

*Chapter*

## EVIL IN CIVILIZATIONS AND SOLUTIONS

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### ABSTRACT

This is an attempt to analyze “evil” and search for solutions. To simplify the analysis, the phenomena that concern us are divided into three categories: individual, organizational, and the possibility of supernatural evil. Each is briefly described and exemplified. Particular attention is paid to psychopathic personalities among individuals and to secret power systems among groups; both are especially prone to evil acts. Plus, they interact synergistically. Opinions on evil from major religious traditions are compared. A small section on the evolution of evil in civilizations is followed by a section of proposed solutions to this transcendent global problem.

**Keywords:** Evil, Organizational Evil, Civilizations, Psychopathic Personalities, Spies

### INTRODUCTION

Human civilization is in crisis. To a degree, it always has been thus. Civilizations have risen, fallen, transformed and clashed many times. Some posit cycles of growth and decay. But today, human survival itself is at risk. That is new.

Predatory leaders with “psychopathic” personalities sometimes gain control of powerful nations. Catastrophic ideologies can then arise, like “Nazi Fascism”, “Communism” or market fundamentalism (abhorrence of regulation and taxes to support common goods) that result in the violent deaths of scores of millions of people in hot and cold wars that may last for decades.

Weapons of Mass Destruction (WMDs) enable ever smaller groups to kill or threaten to kill large numbers of others. To guard against “terrorists” governments often overreach and risk becoming police-states. Warriors risk becoming evil themselves in service to political and

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security groups that develop masks of morality analogous to those that the “psychopaths” develop to survive polite society. Both *require* such masks to *parasitize* the social systems they often dominate. Recognizing this parasitic relationship is one key to solutions. When they do recognize that, and eventually they always do, the noblest warriors pivot to protect their peoples instead of the state, and thus bad states collapse.

Terms like “psychopath”, “evil” and “parasite” are very easy to abuse, prone to serious errors, vulnerable to misunderstanding, subtle and confusing to the best of minds. They are dangerous in many ways. So be wary but press on, because evil must be understood, even though merely looking at it closely entails some unusual risks.<sup>1</sup>

## **WHAT IS EVIL? AND WHY FOCUS ON “PSYCHOPATHS” WHATEVER THEY ARE?**

To simplify analysis, evil can be divided into three categories: Individual, Organizational, and the possibility of Supernatural evils. We will provide examples of each.

We are not defining “evil” now. It is not really necessary, and in extreme cases can be fatally distracting. Those who feel they must can tie themselves in knots for as long as they like.

Individual evil includes at least the abstractions greed, hatred, lust for power, sexual predation (or any exploitation of vulnerable people; there are thousands of varieties) and other base traits that lead to injuries of innocents, to nature, or to core values of a society. To that degree “evils” can be and often are defined by laws. A paradox of evil is revealed when “the law” as defined by police-states becomes evil too. In fact, police-states are a type-case for organizational evil. Politicians and attorneys can define black as white, and sin otherwise. Psychopaths are exceptional at this, and at other manipulations we get to soon. So be wary when people want you to define evil quickly – their definition usually excludes them.

Organizational evil is illustrated by a picture of identical looking factories that employ equally skilled and motivated workers who produce, in one factory life-saving drugs, but in the other deadly biological weapons (See Fig. 1; also in the previous work *On the Causes of War*, Andregg, 1997; 2001).

Procedures for committing evil have been perfected by governments, intelligence agencies, and organized criminals worldwide. Only a handful at the top need to know true goals, and millions of smart and honest people can be motivated to work hard creating deadly things, and even to use them against innocents. A classic example is the Nazi regime that took a nation of over 90% “good Germans” down a road of destruction that devoured them along with scores of millions of others including tens of millions of totally innocent noncombatants. Other historic examples include Stalin who may have killed 20 million of his own Soviet citizens, with much help from them, and Mao of China who killed millions more during their “Great

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<sup>1</sup> In *Beyond Good and Evil*, Friedrich Nietzsche wrote: “He who fights *monsters* should see to it that he himself does not become a monster. And if you gaze for long into an abyss, the abyss gazes also into you.” These sentences have been passed on because they resonate with the experience of many others.

Leap Forward” from 1958–1961.<sup>2</sup> In each case, a psychopath used the lethal tools of a “great” nation enthralled by their power.

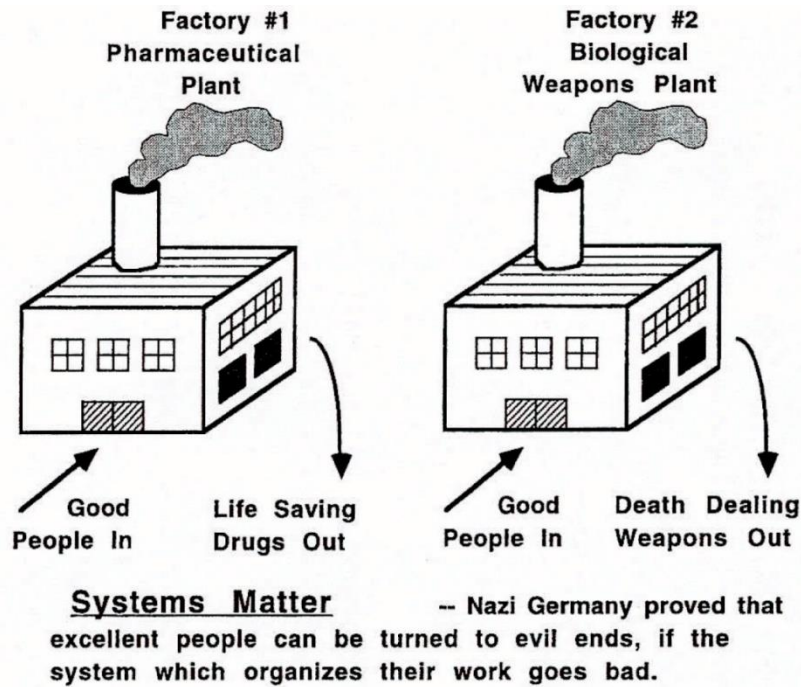


Figure 1. Example of Organizational Evil.

Organizational evil is closely linked to individual evils (like lust for power) in hierarchical power systems. Leaders may thus be empowered by their groups to kill or exploit on continental scales. A different form of organizational evil is corruption of governance. That can be found anywhere and often starts spontaneously, but depends on individuals. Corruption of governance may cause as much suffering day to day as war, because it is so universal and expensive, but very few people study corruption of governance (no government grants for that!). Groups behave as living systems, so they can be evil toward each other or toward the individual “cells” (people) that make them up. Groups can be assessed with questions like “Do they initiate wars?”, “Do they persecute minorities?”, or “Are they crime cartels with good PR or real governments?”, etc. There are tougher types of questions, like “Is ‘XYZ’ a church, or is it a cult?” Genocides and many lesser phenomena are responsive to the degrees of evil among groups that exploit each other in one way or another. Groups are also prone to decay processes, analogous to aging or disease in people, especially the large groups called nations or civilizations. So things that promote sclerosis, decay or infections might be considered “evil” to groups, and often are.

