "Be sure your sin will find you out."\(^9\) Thus sinful nature and sinful inclination hamper the individual. Men have inherited this predisposition to evil, and here lies the nature of punishment by God.

Denial of the Kingdom of God:

The nature of flesh and blood that exists with us denies the presence of the kingdom of God. It is a mortal and corrupt body wherein there can be no immortality and incorruptibility.
The worldly lusts and forces are temporary, but God and His kingdom abides for ever. Man cannot aspire for both the worlds, as it is rightly warned by Luke "Ye cannot serve God and mammon." 48

Man has forfeited his unlimited vision which God wanted man to possess. The glory and unity of the soul is lost. Till resurrection, man has to face this ill-fated nature. It is then only there will be a new beginning of life.

Unrighteousness:

In reality neither Satan nor the world nor evil heart can compel man to sin, for man has free choice and free will. Admitted that there is an awful power and potentiality for evil in man. But to be aware and to feel guilty of this sinful nature would make one know the holiness of God. But the question is: Does man make for such a pursuit?

It is tragic that since the fall of man, he is making ungodly quest for power and selfish ends. The cause of God remains unserved. Man is lost in selfish pleasures and desires. Because of the egoistic pride man does not manifest his basic spiritual nature.

Man thinks that he can win over his limitations. But man is not only morally weak but also morally blameworthy.
The fact that human beings are hypocrites, is conveyed well by Matthew when he says that "all their works they do for to be seen by men." Man's unrighteousness results in destruction both bodily and spiritually.

**Punishment:**

God is strict and drastic in punishing impenitents and evil doers. The history of sinful deed and evil nature is painful. Man does not know his limits and true potentialities. His sin, due to his confusion and vagueness regarding his native nature, indicates distrust in God. It is the root of sin which heralds for hell.

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**Islam**

**Man deviates himself:**

God has endowed man with the discriminative power to opt between good and evil, right and wrong. When man misuses this power, he is unhappy. Those who misuse this power are "evil doers and wrong their own soul." The conflict of good and evil is constant in the world and not infrequently the latter wins.
It is a sinful existence:

Sin is the indifference to the arbitrary decrees of God. As the human life is pre-destined, the emphasis on the sinfulness is not like christianity. Only, man is careless of his God-like status, and hence he is not at his best in his life and works. This forgetfulness of his state is the defiance of God's wish. Thus, there is no fixed and immutable law whose violation is regarded as 'sin' in Islam.

With all His sovereignty and arbitrariness, Allah "never enjoins foul deeds." Generally sins are divided in two kinds viz. (i) pardonable sins (saghira) and (ii) great capital sins (kabira). Minor and pardonable sins, if committed repeatedly with strong motive and intention may become great sins. Distrust and infidelity to God are great sins. In short, though difficult to define, conscious misdeeds are great sins.

Shirk - a more serious sin:

Of all sins, 'shirk' is the most serious one as it degrades and devalues man from the exalted glory in the divine plan. It denies the unity of God which points partnership with Him and it "is a grievous iniquity." No one including semi-Gods, minor powers or incarnations can be associated with Allah.
The unity of God has a deep underlying significance and it is not a mere dogma. No one else but God alone controls the destiny of man. It is implied that the mind of men must be free from all kinds of slavery except God. To believe oneself as powerful vis-a-vis God is sin. Trust in polytheism in sin. To make low desires for one's good is sin.

**Man is rebellious:**

The worldly life is a finite existence. When the present life is not known fully, then one cannot know of the life hereafter. Again the world is only contingent and momentary. It is not timeless for it would be would up on the appointed time. Still, man "clung to the earth and followed his own lust." He has chosen the worldly life of pleasures. Hell is the place for such people.

A wrong choice and evil action lessens the dignity and stature of man. It is thanklessness to God when one is lost in the pursuit of momentary pleasures. In fact, God wanted man to elevate himself to the image of God within him. But it is a sad commentary that "man is given to injustice and ingratitude."

