

# GOOD AND EVIL

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The omnipotency of God raises another question and digs up an interesting, age-old controversy; namely the Problem of Good and Evil. First, let us review some of the leading questions which precipitated the arguments such as: If God is all powerful, then where did Evil come from? Where does the Devil fit into God's plan? If God created everything, did He also create the Devil? If God is fighting Evil, do you think He has succeeded? And we could go on and on... thus fortified with logic and reason, creating doubt after doubt, and confusion in our minds—a moral declension from the Truth path of faith and devotion! Such questions cannot have 'Instant Answers' as the curious usually demand. It is the true 'seekers' who patiently and seriously study in the light of the mystical, occult and metaphysical systems, that are blessed with Divine Wisdom. In ancient times, such wisdom was made accessible to the public at large in symbols and allegorical forms. In our intellectual age, the reinterpreting of the myths is a great and important channel for knowledge. A resurgence of spiritual energy is being issued, both from the east as well as the west. There is a veritable flood of books, magazines, and papers published on esoteric subjects: hence this special wisdom is accessible to all who are ready and able to receive it.

Starting with a very basic and simple explanation. The most common argument is; How can a Loving and Just God, allow any sort of suffering as a discipline and part of the learning process. If you are a good, loving and just parent, and if your child does something drastic, will you not punish him? If your child is sick will you not give him medicine just because it tastes bitter? If he has a terrible disease and needs a lengthy treatment like tests, shots, shocks or surgery, will you refrain from sticking pins all over his body or from cutting open his stomach,

because it inflicts upon him excruciating pain? If all this is going to make him a healthy person and if all the pain he bears is for his own good, would you not, as a parent, be the direct cause of it? Similarly, all our sufferings are designed to teach us to overcome our lower desires. The trials and ordeals we go through are there to train and strengthen us, so we may return to the realms of Light. What occurs in life is not a sequence of mishaps, accidents and misfortunes, but a pattern that is in some mysterious way, planned. Through pain and enduring labour the soul is armed for battle and strengthened for conquest. The option of free will is always available to us, but the flaws or density in our personality, will draw it into situations, contacts and circumstances in which temptations will have to be confronted again and again, until they are finally overcome. Hence, Evil or suffering is a necessary educational phase in the soul's brief, sojourn on this earth.

This is what I believe, Then again we ourselves invite trouble knowingly or unknowingly, Are we not reaping what we have sown? Well, we all make mistakes, constantly, because we are human. We suffer the consequences and we learn. It is wiser therefore not to rail about the evil, not to fight it (the more you fight, the more it fights back) but to learn its purpose—which is never obvious — and work with that in oneself and in general. Forget the shadow, study the light—the Good.

Have you heard of the Rosy Cross? The esoteric symbolism of the Rosicrucians explains to us that the cross represents the body of man with arms outstretched and eyes upraised, petitioning God and Heavenly Hosts, to lessen the suffering which crucifies the body, purges it and brings about regeneration.

The rose on the cross represents the soul of man in its spiritual unfoldment becoming more

beautiful, more fragrant and more inspiring through such sufferings of the body. Now then if we accept the misfortunes not as mere punishments but as part of the soul's discipline, we may trace our thoughts back to the origin of Evil. Why is that children of the same parents, brought up in the same environment, react differently to a particular situation? Why are their dispositions, natures etc. different? Karma? Yes, but how did such Karmas start? What came first, the hen or the egg? Did Satan cause the desire in Man, or did the desire invite Satan's entrance?

Before we take up the concept of Good and Evil in the Zoroastrian Religion, let me point out in brief, some of the observances taken from America's 'Sleeping Prophet' Edgar Cayce and others. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Herbert Puryear in his covenant Lesson 34: Good and Evil, discusses: . . . . This quotation from the Bible implies that Satan was one of the sons of God. Before the beginning, we were spiritual beings and were in one accord with the Father. Some of us, in a spirit of rebellion, wanted to be gods, apart from God and went astray. . . . we turned away from the Light and in our own shadows, experienced the darkness. What followed is a very complex story, from which much misunderstanding regarding the nature of good and evil has resulted.

