



# Bad and Evil



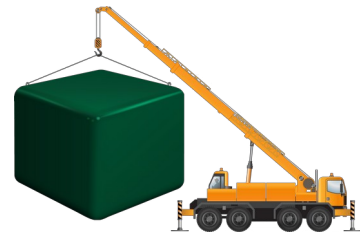
*Alova*

*Abstract:* What is bad, and what is evil? Does evil really exist, or is it merely a religious myth? If one makes a bad mistake with disastrous results, is it evil? If one doesn't know any better, is it evil? If one does a very bad thing, even an evil thing, is one evil? Do love, kindness and forgiveness turn the heart of evil toward good? If we encounter badness or evil, how can we deal with it effectively, individually and in communities?

*Author's Note:* Evil is an unpleasant, difficult and dangerous topic. It is hoped that people will view this material just enough to grasp whatever they find useful. Dwelling on these subjects is detrimental to our minds and hearts.

## 1. Lifting the Heaviness

Before even beginning a rational discussion of morality, badness, justice, or forgiveness, it is necessary to lift the unbearable heaviness associated with badness that is deeply entrenched in the human mind. We have been taught—trained, indoctrinated, forced as children—to feel heavy, guilty, ashamed beyond self-redemption for transgressions of rules or etiquette, whether they are just or rational or not, or whether we even knew about them.



This heaviness feels so awful that, of course, we avoid it. We avoid it so strongly that when contemplating morality or justice, we are deaf and blind to any thought that might cause these terrible feelings to arise. We block ideas that we fear might lead us to feel guilty, ashamed, to think that we might have done wrong.

To avert this terrible heaviness, humans have developed some clever mental strategies. Some people convince themselves that they are absolutely blameless. This may be due to a belief that we are like babies, not responsible for anything; or to a religious pledge coupled with a belief that God has redeemed all sin so we can do no wrong, or if we do, God will take care of it; or to a belief that if we do something it must be God's will, even if it's wrong.

Seeing that people who do great harm don't seem to suffer afterwards, some people believe that there are no consequences for one's actions so all guilt or shame is null and void. Some people perform magical rituals to temporarily destroy the

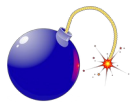
consequences of their wrongdoing, hoping they will be able to permanently escape both the consequences and the heaviness.

We have been taught that morality means following a set of rules, so we develop interpretations of those rules that allow us to avoid feeling the heaviness, ignoring our conscience and common sense.

This heaviness is so horrible that we don't want others to feel it either. We tell people they are okay and situations are okay when they are not, thinking that we are being compassionate and forgiving.

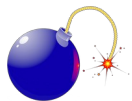
Belief in this unbearable heaviness is itself a barrier to justice and morality. Lifting it requires a truthful perspective that we remember day in and day out until we resonate with this truth, dropping our heavy judgment of ourselves and others. This does not mean dropping our wise faculty of judgment. If one has done something wrong, one is responsible and should feel guilty if it was deliberate. There are some actions that are bad, wrong, immoral, and people who do those actions need to be called to account. It is the **heaviness without recourse**, the **undue** heaviness, that needs to be lifted.

In fact, we must smash this heaviness to smithereens with a few truth-bombs.

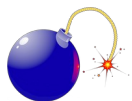


**Truth-bomb #1: We can redeem any action we do.** Nothing is irredeemable. We have all the time in the universe, and we will be given every opportunity we wish for. When we grow “older” in spirit, we will easily have the ability to restore any harm we have ever done.

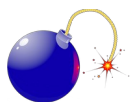
Even if we have cut short someone's physical life, by accident, in an angry fit, or by calculated planning, one day we will be able to help give someone physical life—by becoming a parent, or by saving someone's life. If our action was by mistake, our life-giving will be joyful, whereas if our action was deliberate our life-giving will probably be difficult and troublesome for us, but in either case, we **can** fully redeem ourselves.



**Truth-bomb #2: We will be happy and thrilled to redeem any action we have ever done.** Redeeming ourselves makes us feel wonderful! We feel so good about ourselves! It gives us confidence, honor, integrity. The more we redeem our bad actions, the better we feel, the freer we become, the more joy and enthusiasm we feel for Goodness and for Life.



**Truth-bomb #3: Only our conscience in our heart tells us what is good or bad for us to do in any situation.** Other people don't know our hearts, our capacities, or our conscience. Others may have good advice, insight, or wisdom, but they don't have a right to presume they know what we should do. Sometimes we need to find out by experience. In cases where someone has a valid authority, such as an employer, we have a duty to obey, but our conscience is still our own.



#### **Truth-bomb #4: Morality can never be reduced to a set of outer rules.**

Rules can be good guidelines, but our inner voice of conscience is the final arbiter. In the end, we are not judged by others—it is we who judge ourselves.

Let us all use these truth-bombs to destroy the deep heaviness that has burdened us, slowed us down, and blinded us to truth for so long. If we do something wrong, we simply realize it and redeem it now if we can, or else later. No problem!



Only with this awareness can we have the clear vision to see what is good or bad, in what ways. Only with this awareness can we have true compassion for others, seeing the truth without condemning them, knowing that in the future they too will be able to redeem whatever harmful actions they do.

Only with this awareness can we imagine true freedom, true love.

Only without this heaviness can we sense true Goodness.

## **2. Badness Stinks**

Anything that is painful, destructive, unpleasant, inconvenient or immoral is often considered to be bad. One group may consider something bad, while another group considers it good. How do we tell if something is good, bad or evil? Is it possible for something to be intrinsically good and bad at the same time?



It is first important to distinguish between a bad **action**, and a bad **person**. Doing a bad action does not make someone a **bad person**. Doing an evil action does not make the **person** evil. If someone does some very good actions, it does not mean that all the person's actions are good. Bad actions do not necessarily arise from badness or evil inherent in a person's essential nature; bad actions can occur by mistake, from ignorance, or from failing to win the inner battle of soul over ego.

Bad actions can easily be done by good people. Good people make mistakes. Good people don't know everything. Good people don't realize everything. Good people forget things. Good people can have poor judgment. Good people often don't realize what all the effects of their actions will be. Good people don't always pay attention to everything. Good people are often naive. Good people sometimes deceive themselves. Good people sometimes have desires that overwhelm their judgment or conscience.

