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Sermons and notes, 2000.

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Yizhar

has the deepest hold on our people's
religious life — unmeasurably observed
But it ~~is~~ ^{is} not sufficiently understood

This service known by its fuller name
וַיִּזְכֹּר (ויזכור) remembrance of the
Souls — the misunderstanding comes
in with question — Who is doing the
remembering. You'd also say, we of course
we the living remember the dead —
But that is not what ויזכור prayer
says May God remember. —

As we ask God to remember —
obviously we too remember even dead

What do we mean ^{by} May God remember?

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יזכור

יזכור אלהים נשמת אבי מורי [אמ' מורת']
שהלך לעולמו - תגא נפשו צדורה בצדור
החיים עם נשמת אברהם יצחק ויעקב
שרה רבקה רחל ולאה, ועם שאר צדיקים
וצדיקניות שהיו יחד, ונאמו אמן

263 ק. כונן העם ISRAEL REFORM MOVEMENT'S PRAYER BOOK
יזכור אלהים את נשמת אבי מורי שהלך לעולמו, אבא, תגי נפשו
צדורה בצדור החיים תמו כפי השכינה עם כל החסידים והישיבם
והתמימים. תגי תנוחת כביד, ויהלך צדקו לפניו. יהוה הוא נחלתו.
וינוח בשלום על משכבו. ונאמו אמן.

Yizkor "It Aint Fair"

One is not the freedom to choose
— only to respond

Main truths to face at Yizkor
is that we do not set
terms for human existence
— It is a "given" — dependence
Quote Pirke Aret — Mission



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but
what is the
reason for that?

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forgetting
you must shut me in past
open your fist to receive anything new
we need to remember but also
need to know what to forget

Picture : We have memories
of pain

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אמנות - מקרות ~~שם~~

~~אמנות - מקרות~~

אם אין כואב את האשה ~~שהיא~~
בשורה השנייה כל שבו

אני מכיר אותך

אתה מנסה מנסה את הפנים

שבתה פזורה והיא

אין שם

The real task of this hour is ~~to~~
It falls short of coming to terms
with our mortality

for us to come to see life's
meaning [even if it includes]
been if it includes death
must end with

GOOD TO REMEMBER, GOOD TO FORGET

Joshua O. Haberman

Yom Kippur 2000, Washington Hebrew Congregation

The prevailing mood of this hour is nostalgia. We remember various stages of our life; we think of our childhood and youth, and how we became what we are today. We remember special moments that stand out like milestones in our life's journey and we re-live relationships with those no longer alive. Our memories turn to those most dear to our hearts whose seat by our side is now empty; we can still hear the tone of their voice; we can still see their features, their smiles and their frowns and remember some of their sayings. We yearn for what has been and some of our our longing is mixed with regrets about the might-have-been's. With our memories go touches of lingering guilt and remorse. All this is as it should be, --- but not enough. I wish we could add to Yizkor, which is our ritual of remembrance, an opposite ritual of Yishkah, a ritual of forgetting.

Remembering is a two-edged sword. Much of what we remember is comforting. But some of it hurts. If remembering is important for our sense of identity, forgetting is good for the healing of old wounds. Some of us are grudge collectors, holding on to resentments. I say, let go ! I read a poem:

Gems of darkest jet may lie

Within a golden setting,

And he is wise who understands

the science of forgetting (I Edgar Jones, "The Science of Forgetting")

We must forget things that poison our feelings and do no good. Blessed is the power of such forgetting.

I have a dear friend in our congregation, a lady my age, who has had a good many trials and tribulations, bereavement, illness, disappointments, along with many achievements and successes. Her most striking quality is an upbeat outlook on life and a spirited vivacity. She once said to me:

"Every morning, I get up and say, 'today I am reborn. I start my life with a fresh slate.'" She did not realize that one of the oldest

Jewish customs, going back at least 2000 years, is the recitation upon awakening of the *Modeh Ani* prayer in thanksgiving for our daily rebirth: “I thank You, everlasting King, for mercifully returning my soul to me, great is Your faithfulness.”

You will be a happier person if you consider each day a rebirth, the start of a new life --- and forget yesterday's problems. Don't look back like Lot's wife who turned into a pillar of salt. Look to the future, to this day and tomorrow.

There is another “letting go” we need to practice. You can't hold on to all the things dear to you, your youth, your health and your beloved ones. My heart goes out to the burdened among us who suffer illness, financial stress, bereavement and loneliness. Life has dealt them a raw deal. They have the right to say: “it ain't fair.” The truth is that we do not know what if any connection exists between merit and what may befall us in life. The fact is that we have no say about the terms of human existence. Each of us was put into this life without our consent, and without a contract. Life is a “given;” it's non-negotiable.

You must take it as is.

So, what conclusions may we draw? I count three:

1. All your understanding falls short of grasping the why and wherefore of human existence.
2. There is no choice but to accept life as it was given to you.
3. Accepting what must be, implies both letting go and receiving. But, remember, only as you open your hand to let go, can your hand receive new gifts.

Almost every loss, brings with it some gain. Aging means the progressive loss of physical strength. But it compensates us with greater insight, understanding, a wiser scale of priorities, and quite often a gain of inner grace and serenity.

Even illness, if we can manage and survive it, may make us more appreciative of all that remains for us to live for.

But what remains? Less and less, physically speaking; the truth is that we must bow to the inevitable expressed in the 4

Biblical words: "God has given, God has taken."

This brings us to the most profound level of our Yizkor

reflections. We refer to Yizkor as a Memorial Service.

Who is supposed to do the remembering?

The expected general answer would be: We, the living, are supposed to remember our departed. This is not a wrong answer -- but it misses a deeper truth. Let me get to the point of what this hour is supposed to accomplish. We are supposed to come to terms with life which must end with death. We see death as annihilation, the termination of our existence, which gives us the chill of futility. What is the point of it all, if from dust we come and to dust we return?

How unnerving the thought that nothing remains of our life. We want to rescue a little bit of meaning by having people remember us. We console ourselves, "O, yes, we live on in the memory of children, of dear ones, of friends. But, do we really? What remains of us if those who remember us are themselves gone? How much memory is left after 4 and 5 generations, not to speak of forebears centuries ago? Their names are forgotten;

nobody remembers their faces ---and so, it will be with us, a few generations after our death.

Is yizkor, the Memorial Service, promoting an illusion, the illusion of continuity in memory? Yes, it is an illusion , if you misunderstand the real meaning of yizkor. The word yizkor does not mean, may we remember, but may God remember our dear ones.

This is the wording of the yizkor prayer which is the high-point of the Memorial Service::

“May **God** remember the soul of my dear one who has gone unto eternity. May this soul be bound up in the bundle of life, together with the souls of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah and with all the righteous ones in Paradise.”

The point of this prayer is that our departed continue somehow in the care and love of God, the eternal keeper of the “bundle of life.” Yizkor, then, affirms our on-going connection with God in death as in life. In other words, our existence is

endless. We are not annihilated, only transformed, in death, continuing on some other level of being.

Am I referring to a mystery? Indeed, I am. Life is a mystery and death is a mystery. Whatever it means, it is not the end of being. Note the wording of those 4 Biblical words I quoted: God has given, God has taken.

It doesn't say, God annihilates, but rather He takes back unto Himself the life He loaned us. Life is forever in God's keeping And, as the sages said so beautifully, death is a return, like a ship returning to its home-port. Amen

GOOD TO REMEMBER, GOOD TO FORGET

①

Joshua O. Haberman

Yom Kippur 2000, Washington Hebrew Congregation

The prevailing mood of this hour is nostalgia, longing for what has been, perhaps mixed with regrets about the might-have-been's, with touches of lingering guilt and remorse. All this is as it should be, --- but not enough. I wish we could add to Yizkor, which is our ritual of remembrance, an opposite ritual of Yishkah, a ritual of forgetting.

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JEWISH THOUGHTS ON SIN AND THE DEVIL

Joshua O. Haberman

Washington Hebrew Congregation

Yom Kippur, October 10, 2000

Why exchange High Holy Day wishes for inscription in the "Book of Life" ?

Because we fear the future: Life is insecure --- anxiety !

From dawn of human history ^{until} ~~to~~ a century ago, the things we feared most were natural disasters

Earthquakes,
Floods
Fires
Droughts
Plagues and diseases

Insurance agents call these "acts of God."

Now, after two world wars and the holocaust, it is people, our fellowman, local criminals and international terrorists, we must fear the most. We are afraid of man's capacity to inflict suffering and destruction, up to the point of mass extermination. Man's greatest problem is man himself.

What makes man so dangerous ?

The Bible located the source of all human evil in SIN, ^{What is} ~~i.e.~~, a corruption of human nature, a propensity for going astray, for acting contrary to God's will. This was the consensus among Jews and Christians until the 18th century. Then, the rationalists and skeptics of the Enlightenment undertook to blow away what they considered to be cobwebs of ~~ignorance and~~ superstition. ^{It is commonly understood as}

14

By whatever system of government we are governed, the quality of life will be determined by the way each of us is able to govern himself. It is safe to predict that as long as the human race will endure, man will have to wage a civil war within,
--- the struggle between good and evil:

Here, a little child I stand
Lifting up my eager hand,
One is dirty, one is clean
I am the problem in between.



JEWISH THOUGHTS ON SIN AND THE DEVIL

Joshua O. Haberman

Washington Hebrew Congregation

Yom Kippur, October 10, 2000

Life is full of contradictions. There is order, but also disorder; predictable developments according to laws and unpredictable random events happening by chance, pleasure and pain, growth and decay, disease and healing, life and death.

To the rationalists of 2 centuries ago, the world looked like a machine. I see it as a gigantic stomach, nature feeding on itself. Bernard Berenson must have seen it that way too when he remarked: "Life is at the expense of others." Whatever grows out of nature is consumed and re-cycled --- for what purpose, no one knows.

One of the fundamental differences between man and the animals is that man is the only species that can think about himself and exert a measure of control over his instincts. Man is the only creature with a sense of right and wrong.