The force that rebelled against God, was that force which they call Satan, devil, serpent... that of REBELLION! Was this only a quality of spirit or does it represent a specific individual?

**"It has been understood by most of those who have attained to a consciousness of the various presentations of good and evil in manifested forms, as we have indicated, that the prince of this world, Satan, Lucifer, the devil — as a soul — made those necessities, as it were, of the consciousness in materiality; that man might — or that the soul might — become aware of its separation from the God-force.**

**Hence the continued warring that is ever present in materiality or in the flesh, or the warring — as is termed — between the flesh and the devil, or the warring between those influences of good and evil."**

**EDGAR CAYCEE**

Lucifer was once the "son of the morning", because of his rebellion, became a fallen angel. We are told that" — man's rebellion and consorting with others for aggrandizing of selfish motives, first brought Satan, or serpent, into the Eden".

**"The real evil is the spirit of rebellion. When we entertain that spirit within ourselves, we open ourselves to influences with similar motives. Do we not say, "Speak of the devil and he will appear"? What does this mean? It means that if we have the consciousness of evil, then evil is present with us."**

**EDGAR CAYCEE**

To sum it up all: "in the beginning, all beings were created in perfect accord with God. A portion of these, only a portion, went astray and became involved in various dimensions of reality. Because souls are co-creators with God, their very thoughts became creations. Those souls who strayed created thought forms out of accord with the Whole. These thought forms became so enmeshed in themselves that the souls did not even know they were cut off from an awareness of their oneness with the Whole. Thus it became Gods quest to bring these souls back into a remembrance of their divine heritage and into full accord with Him".

George Trevelyan. In his book — "A Vision of the Aquarian Age" says that Evil is a very real phenomenon. He establishes a distinction between the two demonic forces. Lucifer, the fallen angel, the Light Bearer, the Tempter, and Mephistopheles or Ahriman, Lord of Darkness, the denier of the Spirit, the eternal negative. Lucifer and the beings and influences who work for him are responsible for inflating man's egoism, kindling his lust for power and by way

of temptation turns him away from the true path of finding the Light or offers a false light, which tempts man even while he pursues spiritual knowledge. The complementary influence to Lucifer is Mephistopheles. He is the same diabolical force which in Zoroastrianism is known as Ahriman. He drags the soul deeper into matter, sensuality and is the eternal negative. Until we recognize their reality, we obviously have no power to oppose these principles of evil. What we call "evil" need not be evil in their elemental nature; on the contrary they are necessary. "Evil occurs when these two demonic impulses get out of control and begin to run amok. Their role is be tempters, for without which, human soul cannot experience the education the earth has to offer. "Lucifer's rebellious deed can be seen as a sacrifice, in order that man be allowed the requisite tests and trials. In time, Lucifer will himself be redeemed. So, too will Ahriman. When either

gets out of hand, however, when either is allowed to destroy our sense of perspective and blind us to the broader context, "evil" is the result". If we do not recognize Lucifer or Ahriman, we are always vulnerable, always liable to be led astray. They attack at the most unexpected moments. In order to protect ourselves, we must be continuously alert and prepared (hence we have our 'tarikats' like performing the Kusti at different times (just one example) and remember the simple but great principle that the dark forces give way before the Light. But how often is it that we do not succumb to the 'devils' wishes? What goes wrong? We revel in our ideas, human thoughts, invest ourselves wholly in intellectual pride inflating our ego to the point of narcissistic intoxication! We have through our intellectual development during the last few centuries, cut ourselves off from the whole to which we belong. We have lost all knowledge, recollection of the

reality of higher worlds and of the hierarchy of planes of being.