Every evil action is disobedience, and it is belonged to kufr (unbeliever). Man on the earth is provided with all the requisites of life. But man is indifferent to God.
It is an irresponsibility:

There is no original sin, but the weak character in man is acquired through his free-willed acts. Everyman is subject to the consequences which his deeds have earned.\textsuperscript{55}

Mere self-seeking soul is "perished for what it has got to itself."\textsuperscript{56} Unjust (Zā†ūm) and ignorant (Jahūl) souls "do injustice to themselves."\textsuperscript{57} The plans of unbelievers are weakened by God, for "He loveth not the treacherous."\textsuperscript{58}

Thus, if we view our life in the context of past experience, we would admit that evil and suffering are the punishment due to our sin. Even those who consider themselves good, would recognize how shallow and superficial faith we have in God! Like Christianity there is no vicarious atonement here. Every one has the personal liability, for it is said in Quran that "whosoever gets to himself a sin, gets it solely on his own responsibility."\textsuperscript{59}

It is faithlessness:

In reality, evil and suffering are a test of man which serves God's purpose too. In such crisis one shows one's true worth. It is a strict justice of God and man must trust and patiently bear His supreme will. As God "does not desire injustice for any living being,"\textsuperscript{60} one is likely to be rewarded.
But alas, man is faithless. God dislikes this and He sends all evil and punishment to man.

ZOROASTRIANISM

The evil spirit Druj, having arisen, attempts to harm the world and the creatures of God. Besides death and destruction, it has made even the very existence an awful one. As an independent personified evil spirit, it opposes the good spirit and God's rule.

The evil spirit is bent upon to wreak vengeance upon God's creation. Its nature is spiteful and malicious, the whole creation is the target of its rancour. It tries to make man unhappy and this is why "neither our thoughts, nor our teaching, nor our wills, nor our choices, nor our works, nor our deeds, nor our convictions, not yet our souls agree."61

The evil spirit being imperfect, its will is also imperfect. The world is much ridden with the influence of evil spirit than the good one. The world is corrupted and momentary, so it cannot be trusted. The evil spirit tries to outdo all that good spirit has done. There is a ceaseless warfare between the two.

The evil spirit is restricted spatially and temporally and it is sure to be destroyed sooner or later. Inspite of
this, it does not leave its evil ways. It harms good things of the world which the God has not willed. It defiles water, earth and plants too.

**Death and discord introduced in the world:**

Thus, having chosen the evil mind, the evil spirit got infuriated and rushed headlong even "to extinguish the existence of mortal man." Besides death, it let loose discord and discontent in the world.

All the human ills, including decay and disease are heir to it. The evil spirit smote the progenitor of creatures and made man mortal. Because of it, the earth is infested with venomous and biting creatures. The whole creation is distorted.

Man was immortal both in body and soul, when he was created first. Death was not natural to it but the evil spirit introduced for it. Still, man possesses both the good and evil spirit. There is a divine spirit which is deathless and wise, and the other is a devilish spirit which leads to death and destruction. The latter is hostile to man in all ways. Man is ignorant due to it.

**It captures the human soul:**

The evil spirit thinks of nothing but falsehood and revenge. For this end, it aims to tempt and capture the
human soul. It knows that by robbing the soul it has "done a perfect injury." Thus, the most powerful soul is led astray. It cannot, now ably control his psycho-physical functions. The soul is deceived of its native nature. The mind degenerates and much abounding in sensuality and licentiousness blunt the innate reason.

The life becomes unhappy and painful. The deeper one is attached to the world of gross objects, the stronger becomes the hold of the evil spirit. Ignorance takes the full possession of man.

Man is unrepentant:

Man falls prey to the temptations of evil thoughts, words and deeds. This evil and suffering continues in this world and the next too. Man overlooks his duty and responsibility, he is "a foolish one who does not choose rightly." Such actions mean spiritual death for man.

But man is not repentant for all this. His sins remain unatoned and keep on growing by bounds. The divine law is infringed and the man is met by a terrible fate.