We may hate an action, but it is never good to hate any person, any soul, no matter how much suffering and harm they caused, no matter how evil their actions.<sup>1</sup> It is vital for our own sanity and health of body, mind and spirit to not hate people—only actions and the essence of evil itself.

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1 St. Augustine, “with love for humanity and hatred of sins,” *Letter 211* (~424).

Good and bad are not black and white. The scale is gradual, and they are often mixed. Evil is (figuratively) pure black, but badness ranges anywhere from pale to dark gray. Good can be pure, but usually on Earth it's not; we humans still have a ways to go. An action can have both good and bad results, for the same party or for different parties.

The three wise monkeys who say, “See no evil, hear no evil, speak no evil” are not advising us to make ourselves blind, deaf and dumb—or foolish. They are telling us not to **focus** on badness or evil. We gravitate toward whatever we pay attention to, especially when we dwell on it. Our subconscious mind works this way, whether we're aware of it or not. So it is wise to avoid thinking about badness or evil any more than necessary.



Before we can consider whether a person might be bad or evil, we must first be able to recognize whether an action is bad or evil. To determine whether, and to what extent, an action is good, bad, or evil, we consider:

- ▶ What was the intent, the motive?
- ▶ How did it feel to everyone affected?
- ▶ What were the actual results, short-term and long-term?

#### ▶ Motive

A deliberate **wish** to cause hurt, harm or damage, or a blatant **disregard** for the welfare of certain people, is a bad motive. A good motive, or absence of a bad motive, does not guarantee that an action will not cause harm.



**Bad actions may have bad or good intent.  
A desire to do harm is always a component of evil.**

#### ▶ How It Feels

It's important to remember that what is painful or destructive is not necessarily bad or evil. Mother Nature reflects the great love of our Creator. Nature does not always treat us with soft gloves, warm fuzzies, or sweetness and light. Nature makes darkness, hailstorms, hurricanes, volcanoes, earthquakes. Nature creates fierce predators, unbearable heat and unbearable cold.



The trouble with thinking that our Source is all warm fuzzies, comfort and light, is that when something comes along that is not warm fuzzies, comfort or light, one assumes it is bad or evil. Any harshness or severity and its message are rejected, and the messenger condemned.

Yet if we are running headlong toward a cliff, wouldn't we want someone to stop us before we fall to our demise? Would we demand that anyone who touches us wear soft gloves and speak slowly, kindly and gently—while we rush over the cliff? Would we condemn or criticize our lifesaver if it hurt when we were grabbed roughly?


Conversely, if someone offers us a sweet-tasting poison, is he or she a friend? A well-wisher? A fool? Bad or evil?

Badness is not shown by how pleasant or unpleasant it feels. Sometimes it feels very unpleasant, and sometimes pleasant. Sometimes it feels unpleasant to one party and pleasant to another party. Sometimes it feels unpleasant now and pleasant later.

Although feelings of pleasure and pain are not definitive in determining whether something is good, bad or evil, it is important to take note of them because they are evidence, and because if feelings are not considered, questions or arguments arise later.

**Badness is not shown just by how unpleasant it feels.**

## ► Results

***Badness is shown by its overall effects over time on the whole***, not by its immediate effects or by its effects on an isolated person or cause. Sometimes its immediate effects seem good, but are later revealed to be bad. Sometimes it seems to be good for one thing, but is bad for so many other things that its overall effect is bad. 

Badness is not limited to a list of actions given by a religion or government. Badness is not discrete—an action is not necessarily **either** wholly bad **or** wholly good. An action can be a little bit bad, or a lot bad. Sometimes a bad action has some good results, even though it results in more harm than good overall.

We recognize bad actions **by their results**. A person may have had good motives, or been unaware of what the results would be, or been following orders, but a donut is a donut;<sup>2</sup> an action with overall bad results is bad. Period.

We recognize our own badness in our inner conscience in our heart when we feel a tug, a pull toward Goodness. We can ignore this sensation or excuse it away, but it is a vital element of our inner guidance system.<sup>3</sup>

**Badness has harmful overall results, over time.  
Badness leads away from our Source, which is Goodness Itself.**

2 See *The Donut Machine Story*, [https://wisdom2joy.com/The\\_Donut\\_Machine\\_Story](https://wisdom2joy.com/The_Donut_Machine_Story).

3 For a more detailed discussion, see *On Enemies and the Compass*, p. 3-8 or video/audio 2-4, [https://wisdom2joy.com/On\\_Enemies\\_and\\_the\\_Compass](https://wisdom2joy.com/On_Enemies_and_the_Compass).



### 3. Relevant Factors

In addition to the actual results, and the motive, we must also consider several other factors:

- ▶ How much did the person know and realize?
- ▶ Was the person negligent?
- ▶ Did the person make a sincere mistake?
- ▶ Was the person manipulated or coerced?
- ▶ Was the person being mischievous?
- ▶ Was the person malicious?

#### ▶ Knowing

What if someone doesn't know the facts? It is easy to do something harmful if one thinks a situation is one way, but actually, it is different. It is easy to do something bad if one is completely ignorant of a significant fact. Simply not knowing something is not at all bad, even though the resulting action might be bad.



When one knows an action is bad and will have harmful results, but does it anyway, it is a bad action. It is bad even if it inadvertently does some good or if the bad result isn't as bad as expected.

If one should have known something but doesn't realize it in the moment—one was informed—then it is a knowing action and one was negligent.

#### **A Note on Mental Illness**

There are people who are mentally ill and unable to distinguish good from bad, or unable to think ahead to what the results will be. Such people need to be controlled by others. If the devil made him do it, he needs to be confined so he cannot do it.

People under the influence of drugs or alcohol are often mentally incompetent to some extent, but they took the drugs or alcohol when they were competent and are fully responsible for their actions thereafter. Temporary impairment under the influence of such substances does not make a bad action less bad.

All bad or evil done knowing that it is bad or evil can be considered insane.<sup>4</sup> This insanity is obviously no excuse for doing it.

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4 *Real Intelligence*, p. 10-11 or video/audio 4, [https://wisdom2joy.com/Real\\_Intelligence](https://wisdom2joy.com/Real_Intelligence).