### Marie Corelli

Satan is personified in the human guise of Prince Lucifer Rimanez in Marie Corelli's "Sorrows of Satan". Marie was a magnetic English novelist whose prolific writings charmed the turn-of-the century world and people like Tennyson and Queen Elizabeth. Although the novel is a fiction it reveals some of the secrets and subtle messages sent to Mankind by Marie's Chaldean Master, Heliobas. She was a Christ-inspired mystic drawing her creed from nature. The first thing she was taught was how to bring every feeling and sense into close union with the Spirit of Nature. Nature, she was taught, is the reflection of the 'working-mind of the Creator Here are some of the her words.

"God leaves the WILL of man at perfect liberty. His Divine Love neither constrains nor compels. We must Ourselves learn the ways of Right and Wrong, and having learned, we must choose. We must injure Ourselves. God will not injure us. We invite our own miseries. God does not send them. The evils and sorrows that afflict mankind are of mankind's own making. Even in natural catastrophes, which ruin cities and devastate countries, it is well to remember that Nature, which is the material expression of the mind of God, will not tolerate too long a burden of human inquiry. Nature destroys what is putrescent; she covers it up with fresh earth on which healthier things may find place to grow."

"... that all the corrupt government, wars, slaveries, plagues, diseases and despairs that afflict humanity are humanity's own sins taking vengeance upon the sinners, 'even unto the third and fourth generation'. And this not out of Divine cruelty, but because of Divine Law which from the first ordained that Evil shall slay Itself, leaving room only for Good".

The following are only a very few of the thought-provoking lamentations of our Satan Ganamino-(Hence Lucio or Satan corresponds to our Ganamino).

### From : Sorrows of Satan :

Satan speaks : "Whosoever prefers self to God, presumes to doubt and deny God, invites another power to compass his destinies — the power of Evil, made evil and kept evil by the disobedience and wickedness of Man alone—that power whom mortals call Satan, Prince of Darkness — but whom once the angels knew as Lucifer, Prince of Light !"

"What have your teachers done with Me and my eternal sorrows?" he went on. "Have not they, and the unthinking churches, proclaimed a lie against me, saying that I rejoice in evil? Oh, man to whom, by God's will and because the world's end draws nigh, I unveil a portion of the mystery of my doom, learn now once and for all, that there is no possible joy in evil ! It is the despair and the discord of the Universe, — it is Man's creation, — My torment, — God's sorrow ! Every sin of every human being adds weight to my torture, and length to my doom, — yet my oath against the world must be kept. I have sworn to tempt, — to do my uttermost to destroy mankind, — but man has not sworn to yield to my tempting. He is free ! — let him resist, and I depart; let him accept me. I remain ! Eternal Justice has spoken, — Humanity, through the teaching of God made human, must work out its own redemption — and Mine !"

When the world is totally corrupt, — when Self is dominant, — when cunning supersedes honesty, — when gold is man's chief ambition, — when purity is condemned, — when poets teach lewdness, and scientists blasphemy, — when love is mocked, and God forgotten, — the End is near ! I take My part in that end ! for the souls of mankind are not done with when they leave their fleshly tenements ! When this planet is destroyed as a bubble broken in the air, the souls of men and women live on, — as the soul of the woman you loved lives on, — as the soul of the mother who bore her lives on, — aye ! — as all My worshippers live on through a myriad worlds, a myriad phases, till they learn to shape their destinies for Heaven ! And I,



with them live on, in many shapes, in many ways! — When they return to God cleansed and perfect, so shall return! but not till then!”