Man is punished:

God punishes man for his evil deeds. Man is perpetually wounded and tortured when he does not attend to
His words. Thus the wicked ones "will be afflicted with lasting torment and fed on foul food." The chastisement will be carried in the damned hell, "the house of lie." Thus, God's judgement is to be faced after death. The three spirits viz. Mithra, Rashnu and Sraosh (personification of truth, justice and obedience) weigh the merits and demerits of the soul. Man's total life is viewed which only signifies that earthly pleasures and happiness do not last long.

After death, the prospective impending doom awaits at the place known as 'Chinvat bridge'. For the first three days, the soul hovers round the dead body and it is on the fourth day it proceeds further according to its fixed destination.

Anyhow, the evil spirit is to be foiled and ruined ultimately. It is not eternal, as one day, it will have to be seized and subdued to the divine authority.

**SUMMARY**

According to Judaism the state of immortality is lost with the fall of man. Now it is a realm of fate and death. God is angry due to man's violation of His Laws. When people do not expiate on the day of judgement, then accruing
consequences have to be endured by the whole nation of Israel. This sin is a disunity and keeps man away from God and cannot get his grace. Unlike the philosophical explanation of evil in terms of relative nature as it is in Indian religions, Semitic religions and Zoroastrianism expound evil as an opposition to God. Thus the evil power 'Satan' plays its due part. Again the idea of hell is a vivid one in these religions.

In Christianity, Satan is a malicious spirit who revolted against God. So one who sins favours Satan only. Such a life has no value and significance of its own. Thus the cross of Jesus Christ is the symbol of shame and indignity for man. It rejects the kingdom of God. Man merely makes an ungodly quest for power and position. Hence one fittingly receives punishment in hell. Especially in biblical religions so long as the resurrection has not taken place, the influence of evil continues. Thus the present life of man is sinful and morally corrupted. In fact the enlightened soul's have to bear sufferings consciously.

To Islam, man corrupts the God-given discriminating power and deviates from His Laws. Thus conscious misdeeds are great sins. Man's choosing the worldly life of pleasures is a road to hell. To be an unbeliever means to be thankless to God. God does not love such treacherous persons and hence
all sufferings. Unlike the Biblical emphasis on Satan, it is the wrath of God which seems central insofar as evil is concerned.

According to Zoroaster, the evil spirit Angra-Mainyu attempts to harm the world and the creatures of God. With death and destruction the whole creation looks awful. The evil power itself being imperfect, its will is also imperfect. Man's most powerful soul is led astray by this evil power. Man is deceived of his inner nature. Man's sins remain unatoned and keep on growing. Here the evil power exists exclusively. No doubt this is so due to God's own permission.
NOTES

1. Refer Bhagwad Gītā IV 6-9; IX.11,
   Also 'Bhūmer bhāravatārana' - Matsyapurāṇa 70.11;
   Anandashram Sanskrit series, Poona, 1895.


3. Bhagwad Gītā XVI. 8


7. Bhagwad Gītā III.27; XIII.5-6; XVIII 15-17.


10. Kathopanisad i,2,2.


16. Vinaya-pitaka 1.34.


20. Ibid., I.3.
22. Tattvārtha Sūtra. 10:3.
27. Facets of Guru Nanak's thought - Dr. Ajit Singh, 1972, p. 27.
29. Psalms 5:5.
34. Jewish Theology, K. Kohler, p. 243.
35. Proverbs 5:22.
37. Deuteronomy 28:15-68.
40. Corinthians 15:3.
41. Genesis 5:5.
43. Job 15:5.
44. Ephesians 2:1.
47. Numbers (O.T.) 32:23.
49. Matthew 23:5.
51. Quran 7:29.
52. Quran 31:13.
53. Quran 7:176.
54. Quran 14:30.
56. Quran 6:70.
57. Quran 9:70.
58. Quran 8:37.
60. Quran 3:164.
63. The dawn and twilight of Zoroastrianism, R.C.
   Zaehner, G.P. Putnam's Sons Publications, N.Y.,
64. Yasna 40:3.