<sup>2</sup> The Great Leap in China ended in catastrophe, resulting in tens of millions of excess deaths. Estimates of the death toll range from 18 million to 45 million, with estimates by demographic specialists ranging from 18 million to 32.5 million. Historian Frank Dikotter asserts that “coercion, terror, and systematic violence were the very foundation of the Great Leap Forward” and it “motivated one of the most deadly mass killings of human history.” Retrieved from [http://en.wikipedia.org/wiki/Great\\_Leap\\_Forward](http://en.wikipedia.org/wiki/Great_Leap_Forward), June 29, 2013.

Supernatural Evil should be cast in a speculative tone from beginning to end because if definitive proof existed of tangible, testable causes of phenomena like evil spirits or “demonic possession” we would know by now, right? About something so important as EVIL, we would know if proof was there, right? Do not dodge this question – answer, please! For your own good and self-development, you should answer this question. For inoculation against some of the bad things you might catch if you look too deeply into evil, you should answer – it’s a tricky question.

A priest once told me “The greatest accomplishment of Evil has been to convince the world that IT does not exist.” A spy once told me that most people simply cannot cope with the reality of evil on this earth, but that his government had to. Recall that Nietzsche warned us that evil may look into *you* if you look too deeply at evil. That is scary, be assured. But ... the children are in danger. So we *must* examine the sources of such dangers clinically. This is our duty.

Thus, nets should be cast wide in this domain to gather even the most dubious hypothesis that might explain the phenomena that raise questions about supernatural evil. Versions we all know include allegations of a Satan or other big, but human-like entity, versus evil powers from outer space or even from other dimensions. Some posit “thought parasites” or other things just in our minds, but with tangible and negative effects. Some venture parapsychological phenomena, like collective unconscious, telepathy or other ways that good or evil thoughts from far away in space or time might affect currently active individual minds. Many people talk of, and doctors write about “near death experiences” (NDEs) with profound effects on those who “return.” And some neuroscientists think that all those NDE’s are just last gasps of dying brain cells. That is also a plausible hypothesis, but their evidence is paper thin. Theories of mental illness abound in this domain, concluding that all the “supernatural” is just delusion. Might be. There are many nooks and crannies in the cartography of evil in imagination land. But who is to say with absolute certainty what is imagination and what is insight in this arena?

Scientific method says to search widely when forming hypotheses, especially about things we do not understand!

One should not forget that categorizing a complex phenomenon like evil into types is just a tool for analysis. There are important connections between individual and organizational evils at least (we can set aside speculation about supernatural things for a moment, but serious people should never forget that we do *not* understand evil yet). One example: Spy groups conspire to exercise secret power all around the world, at least one per every government and many more in the private and criminal sectors.<sup>3</sup> Each spy group employs a few to tens of thousands of people. There are also “freelancers” who often work alone – no one knows their number. Of course, many have good missions, but most have dark sides too. Survival in spooky-luky land requires that. One of the sadder secrets of the secret world is that some of the bureaucracies actually select for psychopathic personalities (“because they make better spies”<sup>4</sup>). Crime cartels are also problematic since ruthlessness is so highly valued there. And, lack of empathy (or worse, deceptive, manipulative empathy) is valued among some high functioning psychopaths who make good bankers, Chief Financial Officers and politicians.

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<sup>3</sup> The author has studied spies very closely for over 25 years, and knows hundreds from many countries. He is also a consultant for recovering police-states.

<sup>4</sup> This was told to me personally by a retired CIA psychologist who properly remains unnamed. That makes it a non-verifiable rumor, I emphasize for young analysts, and therefore of dubious value. Be wary of all unsourced or uncheckable allegations, and be aware that professional propaganda is everywhere.

Psychopathic personalities thrive in the secretive, compartmented, ruthless environments constructed by intelligence agencies. In fact, psychopaths are so common in these bureaucracies that they can affect subsequent bureaucratic structures and behaviors, to make those odder yet. James Jesus Angleton was a famously paranoid Chief of Counterintelligence in the early CIA (1954–1975). His obsession with finding “moles” among his cleared employees was legendary, and echoes to this day in numerous rules and procedures, including infatuation with lie detector tests. Those are notoriously inaccurate, but are useful at inspiring fear, controlling employees, and extracting information about sensitive, private things. Operators tend to fare better than analysts do with lie detector tests. One irony is that true psychopaths are unusually able to pass lie detector tests due to their basic indifference to truth, and life-long practice at lying persuasively to survive. Dutton alleges that psychopathic personalities also occur at high frequencies among CEO’s and superstars of this or that, because of the rare value of high intelligence combined with extreme focus, low ethics and high ability to manipulate others with deceptive empathy. The bad ones go to jail, but the best gain great success. Regardless of cause or labels, we must deal with strong interactions between psychopathic personalities and big secret power groups, because when they make mistakes it can cost us thousands of billions of dollars and millions of lives.<sup>5</sup>

One of the best students of psychopaths whom I have read was psychiatrist M. Scott Peck, who wrote *People of the Lie: The Hope for Healing Human Evil* in 1983. He did the best job to that date of defining individual evil of the clinical kind with diagnostic criteria as follows:

“In addition to the abrogation of responsibility that characterizes all personality disorders, this one would specifically be distinguished by:

- a) consistent, destructive scapegoating behavior, which may often be quite subtle.
- b) excessive, albeit usually covert, intolerance to criticism and other forms of narcissistic injury.
- c) pronounced concern with a public image and self-image of respectability contributing to a stability of lifestyle but also to pretentiousness and denial of hateful feelings or vengeful motives.
- d) intellectual deviousness, with an increased likelihood of a mild schizophrenic-like disturbance of thinking at times of stress.”

Other works include Cleckley’s classic *Mask of Sanity* (1976) and Dutton’s *Wisdom of Psychopaths* (2011) which brings neuroscience to bear on how high functioning psychopaths can become superstars of commerce and politics by using their rarified skills of deception and predation without ending up in jails or mental hospitals like lower functioning, or less careful psychopaths do. Remember, “psychopath” is just a label for a syndrome centered on lack of compassion. Another classic is *Without Conscience* (1999) by Canadian Robert Hare who created a fairly reliable and much used metric called “The Psychopathy Checklist.” There is perennial discussion among editors of the *Diagnostic Statistical Manual (DSM)* for mental health professionals over whether “psychopath” or “sociopath” are better terms than “malignant

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<sup>5</sup> As with the invasion of Iraq of March 20, 2003, “sold” to Congress with false information (Bamford, 2005; Rich, 2006). Estimates of cost range from 200,000–1,000,000 dead and a minimum of 1 trillion dollars, which will grow greatly as wounded veterans consume their benefits. Joseph Stiglitz’s estimate of total costs including Afghanistan is \$4 trillion.

narcissism” or some variation of personality disorders. Controversies about such terms reflect the importance of the problem. All struggle with the fact that normal people can behave like psychopaths under unusual circumstances, or when trained to do so by unusual bureaucracies.