②

In the course of the last 100,000 years our skills have widened the gap between us and all other animals. We have grown in the capacity for cooperation , for love, for helpfulness, for giving of ourselves, for creativity,-- capacities we call good. But we have not lost our capacity for hurting, hating and destroying, capacities we call evil.

If we see in our good qualities a reflection of God's attributes, as is suggested in the Biblical statement that God created us in His own image (Gen. 1.27), the question arises, whence come those qualities we call evil ? Are those also a reflection of God's attributes ? Or, do we owe those to some demon in the universe, a kind of anti-God ? Or, is there in man an innate will or drive to do evil – something called SIN ?

What is sin ? As commonly understood, sin is a corruption in human nature, a propensity for going astray, for acting contrary to the will of God. This was the consensus among Jews and Christians until the 18th century. Then, the rationalists and skeptics of the Enlightenment undertook to blow away what they considered to be cobwebs of superstition.

Sin was either exposed as the invention of a crafty priesthood by which to keep the masses in line, or reduced to a synonym for error or mistake.

3

Sin was either exposed as the invention of a crafty priesthood by which to keep the masses in line, or reduced to a synonym for error or mistake.

Do we have a different understanding of sin?

Let us admit that for many of us sin has become a rather meaningless term. It no longer carries that solemn and frightening connotation of an offense against God. We now use the word casually, like in the cartoon I saw of a little girl saying her night prayer: “And please God forgive the dessert Grandma had at the restaurant. She said it was sinful.”

Who was it that took the sting out of sin ?

In one of the great intellectual revolutions of all time, Jean Jacques Rousseau, in the middle of the 18th cent., led us into a new estimate of man which did away with the whole idea of sin. At the age of 29, Rousseau arrived in Paris where he was shocked by the artificiality and unfairness of society. Embittered, he wrote his famous Social Contract. Some of its sentences became the revolutionary slogans of the century, such as: “Man is born free, but everywhere he is in chains” or the phrase, “the noble savage.” Rousseau argued that man is naturally good but corrupted by social institutions. Therefore, society is in need of change, an idea which stoked the fires of the French Revolution

(4)

If Rousseau returned to the scene today, he would find society radically altered, material comforts unimaginable in his time, the blight of illiteracy and the scourge of famine eliminated in the Western world and the normal life-span more than doubled. Yet, with all of this social progress, -- has man reached the perfection of which Rousseau held him capable? Why do we lock our doors? Why do we protect our buildings, including churches and synagogues, with security systems? Why do we press for more policemen on the beat? Why don't we trust human nature?

Because the optimistic assessment of man's noble nature is contradicted by a more realistic estimate derived from experience. There is overwhelming evidence of our moral deficiencies. We have good reason to be afraid of our fellowman. Despite all material improvements, we have an unimproved humanity.

Someone said: "The caveman has not disappeared. He has learned to wear a tuxedo."

In the 19th century, Horace Mann in Boston offered a cure for crime: Education. Build more schools. We have done so, only to find our schools infested with violence and the nation's prisons overcrowded, -- one out of every 200 citizens is serving time as a

convict. When Hitler seized power, Germany was probably the best educated nation of Europe. It had the largest number of scholars and scientists. Superior knowledge, however, did not produce superior morality.

Was there something wrong with Rousseau's and Horace Mann's basic thesis? Why does not man's natural goodness assert itself? What is the obstacle?

I suppose many of us still hesitate to call it sin. I suppose many of us, upon seeing wrong or misconduct in a man or woman, would blame it on psychological or environmental problems. Anti-social behavior, infidelity, lying, stealing etc. are explained as the result of emotional immaturity, neurosis, faulty toilet training and a string of psychological -- but not moral terms.

An anonymous poet suggested the moral evasion with the verse:

Sin we have explained away;
Unluckily, the sinners stay

We have found new labels for the old evils. Why all this verbal masquerade? I'll tell you what we are trying to hide: RESPONSIBILITY ! Nobody should get the blame. We are resisting accountability. To blame our calamities on others is second nature with us. It has been said:

“Every man needs a wife because a lot of things go wrong which you can't blame on the government.”

People will come up with the most incredible excuses . An 88 year old man in Oklahoma City, driving a motor scooter without a license, explained his misdeed to the traffic court: “I did not apply for a license because I thought you had to be accompanied by a parent.”

We blame our troubles on others. What’s wrong with the world ? The leaders, the statesmen, the diplomats, parents, teachers,--- it’s always “they, “ those others, who are making trouble. Anna Russel put it in these words:

At three I had a feeling of
Ambivalence toward my brothers,
And so it follows naturally
I poisoned all my lovers.
But now I’m happy, I have learned
The lesson this has taught;
That everything I do that’s wrong
Is someone else’s fault.

One of America’s wisest old men was Judge Learned Hand. Shortly before his death at 89 years, he gave an interview in which he discussed William Shirer’s book, The Rise and Fall of the Third Reich, What did you think of the history of Nazism, asked

the reporter: Judge Hand stared into space to do some thinking and then said:

“You know, the trouble is that it isn’t just the Nazis. It isn’t just the Russians. It’s human nature. Human nature through the centuries

So, the problem is our defective and delinquent human nature.”

The Harvard trained psychiatrist, Karl Menninger, was quite specific. In 1972, this highly respected scientist and founder of the renowned Menninger Clinic of Topeka, Kansas, published a landmark book with a title that shocked many of his colleagues:

The title was : Whatever Became of Sin ? In it he has this to say:

“For some, the aggressiveness, selfishness, greediness, destructiveness, ruthlessness, and pride of our fellow travelers are but expressions of our ‘humanity.’ And why apologize for it ? Need we be ashamed of being human ?, they ask. That’s the way we are, and let there be no reproaches, no regret,, guilt, depression,, repentance, responsibility. Begone such words as ‘sin’ !” (p. 191)

“But.” says Menninger, “ the time has come for scientists to reconsider” the old notion of sin “and give it an appropriate place in their work.” (ibid.)

Menninger clinches his point with a proposal by the historian Arnold Toynbee:

“to establish more firmly in national, international, and personal affairs the supreme importance of distinguishing right from wrong. To end the concealment of sin under various euphemistic disguises, but to confess it and atone for it and desist from it.” (ibid. p. 192).

Now, let us consider a Jewish understanding of sin.

The word “sin” appears in the Bible for the first time in connection with Cain’s intention of murdering his brother Abel because preference had been shown to Abel’s offering:

God said, “Why are you angry? Why is your face fallen? If you do right, you will be uplifted, but if you do not right, sin couches at the door. Its urge is toward you, yet you can master it.” (Gen. 4. 5-7)

The phrase “sin couches at the door” suggests two possible interpretations of sin:

- (1) Sin is some sort of demonic being, waiting to seduce Cain
- (2) Or, the phrase may be understood as a graphic way of saying: Watch out, Cain, you are very close to sinning. You have the urge, but you can master it.

This is the preferred Jewish understanding. Sin is not a demon 9 outside of us, but an ever present tendency which we can control: “You can master it.”

But it is a struggle as tough as warfare. Said Ben Zoma: “Who is mighty? He who subdues his *yetzer*, i.e. urge, impulse or inclination, as is written (Prov. 16.32) He who is slow to anger is better than the mighty, and he that rules his spirit than he that conquers a city.” (Pirke Avot 4.1)

How do you keep yourself morally clean? The rabbis had no illusion. Every person is a life-time battle field between two contradictory urges, the *yetzer ha-ra* (evil urge) and the *yetzer ha-tov*, the good urge. There is no final victory. However, there is help

The Talmud tells us:

“God says to the Israelites, ‘I created within you the evil *yetzer*, but I created the Torah as an antidote. As long as you occupy yourselves with Torah, the *yetzer* will not rule over you.” (Kid.30b –as quoted by Montefiore #762)

By Torah is meant not just the text but living the disciplined life of obedience to its commandments and prohibitions as interpreted by the sages and rabbis during the last 2000 years. This is made clear in one of our oldest daily morning

prayers of Talmudic origin which, in addition to Torah, refers to another source of help in our struggle for moral integrity:

“O God, and God of our ancestors, train us in your Torah and and make us cling to Your commandments. Lead us not into sin, or transgression, iniquity, temptation, or disgrace: let not the evil urge rule over us. Keep us far from a bad man and a bad companion; make us cling to *yetzer ha-tov*, the good urge and to good works. Subdue our inclination so that it may serve you.

But never, never, think you are above temptation.

They tell of Rabbi Amram, known as “the pious,” that a group of women who had been liberated from captivity were given temporary shelter on the upper floor of his house. For their safety, the ladder leading to the room was removed. A ray of light fell on one of the scantily dressed women who was walking back and forth near the window. Rabbi Amram, overcome by lust, dragged the extremely heavy ladder to the house and when he had climbed half-way up, he suddenly stopped and shouted, ‘Amram’s house is on fire!’ People rushed to his place but saw no fire. Then, the rabbis came and said: ‘You frightened us by a false alarm.’

He replied **“It is better that you should be falsely alarmed about my house than that you should be ashamed of Amram.**

Then, the story goes, something like a flash of fire issued forth

from him. It was the evil urge and Amram said: You are fire and I am flesh, but I am stronger than you.”

(Kid. 81a, quoted in Montefiore #770)

So far, we have only dealt with man’s responsibility for evil –what about God’s accountability for creating a world flawed by evil? Should not a perfect and all powerful God have been able to create a human race incapable of committing evil? Could God not have created human beings immune to sin ?

I am glad to tell you that God had some defenders.

R. Nahman b. Sh’muel more than 1500 years ago argued that there is a good side to the “evil urge,” which was created by God together with the “good urge.”

“Were it not for the evil urge, man would not build a house, or take a wife, or beget a child, or engage in business, as it says, ‘all labor and skillful work comes of a man’s rivalry with his neighbor.’”

(Gen. R. 9,7 quoted by Montefiore, #788)

Lust, ambition, greed and other components of the evil urge should not be eliminated but properly channeled so as to encourage procreation, family life and achievements which make up civilization.

However, that answer did not go over well with other sages who had the audacity of holding God to account for the world's defects. A Midrash (Exod. R. 46.4) puts it this way:

Israel complained to God: If a potter leaves a pebble in the clay, and the jar leaks, is not the potter responsible? You have left in us the evil urge. Remove it, and we shall do Your will. God replied: This I will do in time to come.