**If one doesn't know better, or doesn't realize an action is bad,  
the action is bad but the person is not bad or evil.  
Being aware that an action is harmful is always a component of evil,  
even if one doesn't admit it.**

► Negligence

When one knows and has an ability to prevent harm, but neglects or fails to do so, one is negligent. It is not ignorant—it is knowing. One knows better. Negligence is always bad. ~

People are usually negligent due to laziness or pursuing other interests instead. Someone can deliberately fail to do a duty due to a bad or evil motive, and the results can be evil.

**Negligence is bad.  
Deliberate negligence can be evil.**

► Mistakes

Although mistakes can result in effects that are very harmful, even evil, someone who makes an innocent mistake is never evil. An innocent mistake is one where someone really didn't know something, either a fact or what the likely results would be. Authorities have been equating mistakes with evil for so long! Some children think they are evil for making mistakes on homework that didn't harm anyone. !

**Mistakes can result in bad or evil actions.  
Sincere mistakes can have bad or evil results,  
but the person is not bad or evil.**

► Mischief

Mischief is play that can do harm. It does not have a motive to harm, but only to annoy or poke at people, attract attention, or disrupt. It is creative; it can be funny, but it can also cause a lot of harm. \*

**Mischief is play that can be harmful.  
Its motive is not bad or evil.**

### ► Encouragement, Incitement and Pressure

When someone is prompted, encouraged, incited, or pressured to do something bad, it takes strength and courage to resist the pressure. If the bad action is carried out, both the person who did it and the person who incited or applied pressure have responsibility for the results. Joint responsibility can be greater than a hundred percent. If an action would not have occurred without both, then each of them is 100% responsible.

***Every human being is responsible for following  
one's conscience, even under pressure.***

We must take great care to whom we pledge obedience, including an employer, for if we are ordered to do something bad or evil, or against our conscience, we must either disobey our employer and risk our livelihood, or disobey our conscience. This is a very difficult decision, especially if we have dependents. For the same reason, great care is in order before taking any vows.

If someone is forced, including by a believable threat, then the party who applied the force or threat is **also** responsible for the action.

**Succumbing to pressure is weakness.**

**Weakness may lead to evil action, but weakness itself is not evil.**

**Pressuring others to do bad actions is bad, and can be evil.**

### ► Malice

Malice includes an intent to harm. This bad intent can arise from instinct, like an animal that tracks an injured prey to take advantage of its weakness. ***Malice enjoys or benefits from other creatures being hurt.*** Malice is deliberately hurtful. It can be vicious. Animals are malicious by nature; they are not bad.

When humans are malicious, they sometimes try to cause hurt just for its own sake. They may also enjoy wielding power over others, or deceiving people, just for the thrill or sense of victory it gives them.

Malice can be inspired by jealousy, greed or ambition. If someone has a desire and is willing to disregard morality and other people to get it, they can act with malice.

Teenagers and children are often malicious. Rejecting or putting down people who aren't in a social group is deliberately hurtful and can be malicious. Rejecting someone for good reason is not malicious, but designating all non-members as enemies or inferior is.





Malice is knowing—perhaps not fully knowing, but knowing. It is not innocent. It is not a mistake. It is not just childish mischief, play, or practical jokes. Malice in humans is inhumane, beneath human.

Absence of malice does not guarantee that there will be no harm.

**Malice is bad, but it is not evil.**



Badness stinks, but it is not the same as evil. Evil is always knowing, and always deliberate. Evil is deceitful. Evil is a spiritual illness.



#### 4. Evil

What is evil is morally bad, but what is morally bad is not necessarily evil. An evil action is one that is **so** bad, so horrible, that it must have been inspired or designed by an evil **being**. An evil being is one who is committed to destroying Goodness, repudiating Creation and Creator.

Evil hates Goodness with a passion. Evil acts against life, against Creation itself, against the nature of our own being-ness. Evil degrades anything good, particularly anything sacred. It especially degrades sex, using it as an act of domination, force, or sensuality alone, perverting the purpose of participating with our Creator in a joyful act of creation.

Since evil rejects creation and creativity, it seeks to steal life and creation from others. It is predatory. Deep in itself, it is death-ful, without enthusiasm for life.

An action can have an evil motive, a deliberate desire to do harm. Evil actions that do much harm and arise from an evil motive are not difficult to find. However, evil itself is not just a single action, or even a series of actions, and an evil person is not just someone who has done evil actions.

Evil makes no sense, except to itself. We always try to understand it, to make sense out of it, and all we can imagine is extreme badness. Evil cannot be understood because it is founded upon falsehood. If we have not accepted an evil lie into our own hearts and minds, we cannot and never will be able to understand the evil that follows. We can only observe it.

Some people think evil doesn't exist. They want to believe it doesn't exist. Most of us have never actually seen evil face to face, but seeing it up close is the only way to realize what it is; hearing about it cannot provide the experience.

People who have not seen evil think it is just a bad version of bad, and that it can be redeemed, healed and dealt with in the same ways as badness can. However, evil is very different from just bad.

Evil resides in the heart. It is a spiritual illness, a disease in the soul. It is not shown by just evil actions, for people who are not evil can do evil actions, and someone who wishes to do evil might be relatively ineffective at it.



Evil is a decision of the soul. It is a decision to reject Goodness, to reject truth and joy, to reject our Source, to dominate others, and to elevate one's own ego, personality, and desires to preeminence. This effort is doomed to fail eventually, but our benevolent Creator allows us to try.

Evil is ultimate deception, ultimate egotism, ultimate selfishness, ultimate pride. Evil is a conscious affront and challenge to our Creator, to Goodness Itself. Evil places itself and its desires before all else. Evil always results from a choice—a series of choices, one after the other, with deeper and deeper commitment.

A lie lies at the very root of evil—the lie that the created can be superior to its creator, can overpower the Creator. The truth that our ego is not supreme is supremely unpleasant to the evil, and rather than accept it, evil piles lie upon lie, deceit upon deceit, in its wish to believe itself to be superior, or even equal.

Evil is characterized by deception. It flees from the light of truth. It calls evil “good” and good “evil.” One great deception of evil is to convince good people it does not exist, for then it has the greatest scope to destroy goodness, unencumbered by opposition from good humans.