An important example of that were the classic Nazi doctors who could kiss their kids, love their dogs and be admirable family men at home, then go to work and transform into monsters when they crossed the gates to their super-secret labs. There are parallels among US exotic weapons scientists, and—to choose a personal example—drone pilots. They can be sweet people at home, yet while at work in air conditioned offices can push buttons to kill everyone in a car or a home 10,000 miles away without ever knowing if their target included children or other innocents. Then they go home to play with their own kids without apparent remorse, and are often bemused why so much of the world hates America today because of drone warfare (among other grievances). They were trained to let someone else make the moral judgments. I know for sure because some of them were my students.

A physician Gary Kohls discussed 2013 DSM criteria for diagnosing psychopaths under the latest labels that group this trait with other forms of “anti-social personality disorder.”

“There are checklist diagnoses for various personality disorders in the *Diagnostic and Statistical Manual* (DSM), the recipe book and billing manual for psychiatrists. One of the disorders, antisocial personality disorder (301.7), describes pathological cheaters, liars and abusers whose lack of morals, ethics and consciences often enables them to avoid being caught or punished for their crimes and misdeeds. These sociopaths (a.k.a. psychopaths) refuse to take the blame or accept responsibility for their actions. The quasi-humans who meet the full criteria for this diagnosis are incapable of showing genuine remorse if or when they are caught, convicted or punished for their crimes. Below are seven diagnostic criteria that are used to diagnose antisocial (a.k.a. sociopathic or psychopathic) personality disorder (be mindful that only three of the seven are needed for a positive diagnosis):

1. callous disregard for the feelings of other people,
2. the incapacity to maintain human relationships,
3. reckless disregard for the safety of others,
4. aggressiveness,
5. deceitfulness (repeated lying and conning others for profit),
6. incapacity to experience guilt, and
7. the failure to conform to social norms and respect for the law.”

Other common traits (listed by Kohls, 2013) are:

- *No conscience;*
- *Lack of remorse for evils done to others;*
- *Indifferent to the suffering of its victims;*
- *Rationalizes (makes excuses for) having hurt, mistreated or stolen from others;*
- *Willingness to exploit, seduce or manipulate others;*
- *No sign of delusional or irrational thinking;*
- *Cunning, clever;*
- *Commonly above average intelligence;*
- *Always looking for ways to make money or achieve fame or notoriety;*

- *Willing to cause or contribute to the financial ruin of others;*
- *Untrustworthy;*
- *Cannot be trusted to adhere to conventional standards of morality.*

This brief review of evils cannot focus long on any one part of the problem. However defined, psychopathy is just part of a spectrum of individual evils that resonates strongly with the secrecy and immorality of some of the most powerful organizational evils on earth today. So, that interaction deserved highlighting. But one must not forget the many other evils that people (and groups) are capable of. Stanley Milgram's classic work on *Obedience to Authority* (1974) revealed another critical interaction between individuals and social control systems. Sadly, many people will obey when firmly instructed by an authority figure to do some evil to innocent others. Philip Zimbardo's Stanford Prison Experiment showed how quickly innocent volunteers from psychology classes could become sadistic prison guards. Social environment and role expectations matter a lot. Bob Altemeyer's *Enemies of Freedom* (1988) won the AAAS Social Science award for revealing authoritarianism as a personality trait with definable properties. Indoctrination and propaganda are relevant sub-topics, as are whistleblowers, how bureaucracies react to them, and the eternal tension between security and free information. Militaries world-wide can take teenaged males raised by mothers all their lives to "not kill" and turn them into enthusiastic killers if so ordered by people in uniforms (Gwynne Dyer's *Anybody's Son Will Do*, 1983). This 180-degree moral transition typically takes just a few weeks (See [http://www.youtube.com/watch?v=P\\_G2u1RrLOk](http://www.youtube.com/watch?v=P_G2u1RrLOk)).

Since individual evils have been studied so extensively by scientists, psychologists, novelists, physicians, lawyers, historians, politicians, drill sergeants and many others scientific, artistic and practical, we are going to move on to characterize organizational evils explicitly. We will save some space for mysteries of supernatural speculation. Highlighting psychopaths was necessary, even though simple greed may cause more suffering of more innocents every year than all the psychopaths combined (someone should quantify that). Psychopaths are just especially deceptive, dangerous and prone to seek power. Therefore, even if you want to avoid them, you can't. As Plato wrote: "The price good men pay for avoiding politics is to be ruled by evil men."

## ORGANIZATIONAL EVILS IN MORE DETAIL

The systems we are about to describe provide fertile ground for psychopaths to live and work in. Some then dominate multitudes that they hold in contempt from simple, Darwinian "value frames" that suggest they are God's gift to both planet and humanity, which they can then treat as prey. (Selfish genes compete as though nothing matters more than them—so do some people). Therefore, this worldview may be just a higher order expression of selfish genes.

The first thing to remember about organizations is that they have *no* natural consciences. Groups are not people. They have no souls of any kind (unless individuals therein animate subgroups with ethical foci). But human groups *are* living systems with needs common to living systems at any level, foremost for energy. In human groups, this energy comes most commonly in the form of money instead of sugar, ATP (adenosine tri-phosphate) or sunlight (all of which bring energy to individual humans and cells). However, groups can also use the labor of their

members in ways not mediated by money, which is why church groups and non-profits can be dynamically different from government bureaucracies or for-profit corporations. But they all need energy from somewhere. Finally, groups that engage in evil are almost always very secretive. Evil requires secrecy, unlike more legitimate business enterprise, because most people most of the time are pretty decent and prefer to do good in this life. That is why good works flourish in transparency and sunlight. This is why “good government” advocates often praise transparency, which is a real key to solutions. So the main things to remember about groups, especially power seeking organizations are: 1) they have no intrinsic consciences, 2) they depend on money for the lifeblood of their existence, and 3) they require secrecy if they do evil. Such groups may (I dare say will) drift toward ruthlessness like individual humans do unless restrained by rules and customs enforced by the human beings who ultimately run all human systems, even empires.<sup>6</sup>

One of the pioneers in this area was a Polish survivor of Nazi Germany, then Communist occupation, named Andrew Lobaczewski. But his book on *Political Ponerology*<sup>7</sup> is very difficult to read. It claims to be a product of a larger group of mostly Eastern European scientists who struggled to understand totalitarian systems with deep roots in that region that resulted in so much killing during the 20<sup>th</sup> century. So they were highly motivated, but much of their original material was allegedly lost. I will excerpt here just four main points from this seminal, but difficult work.

- 1) They viewed the problem from a clinical psychiatric perspective as a massive mental health issue that should be understood, and *treated* as a disease.
- 2) They avoided moral judgments to the best extent possible for similar reasons. Doctors do not moralize about why their patients are sick, usually, and it seldom helps treatment.
- 3) They focused on “psychopathy” in its various forms despite its relatively low frequency (less than 1% in most populations to at most a few percent)<sup>8</sup> because the qualities of high intelligence, focus, drive for power and exceptional ability to deceive and manipulate “normal” people gave psychopaths great advantages on the ladders to power and wealth.
- 4) They focused on how societies could be transformed by especially charismatic psychopaths into malignant police-states, which they labeled “pathocracies.” They went on to study in various ways how those pathocracies degenerated, while dodging deadly consequences as their own nations went through the pains of these afflictions.