One of these bold critics, R. Aibu, even put a confession in God's mouth:

"God said: 'I made a mistake that I created the evil urge in man, for had I not done so, he would not have rebelled against me'" (Gen. R. 27.4 quoted by Montefiore # 778)

Possibly, God might have created a different kind of a world, or, for that matter, He might not have created anything. There is no alternative to the world such as it is.

The literary critic and friend of Emerson, Margaret Fuller, in a moment of resignation, exclaimed: "I accept the universe," which prompted Carlyle's dry comment: "By God! she'd better."

Life, with all of its pains and troubles is hardly a gift for our pleasure. It is more like a task thrust upon us by God, for a purpose unknown, as Rabbi Elazar Ha-Kappar said so bluntly:

“Regardless of your will, you were formed; regardless of your will, you were born; regardless of your will, you live and regardless of your will, you must die.” (Pirke Avot.4.29)

The great rival academies of Hillel and Shammai debated for two and a half years whether it would have been better if man had or had not been created. Finally, they agreed that it would have been better had man not been created, but since he has been created, let him examine what he is to do. (Eruv 13 b, Montefiore # 1512)

The human task is to bow to life under terms not of our making. Therefore we must obey laws by which our Maker would have us live.

For reasons unknown, we were given the freedom of will to choose our way or God's way. Equally inscrutable is our endowment with two contradictory impulses, the *yetzer ha-ra* and the *yetzer ha-tov*.

By whatever system of government we are governed, the quality of life will be determined by the way each of us is able to govern himself. It is safe to predict that as long as the human race will endure, man will have to wage a civil war within,
--- the struggle between good and evil:

Here, a little child I stand
Lifting up my eager hand,
One is dirty, one is clean
I am the problem in between.

(14)

What, if the problem is not “in between” not inside of man but outside of man? Could there be a cosmic force for evil, which rivals God or is His equal? Zoroastrianism, the ancient Persian religion of which there are still some small remnants left in Asia, holds the dualistic faith in two gods, the good god of light and the evil god of darkness. They are in perpetual conflict, wrestling for the soul of man.

Zoroastrianism may have made some inroads in Biblical Judaism or its main idea emerged in a different mythological scenario: It is the myth of the fallen angels, alluded to in Genesis 6.2: “And it came to pass that the sons of God saw the daughters of men that they were beautiful and they took them as wives.” Out of those unions, we are told, a mighty race emerged which soon became notorious in their wickedness which brought God to the decision of wiping them out in the flood of Noah.

This myth of the fallen angels grew immensely in the apocryphal literature which, as you must know, was excluded from the Hebrew Bible. In the Book of Enoch and other

God & Man's Perception
of Love & Justice

Could God's attributes of
Love & Justice

resonate in our human
sensitivity for love & justice

"In Thy Light We see Light"

Ps 36. 9

apocryphal books, we are told of a rebellion up in heaven led by the arch-angel Lucifer who is identical with Satan. God crushed the rebellion and expelled Lucifer to Hell, which is the main plot of Milton's classic, "Paradise Lost." Lucifer or Satan is a major player in the New Testament, a kind of anti-God, the perpetual seducer and destroyer of man. The names Lucifer-Satan occur dozens of times in the New Testament. In sharp contrast, the Hebrew Bible, mentions Satan in only two places. In the book of Zachariah (3.1) and in the book of Job (1.6-13; 2.1-7) Satan is mentioned in a few lines, not as God's adversary but His employee. Satan acts as a kind of roving investigator and prosecuting attorney under God's jurisdiction. Main-stream Judaism rejected the idea of an all powerful Satan which would diminish the majesty of God. However in Jewish folk-religion, often steeped in superstition, as reflected in the novels of Isaac Bashevis Singer, Satan was an evil demon always waiting to seduce you or pounce on you to do you harm.

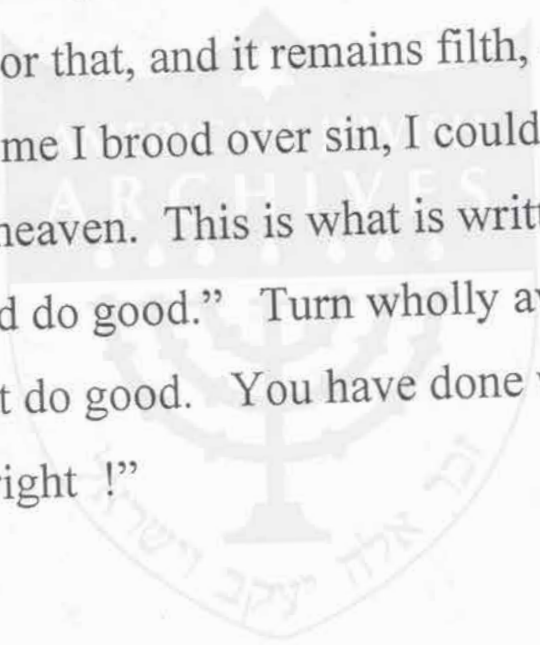
They tell the story of Satan complaining to God that there wasn't any work for him and he was bored. God said: "What's the matter, why don't you do your job trying to lead people into sin?" "Lead people into sin? ---why, before I get a chance to do so, they are already sinning."

After all is said and done to raise our consciousness of SIN, we must not become obsessed by it. I like to end with a wonderful expression of Jewish healthy-mindedness. The chassidic rebbe , Yitzhak Meir of Ger (1799-1866) once said in a sermon:

“He who talks about sin and reflects on the evil he did, is thinking evil, and what one thinks, therein is one caught.....

Sweep filth this way or that, and it remains filth, --- only the broom gets dirtier. In the time I brood over sin, I could be stringing pearls for the joy of heaven. This is what is written (Ps.34.15):

‘Depart from evil and do good.’ Turn wholly away from evil, do not brood over it, but do good. You have done wrong ? Then, balance it by doing right !”



August 7, '00

Dear Bruce:

I accept your invitation to deliver the Yizkor sermon on Yom Kippur and conduct one of the study seminars that same morning.

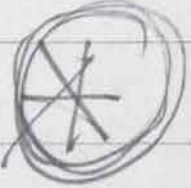
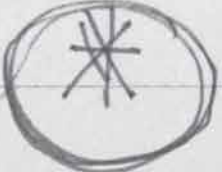
I have informed Irene Katcher of my topics;

The study seminar: THE JEWISH DOCTRINE OF SIN

The Yizkor sermon: GOOD TO REMEMBER, -- AND
GOOD TO FORGET

Maxine and I returned from Israel only a week ago. We hope you and Amy are enjoying a much deserved and needed vacation. Looking forward to seeing you soon,

As ever

FILE	SIN	Date
Abot 3.1	Sermonette "Fear of Sin" - Source of morality is in recognition of man's condition of weakness and need to depend on divine guidance - and sense of being under Judgement.	1956
DAB LAB	"Defense System Against Sin"	Sept 1956
J'NE	SIN OF STRANGE FIRE	March 23 '57
LIFE - hearing	Sermon "Danger of a Empty Life pt I p. 2-3"	Apr. 27 '56
Ten Commandments First Commandment	Adult Lecture "Meaning of Sin" 	
GOD-CREATOR	Sermonette "Stewardship"	Sept 1958
Wend Kipper 1962	"The Meaning of Sin" 	Oct 1962

SIN

Large variety of wrong doing - Biblical Hebrew's 20 diff. words for sin

All human beings prone to sin Ps 14:3 (Solomon's Prayer ded: rat. Temple)

"There is no man who does not sin" *לֹא אִישׁ יֵשֵׁר כָּל יְמֵי חַיָּו*

Minor & Major Sins: Murder, Idolatry, Adultery, Incest

Since God recognized that sin deeply imbedded in human nature - God will not punish all mankind again w. the deluge:

וְלֹא יִשְׁפֹּט אֱלֹהִים אֶת הָאָדָם כִּי יִשְׁפָּט אֶת הָאָדָם וְיִשְׁפֹּט אֶת הָאָדָם
 "I shall not again doom the earth on account of man because man's impulse is for wrong doing from his youth"

Gen 8:21

How we rule: Gen 1:7

וַיִּשְׁרָט אֱלֹהִים אֶת הַיָּם וְאֶת הָאָדָם
 Sin lurks at your door but you can rule over it - how

By virtue of *וְיָצַח*

Still man's weakness evokes & justifies God's forgiveness - provided man repents under influence of *וְיָצַח*

Rabbinic View: God gave us Torah by which to rule over sin

The 2 yetzers ^{evil} *טוֹב וְרָע* _{good} *טוֹב וְרָע*

Man is a life-long battlefield between his good & evil urges

"Here a little child I stand
 Lifting up my eager hand,
 One is dirty, one is clean

I am the problem in between

We are constantly torn by our conflicting urges - but if we will it, the good can prevail

Rousseau

Horse Man

Isach
 I am the One & Only God
 there is none beside
 me I create good &
 evil (all)

*Rabbi Hillel said:
If I can not for myself, who will be for me?
If I can only for myself, what am I?
And if not now, when?*

As the days of Elul are quickly passing us by, take the challenge to write an ethical will for yourself. For further details, please see Rabbi Jack Riemer's book: So that your values live on - Ethical Wills and how to prepare them.

STEP 1: Decide on some general topics, perhaps by using introductory statements like "this is how I feel as I look back over my life..." or "this is the world from which I came...."

STEP 2: Organize and write what you want to say. This step only takes much time, energy and thought.

STEP 3: Personalize and strengthen the links. Use special words, favorite sayings, even anecdotes or special dates.

STEP 4: On what material should this will be prepared? Clearly on paper which will not crumble in time, which ink that will last if one chooses to hand write the will, a nice addition to the memory of a person.

STEP 5: How should one convey the ethical will? This is an individual choice. Some might choose to present it to their loved ones while they are alive and can share together in the special memories and thoughts. Others choose to leave this legacy to be given after they have died, like the woman about whom I spoke earlier. Some might even do both.

On the following side is just one sample of a possible format by which you can write an ethical will. Please do not let it restrict you in any way, shape or form.