Evil is so adept at deception that it can masquerade as good. A woman who was naturally clairvoyant from birth had been taught that “Lucifer” was working to implement God’s plan, “The Plan,” for humanity. He eventually appeared to her as an incredibly beautiful, brilliant, loving white light. She was only able to discern that he was not of God because a good angel had told her to pray when she was four years old, and this being of light did not feel like the good Father to whom she had been praying.<sup>5</sup>

Deception is both the origin of evil, and a product of it.

Deception is one of the two hallmarks of evil.

The other is pride.

**Evil is deceived and deceiving.**

**Evil is a conscious, deliberate decision to oppose Goodness,  
as a matter of life course.**

**Evil asserts itself as a challenger to our Source.**

<sup>5</sup> Carolyn Hamlett, 2012 interview (42:27), <https://www.youtube.com/watch?v=aGEYloihE9g>

## 5. Evil in People

Evil people do not acknowledge responsibility for anything harmful they have done—they either claim they did not do it, that they are not responsible for it, or that it was not bad. They feel no remorse and do not apologize with sincerity. However, they know they are bad—they go to great lengths to cover up their culpability. People without a conscience don't bother.

Evil people have a conscience—they just lie to themselves, believe their excuses, and twist perspectives. By contrast, good people look at the truth, feel sad when they realize they have done something harmful, and want to remedy the damage as best they can.

Evil people cannot accept their own imperfection. They do not recognize or acknowledge that anything in themselves ought to change. They do not acknowledge that they have room for spiritual growth; they believe they are already just as good or better than everyone else. They feel they are above reproach; nothing is wrong with them—problems are always in other people.

Evil people project their own evil outward onto others. They maintain a false image as a good person, an upstanding member of society. They utilize numerous strategies to maintain this image: lies, deception, subtle twisting of truth and principle, associates with good reputations, compliant lawyers, powerful allies. They cover their tracks meticulously. They avoid anything that could get them caught, and instead induce other people to put themselves at risk for shady behavior. They fight to the death to maintain their image and react viciously to any exposure.

Evil people only see evil **outside** themselves. They seek to change other people and the outside world—and to do so by forcibly imposing their will on others, either covertly or overtly. They take matters into their own hands, as policy and in practice. If they feel unjustly treated, they take revenge.

They refuse to submit to their own conscience, to any higher ideal, to a Supreme Being. Sometimes they believe that there is really no difference between good and bad, that there is no reason to strive to be good, that life has no intrinsic meaning or purpose, that nothing really matters. They repudiate love, truth, and a Supreme Being. Instead they are unwittingly enslaved—to evil.



Evil people are terrified inside. They hide it well, but they are frightened to death. Their obsessive need for control is a reaction to their fear.

Evil people often seek power because they need it to control others and maintain their deception. They might not declare it openly, but they feel it is perfectly acceptable to hurt others if they have been hurt, and they aren't necessarily rational about who hurt them. They feel it is perfectly acceptable to use, deceive and manipulate others—in the same breath as they claim to be devout or principled. They feel superior and may enjoy toying with other people.

Evil people, those who have **committed** themselves to a path of evil, are relatively rare. However, they hide behind socially acceptable façades—the polite neighbor, the church volunteer, the kind schoolteacher, the smiling politician. We are only likely to recognize their evil in a fleeting remark, a fleeting facial expression, a fleeting smile at an inappropriate time.

When good people are faced with evil, they are usually confused. One may feel “creepy”—but one may feel creepy for other reasons too, so this feeling by itself is not a sure indicator of evil.

When normal people truly perceive evil, they feel revulsion. This reaction is not unloving—it is appropriate. It arises out of our instinct for self-preservation, and our natural recoil from ugliness and attraction to beauty and Goodness. It is wise to avoid speaking the name of an evil person, any more than is necessary to become aware and take appropriate action.

Before judging others, we must first examine ourselves thoroughly, removing the specks in our own eyes before condemning others.<sup>6</sup> Self-righteousness and a belief in one's own superiority must be overcome with true humility—not thinking that we are equally bad or evil, for we are not; we must simply remain cognizant of our own weaknesses.

Secondly, we must examine factual evidence with care and discernment, not relying only on rules of evidence or precedent, but also on our experienced intuition, gut instincts, and our inner, innate sense of Goodness and justice.<sup>7</sup>

If we are hasty to condemn, we can easily create more evil by lynching the wrong person, lynching some good along with the bad, or lynching a subordinate but failing to punish the superiors who were even more responsible, leaving the organizational evil intact.<sup>8</sup>

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6 Matthew 7:3.

7 *Towards Justice*, 2 Injustice and 8 Justice of Higher Order, or video/audio 2 and 8, [https://wisdom2joy.com/Towards\\_Justice](https://wisdom2joy.com/Towards_Justice).

8 This last situation clearly occurred in the court-martial of Lieutenant William Calley for the 1968 atrocities in My Lai, Vietnam. Similar massacres occurred all over Vietnam during the war, but others were not prosecuted. The institutional evil was examined, but recommendations were not implemented, according to renowned psychiatrist M. Scott Peck who was chair of the team (*People of the Lie*, Ch. 6 MyLai: An Examination of Group Evil).

It can be argued that the only thing we should truly hate is evil itself: the essence, the spirit of evil—not people who are motivated by it or enthralled by it.

Evil can be healed and redeemed by spiritual intervention, but the evil person must want and accept the healing, and must follow through by deciding to reject evil again and again. The process is difficult for everyone involved, but if an evil person wants to change and acts accordingly, true healing and transformation can occur. Decisions, even vows, can be reversed.

## 6. Real Examples – Bad Actions

These are true stories. Names are fictitious and some details have been changed or omitted. It's important to remember that bad actions do not necessarily mean a **person** is bad.



**Alan** was a priest who was diabetic. One day he officiated at a religious ceremony. His friend **Tom** gave him a sweet dessert that was offered to everyone. Alan's blood sugar rose so high that he died.

Was Tom bad or evil?

Tom did not want Alan to die—he only wanted to give him a sweet experience. They both knew of the danger, but didn't really expect Alan to die as a result. In hindsight, Tom made a big mistake. It was a bad action, but Tom was not bad or evil.