The Nazi experience inspired many other survivors to put years of work into study of how evil could propagate through whole societies. Hannah Arendt wrote another classic in 1963 that focused on how bureaucracies could turn the blandest people into agents of evil once the system was focused on evil tasks like eliminated Jews from Germany. Another classic work of this type involved many scholars organized by Adorno (1950). Shawcross (2000), and especially Staub (1989), emphasized the importance of bystanders, especially when they decline to

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<sup>6</sup> This claim assumes that there are no supernatural sources of good or evil acting in mysterious ways.

<sup>7</sup> *Ponerology* is the systematic study of evil. Such technical and obscure language is one difficulty of this book, much coming from clinical psychology. High levels of abstraction are another.

<sup>8</sup> Because they are mainly parasitic, no society can function well with a high concentration of psychopaths in it. Rather, polite society is overwhelmed and decays. This happens faster if psychopaths seize top positions.



intervene. Lifton and Markusen focused on how pathocracies can induce *Genocidal Mentality* (1992).

## **SATANIC CULTS AND OTHER POSSIBLE EVIDENCE OF 'SUPERNATURAL' EVIL**

Satanic cults are real enough that police departments have training sessions on how to recognize and deal with them, because of their association with very disturbing crimes like abductions of children for ritual sacrifice or for sale to underground pedophile networks that seek sex slaves. I worked with a man who was New York City's prime pedophilia detective before he retired to become Mayor of a small Midwestern town. He is Jimmy Rothstein, who opened my eyes to many related issues. Margaret Singer did her best to describe *Cults in our Midst* in 1995, and Bob Larson focused specifically on *Satanism: the Seduction of America's Youth* describing specific cults like Anton LaVey's Church of Satan and Michael Aquino's Temple of Set (1989).

I have personally attended that kind of police training. I have also seen an alleged satanic ritual site with amazing art carved into the walls of a deep cave complete with dozens of spots for candles carved into the same walls. This cave was later filled in with rubble and sealed with concrete by order of the St. Paul Police Department. And I have interviewed a couple of people who claimed to have participated in, or to have been attacked by such cults in other counties. Obviously just because a cult exists does not mean there is any supernatural force behind it, even if it is "inspired" by "demonic things." But we will get back to that before this chapter is done.

There are, of course, many cults that are not "Satanic" but damage and exploit people, and anyone who has spent much time in caves can affirm that bored teenagers can put a lot of "art" on walls and carve many unusual things. There are always alternative possible explanations for such things that raise less troubling questions, unless you catch them in the act or interview victims who survive, which fortunately police sometimes do. On those rare occasions, people are prosecuted for committing horrible crimes. If you saw the cave I saw, I assure you that you would think this was not the work of idle teenagers. The art was exquisitely skilled, took weeks or longer to create, and was more disturbing than most things one sees in life.

The Manson case in California (1968) is a particularly well documented example of cult driven mass murder, but you can find others if you can get past the fear and revulsion such cases induce in normal people everywhere. That is why police have special trainings to recognize signs of where such cults may be operating. Sometimes devotion to "Lucifer" or other sources of demonic inspiration is clear, other times not. You can also find literature like the *Satanic Bible* that offers an alternative calendar for rituals and such, much like conventional Christian churches except that the Satanists are devoted to acts of evil and debauchery.

Maury Terry (1987) linked the Manson murders with another case of serial murders committed by David Berkowitz of New York City called the "Son of Sam" due to his psychotic description of voices from a talking dog that commanded his acts. Terry concluded that a transnational satanic cult called "The Process" was involved in both coastal terrors and much more.

The point here is not describing “destructive cults” as others do better, but looking for possible evidence of evil with supernatural origins. What about exorcism? The Catholic Church has taken possession seriously for centuries and established specialized training for (rare) priests who will dare to try helping people who seem to be possessed by evil “demons” or spirits. The priests would always prefer such suffering people to be treated by psychiatrists and modern medicine, because most appear to be ordinary schizophrenics and such. But some do not respond to any medicine or psychotherapy, yet can be “miraculously” healed when religious people call upon God or Jesus or some other divinity for help with casting out what seems to be an evil spirit.

What one observes when this occurs can be extraordinary. Malachi Martin describes five cases in *Hostage to the Devil* (1977). M. Scott Peck (earlier cited, 1983) describes the only two cases he observed in a life of psychiatry. His clinical background makes his analysis more useful. The chapter is titled “Of Possession and Exorcism” where Dr. Peck writes:

The spirit I witnessed at each exorcism was clearly, utterly, and totally dedicated to opposing human life and growth. It told both patients to kill themselves. When asked in one exorcism why it was the Antichrist, it answered, “Because Christ taught people to love each other.” When further questioned as to why human love was so distasteful, it replied, “I want people to work in business so that there will be war.” Queried more, it simply said to the exorcist, “I want to kill you.” There was absolutely nothing creative or constructive about it; it was purely destructive (p. 204).

So, there are occasional Satanic cults with extra-disturbing qualities, and some people with severe and apparently untreatable mental problems eventually respond to religion-based therapy (a.k.a. exorcism). There are also stories from ancients of similar tone. Is there anything else?

Remote viewers employed by the US Army, Defense Intelligence Agency (DIA) and CIA sometimes encountered “evil” spirits as they examined intelligence targets thousands of miles away. That story is also rare and complicated, but well described by Jim Schnabel (1997), Jim Marrs (2000), and Lyn Buchanan (2003). Schnabel and Marrs were reporters with exceptional curiosity, and Marrs describes the demonic Thule Society of Nazi fame, another example of interest. Buchanan was a participant in the Army and CIA remote viewing programs, an unusually able practitioner for about 20 years. I have also interviewed another of their best, named Mel Riley, who retired to curate a museum in Wisconsin. And I confirmed the existence of the program and heard some evidence that convinced him from Admiral Stansfield Turner, former Director of the Central Intelligence Agency. What matters for this analysis are two facts.

First, the US government spent at least 20 million dollars testing the alleged psychic abilities involved in remote viewing at very reputable labs like the Stanford Research Institute (SRI) for years before they were used for operational purposes in real intelligence gathering. Second, adept participants described encounters with non-human spirits, both good and evil types on their way to targets. Buchanan in particular was tasked to follow about 67 people through their deaths, so he devoted one short chapter of his book to Afterlife.

Buchanan claims he encountered four types of outcomes. One was similar to stories of heaven or positive Near Death Experiences (NDEs) which we will cover soon. A few seemed to indicate reincarnation. Another few had no discernable continuity. That is when those people died nothing appeared to endure at all. No soul, no afterlife, nothing. And some went to a place remarkably like hell, a place so dreadful and scary that Buchanan never stayed more than a few

seconds, because, in his concluding words: “But of one thing I am certain: For some people there is a Hell, and I know that I absolutely do not want to be one of those people.”