#### **SOME EXPLANATIONS FROM — BHAGWAD GITA....**

“He is above the good and bad conceptions of this material world. Conceptions of the material world such as good and bad, lower and upper, important and insignificant, are estimations of the material energy, and the Supreme Lord is transcendental to all such conceptions”. (Verse 9.11)

“Superficially, material nature appears to be the cause of creation, maintenance and destruction, but material nature is set into motion for creation by the Supreme conscious being, the Personality of Godhead. He is the background of all creation, maintenance and destruction, and this is confirmed in the Bhagawad Gita”. (9-10)

“According to the followers of Krishna, before coming to the material creation, the ‘jiva’ souls lived in the eternal spiritual world, which lies beyond the material universes. There they act in their relationships as friends, associates, servants of the Supreme Personality of Godhead, Krishna. Since such relationships are based on love, these souls enjoy a certain degree of independence: that is they either choose to remain subordinate to the all-powerful Supreme Lord, or they desire to neglect Him and become, independent Lord themselves —

A minority of souls, thus, **misuse their independence and drift away from or forget Him. It is to fulfil, as well as to reform this unnatural desire that Lord Krishna creates the material world with disease, oldage, death etc.** and endows the soul with a material body which then longs for material pleasure. Krishna creates the material world not just for our independent sense of enjoyment, but also to remind us that enjoyment outside of His service is illusory. The ‘jiva’ souls have forgotten their eternal relationship with their dearest Krishna. Until they re-establish that relationship, they cannot be truly happy or return to the spiritual world.”

#### **ZOROASTRIANISM:**

Now we come to the most controversial yet interesting clash of theories... in the study of Zoroastrianism. Let us examine the theory of Dualism, which is so popular with some of our well meaning, but misguided Western scholars. According to them, a benevolent God like Ahura Mazda could not have created an evil spirit like Angere Mainyu; therefore He is the creator of all that is only good in the world and Angere Mainyu is the creator of all that is evil. These two creators, of Good and Evil are constantly at war with each other, they are independent and in no way equal — Ahura Mazda is not the creator of evil but since he is unable to prevent evil (at least for the time being), He is not Omnipotent. They believe that the presence of evil in the world is proof that “our good God has not yet defeated His opponent”. In the end, after the Resurrection of the Dead, when Mankind will redeem itself, Ahriman will be expelled and God will be able to overcome all Evil and thus make Himself Omnipotent. This is what very few of our scholars derive from the Zoroastrian Texts. With due respect to their learning and scholarship we can assert that it is not what is taught in Zoroastrianism. However, the concept of Good and Evil is so mysteriously shrouded in different texts with ambiguous meanings, one can hardly blame them, or the others, for their different theories. Different scholars quote from the different texts — the Gathas, the Vandidad, Dinkard etc. What are we to believe? Do the texts differ from each other, are they not consistent? For the answers, when one goes deep into the heart of the mystery. . . . with the torch of Ilme-Kshnoom, the picture becomes as clear as crystal. If you will read it again and again and ponder over it, you will begin to see the Light in the midst of all confusion. The only requisites are patience and perseverance. I shall first give a glimpse of the summary of the concept and then go on to explain in detail.

The term Dualism is one, but it has diverse significations. When we talk of dualism, we

mean that both the powers opposed to each other, have equal rights and are equally mighty. This is not true in our case. Spanyao Mainyush (and not Ahura Mazda) and Angere Mainyu are the two spirits opposed to each other in the Gathas, but they are not equal. Note that "there is no regular counterpart principally of the name of Ahura Mazda. The names which serve as designations of the Evil spirit, stand rather as counterpart of the name Spenta Mainyu or Vohu Mano. In the Gathas (Yasna 30.3), it is stated that they are twins. (Referred to as two brothers, born in the same womb) They do not exist independently, but in relation to each other, and both are absorbed in the higher Unity, Ahura Mazda. They are not self created, but existed before the beginning of the world; their opposition is exhibited in the visible world. Prophet Asho Zarthushtira admitted no other at Ahura Mazda's level."

Angra Mainyu is a **Mino**, a spiritual force (and this has been the same underlying idea, the basic truth common in all the others) but he does not have a Fravashi. Since the guidance of Fravashi is missing, he works as the Mino of destruction.