**Max** was the strongest boy in the school. He bullied and beat up anybody he wanted. He extorted anything he wanted, sometimes just to show that he could. Max beat up **Doug**, and then got Doug to help him bully other children. They destroyed or stole their classmates' cherished toys and made them cry.

**Sally** followed Max's lead after he beat her up, and she became just as mean. She got other children to join a group that was mean to their classmates. They taunted their victims.

Were Max, Doug, or Sally bad or evil?



Max did many bad things. He was clearly malicious. He was still a child and did not fully realize the extent of the harm he was doing. Children do not yet have a developed moral compass, so although they can do bad or evil actions, they are not aware enough to choose a path of evil.



Doug was weak. He did not want to harm anyone, but he lacked courage and strength. He was not bad at heart, but he was pressured and did some very bad actions.





Sally, like Doug, did not do bad actions out of her own nature. She did them as a reaction to suffering and pressure. She copied the winner. This is why it's so important to enforce social punishments—otherwise people copy the winners and goodness in communities declines. Sally's behavior was bad—very bad because she led others into badness—but she was not intrinsically a bad or evil person.



**Ted** was a budding graphic artist. He designed some fabric and made an appointment with a major manufacturer to sell his designs. The receptionist, Nan, liked his work and made photocopies for the design executive, who would call him if the company were interested. Ted followed up, but no one never called him back. A few months later, he saw his designs on fabric for sale by the company.

He called Nan and took her out on a date. She told him that it was her job to photocopy the work of all the artists who approached the company and acquire their designs without paying for them.

Was Nan bad or evil?

Nan knew full well that she was participating in theft and fraud. She was paid for it. It was not her idea—the company executives were the decision-makers, but she cooperated fully. Her actions were knowing and deliberate. Her actions were bad, and the behavior of the executives was even worse.



**Ken** was an engineer responsible for completing safety tests for parts of a vehicle. He discovered that a particular part could fail due to heat from the engine. His colleague **Nick** had designed this part; the engineering was apparently faulty. Ken reported his results and concerns to **Ron**, his supervisor. Ron did not want this embarrassing news to delay the product launch and tarnish the company's reputation. He demoted Ken. The product failed, people were killed, and millions in investment were lost.

Were Nick or Ron bad or evil?

Nick had not intentionally designed the part to fail. He made a mistake—a big mistake that cost lives and fortunes. He may have been ignorant or negligent. His error had very bad results, but it was not evil.

Ron was motivated by his paycheck and reputation. His desire for personal gain was stronger than his desire for honesty, integrity, or good judgment. His motive was not bad. Ron's actions were very bad, but he was not evil.



**Rick** was an executive who wanted his company to fire Lynn, the Vice President of Sales, and hire his friend instead. He built a fraudulent case against Lynn. He told members of the sales team to stop making sales so she would have a bad sales record. The company lost income and fired Lynn.

Was Rick bad or evil?

Rick's motive was bad. His actions were deliberately intended to hurt Lynn and unjustly deprive her of job and income. Rick was not a bad or evil person, but his actions in this case were bad and malicious.



**Kay** was an influential hotel owner. Her electrician installed bare, live wire in a hallway outside one of the bathrooms. She knew about the exposed wire but rented the room out anyway. A guest tossed a wet towel onto the wire, and was electrocuted. The guest died after spending two weeks in agony in the hospital.

Was Kay bad or evil?

Kay was knowingly negligent. Her desire for income outweighed her concern for the lives of other people. Her motive was not to injure people. Her negligence was bad, perhaps evil, but this action alone would not make her an evil person.

## 7. Real Examples – Evil Actions

These examples are also true stories; names are fictitious and some details have been changed or omitted. It's important to remember that evil actions do not necessarily mean a **person** is evil.



**Pete** was the CEO of a U.S. company that made baby formula. Many babies fed the formula died from malnutrition, and it was banned in the U.S.A. The company then sold the same baby formula in India and Africa, telling mothers that it was superior to breast milk. Millions more babies died as a result.

Was Pete bad or evil?

Pete and other executives had the evidence that their product caused infants to die. They publicly claimed to disbelieve this evidence—they were either lying or deluding themselves. People often believe what they wish were true, especially when they have worked hard toward a goal. Executives are usually motivated by ambition. Pete was the responsible executive. He may not have been an evil person, but his actions were deceptive and evil.



**Sam** joined a fraternal society in order to learn secret knowledge. He was fast-tracked to attain the higher ranks, and progressed quickly. At one point, he was told that in order to advance, he had to choose one of two evil options. He truly loved one family member, and he therefore chose the lesser of the two evils. He continued to be quite successful. One day, a stranger prayed for him without his asking, and he stopped his evil behavior completely. Later he tried to help other people avoid the trap he fell into.

Was Sam bad or evil?

Sam's motive to learn was not bad or evil. He was lured into evil behavior by others and by his ambition. He did much evil action, but he was not an evil person. This is also shown by how he confessed, reformed, and helped others.



**Don** was a financial wizard in the banking industry. He was asked to do some very evil deeds that impoverished millions and enriched a few, and he complied without question. He enjoyed the challenge and the work. He was promoted. One day his superior took him to a ceremonial where a child was deliberately killed. He laughed it off. Some time later, he was asked to kill a child, and he broke down and could not do it. He knew this refusal would seriously hurt his career. He later died mysteriously.

Was Don bad or evil?

Don's actions were evil since he knew full well the terrible harm they caused, even though he didn't have to look at people in the eye. His motive was to enjoy being clever, to progress in his career, and perhaps to amass wealth. His **motive** was not to hurt people. He was following orders. He couldn't kill a child, even though his actions had harmed many children in the past. Don was not evil, even though he did many evil actions. His superior may have been evil.



**Pam** was intelligent, talented, and could be charming. As a child, she decided that **nothing** would ever come in the way of her own needs or wants. Pam became adept at deception. She could convince anyone of almost anything. She became expert at manipulating, bullying and threatening. She used her skills to defraud millionaires. She sold out the kind, generous people who supported her and received expensive, illicit gifts from bankers.