There is a growing literature compiled largely by physicians on those NDEs (Long, 2010; Moody, 1975; 2001; Kubler–Ross, 1997; 1999; Alexander; 2012). In near death experiences people apparently die, with flat-lined hearts and no measureable brain activity, yet return to life, often in hospital emergency rooms where conditions are controlled and there are many witnesses present with professional credentials and measuring tools. Some of the thousands of stories now compiled can blow the minds of those who take the time to read them. The BBC did an excellent documentary in 2005, *The Day I Died*, interviewing a woman who had seen details of her doctors and emergency suite despite being blind from birth, a man who described where his dentures were put by a nurse (despite being totally comatose), and a woman whose body had been cooled to very rare lows so that they could stop the heart for hours, remove her blood, and repair a deep brain aneurism. Her description of this, and her surgeon’s description, are really exceptional but too long for this paper.

Very rarely a few people report much more scary outcomes, like Howard Storm’s *My Descent into Death* (2005) a story that might sober anyone who encounters it.

Therefore, we see modest evidence of possible afterlife including near death experiences, “evil” spirits from satanic cults, exorcisms and the remote viewing program. What do the Hindus, Muslims, Buddhists, Jews, Native Americans and Christians say about these topics? But especially about evil?

## COMPARATIVE RELIGION

There are thousands of religions on this earth if one includes the nature-based, orally transmitted ones as I do, as well as the text-based, and more organized churches commonly cited. Since this is a written work, I will mention the big-text ones like Christianity, Islam, Judaism, Buddhism, Hinduism and Taoism, each of which has variations. But all consider good and evil carefully, because every true religion has a common goal of urging people to be good, and to do good on this earth. All urge their followers to study the differences between good and evil, and to be wary of facile answers because experience shows that it is frightfully easy for good people to do evil with the best of intentions. The section on organizational evils addresses that subject.

The BBC of England has done a project for their schools called “Bitesize” that presents complex topics with simple prose that is hard to beat. For this topic, I use their sections on comparative religion, good and evil, and will quote their text since it is clear and carefully edited. They are stronger on Christianity and Judaism, so I will refer to Bediuzzaman Said Nursi (a Kurdish scholar of Islam from the early twentieth century, printed in English in 2009) and Ernest Valea on the Eastern schools (Hinduism, Buddhism and Taoism, although Valea discusses all the major faiths). Terry Nichols may have done the best job of looking specifically at indications of afterlife, which is related but not entirely the same topic (Nichols, 2010).

According to the BBC: “There are two types of evil: *natural evil* – suffering caused by events that have nothing to do with humans such as volcanic eruptions, floods or earthquakes. And *moral (or human) evil* – suffering caused by humans acting in a way that is considered morally wrong, e.g. bullying, murder, rape, theft or terrorism.” They go on to discuss the classic

views of Christians and Jews, who must struggle with temptation from an active force of evil exemplified by the story of Adam, Eve and Satan dressed as a snake. Today science proves a far more complex evolution of humans from the living system over millions of years, but this should not deter us from considering stories simple enough to be understood by tribespeople thousands of years ago. Without metaphor, written transmission of complex topics would be impossible.

Some people think that science and religion must argue because of issues like this. But one of the greatest geneticists of all time, one of the four co-creators of the modern, synthetic theory of evolution, Theodosius Dobzhansky, reconciled this conundrum after debating creationists often for school boards and such. He said “Evolution is God’s way of creating life on earth.” That is a side issue here, but it parallels many dogmatic arguments about the actual meaning of scriptures important to many people on earth. I could assert without proof that dogma is evil. But a better way of putting this would be to suggest that dogma helps those who cannot spend their lives studying many books to get practical understandings of the world they must cope with.

Nursi notes that Islam alleges there is an evil force in the universe called Shaytan that manifests as both evil human beings and as evil spirits without bodies called *jinn* (2009). *Jinn* come from the ancient desert cultures long predating Mohammed and Islam, but one can say the same about many ideas of Christianity and Judaism. In fact, a struggle between good and evil in which human beings are enmeshed goes back at least to Zoroaster (or Zarathustra) of ancient Persia who also wrote about angels, demons and afterlife, with good and bad options judged by a Creator long before all the more familiar world religions. The Egyptians also wrote of afterlife. But who first wrote or spoke about such things is trivial – our goal today is discerning whether they reflect some cosmic “reality” that humans must contend with. We are working on human survival here, in a world with weapons of mass destruction and immense human suffering. We can understand individual evils fairly well, and organizational evils somewhat, but the possibility of Supernatural Evil is confusing, scary and especially difficult to generate solutions for.

One of Nursi’s most interesting conclusions is that evil in Islam is considered a tool of Allah rather than a separate, uncontrolled force like the fallen angel Satan of some Christian faiths. Yes, Shaytan exists he writes, but the point is to stimulate people to choose good over evil. The role of “free will” is considerable. Without “free will” we are just puppets, and will not learn much. But if we are truly free to choose something different than mere “obedience to God” (often considered the prime path to happiness and salvation by the organized religions) then one must have evil alternatives. Enter the Christian Satan or Muslim Shaytan to tempt us in various clever ways. One of the simplest images of this I learned in Morocco long ago was the idea that Allah sits on one shoulder counselling good options to moral dilemmas, with Shaytan on the other shoulder urging us to eat the fruits of temptation or steal our neighbor’s lunch, wife, or camel. Jews received the Ten Commandments (passed on much broken to the Christians) and Muslims got Sharia law. Other codes for proper conduct have been written many times by many people, both secular and sacred, including the 30–40 laws of the Yasa of the Mongol Emperor Genghis Khan. Strictly enforced, any of them can frame a stable society so long as the rulers are reasonably wise.

The BBC notes that a major alternative to animated evil spirits was discussed by St. Augustine in the fourth century, who suggested that evil was really just ‘an absence of good’ instead of an active force driven by a personality or being like Lucifer or Satan. Many others

have adopted this view, which would imply no supernatural evils and easier solutions to our dilemmas. Just get people to be more good, more often. Good luck there! Other Christians claim we are burdened by “original sin” which was redeemed by Jesus’ crucifixion on a cross in ancient Palestine. Maybe. Another view is that the pure, ancient religions were corrupted by Satan, who organized them. This view says that the original sin of churches is the false belief that they alone hold the keys to heaven, and that their religion is the only “true” one. I doubt the great prophets would choose to kill each other’s children in wars over words, no matter how much some “devout” followers want to fight.

