

Can Evil Disappear from Earth?

*They came in the morning with their jet fighters
and dropped napalm on the sleeping villages,
then they made a sharp turn
and mowed down the fleeing villagers.
One of them said that it was better than sex,
better than anything before and after in his life.*

Donna Leon in "Latin Lover"

*What have we done,
that these young men have no scruples any more?*

Ruth Pfau

Friedrich Nietzsche stated that a humanitarian God cannot be detected in history. We can hardly contradict him. But which history does this refer to? What entitles us to describe the history of the last five thousand years as "history" itself? This was not the entire history; it was the history of patriarchy. If we look at the whole, it was a very small excerpt from the overall history of humankind. Long before our historical era there were highly developed cultures that had access to much higher cosmic knowledge than we do today and that were connected to Creation in an entirely different way. Enigmatic pre-historic discoveries, spiritual archeology, and some attempts at writing a female history (Sabine Lichtenfels, Marija Gimbutas, Riane Eisler, Eluan Ghazal, among others) reveal an entirely different view of the origin, development, and sequence of human history, of different forms of human community-building, and of different possibilities for human technologies. Weapons and defense installations did not exist. One of the last of these highly developed cultures existed on the island of Malta some six thousand years ago. There they built the enigmatic temples, whose ruins one can still see (see Chapter 3, last section). Evil has not always existed.

I will abstain from making a definition of evil. When I see how the civilian population is bombed in Chechnya and how hand grenades are thrown into the last basements where the sick and the old still live, then I do not need a definition of evil. Philosophy is sometimes a method of distraction. When I see how the same man who ordered all this, Vladimir Putin, is courted by our Western politicians, then a rage grows in me that is so cold that I have to do my utmost to keep my sanity. It is exactly here that this sanity tells me: stop! You are working for peace. You are a part of the continuum of which Putin is a part. Do not give in to your rage. You have arrived at one of destiny's crossroads. If you follow your rage now, then you will create thoughts that feed evil instead of eliminating it. For this evil – forgive me for saying so – is latently in you too; it is in all of us. Some of this rage is in all of us – the rage that made somebody like Putin cultivate his cold destructive will, maybe already in his childhood. Maybe Alice Miller was right in her analysis of the lives of violent criminals when she referred to their desperate childhood. There are situations where you are so deeply hurt that you are left with only one thing: the vow of revenge. You could otherwise not go on living, you simply would not have any energy, and you would not be able to cope with what had happened. Such situations often occur in childhood and just as often in love. It is the drama of our current entire world. If little Vladimir could have stretched out fully in the warm arms of a big mama, and if this mama herself could have stretched out in the joy of life and love, then there would have been no Putin as we know him.

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The atrocities in history have had the result that certain parts of our brain no longer seem to function. Just as the human mind has reacted analytically to the physical world, up to today it reacts equally un-analytically and naively to the questions of humanity. Evil has become so independent that it is regarded as an integral part of life or even of divine order – with no thought about what causes it. Evil has succeeded in acquiring unchallenged civil rights on earth. If, in the long fight between good and evil, a victory was achieved, then it was evil that won. Let us look at the earth as it is today. There is hardly a farming family in the Third World that still owns its own land, hardly a native people that still lives on a land where nature has not been devastated, hardly a population of animals or people that still lives in freedom. The theory of imperialism, once the basis for the anti-imperialistic fight, is not more interesting to the comrades of the past than a stock market report. Most of them make a profit themselves from the same conditions that they took to the streets to overcome. It is unbelievable to what extent the revolution of the Sixties could be intercepted and turned into its opposite.

Many people today have come to terms with evil to the point of stating with a serious, almost knowing expression, that it is simply a part of life, like suffering, death, or war. What are their arguments? The first argument is: “It was always like that.” The second argument, which sounds dialectic, is: “Good could not exist without evil.” The third one says: “War is the father of all things” and comes from Heraclitus (although he states it in a different context). All three arguments are stupid, but not only stupid. It truly always was that way, if one looks at history over the last few thousands of years. Take a historical dictionary and open it at random. One gets sick if one not only reads what it says, but actually imagines what it all meant in reality. A long time ago, I gave up reading history books, for it is really no fun to take in, over and over, this endless repetition of conquering, subjugation, mutilation, intrigue, revenge, genocide, and limitless sadism. I can well understand from what position Ulrich Horstmann wrote his book “Das Untier” [“The Monster”] and that he no longer wants to believe in any humanity. I include his wonderfully written book in the literature list, even if I disagree with him. What we read in our newspapers could just as well have been parts of reports coming from Rome, Alexandria, or Antiochia. In the historical development over the last two thousand years, there has been no visible improvement. Instead, evil seems to be a natural constant for humanity. If we accept this as a fact, then any serious commitment to peace, or even world peace, is meaningless.

There are assertions about the issue of evil, especially from esoteric circles and from within transcendental psychology, that are based on “holotropic” experiences (Stanislav Grof). They claim that evil is an independent, meaningful, and even necessary power within the building plan of the universe. It is true that in holotropic states, for example under the influence of drugs, one can enter into states of horror, from which one cannot escape on one’s own. Evil then seems to have an objectivity of its own, against which one is powerless. But precisely here lies the mistake. These phenomena are **not** objective; instead, they are projections of the soul that stem from a deep inner fear. Aided by the drug, the fear enters into resonance with the world, transforming it into a threatening construct. If this fear were not to exist, there would also be no horror images. If, on top of it all, we believe in the projections and see them as real because we cannot distinguish between projection and reality, then we enter into full resonance with the images. Once this resonance is in place, then the situation becomes truly dangerous and we lose control. This mechanism is one of the reasons why strong psychedelic drugs are dangerous. But it is not proof of the cosmic existence of evil, only of our inability to differentiate between projection and reality in the deeper areas of our consciousness. As soon as we have learned to do this and not to identify with the horror images, they pass us by and disappear again. Other scenarios, with increasing light influences, take their place. When the inner fear disappears entirely, the deepest state, called “enlightenment” or “transcendental experience”, begins. It is an unequivocal state of the most concrete and definite reality. One

can also reach it without drugs. There has never been anything evil in any state of enlightenment. Wherever the forces of life and light are not blocked or resisted, evil does not result. Instead, we find the perfect bliss and revelation of life. It is only when they are blocked through inner and outer resistance that restriction arises and an inner collision occurs that is experienced as fear, insanity, and demonic hell. Hell is the blocking of the most elementary life energies and heaven is the liberation of the most elementary life energies. The old fight by the Persian Zarathustra, the fight between the two world forces of good and evil, Ormuzd and Ahriman, is not a basic law of Creation. It is the result of an historic process, in which the human being began to attack the sources of his own life.

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Today we find two basic reactions to the atrocities and cruelties of this world: revenge or indifference. Revenge arises in those who are directly affected and who have seen the horrors with their own eyes. Indifference arises in those not yet affected and who do not want to get involved, no matter what. Their arguments serve to repress, not to enlighten. They themselves were silenced with such arguments, when in their youth they wanted to protest against the falsehood of the world. Statements such as: "Well, that's the way life is" or "Where there is light, there is darkness" or "You will get your rough edges knocked off, too" have always been used as excuses by adults who have gotten tired of being confronted by their children's penetrating questions.

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