Ethical Will of

This will is to be read by _____
on the occasion _____

My Dearest _____,

STEP 1: Decide on some general topics, perhaps by making introductory statements like "this is how I feel as I look back over my life..." or "this is the world from which I come..."

STEP 2: Organize and write what you want to say. This step only takes much time, energy and thought.

STEP 3: Personalize and strengthen the links. Use special words, favorite sayings, even anecdotes or special dates.

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On the following sheet is just one sample of a possible format by which you can write an ethical will. Please do not let it restrict you in any way, shape or form.

Signed on this ___ *day of* ___, 2000, *in the city of* _____
by _____

Remembering - Forgetting

"We do not remember days, we remember moments"
Cesare Pavese

Samuel Johnson
The Idler (1758-60)
What is "It would add much to human happiness
if an art could be taught of forgetting.
(all of which the remembrance is at once
useless & afflictive... that the past
might no longer encroach upon the present"

Sholem Asch "Not the power to remember, ... but the
power to forget, is a necessary condition
for our existence."

Forgetting

"Were it not for the ability to forget,
a man would never free himself from ~~melancholy~~
Melancholy"

Balzac, ~~Walter~~ ~~Waldemar~~ 1040, 25

[For] gems of darkest jet may lie
Within a golden setting,
And he is wise who understands
The science of forgetting

I. Edgar Jones — The Science of Forgetting

Forgetfulness is a form of freedom
Kahlil Gibran

Yzher ^{helps us} - come to terms
with our memories &
with death.

Re ~~death~~ - Woody Allen's
exception: I am not
afraid of dying except
I don't want to be
there when it happens

they outcome in
the case above of
The One Who Created
Life!

and Miller's cryptology?
Not a trace of them
is left in our human
memory. But that
~~does not~~ mean they
were vanished. Y3ker
Gays - I remember

Men who died
we still count with
We are not annihilated
by death

We humans forget
forget by fellow

Humans - who remember
those who died 200 years ago
But when there is no
CONTINUITY

Monuments do not
need a solemn holy
day to remember.

If this is all that is
to Yizkor it is a
shallow - obscure
Yizkor - He (God) remembers

Yizhon - Should
not be an copy
of sentiment. Must

~~Few of~~
The deposited were
S2mts. They were

like us - a mixture
of good & bad -

The best we can say
is that despite
weakness & faults they
had goodness etc!
& in veneration Men will
want to emulate their good qualities

quite Shakespeare;
Julius Caesar eulogy

Yizkor or Nizkor

What about those
billions of people whom

nobody remembers -
neither by name or face
- how they became
non-existent?

Yizkor says no one
who lived has dared
to be.

In a profound way
Y-zhar is meant

to reject futility

of Life

Yezher will of course
connect us with
our dead - but it
feels rather like
connects us with
God - every life

Remember see one
13 a beautiful thing
but belief in the
god who Wednesday
is something magical
in act of great faith

2

Inventors, scientists, statesmen who left
their mark on history — but
of the many billions of people
who did not pass history fame
during the thousands of years of history —
Not a trace is left. Have they
vanished? Has death annihilated
them? If so, then the cynics
are right in referring to life as a futility.

Yizkor does not mean "let us
remember" but may God remember
in the sense of outmost care &
love those who are no longer among
us to be cared by us.
Yizkor represents an ongoing connection
with God on life & death —
In other words, death does not
annihilate us — Life is endless
only it takes on different forms. Death is one of our many
transformations
Yizkor means no one who lived has ceased to be

This whole idea of
Remembering our desires a net so deep one
is a misunderstanding of intent. We can't

SIN

- Universality There is no man who does not sin 1 Ki 8.46 (cf Eccl. 7.20)

Ps 104.35 Let sinners cease
mem & Biruriz

3 Inescapable sins:

"Sinful thoughts, assault. God must answer our prayer,
& the "dust" of slander.
Rab. T. Baba Bera 164b

- 3. Cardinal sins: Idolatry, incest, murder
(not even under coercion) (Council of Lydda
Seder. 742 - See Yoma 9b)

Sin begins as a spider's web and (by repetition)
becomes as a ship's rope
Akiba - Gen R. 22.6

Excessive thinking of sin is counterproductive

- "Stir filth this way or that — it is still filth
only the broom becomes dirtier. Do not brood over
instead focus on good — you've done wrong?
Compensate by doing right (Ps 34.15)
Depart from evil & do good

Bernard J. Zwaberger "Fallen Angels"
JPS 1952

p. 29 § 3 MASTEMA - name of devil

his purpose, to test righteous men by exposing
attempting men to sin which he is expected to resist

xp 30 § 3 SATAN source of evil

p. 31 § 5 Satan - Belial " "

p 42/3 Esdras IV (apocalypse of Eszra) - highest level of
apocalyptic literature

Esdras IV (in Latin) & The Apocalypse of Baruch
(in Syriac) were produced after destruction of temple

xp 49 § 3-4 The Apocalypse of Abraham, proposes
a cosmic power of evil at work

p 56 Shallowness of rationalism:

"There are more things in heaven & earth than
are dreamed of in your philosophy"

Enoch. cizim - mythology - deals w. the mysteries of God

p 66/7 Paul's very real portrayal of Satan as
the great anti-God.

p 67 §3 Dualism of gospels

p 68 §5 "To the gospel writers as to Paul, Satan
was the ruler of this world"

p 72 . N.T. Dualism: This world ruled
by devil

p 94 §5, 6 Satan

p. 104 §3 Nowhere, ^{in TALMUD} is Satan spoken of
as leader of evil forces

- Menger -

Hillel Shammai's argument

Life not a gift, but a task ^{not a benefit & source of pleasure}

We are here for a purpose known to the Creator

The prayer

13) 11

transparency	Sin	אֵלֶּיךָ יְיָ אֱלֹהֵינוּ	אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
disgrace-contempt	temptation	וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ	וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ
		וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ	וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ

וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ
וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ

וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ
וְלֹא תִּשְׁמַח בְּעַוְוֹנוֹתֵינוּ

"You can master it" - how

① by Control - which is not easy Plu Zoma!
(Aret 4.1)

"God created the Evil eye, but He also
created its antidote, the Tower
(Kiddushin. 30.6)

Shimon b. Lakish:

Towels, prayer and the contemplation of death
will help you in your struggle with the

Evil inclination

(Berachot 5a)

Daily prayer against temptation to
Sin

See Hertz p 25 - Rabbi Moses of Coney
Siddur

Included in Control but not elimination
of Yetzer (p 25/26)

5 days: R & temporarily
suspended yetzer and the next 3 days no chicken laid
in egg - peacock on road life in danger of standing still

The yell "five" Matef # 770

Devil - Dushon rejected



WHY GOD ALLOWED EVIL URGE?
Midevah - Exod. R. 46.4

"Israel complained: If a potter leaves a pebble in the clay, and the jar leaks, is not the potter responsible? You have left in us the Evil Urge. Remove it, and we shall do your will." God replied:

"This I will do in time to come"

Avoth 4.1

Ben Zoma. Who is mighty? He who is slow to anger is better than the mighty, and he that rules his spirit than he that conquers a city (Prov 16-32)

SIN - OTHER TOPICS

- The 7 Cardinal Sins - ORIGINAL SIN?
- 3 Major & minor sins - but ~~many~~ ~~more~~ ~~of~~

Sin in public ~~more~~ prayer than secret sin

The Confessions of Sin in Oritod. & Repent

Habit - repeating sin strengthens it

- A secular version (denying divine response)
"We are not punished for our sins but
by them"

Struggle for control ^{b.} Shimon Laksh

Torch prayer & contemplation of death
will help in struggle with ³¹ Berechet 52

- R. Ishman: there are 3 whose virtue God Himself proclaims daily:
the bedieler who lives sinless in the city; the poor man who restores lost
property and the rich who gives charity secretly (Pes. 113b - Moulap #786)

Biny Poem about God's wedding

From MONTFIELD

The Law Antidote against Yezer # 762

Yezer challenge to mankind # 766 First man
must fight it

Mind conquers instinct # 783

Evil urge serves good purpose too # 788

Soul & body - lame & blind # 807

Suffering of righteous # 801

Doctrine of Sin

① God Cares - Does He really?

② Man is accountable

③ There is right & wrong # 778

④ We've got a job to do

Evil wife steals a good purpose
Mentef. # 788

God admits
Mistake

Life is not a gift to please us
We are not in possession of it.
but a task for God's sake

Could we have been put into this life
for no purpose at all?

Lesson for discussion - Orthodox Refer Confessions of Sin

Distinguish betw. Major & Minor Sin
Avoidance of Cardinal Sin

- ① Keep away from
Sins
② Habit Formula Power - Sin grows stronger by repetition

Robert J. McCracken

Hopler & Row. 1966

What is Sin?

What is Virtue

SIN

The 7 Deadly Sins

At first stress was placed on Lust & gluttony
the Cardinal sins

Later, on pride, envy & anger
still later - avarice & sloth

Pride

Envy

Anger

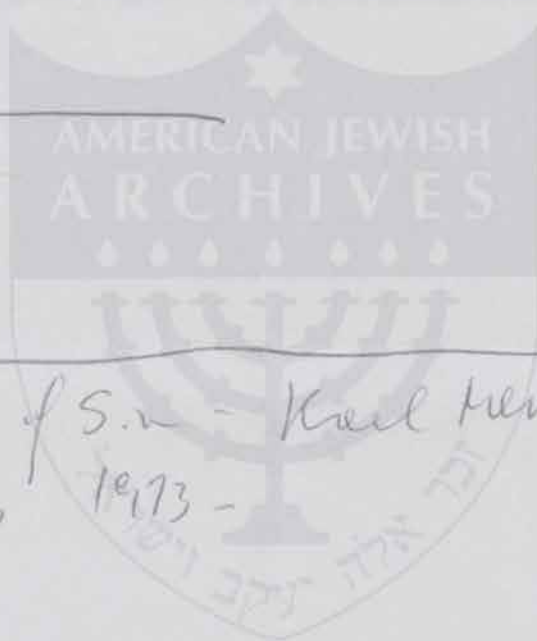
Sloth

Avarice

Gluttony

Lust

Neither Untruthfulness nor dishonesty appeared on any list



7 Cardinal Virtues

Wisdom & Faith

Justice Hope

temperance & Love

Courage

Whatever Became of Sin - Karl Lehmann

Hawthorne Books 1973 -

was leader of the parliamentary delegation which asked the king of Prussia to accept the crown offered by the princes as William I. Von Simson was president of the German High Court which sat in Leipzig and in 1888 he was ennobled. A distinguished and highly cultured personality, he was a founder and first president of the Goethe society.