Well that gets confusing. Valea notes that Hindus and derivative Buddhists tend to hold that evil is inevitable on earth where we are trapped in physical bodies to suffer from our needs and even more from our desires, which are best subdued in a quest to purify karma so that better spirits can rejoin the Creator off-planet in happier circumstances. The idea of reincarnation is common in the East, rare in the West. Some believe the Earth is a big school or university where we are supposed to learn to become better citizens of something higher. The Dalai Lamas of Tibet were chosen by monks based on ancient methods intending to discern which baby was the body that received the reincarnated spirit of the previous Dalai Lamas. Certainly Buddhist practices can cultivate wisdom and stoicism. The greatest Buddhist of our time, or at least the most famous H.H. Dalai Lama, provides a wise and gentle example. Meanwhile, the less spiritual Han Chinese slowly digest his native Tibet. He counsels looking beyond the superficial differences to find the common spirit of religion, in general and in one book in particular, *Beyond Religion: Ethics for the Whole World, 2012*. **Namaste**, I celebrate the divine within you, Mr. H.H. Lama!

One can go on forever, so I will quote Valea’s conclusion because he looks at all of them. “The general pattern in Eastern religions is to consider evil as the effect of spiritual ignorance. The first noble truth proclaimed by the Buddha states that the only reality of human existence is the all-pervading reality of suffering. This perspective is valid for most of the Eastern religious thinkers that followed the period of the Upanishads. The only possibility of escaping suffering is to know the true nature of things and so to escape from the dominion of ignorance, karma and reincarnation. In the dualistic religions, evil is coeternal with good. Matter and embodied existence are evil, and our ignorance keeps us from attaining perfection as angelic beings. According to Christianity, evil is neither created nor a natural or necessary element. It is a parasite state that perpetuates itself by misusing God’s good resources and by following a wrong direction. It is the illness of beings that are no longer in communion with God. *Therefore, world religions contradict each other in explaining the meaning of evil*” (my emphasis).

I offer one little warning from Lao Tzu, the alleged author of the famous “Tao te Ching” in China. His first lines were: “The way that can be spoken of is not the constant Way. The name that can be named is not the eternal name.” My experience with the ultimate encourages this kind of caution with words. Yes, we need words to communicate, and yes, words can help to cultivate wisdom. We are linguistic creatures. But hubris is common among scholars, judges, theologians, and kings. Hubris (overweening pride) is very bad in many ways and is especially corrosive to wisdom. So be wary of words as your ultimate guide, necessary evils though they are.

When John Stoessinger wrote his seminal work on the causes of war, he pondered a series of delusions common among leaders about to declare war (*Why Nations Go to War, 1985*). So often leaders think victory will be quick, cheap and glorious; so often they are sure that “God” is on their side. Therefore, history often makes them look insane in retrospect. We are confident

about individual and organizational evil. But if there is a Supernatural Evil, we might conclude that it whispers in the ears of men, especially power hungry, vain or lustful men. We might conclude that *humans exist in a universe of thought as well as electrons, a universe where thoughts of good and evil can be received by receptive brains. Sometimes dramatically as in mystic visions, more often subconsciously, as feelings, fleeting thoughts and intuitions. If so, it is our duty to respond to the good and reject the bad. To help God and frustrate evil, whether incarnate, ephemeral feelings, or just consequences of human ignorance and folly.*

We do not know whether there is any supernatural evil in our universe, but I am warned by the authors I have cited.

We write here for practical reasons; the earth is in trouble, and human civilization is at risk. The children are in danger and the living system is in distress, so time is limited for academic musings. What practical conclusions can we draw about evil, and how to tame it before WMDs are unleashed?<sup>9</sup> Remember, Zoroaster boiled this down to “Good Thoughts, Good Words and Good Deeds.” That was advice from *Ahura Mazda*, he alleged, the force of good in his universe. The editors of this book think that civilization itself may be a product of a vast struggle between good and evil which we must move forward lest those WMDs end the whole project. Jesus is alleged to have said: “Love God and love your neighbor as yourself; that is the whole Law of Moses.” These memes were written in Leviticus long before rabbi Jesus, and can be found in similar forms among all the great written religions. How did they get this common theme? Some Native Americans say, “We are all relatives” (*Mitakuye Oyasin*, in Lakota Sioux). Modern genetics confirms in detail what they said, despite no written language. Did they learn this from some angel, or just conclude from life that treating all people as relatives made for a better way?

## THE EVOLUTION OF EVIL IN CIVILIZATIONS

The history of humankind is littered with war, torture, genocide, deception, corruption, cruelty, slavery, and every kind of evil the minds of men can imagine. Only the innocent think such things have gone away, or occur only far away. Still, one can detect small changes over time that may give us clues to solutions. For example, modern countries still torture much too often, but they hide this fact now, and make rationalizations rather than bragging to the world of how skilled their torturers can be like the ancient Romans and medieval priests of the Inquisition.

Vlad the Impaler of Romania had 10,000 invading Ottomans skewered on stakes run from their anuses through their shoulders very carefully to avoid major organs so they would suffer for days as crows ate their eyes, etc. He did this so that observers would spread word about how unwise it was to irritate Dracula, his patronymic name. Psychological warfare officers today certainly torment the minds of targets, but they try to leave less bodies and visible blood. There are even international laws today that forbid torture *without exceptions of any kind* (a rarity in international law) (Geneva Conventions, especially the fourth of 1949, and the UN Convention against Torture) and courts were established to try even heads of state should someone be bold and strong enough to bring them to the International Court of Justice at The Hague,

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<sup>9</sup> Statistics assure us that WMDs will be used if we wait long enough. Observe North Korea and Israel if you are naïve enough to believe that superpowers would never use them even when gravely frightened.

Netherlands. That did not stop America from torturing recklessly after 9/11, in the name of a global war on terror. That has come back to haunt America today.

Wars continue, with all the manifold evils associated with war, but their frequency has been slowly declining over the last few decades. And despite advances in weapons lethality, total casualty counts per year have declined since 1994 (when the Rwandan genocide alone exceeded the battle dead of all other more organized interstate conflicts combined that year).

One of my editors asks: What about capital punishment? Stoning for adultery? Slavery, etc.? He observes that such evils become recognizable as such only as our humanity increases. True, and slowly, slowly such evil things diminish. None are gone, but more often they are hidden rather than bragged about. In ancient times, capital punishment was routine – in fact, this was the standard punishment for breaking *any* of Genghis Khan's laws called the Yasa. And crucifixion was used by Romans on thousands of people other than Jesus. Among the ancient Aztecs of Mesoamerica, it was considered a virtue to select innocent victims whose hearts would be cut from their live bodies in front of multitudes, as communal sacrifice to gods who allegedly controlled rain, fertility and the health of their empire. Innocents are still sacrificed in the names of unseen gods today (like communism or unregulated capitalism) but seldom in public spectacles where priests and politicians brag about the virtues of it. For example, North Korea makes news today because of its barbaric and archaic, police-state practices (UN Report, *Sydney Morning Herald*, 2014). So what is called “barbaric” can change over time.

The editor asks: Why was the Inquisition wrong, since it had the good intentions of saving people's souls? I answer that the road to hell was paved with good intentions such as these. There is always some nut who thinks that their work on earth “for God” is so urgent that corners need be cut and innocent people injured. I say this is evidence they are working for something other than God. Surveying history, it seems to me that any time priests confuse themselves with God they risk such hubris (which destroys *their* souls, by the way, not the others they condemn). Politicians often rush for the honor of having life or death power over others. They are vain fools. I have neighbors who would do the same if not restrained by the common laws that were created for that purpose. Sincerity or “good intentions” are no excuse for harming innocents.