She never admitted to any wrongdoing, but frequently distorted the truth and blamed others instead. She used people, compensating them with empty promises, going from one gullible benefactor to the next. She was not moved by kindness or compassion toward her. She did some good actions—and made sure to publicize them.

Was Pam bad or evil?

Pam had made a deliberate decision to serve herself at any expense and without regard for other people, and she did. Her actions were very deceitful—one of the two hallmarks of evil. Many of her actions were bad, and a few were evil.



**Bo** and **Mo**, young men with wives and babies, were full of hate for a particular “race”—people with a certain skin color. In three months they brutally raped nine different women, some for over two hours. Their religious leader had ordered them to destroy the women of the “inferior race” so their own “race” and religion could dominate the world.

Were Bo and Mo bad or evil?

Bo and Mo's actions were clearly evil, and their motive was evil: to damage and destroy an entire "race." They acted out their hatred consciously, knowingly. Their religious leader was evil.



**Carl** was a rich and powerful man. He despised the poor and believed that his wealthy countrymen were genetically superior. He employed people to travel to another country and inject the inhabitants with pathogens, which resulted in genocide in the entire region. He took everything of value in the area without compensating the people fairly for it. He used his vast wealth to spread his philosophy and place his followers in positions of political and financial power. He instructed his employees to fabricate outright lies about foreigners in other countries and turn public opinion against them in order to promote war.

Was Carl bad or evil?

Carl was motivated by hatred, disgust and pride. His desire to improve the human race by killing people was really a cover for avoiding his own uncomfortable feelings. He was supremely arrogant—he believed he knew better than any God or Creator. Carl had evil motives, and his actions were clearly evil: purposeful deceit, suffering, destruction, and death on grand scales.



**Dean** was a successful fundraiser, especially for children's organizations. He had access to many children's homes, and sexually abused hundreds of children and numerous adults for many years. He was expert at deceit and made up elaborate, rather implausible explanations when needed. He had very powerful political allies. Police were routinely ordered to stop their investigations into his behavior.

Was Dean bad or evil?

Dean did many evil actions of the worst kind. He never admitted it, but evidence for his evil behavior was overwhelming. He continued his evil actions, utilizing his social and political pull to avoid consequences and further harm his victims who spoke out.

The people in these last four examples never apologized, showed remorse, or attempted to make amends for their evil actions. They did not do just one bad or evil behavior, but many—it was their way of life. They denied that they did anything wrong. They were experts at deception. They knowingly chose evil ways and didn't turn back. They did not even consider changing themselves or their beliefs—they saw no such need.

Hopefully these real-life examples help us to realize the distinction between bad and evil. We must call bad "bad" and evil "evil." Lying, cheating and stealing are bad,



but we should not call a child “evil” for doing them. Forgetting may be bad, but it is not evil. When we truly do see evil, we need to call it what it is.

To be both humane and wise, our response to bad and evil must be different—**very** different.

## 8. Dealing with Badness

The vast majority of people are good people. The vast majority of people sometimes do bad actions. We have to deal with badness, both personally and in our communities.

We teach children about good and bad, pointing out how people suffer when they are harmed. We explain why what they did was bad, and show them the hurt and damage they caused. We ask how they would feel if someone did the same to them. We teach them to apologize and make amends. We create rules and consequences.



When we are dealing with a good person who has done a bad action, or even many bad actions, we use many methods to encourage remorse, repentance, restoration, and reform.<sup>9</sup> We try to help them so they will not do it again.

We appeal to rules and laws, and explain the consequences. We make them restore damage. We enforce punishments. We provide religious or spiritual counsel and support. We provide family and social support. We provide psychological treatment, occupational training, medical care, sponsors, and advice from all directions. We assign them to perform community service to help their hearts to open.



We treat people who have done bad actions firmly and with kindness and compassion. Most people in helping fields are extremely kind and compassionate. Compassionate advocates help harmdoers avoid harsh punishments. Kind, compassionate teachers, clergy, and performers go to prisons and provide education, religion, and entertainment. Kind, compassionate people abound, and many of us will do everything we can to help someone reform.

Prayer hotlines, prayer groups, and spiritual healers appeal to higher forces and other realms by request. Prayer often helps people who have done bad or evil to rekindle and expand the goodness in their hearts. Positive thinking, affirmations, and visualizations can also help. Focusing on Divine love is helpful anywhere, any time.



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9 For a detailed discussion, see Forgiveness and “Karma,” p. 1-3 or video/audio 1 Anatomy of Harm and Forgiveness, [https://wisdom2joy.com/Forgiveness\\_and\\_Karma](https://wisdom2joy.com/Forgiveness_and_Karma).



Sympathy and kindness are often effective when dealing with badness, because one can access and encourage the goodness that resides in the heart.

If bad people truly care for even one other person, love for that person can draw them like a lifeline back toward the goodness in their hearts.

One can reason and make deals with bad people; they want to win, but they have an instinct for self-preservation and can accept a compromise. If they're losing, they logically choose what is in their best interest. It can be helpful to listen to their viewpoints. When dealing with badness, one can use strategies based on the assumption that all parties are rational and will choose what is best for them, such as *The Art of War*, *The Art of the Deal*, or *A Book of Five Rings: The Classic Guide to Strategy*.<sup>10</sup>

All of the above methods can be effective in dealing with badness. Many people, such as Tibetan sorcerer-turned-yogi Milarepa, proud-and-wild-partygoer-turned-renunciate Francis of Assisi, Saul-turned-Paul of Tarsus, and countless others, have been able to reform and go on to be very good after an earlier life of being bad.

***However, none of these methods is effective when dealing with evil.***

## **9. Dealing with Evil**

Dealing with evil is totally different from dealing with badness, or with good people who have done bad or evil actions. We must be slow to judge anyone as evil, for most people do bad things, and some do evil things; very few are actually committed to an evil path, and they hide it well. Evil is usually seen only in a momentary flash, when it thinks no one is looking.

Evil is committed. It does not soften in response to kindness, leniency, forgiveness, freedom, or psychiatry.<sup>11</sup> It takes all types of Goodness and uses them for evil purposes. It cleverly takes advantage of anything it is given to do more evil.

Sympathy for evil leads to more evil. Ignoring evil leads to more evil. Forgiving evil leads to more evil. Capitulating to evil leads to more evil. Submitting to evil leads to more evil.