Bibliography: B. von Simson, *Eduard von Simson* (1900); Wininger, *Biog.* 5 (1930), 535f. [Ed.]

SIMSON, PAUL (1869-1917), German historian. Born in Elbing, East Prussia, Simson accepted a teaching post at the municipal college of Danzig. In 1906 he was appointed professor. During the interim he developed an interest in the city of Danzig and its history. His four-volume *Geschichte der Stadt Danzig* (1903-16) won him prominence as the author of the first scholarly history of Danzig. He was also active in Danzig's civic affairs, and became a member of the city council, where he was considered politically liberal. He started a civic group for conserving all architecture of significance in Danzig. Over the years, Simson maintained his stature as a scholar by publishing studies on East Prussia, Pomerania, Poland, and on the political and cultural history of Danzig. [A.L.]

HET - PESHA - AVON

SIN In biblical Hebrew there are about 20 different words which denote "sin." It may be inferred therefore, that the ancient Israelites had more concepts expressing various nuances of sin than Western thought and theology. A study of the biblical concept of sin, therefore, cannot disregard the diversity of words denoting sin. These words must be examined in their context, i.e., in the formulas and literary units in which they occur. An analytic study of the three most commonly used terms—*het'*, *pesha'*, and *avon* (*'awon*)—has been undertaken by R. Knierim. As these are often found together (Ex. 34:7; Lev. 16:21; Num. 14:18; Isa. 59:12; Jer. 33:8; Ezek. 21:29; Micah 7:18-19; Ps. 32:1, 5; 51:3-7; 59:4-5; Job 7:20-21; 13:23; Dan. 9:24; cf. Isa. 1:2, 4; Ezek. 33:10, 12), even in poetic parallelism, there cannot be an appreciable difference of meaning among them, yet they are not simply synonymous.

The root *ht'* occurs in the Bible 459 times. The original meaning of the verb *hata'* is "to miss" something, "to fail," as can be seen from Genesis 31:39; Leviticus 5:15-16; Numbers 14:40; Judges 20:16; Psalms 25:8; Proverbs 8:36; 19:2; and Job 5:24, which indicates that sin as denoted by *ht'* was originally viewed as a failure, a lack of perfection in carrying out a duty. The root *ht'* signifies a failure of mutual relations and corresponds, then, to the modern idea of "offense" rather than to that of "sin," which is a theological concept. One who fulfills the claims of a relation or an agreement is righteous, *zaddik* (*zaddiq*); one who does not, offends (*ht' l-*) his partner. "What is my offense that you have so hotly pursued after me?" Jacob asks Laban (Gen. 31:36). David puts a similar question to Jonathan in connection with his relation to Saul (I Sam. 20:1). This relation was of such a nature that it required of David that he devote all his abilities to the service of Saul, and of Saul that he treat David as his loyal subject. The obligation was mutual as long as it was upheld by both parties. When Saul and David were in the same cave, and David was content to cut off the skirt of Saul's robe, he called out to Saul that it was now clear that he had not "offended" him (I Sam. 24:12). Then Saul acknowledged that David was righteous and that he himself was the offender (cf. I Sam. 26:21), since he had not fulfilled his obligations. All lack of obedience toward superiors is "offense," because in the relations between subordinates and superiors the former are expected to obey the latter. The Egyptian baker and cupbearer who were in prison with

Joseph had been sent there because they had "failed" to obey the orders of Pharaoh (Gen. 40:1; 41:9). The people of Pharaoh were accused of "failing" (*ht'*) in their duty, when they did not give any straw to the Israelites so that they might make bricks (Ex. 5:16). The same applies to every deed that is in conflict with, or causes the dissolution of, a community. So Reuben acknowledged that his brothers "sinned" against their brother Joseph (Gen. 42:22). When the king of the Ammonites attacked Israel, Jephthah sent him word explaining that there had always been a relation of peace between the two peoples, and he addressed to him the following reproach: "I have not 'sinned' against you, but you do me wrong to war against me" (Judg. 11:27). The "sin" is here a breach of the covenant relation between the peoples. When Sennacherib threatened Judah in 701, King Hezekiah sent a messenger to him, saying: "I have 'sinned'" (II Kings 18:14). The "sin" of Hezekiah consisted in a violation of his vassal duties. A "sinful" act, i.e., one of dereliction of duty, is thus a matter between two parties. The one who does not fulfill his obligations in relation to the other is a sinner with regard to the latter; he "sins against him," i.e., "he fails him," and so gives the other a claim upon him.

According to I Samuel 2:25, failure in carrying out one's duty can concern the relations between men or between God and man: "If a man offends against (*ht'*) a man, God will mediate, but if a man offends against (*ht'*) God, who shall act as mediator?" This passage indicates that the "sin" against God was conceived as an "offense," as a failure to fulfill one's obligation toward God. Since the root *ht'* denotes an action, that failure is neither an abstraction nor a permanent disqualification but a concrete act with its consequences. This act is defined as a "failure," an "offense," when it is contrary to a norm regulating the relations between God and man. So, for instance, the infringement of the law of ban (*herem*) appears in Joshua 7:11, 20 and I Samuel 15:3-19 as an "offense" or "sin" against God in view of the traditions partially recorded in Deuteronomy 20:10-18. That adultery is a "sin" against the Lord (Gen. 20:6, 9; 39:9; II Sam. 12:13) results from a law such as Exodus 20:14. Social mischiefs stigmatized as "sins" by the prophets (Isa. 58:1ff.; 59:2ff.; Jer. 2:35; 5:25; Ezek. 14:13; 16:51; 33:14; Hos. 12:9; Amos 5:12; Micah 3:8; 6:13) are, in fact, contrary to commandments of the divine law such as Exodus 20:16 (13); 23:1-9; Deuteronomy 27:17-19. The concept of *ht'* extends not only to juridical, moral, and social matters, but also to cultic obligations, and even to involuntary infringements of ritual prescriptions (Lev. 4-5) or of occasional divine premonitions (Num. 22:34).

The root *psh'* occurs in the Bible 136 times, and it too is found in early texts as Genesis 31:36; 50:17; Exodus 22:8; I Samuel 24:11; II Kings 8:20, 22; Amos 1-2; Micah 3:8; and Proverbs 28:24. Its basic meaning is that of "breach." In terms of international law, the breach of a covenant is thus called *pesha'* (I Kings 12:19; II Kings 1:1; 3:5, 7; 8:20, 22; Hos. 8:1). In the realm of criminal law, *pesha'* is the delict which dissolves the community or breaks the peaceful relation between two parties (e.g., Gen. 31:36; Ex. 22:8; Prov. 28:24). This is also the meaning of *psh'* when used to express the sinful behavior of man toward God (e.g., I Kings 8:50; Ps. 25:7; 51:3). The verb *'awah*, found in the Bible 17 times, basically expresses the idea of crookedness, and thus means "to wrong" (Lam. 3:9), and in the passive form (*nif'al*), "to become bent" (Ps. 38:7). The noun *'avon*, from the same root, is found 227 (229) times, and designates "crookedness." The use of these words in a figurative sense to denote the transgression, the guilt incurred by it, or the

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punishment, is of popular origin. The metaphor does not belong to the juridical terminology, but was assumed by the theological language. Isaiah 59:2, for example, says that the 'awonot set up a wall between the Lord and the sinner.

The nouns *het'*, *hata'ah* or *hatta't*, *pesha'*, and 'awon, and also the corresponding verbs, denote a "sin" in the theological sense of the word when they characterize a human deed as a "failure," a "breach," or a "crooked" action with reference to prescriptions that proceed finally from the stipulations of the Covenant. It is not the external nature of the act that makes it sinful. In biblical thought, the relation that creates the right to God's protection also creates the sin. There would be no sin if there were no covenantal law. The sinner is one who has failed in his relation to God, insofar as he has not fulfilled his obligation to God. In other words, it is a "sin" to violate, or to break, the Covenant (cf. Jer. 14:20-21). The biblical doctrine of sin is thus described in Jeremiah 16:10-12 in the following way: "When you tell this people all this, and they say to you: 'Why has the Lord threatened us with such terrible misfortune? What is our crime? What is the offense (*het'*) we have committed against the Lord our God?'—then answer them: 'It is because your fathers forsook Me. They followed other gods, worshipping them and doing obeisance to them, and forsook Me and did not keep My law. And you have done even worse than they did, each following his own stubbornly wicked inclinations and refusing to listen to Me.'" Even the sin of Adam and Eve, although not described as such in the Bible, was an act that destroyed a special relation between God and man (Gen. 3). The original sin does not appear in the Bible as an innate depravity common to all human beings in consequence of the fall of the first parents. Rather, the biblical tradition knows that "there is no man who does not sin" (I Kings 8:46; cf. Eccles. 7:20). The hyperbolic language in which the psalmist describes his own sinfulness, "I was even born in iniquity, my mother conceived me in sin" (Ps. 51:7; cf. Gen. 8:21), only stresses the ineluctable character of sin. Nobody can escape from it, as the sin can also be involuntary (Lev. 4-5) or proceed from ignorance (Gen. 20:6; Num. 22:34). A man is responsible for all his actions. Therefore sick people may conclude that their illness is a punishment for having offended God (Ps. 38:4, 19; 41:5). This does not mean, however, that the ancient Israelites did not make a distinction between an inadvertent sin and one that is committed willfully. This distinction clearly emerges in Numbers 15:27 and 30. The psychological sentiment of guilt is also expressed in various texts (Ps. 51; 78:17, 32; Prov. 21:4; 24:9; Job 31:30; cf. Gen. 4:7; Deut. 15:9; 22:26). The subjective aspect of a deed is even taken into account by the law, especially in Exodus 21:13-14 and Deuteronomy 19:4-5.