Lawyers and theologians often use logic to parse such issues, but I warn readers that logic is a weak tool in this domain compared to the common sense of mothers and grandmothers or a strong conscience if you are lucky enough to have one. You would think that the murder of babies would be intuitively, obviously evil. It is not. My country has consistently found attorneys who can “justify” murder for foreign wars where the dead babies are called “collateral damage,” regrettable but thought necessary for some allegedly higher good. Uniformed clergy minister to many psychiatric consequences for troops often called PTSD. The Argentinians even found high church officials who would bless their execution of teenagers by throwing them into the sea from helicopters (while bound, or if merciful, unconscious) during their “dirty war” of the late 1970's. Many priests and nuns were also killed during that time, from Argentina to El Salvador, for the “crime” of advocating rights for the poor (liberation theology). The Vatican hated that idea and encouraged repression. Which part of “do not kill” did the clergy who blessed these murders not understand?

Some things are just intrinsically wrong even though the culture we are born to has great effect on how clearly this is seen and whether violations are punished as crimes or exalted as virtues. “Human rights” was not even a recognized term 100 years ago, much less 1,000, until Eleanor Roosevelt and friends forced it to the world's attention, aided by the casualties and

costs of World War II. Now even dictators pretend to observe human rights, and the UN has a list of “universal” human rights (Universal Declaration of Human Rights, 1948). As my editor noted: “The spirit of goodness works through history, but evil often offers easier, regressive solutions based on terror and deception.” So we are back to the struggle between wisdom and expediency.

Finally, he asks which political system is most conducive to promoting “goodness?” “Is it democracy?” Only if the people in general are wise and strong, because deceptive politicians and cunning psychopaths will always be available to mislead the innocent and prey on the weak. My democracy has refined corruption to an art form, and has killed more people overseas than any other nation in the 21<sup>st</sup> century. Benign dictatorship appeals to many scholars, but we have never figured out how to keep the benign from becoming corrupted by power or killed by competitors. Even that theoretical term suggests the allegedly nice dictator can use violence to enforce his or her dictates, so we are back to original questions about death penalties and abuse of power for allegedly higher goods.

So what can we find of a practical nature that exceeds the wisdoms of ancient sages?

## SOLUTIONS

It would be hubris to believe that I am going to exceed the wisdom of sages on anything, much less a topic that has perplexed great minds for thousands of years. Hubris is very bad, and especially corrosive to wisdom, but so is inaction when faced with danger to civilization and the children. So I will just aim high and do the best I can.

First, there is one very big problem with wisdom—it is often ignored. The Golden Rule, for example, is magnificent in its many forms, because it is so short, simple and intuitively clear ([http://www.homeworship101.com/golden\\_rule.htm](http://www.homeworship101.com/golden_rule.htm)—one of many sources that provide a list of Golden Rules from all major religions). But people violate even this one simple rule constantly, especially many who claim to be devout, and none more so than the psychopaths we discussed earlier. As Peck noted, evil people are often the first to proclaim how “devoutly religious” they are, loudly, and often while condemning or exploiting someone else. So something in between general, abstract bromides, and million-entry lists of laws is called for here. We find three concepts worth explicating as national goals: transparency, love with criminal justice reform, and mental health. To these we will add three international goals as explicit objectives, human survival, healing the living system, and promoting spirituality beyond churches. *Not* without churches. Churches, mosques, synagogues, temples and shamans do many important things for billions of people. *Beyond* churches, since it is abundantly clear that no matter what they say, many leaders today including some “religious” leaders do not truly believe in a God of all life. If they did, they would not risk their souls by killing thousands of God’s children in the name of allegedly higher goals.

### Transparency

A truism among good government advocates is the value of transparency. This is especially important for dealing with evil, because evil requires and benefits from secrecy. Transparency



does impose costs on bureaucracies. Excess “reporting requirements” and regulations can be stifling in many ways to businesses and to people. Perfect transparency also means no privacy, which prudent people everywhere treasure. But the costs of wars promoted by lies of secret organizations is so vast today that human survival itself is at risk because of secret powers dominated by psychopaths. So finding some better balance point seems a prudent goal to me.

Most literate people are familiar with Lord Acton’s famous quote about how power corrupts. He wrote a similar, but less known comment on secrecy: “Everything secret degenerates, even the administration of justice; nothing is safe that does not show how it can bear discussion and publicity.” (Gasquet, 1906 regarding Acton’s letter of 1861). Since organizational evils magnify the deadly consequences of individual evils so powerfully, and because secret power systems are so dangerous, we should take seriously the best disinfectant known for that. This is transparency even when the company or bureaucracy involved screams loudly about how the world may end if its secrets are exposed. Babies cry if you clean their scrapes too, but infection is far more dangerous to them and to us than cleaning wounds. Ignore spies and bankers who claim that disaster will follow if their secrets are exposed. The Mafia agrees with that approach, and it does not work for the good of all.

## **Love and Criminal Justice Reform**

Love and criminal justice are not terms commonly found in the same sentence. But once again, the clue to broad solutions lies in ancient bromides like the Golden Rule applied to real, difficult, contemporary problems. Aristotle’s notion that virtue is a balance between extremes helps too. He noted, for example, that any virtue taken to its greatest extreme can become a deadly vice. “Law and Order” means slavery to some. So avoid dogma. In this case, that means recognizing the treachery of “zero tolerance” for human imperfections. No one is perfect; we all have feet of clay, and sin in various ways. If we are too strict and put everyone in jail who is detected violating any of the million laws, well everyone will be in jail near starvation. That is called a “police-state” and they are always ugly and poor. At the other extreme, if we have too much sympathy for the hard lives of everyone who hurts another, then the jails will be empty and the streets unsafe. That is a playground for psychopaths. Failure to find a reasonable middle way is why America today (land of the “free”) incarcerates a higher percentage of its people now than any other nation on earth. The best way I can illumine a wiser middle ground is to urge a focus on behaviors that are actually dangerous instead of persecuting those who are merely different, or who challenge government policies.

Our drug laws, for one example, have imprisoned tens of millions of people for mostly petty crimes while bankers who rob millions of their life savings by frauds and malfeasance pay modest fines, if any, and skip off to palaces and parties with their bought-and-paid-for judges, politicians and stimulants of choice. Whistleblowers try to warn the people of things we need to know, but are prosecuted more severely than almost anyone is if they embarrass the government. There are other vivid examples of this difference between those who simply do not obey orders and those who injure others with impunity. What to do about the politicians who write such laws is a thornier issue. Remember, psychopaths and evil people are drawn to power like moths to light. Taming them will not be easy. But in every sector an attitude of love, even for criminals and the insane, shows a wiser way. Whether animated by love or merely by prudent management of scarce law enforcement resources, reforming America’s terrible

criminal justice system should be part of a comprehensive approach to healing evil on this earth. A simpler term for a more complicated comprehensive plan for reform is “Community Policing” which focuses on creating real partnerships between police and the communities that police are created and empowered to protect. Learn about that, and extend it to incarceration; one problem solved or mitigated.

