

Journey 23 - THE PROBLEM OF EVIL SOLVED

This is my Noesis, the thing I learned from the Illumination of Fire. Divinity is real, and there is a divine purpose, not a divine plan. So doesn't this give a meaning to life, once understood? I think so.

If there is divinity and a meaning to life, why do bad things happen to good people? This is not just a medieval conundrum. Scott Peck and Rabbi Kusher have tackled this question in our own time. Only the illuminati can answer this question. This is the Noesis of the illumination of fire, to see, in a single gestalt, a single pattern running through all of life, all of history, all of time, a pattern that makes sense of struggle and pain and loss, because they are necessary for renewal and creativity.

My 2 year old daughter, happily playing by herself in a sand pile, making up games and songs, innocent and fresh, full of grace and joy--she expresses the meaning of life. The Mockingbird I hear as I write this represents it. The lives of birds and of flowers are full of play and beauty. The illuminatus opens his arms wide, in orisen, and welcomes the terrible great joy of the universe, including the earthquakes and volcanic eruptions that show the planet is alive and changing. Even the wars and plagues are part of the divine purpose since we still need these challenges and renewals to push us out of our rut, and continue the evolution of civilization. Someday we will outgrow the need for violence.

There is a divine purpose, and therefore a meaning to life. This purpose is incompatible with having a plan. The next time a preacher starts going on about god's plan to take a little child back to heaven, just know that divinity does not kill children. If a child runs in front of a speeding car, it may die, and if it didn't then we would be living in a totally chaotic universe, without scientific laws of cause and effect.

Death is not the ultimate evil; death is renewal. Death is the way a crotchety old fart becomes a happy toddler once again. Pain and frustration are but challenges to jolt us into a creative response. It is a cruelty and not a comfort to say to someone who has lost a child that it is God's will. There is no God, and there is no Will. There is only a divine purpose. The future is what we make of it. There is no God because "God" is a name, as is "Jehovah," "Allah," and "Brahma," but ONE is nameless. As soon as we give divinity a name, it becomes divisive, an excuse for "ethnic cleansing," because it becomes attached to a particular historical and religious tradition. It makes everything personal, as if god were punishing us. Neither is true.

Instead of saying, divinity is good; we should say divinity is purposeful. The divine purpose that runs through all things is this spontaneity, creativity, and grace, joy concept for which we have no English equivalent. This is the Noesis of the illumination of fire.

Our existence goes through various phases and stages that go by such names as sleep and waking, life and death, human existence and non-human existence. Life and history are full of both positive and negative experiences. We perceive pain, discomfort, obstacle, and stagnation as negatives. They should instead be welcomed as challenges. How could there be creativity without challenge?

How can there be spontaneity without renewal? Renewal sometimes requires death and destruction, of lives, societies, ideas, species, worlds, and universes. If things merely accumulated, if human

lives merely lengthened without end, if there was never decay and destruction, everything would tend towards sameness, a stagnant old age, without freshness, newness and spontaneity. There are three handles on the chalice from which we drink the waters of life: creation, preservation, and destruction. Each may serve the divine purpose. We cannot say that this is the best of all possible worlds, yet it is surely better with grace, joy, spontaneity and creativity than without them. The evils are not as absolute as we think, and they serve deeper purposes than we know.

"Omniscient" cannot mean the ability to foresee everything that will happen. Free will and creativity imply that brand new things and ideas and expressions are and always will be springing into existence, for that is the purpose of all existence.

The medieval idea of omnipotence is also incorrect and incompatible with free will and creativity. The higher Self may put challenges, opportunities and coincidences in our path, but what we do with them is up to us. We may rise, or we may fall. Some accidents are just accidents. All actions have consequences. If a child or a dog runs in front of a speeding car, it will probably die. This is just a law of nature, not anyone's plan. It is wrong to say that everything that happens is some god's will. Only preachers talk of God's will, as if they knew anything about it. What they know is a convenient and legal way to fleece the suckers.

So what is the answer to the medieval "Problem of Evil?" Life is better with innocence, freshness, spontaneity and creativity than without. Animacy and creativity make these possible, things quite impossible under the dreary religion of the scientists, where we are all just soulless machines. They would also be impossible in the world of medieval theology, where God wills all things and knows all things. The new age begins when we have liberated ourselves from both dogmas. All religions are evil, but the most evil is the religion of the scientists, because that is the most pervasive, and the one they put into textbooks. That is why in the "Evolved Tarot" the Devil has become the Thinker, up a tree, entranced by his dream of physicality.