The idea of "deadly" or "mortal" sin originates in biblical expressions connecting *het'* with *mwt* ("to die," "death"; Num. 18:22; 27:3; Deut. 21:22; 22:26; 24:16; II Kings 14:6; Ezek. 3:20; 18:4, 20; Amos 9:10; II Chron. 25:4). The oldest text connecting the two is probably Amos 9:10, dating from the eighth century B.C.E.: "All the sinners of my people shall die by the sword." The connection of the formula expressing the death sentence with such an indefinite word as "sin" or "offense" cannot be original. It must be regarded as a generalization proceeding from theological reflection. Its original "setting in life" (*sitz im leben*) is still visible in Deuteronomy 21:22 and 22:16, which refer to the proceedings of the civil tribunal. Numbers 18:22 and 27:3, both of which belong to the Priestly tradition, reflect instead the sphere of sacred law. The remaining passages use the concept of "mortal sin" in a context of "prophetic" preaching.

In a certain sense, every sin may be regarded as "deadly"; for, if all people die, it is because all have sinned, and not in consequence of "the original sin." That the sinner must die is stated or assumed by many texts (Ex. 32:33; Lev. 20:20; 22:9; 24:15-17; Num. 9:13; 16:26; 17:3; 18:22, 32; I Sam. 15:18; I Kings 13:34; 14:11-18; 15:29-30; 16:12-13, 18-19; Isa. 13:9; 38:17; 43:27-28; 64:4-5; Jer. 8:14; Ezek. 3:20; 18:24; Amos 9:8, 10; Ps. 104:34). Stereotyped formulas say even that "each man shall die because of his sin" (*het'*; Num. 27:3; Deut. 24:16; II Kings 14:6) or "because of his transgression" ('awon: Josh. 22:20; Ezek. 4:17; 7:13, 16; 18:17, 20; 33:6, 8, 9; cf. Gen. 19:15). The sinner must indeed "bear (*ns'*) his sin." The expression means practically "to take the blame upon oneself," and it normally refers to the sinner himself (Gen. 4:13; Ex. 28:43; Lev. 5:1, 17; 7:18; 19:8, 17; 20:17, 19, 20; 22:9; 24:15; Num. 5:31; 9:13; 14:34; 18:22, 23, 32; Ezek. 14:10; 44:10, 12). The law of retaliation demands, in fact, that the offender should be punished according to his sin. However, the same expression also occurs in early pleas for forgiveness (Gen. 50:17; Ex. 10:17; 32:32; I Sam. 15:25; Hos. 14:3; Ps. 25:18), in doxological formulas (Ex. 34:7; Num. 14:18; Micah 7:18; Ps. 32:1; 85:3), in a thanksgiving psalm (32:5), in a predication (Josh. 24:19), and in a Song of the Suffering Servant in Deutero-Isaiah (Isa. 53:12). In these texts, the one who takes the blame upon himself is God, the offended person, or a substitute of the sinner (cf. II Sam. 12:13-14). There are still other cases when one's 'awon is borne by another person: by the priests (Num. 18:1), by Aaron (Ex. 28:38), by the husband (Num. 30:16), by the prophet Ezekiel (Ezek. 4:4-6), by the community (Lev. 22:16), by the scapegoat (Lev. 16:22), or even by a sacrificed goat (Lev. 10:17). It means that there was a possibility that the sin might not work its consequences upon the sinner. Accordingly, there was sense to the prayer for the forgiveness of sin (cf. I Kings 8:30, 34, 36, 50; Ps. 51:4; 79:9) or the intercession of a prophet (Gen. 20:7; Ex. 9:27-29; 10:17; 32:30-33; Num. 21:7; Deut. 9:18-20; I Sam. 7:5; 12:19; Jer. 14:11; 15:1). The ancient remedy, the sin-offering (*hatta't*), also worked both for the purification of the person and to obtain the forgiveness of the Lord. It is probable that the killed animal was originally regarded as a substitute for the sinner (cf. Lev. 10:17). The confession of sins was another means of winning forgiveness. In this way the sinner expels the sin from his heart; he shows at the same time that he does not intend to conceal his sin and to deceive the Lord.

The formula of the individual's confession of sins, expressed by the verb *hata'ti* ("I have sinned"), is found in the Bible 30 times. It has beyond any doubt a ritual character, even if it is used twice in a rather colloquial way (I Kings 18:9; Neh. 6:13). In the other instances, it is employed with reference to sacral judicial proceedings, as shown by the juridical terminology of the context. It is used not only when someone has sinned against God (Gen. 39:9; Ex. 9:27; 10:16; Num. 22:34; Josh. 7:20; I Sam. 15:24, 30; II Sam. 12:13; 24:10, 17; Jer. 2:35; Micah 7:9; Ps. 41:5; 51:6; I Chron. 21:8, 17; cf. Job 7:20; 10:14; 33:27) but also against man (Gen. 20:9; 43:9; 44:32; Judg. 11:27; I Sam. 24:11; 26:21; II Sam. 19:21; II Kings 18:14; Jer. 37:18). More than half the occurrences are in ancient texts. The oldest form of the proceedings is most likely the one in Joshua 7:13-23, on the occasion of *Achan's sin at Jericho; it seems to be presupposed in Leviticus 5:5 and also Psalms 32:5. After the sinner was designated by the sacred lots, *Urim and Thummim, he had to present a public confession of his sin, which was confirmed by an inquiry. The sin could be forgiven or not, it could be expiated by a sacrifice or by putting the sinner to death. On the other

hand, in I Samuel 15:24 and II Samuel 12:13 (cf. II Sam. 24:10-19), the casting of lots and public confession are dispensed with, the sin being confessed before the cultic prophet who accused the sinner in God's name. This procedure was probably characteristic of the early monarchical period. The individual confession of sins is also expressed by the words *pesha'at* (Ps. 25:7; 32:5; 39:9; 51:3, 5) and *'awonotai* (Ps. 38:5; 40:13), by the singular *pish'i* (Micah 6:7; Job 7:21; 14:17) and *'awoni* (Gen. 4:13; Ps. 32:5; 38:19), or else by various locutions using one of these words (Gen. 44:16; I Sam. 25:24; II Sam. 14:9). These confessions occur in many different contexts: prayer, praise, interrogation, etc.; the confession of sins is thus often indirect.

The formula of the national confession of sins is expressed by the verb *hata'nu* ("we have sinned"). This verbal form occurs in the Bible 24 times, but only twice in texts that are definitely ancient—Numbers 12:11 and 14:40, which seem to belong to the Elohist tradition of the Pentateuch. However, the first of these two passages does not actually contain a national confession of sins, since the sinners are Miriam and Aaron; thus an individual confession of sins is applied to two persons at once. None of the remaining 22 attestations of the form can safely be dated before the late seventh century B.C.E. (Num. 21:7; Deut. 1:41; Judg. 10:10, 15; I Kings 8:47; Isa. 42:24; Jer. 3:25; 8:14; 14:7, 20; 16:10; Ps. 106:6; Lam. 5:16; Dan. 9:5, 8, 11, 15; Neh. 1:6 (twice); II Chron. 6:37). All these texts have a cultic or sacrificial character. Other formulas of national confession of sins, expressed by the word *pesha'enu* ("our sins") can be found in Isaiah 53:5; 59:12; Ezekiel 33:10; Psalms 65:4; 103:12; and Lamentations 1:14, 22. As far as these texts can be dated, they were all composed in the sixth century B.C.E. The term *'awonenu*, or *'awonotenu*, also occurs with that meaning, namely, in Isaiah 53:5-6; 64:5; Psalms 90:8; Daniel 9:13; and Ezra 9:6, 13—texts which are all Exilic or post-Exilic. It seems, therefore, that, contrary to the individual confession, the national one is a relatively late innovation in Israel's penitential liturgy (cf. E. Lipinski, *La liturgie pénitentielle dans la Bible* (1969), 35-41).

When God "forgives" one's sin, He "covers" or "hides" it (Micah 7:18; Ps. 32:1, 5; 85:3; Prov. 10:12; 17:9; 19:11; 28:13; Job 31:33). He "does not remember [i.e., that He overlooks]" it (Isa. 64:8; Ps. 25:7). He "bears" it Himself (Ex. 32:32; 34:7; Num. 14:18; Josh. 24:19; Hos. 14:3; Micah 7:18; Ps. 25:18; 32:1, 5; 85:3). Though it is merely said that the sin is forgotten, covered, not imputed to the sinner, God's forgiveness of sins is identical with the curing of the man and with the regeneration of his strength. It means, indeed, that God will not take him away "in the middle of his days" (Jer. 17:11; Ps. 55:24; 102:25), but will permit him to spend on earth the full span of human life, i.e., "70 years" (Isa. 23:15; Ps. 90:10). Then He will cut him off by death, for "there is no righteous man on earth who does good and never sins" (Eccles. 7:20). [E.L.]

AVERAH **Rabbinic Views.** The usual rabbinic term for sin is *averah*, from the root *avar* ("to pass over"; i.e., sin is a rejection of God's will). The rabbis rarely speak of sin in the abstract but usually of specific sins. There are sins of commission and omission—in the rabbinic terminology, the transgression of negative precepts and the failure to perform positive precepts (Yoma 8:8). Sins of commission are more serious than those of omission (Yoma 85:86a), and the term *averah* generally refers to the former. In one respect, however, the latter are more severe. If positive precepts have to be carried out at a certain time and that time has passed, the omission cannot be rectified, e.g., the failure to recite the *Shema* on a particular day. To this is applied the verse (Eccles. 1:15):

"That which is crooked cannot be made straight, and that which is wanting cannot be numbered" (Ber. 26a). Sins involving the transgression of negative precepts are of two kinds—offenses against God and offenses against one's neighbor. The Day of Atonement brings forgiveness for sins committed against God, i.e., for purely religious offenses. It only brings forgiveness for offenses against other human beings if the wrong done to the victim has first been put right (Yoma 8:9). The intention to sin is not reckoned as sin except in the case of idolatry (Kid. 39b).