"Ahriman ignorantly and unwittingly fulfills the counsels of the Infinite. All this is done in the interest of the great law of the development of the Soul. The polarity of good and evil is a primal necessary means for the Soul's experience, exercise and growth." (Adi Doctor)

Now we shall go deeper into the nature and the other facets of Evil. The material is taken from the Gujarati article (by Savak Sharyarji Madon). This article is a real eye-opener and for the first time I have come to know that Angere Mainyu, Ganamino, Ahriman or Satan, are not the same.

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The following is the summarized translation of the Gujarati article :

In our Hoshbam prayers, "Shekasteh Ganamino, bar Ahriman lyanat sad bezar bad" would mean something like "May Ganamino be broken, a hundred thousand lyanat (shame) on Ahriman ! Why is it that Ganamino and Ahriman, both are mentioned in the same line? If they were on and the same, it would not have been so. To make it clearer, Angere Mainyu and Ganamino — both are Minoi (spiritual) Powers that work against Spenyao Mainyush or Spenta Mainyu and yet there is a difference even among two. They were (both) created to fulfill the working of the Universe, but their roles and dominions are not the same. Angere Mainyu's abode is in the 5th Asman, which is designated as one to improve souls with deficiencies and help them in their infoldment. This change can take place only when these 'dravaos' or deficiencies are first inflated or brought out. Like in Homeopathy, the disease is not suppressed, but first brought out, activated and then gotten rid of. This 5th Asman is said to be 'self-sacrificing'. In the interest of the progress of such souls, it undertakes to punish or discipline, and thus improves; and Angere Mainyu is in charge of it all on the 5th Asman. What does Ganamino do then? He has similar mission but works in the Corporal world. He is like a spiritual military — He punishes us... but because he lacks the 'fravashi', has no sense of balance, and does not know when to stop, he is not worthy of worship (although he is a mino!) when he crosses his limits, Zarathushtra's soul descends upon the earth. It is mysteriously noted in Ashishawangh Yasht that Ganamino admits that even Yazads could not smite him, Zarathushtra was able to. (When Asho Zarthushtira can smite the Evil is it possible that God cannot?)

... Now then we come to Ahriman or Satan which are one and the same. Ahriman is not a mino nor is he an entity. What and where is

he then? He dwells in each one of us. It is the collective force of the embedded ignorance (blackness) of our souls. It is our forgetfulness of our original source. It is our rebelliousness, our self-centeredness, our vanity, lust, greed, envy, jealousy, doubt, error, laziness, hatred, violence, destruction. In our indulgence of these vices and our chasing after the wrong pleasures, we ourselves invite him to be our 'constant companion'! Not only that, in the puny reach of our mortal intelligence, we dispute and question the invisible yet mysterious truths contained in the teachings of our Prophets, and DOUBT that which Nature hides mysteriously, and mercifully keeps the veil drawn, till we are strong and wise enough to bear the knowledge. . . . that we try to measure every natural phenomenon or the Truths of Nature by our arrogant yardstick of mortal logic, is the greatest Evil of our times — Ahrimanic!

Thus when we talk of Evil, we may mean Evil *within* or *without*. We should also under-

stand that if we conclude that God is not omnipotent, etc., etc., it is because our vision and understanding are imperfect and limited. Although there is a dualism of man : soul and body, mind and matter, spirit and flesh. . . . if we saw and understood the WHOLE we should find no injustice, we find that no man suffers unmerited Evil, that everything which happened, happened for our good. **Whom God loveth, he chasteneth!** When the whole corporal world will be cleared of all the iniquities, Ganamino will be relieved from the onus of the burdensome work and will merge with Spenamino, but only after fulfilling the great purpose. . . . **Yahmi Spenta Theva Mainyu Urvaese Jaso** — "O Thou, in whom a transmission will take place through Spenamino". "In the final end, I shall be meeting you, Spenamin." Thus the true relativity and complementary character of these principles of good and evil will be revealed in a Unity : Perfect and Good!

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