## **Mental Health**

As noted earlier the clinical psychologists and psychiatrists who created “Political Ponerology” decided that a comprehensive mental health approach to psychopaths and pathocracies was the prudent way to go. They had suffered much at the hands of Nazi fascism and Soviet communism so they thought very hard about this problem. When considering the possibility of Supernatural Evils we have often been struck by a form of disordered thinking common where great evil is. Clausewitz called it a “fog of war” that made the simplest things hard to do. Serial murderers display another form, and those who love satanic cults a third. Those who calmly orchestrate plans for total war and design weapons that could kill everyone display another. Some have been my colleagues. The pinnacles of greed reveal another kind of evil. This is something felt as much as observed, so it is hard for me to describe with words. But in the field, as God is my witness, I have seen evil, both before and after they run away. Which prompts two practical observations.

Evil people are never as scary, in my experience, as their reputation. They can *feel* extremely scary; indeed that is sometimes a diagnostic clue. Some especially “charismatic” cult leaders may be able to induce fear by presence alone. But when confronted they almost always run and they are never ten feet tall or otherwise endowed with secret powers. What they actually are is sick people, or ambitious people on missions for evil groups. Yes, on very rare occasions they may need to be killed because they are engaged in actions endangering innocents. This is true about criminals generally as police so sadly know. But most of the time they just need to be caught, disarmed, and then treated as the dangerously ill people they often are. Second, America may once have been a brave country, but today it is cowardly and frightened most of the time. Scared by phantoms mainly, like “terrorists” who kill less people in North America every year than bee stings or lightning strikes, TV’s and our own toasters (Washington’s Blog, 2013). Americans are propagandized constantly to be afraid, by secretive powers that profit greatly from that fear. That is tragic since, as Roosevelt said, we really have nothing to fear but fear itself. 60 years of suffering under illusions created by the men who killed John Kennedy and Martin Luther King have a lot to do with that social mental illness (both were murdered by agents of what some call the deep state, rogue intelligence personnel aligned with organized crime, not by the patsies alleged in the official accounts) (Scott, 1996; Pepper, 1995). Such dangerous illusions are curable by truth, if patriots can return to ancestral virtues and make those hard truths known despite the blockade of the “mainstream” (bought and paid for) media. The continuing cascade of mentally ill people going into schools and workplaces to murder innocents until they are stopped or kill themselves bear witness to the need for a dramatic increase in mental health efforts here as a simple issue of public health and safety. Lack of empathy, for people in general and for innocents in particular, is the most common and dangerous psychological dimension of the mentally ill people who start wars and commit other great crimes for personal profit.

## Human Survival

Those were three national goals suggested with my home country in mind, which I love despite its many flaws. We suggested three international goals that also deserved explication. Human survival is first. Why? Fundamentally, because it is at risk to the kinds of madness and evil that we have discussed here combined with the weapons of mass destruction created by bureaucracies of fear masked in shrouds of secrecy. Our earth has been literally hard wired for destruction in 30 minutes or a day tops, if proper orders are received. The acronym for that strategy is MAD (Mutual Assured Destruction). While priority resources are poured into MAD and unnecessary foreign wars against largely phantom enemies, real dangers to the whole of human civilization grow (like global warming, species extinctions and proliferation of failed states). The other great virtue of focusing on human survival as a goal is that it avoids the enemy-centric worldview of organized military and political systems. Demonizing enemies is ubiquitous among them and does not help to solve most problems. I have questioned spies and military people from many, many countries, have observed thousands, and have worked with many of each over decades. But I have never found one who said that human survival would be a bad goal. We need to reduce the demonization of enemies, and refocus some of that patriotism, money and talent on solving the really universal problems that threaten everything under heaven. So I say, work on human survival and talk about human survival as a common goal. The more you do so, the sillier wasting scarce talent, time and money on fighting each other will seem.

## Healing the Living System

To biologists like me, healing the living system is axiomatically and obviously a good thing. It is in real trouble; don't you know? Without it, we die, and civilization dies with us. So how about healing the living system rather than abusing it? Military systems take longer to learn about such things because they spend so much time studying traditional enemies and lobbying governments for money. So militaries know more about other militaries, but do not commonly process as much information as fast about non-human threats to our existence.<sup>10</sup> Evil likes those priorities. Remember, one of the evils that Peck encountered just wanted everyone to join business, wage wars and die. Some people say that God is love, life and truth. That is nice for children, which we are in the grander scheme of things. So let us choose life, eh? Destroying one's home is unwise. Philosophy aside, the environmental crisis approaches like a tsunami and it begs to be attended to. Mobilizing talent, time, money, courage and industrial resources to that task could consume every bit as much patriotism and energy as getting ready for an Armageddon of killing each other's children over ideologies. It would also be much more fun to solve the problems of the living system than to execute the "kill-the-planet plan" (MAD). Who thought that up anyway? Our planet and our children need us to attend to this crisis. And evil has no power you do not grant it by surrender. God is love, life and truth (at least) – so let us help them instead.

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<sup>10</sup> One 2003 Pentagon Report on this was very farsighted, and therefore suppressed. See "Guardian" in references.

## Spirituality Beyond Churches

This is one of the really tough aspects of the problem. We need churches, mosques, synagogues, temples and medicine men and women from the nature based religions for eight billion reasons. But dogmatic people who think they are religious often oppose enlightened spirituality, even when singing hosannas about how God loves everyone (except their designated enemies who may include members of every other church on earth, gays, “communists”, “capitalists”, members of other isms, other races, infidels, heretics, goyim, unbelievers, etc.). Labels for designated enemies are legion among those “literal” fundamentalists who think that religion is about words. No. Wrong. It is about what we do with our lives and how we relate to the universe and to each other. Political leaders, vain as they almost always are, would think twice and three times about killing children overseas if they knew there really was a God who really does review the conduct of human lives. Who will judge even politicians; heaven forbid! And who really knows everything important, even the lies we tell ourselves to rationalize barbarism, greed, racism, militarism, and lust for power. Space is gone for rambling about such esoteric things. So I close with two spiritual observations.

- 1) All you really need to know is the Golden Rule, in any language or form, and then apply it to your life. Well, I guess you need the courage and discipline to do that too, because it is a pretty demanding rule if taken seriously.
- 2) Zoroaster said, think good thoughts, say good words, and then do good deeds. This is not rocket science. The universe is created by the thoughts of sentient beings, and the Creator of us all wants us to take care of each other and the planet we are supposed to safeguard. Stop killing each other’s children and harming the planet. It is time to grow up.

Evil prefers hatred, death, and lies over love, life and truth. Who really wants that? Stop being cowards, get off your lazy hindquarters, and I assure you 99% of evil evaporates like dew in the dawn. Good police and conscientious soldiers can deal with the really hard cases, which would be many less if ordinary people did their part to preserve the safety of our communities.

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