LIGHT & SEVERE SINS
Sins are also divided into light and severe sins. The three most serious sins for the rabbis are murder, idolatry, and adultery and incest. It was eventually ruled that rather than commit these, a man must forfeit his life (Sanh. 74a). The light sins are those which "a man treads underfoot" (Tanh. B. Deut. 8b). A marked tendency to be observed in rabbinic homiletics is to encourage people to take the lighter sins more seriously by treating them as if they were far weightier offenses. Thus, whoever leaves the Holy Land to reside outside it is as if he had worshiped idols (Sifra, Be-Har 6); whoever bears evil tales is as if he denies the root principle of faith (Ar. 15b); whoever shames his neighbor in public is as if he had shed blood (BM 58b).

Those who cause others to sin were severely castigated by the rabbis. One who causes another to sin is worse than one who slays him, because the murderer only excludes his victim from this life, while the one who causes another to sin excludes him from the life of the world to come (Sif. Deut. 252). Jeroboam is the prototype of the one who leads others to sin (Avot 5:18).

YEZER HA-RA
Sin is caused by the evil "inclination" (*yezer ha-ra*), the force in man which drives him to gratify his instincts and ambitions. Although called the "evil inclination" because it can easily lead man to wrongdoing, it is essential to life in that it provides life with its driving power. Were it not for the *yezer ha-ra*, remarks a rabbinic Midrash (Gen. R. 9:7), a man would not build a house, or marry, or have children, or engage in commerce. In similar vein is the curious legend (Yoma 69b) that the men of the Great Synagogue wanted to kill the *yezer ha-ra*, who warned them that if they were successful the "world would go down," i.e., would come to an end. They therefore imprisoned him for three days and then searched all the land for a new-laid egg without finding one. Passages such as these, however, must not be construed as suggesting any rabbinic acceptance of the inevitability of sin or of its condonation. The strongest expressions are used of the heinousness of sin and surrender to the *yezer ha-ra*. R. Simeon b. Lakish said "Satan, the *yezer ha-ra*, and the angel of death are one and the same" (BB 16a). The *yezer ha-ra* entices man to sin in this world and bears witness against him in the future world (Suk. 52b). The *yezer ha-ra* assaults man every day, endeavoring to kill him, and if God would not support him, man could not resist him; as it is said (Ps. 37:32): "The wicked watcheth the righteous and seeketh to slay him. The Lord will not leave him in his hand" (*ibid.*). Unless severe control is exercised man becomes the prey of sin. Commenting on II Samuel 12:4, it is said that the *yezer ha-ra* is at first called a "passerby," then a "guest," and finally "one who occupies the house" (*ibid.*). When a man sins and repeats the sin, it no longer seems to him as forbidden (Yoma 86b).

The much discussed question of whether there are any parallels to the Christian doctrine of original sin in rabbinic literature can be disposed of simply by noting that there are no such parallels. The passages which state that "four died through the serpent's machinations" (Shab. 55b) and that "the serpent copulated with Eve and infected her with his filth" (Shab. 146a), quoted in this connection, expressly exclude Israel from the effects of the serpent's machinations

and his filth, and in all probability are an intentional polemic against the doctrine of original sin. Nevertheless, while the rabbis do not see sin as hereditary—that man is bound to sin because of Adam's sin—their views are far removed from "liberal" optimism regarding man's inherent goodness, as the doctrine of the *yezer ha-ra* clearly demonstrates. It is recorded that the rival schools of Hillel and Shammai debated for two and a half years whether it were better for man not to have been created (i.e., because of his propensity to sin); it was finally decided that it would have been better if he had not been created, but since he has been let him investigate his deeds (Eruv. 13b).

Counsels are given to man as to how he can rise above sin. He should know that above him there is a seeing eye and a hearing ear and that all his deeds are recorded in a book (Avot 2:1). He should reflect that he comes from a putrid drop, that he goes to a place of dust, worms, and maggots, and that he is destined to give an account and a reckoning before the King of kings (Avot 3:1). But the study of the Torah and the practice of the precepts are the best method of avoiding sin (Sot. 21a). God says: "My children! I created the evil inclination, but I created the Torah as its antidote; if you occupy yourselves with the Torah you will not be delivered into [the inclination's] hand" (Kid. 30b). The school of R. Ishmael taught: "My son, if this repulsive wretch [the *yezer ha-ra*] attacks you, lead him to the house of learning; if he is stone, he will dissolve; if iron, he will shiver into fragments" (Kid. 30b).

[L.J.]

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SIN, WILDERNESS OF (Heb. סִינַי). (1) An area between Elim and Sinai, traversed by the children of Israel in their exodus from Egypt (Ex. 16:1); it is defined more specifically in Exodus 17:1 as the area before Rephidim. In the recapitulation of the wanderings through the desert in Numbers 33:11–12, the order is: Elim-Red Sea-Wilderness of Sin-Dophkah. The localization of Sin naturally depends on the view taken of the route of the Exodus (see *Exodus). Accepting the traditional southern route, the desert of Sin would be identical to the plain of al-Marḥa (or al-Markha), between Wadi Ba'b'a and Wadi Sidrī on the west coast of the Sinai peninsula; its position would then be between Elim (Wadi Gharandal?) and Dophkah (Šarābiṭ al-Khādim (?), the turquoise mines exploited in ancient times). (2) Sin is mentioned in connection with the "stronghold of Egypt" in Ezekiel 30:15–16. It is probably identical with Syene (Aswān; Ezek. 29:10; 30:6), the southern boundary fortress of Egypt.

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[M.A.-Y.]

SINAI (Heb. סִינַי), peninsula situated between the two northern gulfs of the Red Sea, the Gulf of Eilat on the east and the Gulf of Suez on the west. It forms a triangle, each side of which measures about 200 mi. (320 km.). The peninsula consists of three main regions, each different in its geographical aspects. In the north is a sandy coastal plateau,

partly traversed by dunes 20 mi. (32 km.) deep, which reach a height of 60–90 ft. (c. 18–27 m.), but which are passable in a northeast-southeast direction. A few wells of brackish water and palm groves in oases made the passage of this region easier. The sandy areas are narrow on the east, but expand into the desert of al-Jifār (the desert of Shur) on the west. The second zone is a limestone plateau intersected by valleys and ridges and known as Badivat al-Tih. Its northern limit is formed by a series of mountains, including, from west to east, Jebel al-Jiddī (2,058 ft.), Jebel Ya'allāq (3,200 ft.) and Jebel Halāl (or Ḥalāl; 2,714 ft.) South of these mountains, whitish limestone cliffs rise in a line of sheer precipices from the gravel-strewn surface of the ground. The Tih desert extends eastward into the area around Kadesh, and westward up to the Suez region. Its sandy and rocky ground contains few watering points. The southernmost region of the Sinai Peninsula consists of a group of granite mountains intersected by deep wadis and their tributaries, between which rise rocky massifs with high pinnacles and deep gorges. The outstanding peaks in this area are Jebel Katerina (8,652 ft.), Jebel Mūsā, the traditional Mt. Sinai (7,486 ft.) and Jebel Sirbāl (6,791 ft.). The waters flowing from these snow-clad peaks in the winter have created several oases, the most important one being the central oasis of Fīrān (Paran). The mountain range of the south extends northward along the west coast; this part is rich in copper and turquoise, the greatest concentration of which exists at Sarābiṭ al-Khādim. West of it, the plain of al-Marḥa (Markha; see *Sin, Wilderness of) follows the west coast.

Situated between the Nile Valley and the land of Israel, Sinai was from earliest times traversed by a series of roads running from west to east, of which the three most important are: a) The coastal road, known in the Bible as the "way of the land of the Philistines," which runs from the vicinity of Pelusium to Gaza, passing from one well to another; it is the shortest and most frequented route. b) The road which crosses the Tih desert from Ismailia on the Suez Canal by way of Bi'r Jafjafa (or Gafgafa) and Bi'r al-Hamma to Abu Aweigila and to Nizzanah ('Awjā



The Sinai Peninsula.

Re Sin Seminar
To get your sin
quote behind you you
must ~~stand~~
face up to them

Read Ps 57, 15

I will teach ^{transgressors} ~~Sinners~~ of Thy Ways

& Sinners will return unto Thee

I can just see David, Jerry and
Jimmie, trying to keep the men
from committing a double

as Bill Clinton held by seminars
for government executives
on how to avoid sexual
harassment

Locate Psalm on need for Confess.

For Founders

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Five Marilynn
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p. 3 l. 6

life

The etymological meaning of

דלעבן
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elaine green engelman

Interiors

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(609) 396-0517

SIN -

What was once sin is now
in alternate life style?

A moral preference
like sexual preference
- i.e. Morally Neutral

or Morality of choice
- like abortion?

pride to the environmental record of many

"Are we vain or just afraid to

Women, Men, Children and Happiness

*"An archeologist is the best husband
any woman can have:
The older she gets,
the more he is interested in her."*
— AGATHA CHRISTIE

*"Between two evils,
I always pick the one
I never tried before."*
— MAE WEST

*"The trouble with some women
is they get all excited about
nothing — and then marry him."*
— CHER

PURITANISM - SIN

"Puritanism, a religion that doesn't prevent anybody from sinning, ~~but does prevent anybody~~ only from enjoying it"

Author unknown

Freud's ^{new vocabulary}
re-naming of evil as libido,
aggressive impulse
I self-destructiveness
death-wish - just another
life-style

SATAN AS SEDUCER TO SIN

Satan complained to God that there wasn't any work for him to do. God said, Why don't you get busy by leading people into sin.

"Lead people into sin" — complained Satan.

Before I get a chance to do
So, — they are sinning already"

CONCLUDE

After all is said & done to raise our consciousness of SIN, we must not become obsessed with it. I like to end with a wonderful expression of Jewish healthy-mindedness - a quote from a sermon by the chassid. rebbe Yitzhak Meir of Ger (1799-1866)

"He who talks about and reflects on the evil

he did, is thinking evil, and ~~what~~ **one** thinks, **therein** is one caught...