Evil does not keep its promises, and feels no remorse. It often smiles charmingly to deceive and disarm. In any agreement between good and evil, evil benefits. It uses all information and resources to sabotage the good. Evil is willing to harm or betray anyone, including its own partners and benefactors. It is utterly foolish to contract or make a deal with an evil party, unless one has some incorruptible power to enforce it.

Arguing is useless. Evil twists and turns logic and principles around, and enormous amounts of mental, emotional, and spiritual energy are required just to follow it

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10 by Sun Tzu (~500 BC), Donald Trump (1987), and Miyamoto Musashi (~1645), respectively.

11 Psychiatrist M. Scott Peck describes his patients who never responded to treatment in his seminal work *People of the Lie: The Hope for Healing Human Evil* (1983).

or be in its presence, much less to combat its illogic. Evil cannot bear to think it might be bad, wrong, or inferior. Evil usually stops a conversation short rather than be out-manuevered or exposed. It is foolhardy—even masochistic—to solicit opinions from evil.

Evil is not rational. If it is caught, it is willing to take down any and all of Creation with it. In fact, it **wants** to destroy Creation. It can only do so with the willing cooperation of human beings.

Evil people are very unlikely to ask sincerely for prayer. They despise the very concept of a being more powerful than the arrogant, selfish ego to which they are committed and enslaved.

## Choice

Each soul's ability to choose is a fundamental law of Creation. Our Creator does not force or overrule any soul's choice, and we do not have the right to force or attempt to overrule anyone else's choice. We can try to persuade, but each individual soul has a right to choose for itself—good or evil, truth or lies.

This does not mean that anyone can or should be allowed to do anything they want, to anyone they want; consequences exist for all actions in the universe. Choice with consequences is the law of Creation—not license without consequence.

Communities have the right and duty to establish and enforce social rules. Liberty is not the same as license. License leads to evil.

Since evil is a decision of the soul, an evil person's course can only be changed by a decision of the soul. Once a soul embarks on a path of evil, reversing course involves much pain and suffering, but leads eventually to joy.

## Four Options

When one is truly dealing with evil, not just badness, there are only a few choices.

- 1) Get away as quickly as possible, as permanently as possible.

When faced with evil, the healthiest response is to get away from it. There is no winning possible, no deal possible, no cooperation possible, no cohabitation possible. Evil will destroy and denounce life and goodness until its dying breath. Evil corrupts whatever it gets involved with. Letting go of a lucrative contract or a relationship may be difficult, but once we really see evil for what it is, all we can do is cut our losses.



- 2) Use force to correct a situation.

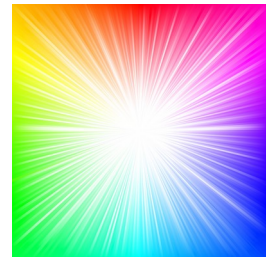
This is effective only if one really has superior force. However, evil hates to lose and is likely to return later, perhaps from a different direction. Most of the time evil does not challenge a force it thinks is superior. It is very clever and self-protective.

- 3) Use evil methods to combat the evil.<sup>12</sup>

This fails in time, because the evil are more adept at using evil methods than good people are. In addition, a good person using evil tactics becomes cloudy, loses judgment, and becomes open to temptation and deceit. Evil people are committed to evil and although their hearts are dark, they can have considerable intellectual acuity.

- 4) Cultivate and project pure Divine love, pure Divine truth.

Evil cannot bear this vibration, so it leaves, often loudly denouncing and threatening anyone who resonates with goodness.



### Demonic Possession

Demonic possession can occur, wherein a good person, out of weakness and aloneness, sometimes while still a child, accepts a fundamental lie and becomes attached to or possessed by a demonic entity. Removing evil entities requires trained exorcists of exceptional spiritual and mental hardiness. Demonic possession is not something to play with or try to eliminate by oneself—it can be very dangerous.<sup>13</sup>



Someone who consents to full evil possession is called “perfectly possessed.” Such people are not likely to consent to exorcism and it would likely be ineffective, since exorcism relies on the person’s choice.

People who are addicted to alcohol or drugs are often attached to demonic entities, who inhabit them to experience physical sensations since they don’t have physical bodies themselves. Demonic entities are common in places where alcohol, drugs, and sexual services are sold. They are also invoked during satanic rituals.

12 such as those described by Nicolo Machiavelli in *The Prince* (1532).

13 Malachi Martin, *Hostage to the Devil: The Possession and Exorcism of Five Americans* (1992, 2013, Harper); M. Scott Peck, *Glimpses of the Devil* (2005, Free Press); Jerry Alan Johnson, *Daoist Exorcism: Encounters with Sorcerers, Ghosts, Spirits, and Demons* (2006, daoistmagic.com), p. 142-155.

## Nihilism

In nihilistic philosophy, nothing is good or bad, right or wrong, there is no difference between love and hate or beauty and ugliness, and life has no meaning or purpose. There is no hope, no accountability, no self-worth. Any and all actions are acceptable. It is inherently hopeless, depressing, and pessimistic.

Nihilism leads to suicide, to bizarre behavior, to wanton destruction. It is frequently espoused by people affected by evil, especially during exorcisms, as well as by communist groups. It is probably not a coincidence that regimes with a socialist or communist philosophy caused more death than all wars combined since the inception of these ideologies.<sup>14</sup>



Flight is recommended in the presence of evil, but flight is not. However strong we are in mind and spirit, we are not equipped to battle evil alone. Humility, Divine assistance, and often earthly, human support are required.

Dealing with evil is not pleasant. It is ugly, frightening, sad, heart-wrenching. We always lose something. We are never the same again—we are wiser, more realistic, more aware. Hopefully we are also closer to and even more reliant on the One Divine love that invisibly guided us out of predicament and danger, and helped us to heal.

It is only through experience with evil that we know what it is; similarly, it is only by calling upon Divine Love with a sincere heart that we experience what It is.

## 10. Projecting Divine Love

***Pure, divine love is in us and available to us at all times***, and we can resonate with it whenever and wherever we want. It is ***always recommended***, anywhere, any time.

