

El lado oscuro de Dios

A Luis Villoro

¿Es el sentido de la creencia en el demonio que no todo lo que nos viene como una inspiración es bueno?

Wittgenstein

Por razones literarias o teológicas los textos religiosos y la imaginación popular se complacen en reificar las fuerzas del mal: la figura del diablo es un claro ejemplo de esta tentación. Hay quien identifica al diablo con el responsable de las catástrofes naturales; otros –como Defoe– lo imaginan a la cabeza de los ejércitos en medio del horror de una guerra; muchos piensan en él como el perpetuo instigador de nuestra irremediable tendencia al pecado. El diablo instauro el caos, promueve la caída, siembra la muerte y la desesperación, nos aleja de la luz; es príncipe en las tinieblas, rey de la oscuridad. En estas páginas quisiera explorar, brevemente, algunos problemas relacionados con la figura del diablo dentro de la tradición judeo-cristiana.

La pregunta por el status ontológico del diablo no es fácil, y aún provoca profundas divergencias entre teólogos y estudiosos del tema. Otorgar realidad, independencia y autonomía al representante del mal parece conducir –y de hecho condujo a gnósticos y maniqueos– a un dualismo que, tiempo después, se consideraría herético. Para muchos religiosos el diablo no puede poner en duda la supremacía y la unicidad de Dios; por ello solemos encontrarlo ontológicamente degradado. La mayor parte de las interpretaciones teístas aceptan o bien que el diablo es un ángel caído, un espíritu devastado que se opone inútilmente al Todopoderoso (aunque no inútilmente a su criatura humana); o bien, que representa un no-ser, porque la materia de la que está hecho: el mal, no es nada positivo sino sólo una carencia de realidad, el diablo es ausencia de ser, olvido de Dios.

Ambas interpretaciones conllevan problemas. La primera, exige explicar las razones de la caída, la genealogía del mal; la segunda es contraintuitiva: a pesar de Platón y Agustín, no es evidente que el concepto de “ser” se identifique con el concepto de “bien”; torturas, masacres, crueldad, injusticia, dan pruebas tangibles de la realidad del mal.

Una tercera alternativa, un tanto distante y ascética, pero común entre los estudiosos que quieren permanecer más neu-

trales frente al compromiso ontológico, es pensar que el diablo tiene realidad porque el mal la tiene; pero esto no implica, además, que el mal esté reificado en un ente sobrenatural que se manifiesta en alguna de las formas en que lo ha imaginado nuestra tradición cristiana. “Diablo” o “mal” son conceptos genéricos que no designan entidades específicas sino cierto tipo de sucesos del mundo.

Pero además de la pregunta por el status ontológico del diablo está, en los inicios, otra pregunta: ¿el mal que representa el diablo es tan extenso como el dolor, o es sólo aquel mal que llamamos “mal moral”? Algunos ven en la muerte, la enfermedad o la locura, signos del maligno; otros, reducen su ámbito de acción exclusivamente al daño de índole moral. El diablo no es responsable en un terremoto pero sí en una guerra; se muestra, no en la indiferencia de la muerte o en las leyes ciegas de la naturaleza sino en el ejercicio de la libertad humana. Desde hace siglos, la figura del diablo se prefiere para señalar específicamente la tentación y la conciencia del mal moral que atormenta a gran parte de la especie.

“Satan” es, para los cristianos, el nombre más común del espíritu del mal, de la voz incansable que tienta, seduce, corrompe, engaña, calumnia y después acompaña triunfante a la conciencia del pecado, a la desesperación por haber equivocado la apuesta. La lucha entre bien y mal, dios y diablo, se da en las profundidades del corazón humano que, aunque frágil y mortal, no siempre está condenado a perder: Jesús venció a Satanás dejándonos, dicen algunos, la endeble esperanza de que venció no por ser Dios, sino a pesar de ser un hombre. Hemos de convivir con nuestro impulso al mal, pero con el consuelo de la libertad: según ciertas versiones, adquirimos conciencia de nuestra libertad en tanto nos sabemos capaces del pecado, en tanto podemos elegir entre bien y mal, entre dios y diablo.

Pero esta idea, que parece tan natural, de que Satanás es el adversario de Dios y predicador del mal, no es una idea de siempre. De hecho, en el Antiguo Testamento el diablo no existe como principio autónomo y separado de Dios. Según los historiadores, el nombre “Satan” deriva del verbo hebreo *satan*, que significa “impugnar”, “retar”, “perseguir”. Después aparece como apelativo, como un término genérico que designa al “oponente”, “acusador”, o “adversario”, pero siempre en sentido profano. Su uso como nombre propio es muy poste-

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