Pure, divine love does not fight, but rather operates at a higher frequency.<sup>15</sup> Its action is invisible to the outer senses, although in time its results are tangible and observable. It shines the light of truth, sometimes when we're not expecting it. It promotes awareness of unity. It reveals untruth, dissolving artificial barriers and affirming natural ones. It opens our hearts and minds.

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14 For details, see *To Give or Not to Give*, footnote 4, p. 4, [https://wisdom2joy.com/To\\_Give\\_or\\_Not\\_to\\_Give](https://wisdom2joy.com/To_Give_or_Not_to_Give).

15 This does not imply that fighting is bad or evil, for it may be good.



A former military operative sent out Divine love routinely before dangerous missions, and his groups were miraculously not attacked or injured. He even found that projecting Divine love could have permanent results!<sup>16</sup>

Radiating pure, Divine love is not forceful whatsoever. It is active but not dominating—like our Creator, our Source.

If one sends affectionate warmth and good wishes in hopes that someone will change, it is not pure Divine love—its motive is for personal benefit. Self-interest and wishing for a better world are not bad at all, they are just not a **pure** desire in which we submit our personal will fully to the One Divine will.

***What most people think of as love—kind wishes for pleasure and success—is contraindicated and counterproductive when directed toward evil.*** If one wishes an evil person to be happy and successful, one's good energy serves evil and harm—not what one intended.

Divine love strengthens, enlivens, and uplifts the good, while sickening and repelling evil. There is a mighty river of joy in the universe,<sup>17</sup> inaccessible to evil, which cannot resonate with it. Although this river of joy is not physical, we can feel it when we quietly commune with Nature—mountains, sea, forests, rivers, meadows. Divine love makes beautiful harmonies with this river of joy.



**We can cultivate and project  
pure Divine love anywhere,  
any time. The more we do,  
the less evil will remain in  
our world.**

16 Michael Jaco, *The Intuitive Warrior: Lessons from a Navy SEAL on Unleashing Your Hidden Potential* (2011), Ch. 1; [https://odysee.com/\\$/search?q=project%20camelot%20michael%20jaco](https://odysee.com/$/search?q=project%20camelot%20michael%20jaco).

17 For a more detailed discussion, see Joy, <https://wisdom2joy.com/Joy>.



## 11. Evil in Society

Evil corrupts and destroys a society just as surely as it destroys individuals who allow it harbour.

If a society allows evil people to enjoy equal benefits and equal protection, the society itself harbours evil, which degrades and eventually destroys it. Evil is anti-life, anti-creativity, anti-Creation. It lies. One cannot build a permanent tower, or a stable society, upon falsehood.

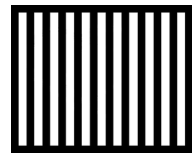
When evil is embedded in the very structure of our livelihood and surroundings, flight is not possible. We can always project Divine love, but overt action—fight, in some form—is required to combat evil when it is institutional. So-called “forgiveness” is actually imprudent and counterproductive. Jesus<sup>18</sup> said, “If they repent, forgive them.” Evil never truly repents.<sup>19</sup> ***Evil in society or an organization must be excised if the community itself is to survive.***

It is crucial to be extremely cautious and careful before making a determination of the sources of a public evil. Human beings are quick to condemn what is outside themselves. Enormous self-restraint is required when confronted with evidence of evil. The more horrible the evil, the more self-restraint is required.

Evil does not reside in genetics—it resides in someone’s heart and soul. Having DNA associated with a lack of empathy does not excuse evil. Psychopaths can be trained to follow social rules, and they do—especially when punishment that hurts is the clear alternative. Psychopaths follow the winners. They are not usually evil people, although they are quite willing to do evil actions.

***To eliminate evil in society, and for human consciousness to raise and allow peace and plenty to prevail, it is imperative that people who do evil actions lose.***

***Public evils must be punished—publicly,*** for the benefit of anyone who might consider copying the winners. Children, psychopaths, and normal people who can be tempted must see evil-doers being punished openly.



If evil is allowed harbor in a group, it gradually infects the entire community. When hiring, or especially when appointing or voting someone into public office, skill and competence are important, but ***moral behavior is even more important.*** Evil people tend to rise up the ranks in hierarchies with non-spiritual goals. Evil tempts people with financial payoffs, fame, power, and even coerces with blackmail and extortion.

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<sup>18</sup> "Jesus" is the English translation of the name in the original language.

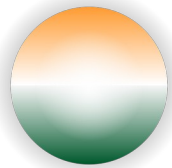
<sup>19</sup> Luke 17:3. For a more detailed discussion, see *Forgiveness and “Karma,”* [https://wisdom2joy.com/Forgiveness\\_and\\_Karma](https://wisdom2joy.com/Forgiveness_and_Karma).

Subordinates are institutionally weaker than superiors, and in an environment where evil has been allowed to flourish, they often capitulate. It is also essential to have systems in place to protect subordinates who refuse to cooperate with bad or evil behavior in their organizations.

Society—the individuals in a society—**must** take a stand for goodness and against evil by punishing and banning evil in its midst.<sup>20</sup>

Courage, strength, perseverance, and warrior skills are valuable and necessary in human societies. When people disparage or disown these qualities, there are too few people willing and able to fight evil and stand for good.

Balance is so important: we must be hard, but not too hard, soft but not too soft, harsh, but not too harsh. We must be intelligent, but not unfeeling. We must be loving, but not weak or mushy. We must realize that allowing evil to flourish is detrimental to everyone—good and bad, young and old, and ultimately to the evil themselves.



We must judge justly, with humility that does not obscure our acceptance of truth; with strength that carefully refrains from hurting goodness that is tender; with compassion that recognizes that “forgiveness” of evil people is actually cruel to everyone; with firm adherence to truth and softness of heart, knowing that they lead to the same goal.

Humanity must take a stand for Goodness, or the human race itself will succumb to the destruction that evil seeks. It starts with each one of us fighting the inner battle to be as good as we can be, and then standing and fighting for Goodness in our organizations and in our lands.

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20 Indigenous peoples have always eliminated evil from their midst, because the wise elders know better than allow it to flourish; see *Towards Justice*, footnote 7, p. 14, [https://wisdom2joy.com/Towards\\_Justice](https://wisdom2joy.com/Towards_Justice).

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