Sweep filth this way or that, and it remains filth, only the broom becomes dirtier in the time. I brood, I could be stripping pearls for the joy of heaven. This is what is written: Depart from evil, and do good (Ps 34.15) Turn wholly from evil, do not brood over it, but do good. You have done wrong? Then balance it by doing right."

(quoted by Baron's Treasury
814, T. 13)

Lustful behavior X

offensive speech

evil thoughts

lewd assoc.

foolish talk X

Stuffy

Stammer

Eating & drinking

women glances

haughty airs X

Selfish self-love

very obstinate X

SATAN

Coffee in Heaven

by John Ajound

In The Nation's
Favorite Comic Poems
p. 13

You'll be greeted

by a nice cup of coffee

when you get to heaven

and streams of angelic harmony.

But wouldn't you be devastated

if they only serve decaffeinated

while from the percolators of hell

your soul was assaulted

by Satan's fresh espresso smell?

The Problem of Evil & SATAN

Strict monotheism must view God as Creator also of evil

Is it not at the word of God, The Most High
That good & evil befall?²

Lam. 3.38

- 1 from light and darkness
- 1 make good & evil
- 1 these two do all these things

15.45.6-7

(see Job 2.10)
"What shall we receive good at the hand
of God, and shall we not receive evil?"

Ecc. 7.13/14

"In day of prosperity, be
joyful and in
day of adversity consider.
God made one as well
as the other!"

CONFESSION OF SINS in ORTHOD & REFORM - See 32, 51)

[See Birubam 719NN - p.565-569] 11'210

mentioned in Taanit 25b as R. Akiba's prayer in fast day
In Avraham Green's Siddur, - 25 verses

Today's 719NN has 44 verses

The Reform Gates of Repentance
Condensed them to just 10 gates/R
p.40

note first verse 11'210 11'210 11'210

~~You cannot put your SINS BEHIND YOU UNTIL YOU FACE THEM~~
11'210 11'210 & 11'210 11'210

Kol Nidre
Birubam
p.547 24 sins

11'210

Birubam specifies 52 sins

11'210

(repeated in Morning Service)

Birubam - p.613
" p.615-619

In Reform 715NN -
p.269 (Kol Nidre)

11'210
reduced to 12 11'210
p.271-2

GRADATIONS OF SIN

3 CARDINAL SINS not to be committed even if threatened by death (martyrdom)

MURDER

IDOLATRY

ADULTERY

→ Council of Lydda: "INCEST" (Yoma 9b)

(Yoma 85b; Sanh. 74a - Montef. #140)

All other commandment may be broken to save one's life in accord. with Lev. 18.5 "You shall keep my statutes... which if a person does them, he shall live by them"

of Xian	7 Deadly Sins	7 Cardinal Virtues
	Pride	Wisdom
	Envy	Justice
	Anger	Temperance
	Sloth	Courage
	Avarice	Faith
	Gluttony	Hope
	Lust	Love

PUBLIC SIN is worse than private

R. Ilai: A man overpowered by evil inclination should go to a place where nobody knows him, dress in black and sin there

Kid. 40a - Montef. #789

INTRODUCTORY COMMENTS

~~I asked Maxine to discuss the subject with me and show her ideas. She cut me short (do you know I don't have enough experience)~~

A Unitarian Minister in Dallas Robert Reible announced

"The Sermon next Sunday will be an Introduction to Sin — which, I hope, will stimulate our Congregation"

Following the Tashlich ceremony on 2nd day of Sukk. One of my colleagues, Rabbi Richard Israel, was so stimulated by thoughts about sin that different kinds of bread supported different kinds of sin

I'll read you a few from his list of 50 sins

SATAN

NOW LET US GIVE THE DEVIL HIS DUE — — COULD HE BE "THE PROBLEM IN BETWEEN" ?

Shimons. Lachish Satan, the 811 73' and Angel of Death see all one and the same
Bab's Betr. 162 — (Boren # 765.15)

SATAN NOT SOURCE, NOT INSTIGATOR of EVIL
BUT A ROVING INVESTIGATOR GOD'S EMPLOYEE PROSECUTING
Nowhere in Talmud is Satan spoken of as leader of forces of evil

GLAMORIZATION OF HELL

Poem "Coffee in Heaven" by John Agard

SATAN in Hebrew Bible "Satan" means Adversary

1 Chron. 21.1 S. provoked David to make a census of Israel (S. acts as tempter)
Job 1.6-8, 12-13 S. acts as God's investigator

Nu 22.22-23 An angel of the Lord placed himself in the way (of Balaam) for an adversary is 1505

Zach. 3.1-2 "Satan, at right hand of Joshua, the high priest, to accuse him" — but God rebukes Satan

Only 2 places where Satan appears as an angel — Job 1.6-13 2.1-7
2nd ZACHARIAH 3.1-2

THE STRUGGLE TO OVERCOME SIN

Martin Luther "Sin boldly, but believe & rejoice
in Christ more boldly still"

R Meir & B'ruvia

When R. Meir expressed contempt for sinners and prayed for them to die, his wife B'ruvia corrected him & quoted ps. 104:35 Let sins cease, i.e. Pray not for sinners to die but to repent and thus sin will be no more.

Shimon b. Lakish

TORAH, PRAYER & CONTEMPLATION
OF DEATH HELP IN STRUGGLE WITH חיים וצ' Berakhot 5a

EXPERIENCING CONSEQUENCES OF SIN

"We are not punished for our sins
but by them"

(which excludes God)

[Elbert Hubbard who died in sinking of the Lusitania in 1915]

AGAINST EXCESSIVE PENANCE: Rabbi Yitzhak Meir of An (1799-1866)

"STIR FILTH THIS WAY OR THAT WAY, IT IS STILL FILTH, ONLY THE BROOM BECOMES DIRTIER"

Miscell. Items on SIN

"EVIL FROM HIS YOUTH"

Original Sin

In Adams Fall
We sinned all

After flood - Gen 8:21
God said... I will not again curse the ground for the impendence of man's heart is evil from his youth

Universality

"No man who does not sin" | Ki 8:46

Eccl. 7:20 "There is not a righteous man on earth that does good and does not sin"

Solomon in his Temple dedic. prayer | Ki 8:46 ff

"If people sin — for there is no one who does not sin"

IS SINFULNESS IN OUR NATURE (punish them but if they repent forgive them 8:47-50)

story of Scorpion and the Turtle "It is not my logic but my nature"

3 Unavoidable Sins: (Bob Telm. Baha Bahra 164b)

SINFUL THOUGHTS, (cf Jimmy Carter) "LUST IN EYES"
ASSUMING GOD MUST ANSW. OUR PRAYER,
"THE DUST OF SLANDER"

3 VIRTUES God Himself ^{acknowledges} proclaims daily:
The Bachelor who lives sinless in the city
The poor man who restores lost property
The rich who gives charity secretly

Pes. 113 b - Montef. # 786

REFERENCES IN PIRKE AROT TO SIN

See: REWARD, WASTE
TEMPTATION, EVIL, GETHINNAM

① WORST SIN IS TO CAUSE OTHERS TO SIN 5.21

② How escape 2.1 3.1

③ Torah without worldly occupation promotes sin 2.2

④ Keep busy and avoid sin - 2.2

Fallible till death 2.5

Education increases resistance to sin 2.6, 6.1

Erroneous Education promotes sin 4.16

⑤ Man's brutality to fellowman 3.2

⑥ Interruption of Study 3.9

⑦ "Criminal negligence" of Forgetting Torah 3.10

⑧ Fear of Sin Surpasses Wisdom 3.11

⑨ PROFANATION OF SACRED THINGS 3.15

OF DIVINE NAME 5.11

PUBLIC
~~SHAHING FELLOWMAN 3.15~~ ①

~~CONGILING CIRCUMCISION 3.15~~

~~MISINTERPRETATION OF TORAH 3.15~~

Each Sin an Accuser 4.13



Re Sloth

Proverbs 6:3 to the end, you slumped

He slept beneath the moon,
He basked beneath the Sun;
He lived a life of going-to-do,
And died with nothing done.

G Lattomy

Consumer Society



Quote Kohler 109 That which has
been is that which shall be

Story of Scepion & the turtle

It is not my topic

but my nature

that make me do it

Gen. 8.21

And God ^{thought} said to himself

"The imagination of man's
heart is evil from
his youth

We are not punished for our
Sins, but by them

Leon Hornson



SIN

AMERICAN JEWISH

Loss Leader. In Dallas, Minister Robert Raible wrote in the weekly *Unitarian*:
"The sermon next Sunday will be an introduction to sin, which I hope will stimulate our congregation."

"

THE SERMON NEXT SUNDAY
WILL BE AN INTRODUCTION
TO SIN

Bernard Berenson "Life is at the expense
of others"

Sin

Pres Anton

S2: ↓



There is no

fancy
~~way~~

way of saying

"I have sinned"

Sm, Montefiore

770 R. Anson's
salesman from the
Adder

776 God repents heavily
Created evil wife

778 — proof text
Gen 6.6

788 - Evil wife can be found

789 Sin in secret is less
than public sin

D

" Evil " is an abstract, it exists only in specific
acts or feelings

SIN

Sin is the stumbling block that man puts in the way of God.

Sin is what every person should "NO"
The Power of Negative Willing!

You cannot put your sins behind you
until you face them.

Sin is not sinful because God forbade it.
God forbade it because it is sinful (God's law)
The standards of right & wrong are absolute
& pre-date the giving of commandments

Karl Menninger *Whatever Became
of Topical Words*
Hawthorn Books 1973 of Sin 2"

p 1/2 Chicago Loop, man pointing
finger at passerby - "guilty"

"
Guilty" as related to Sin

p 13 Sin has vanished from our
vocabulary. Instead we speak of
Stupidity, mental illness or crime

p 14 A Lincoln in the proclamation
of a national day of prayer in 1863
called on us to "confess their sins
& transgressions in humble sorrow, ~~that~~
with assured hope that genuine repentance
will lead to mercy and pardon."

Truman proclaimed a national
day of prayer 1952. Eisenhower in
1953 mentioned sin but never again
in subsequent annual proclamations

p. 180 §³ shifting blame

p 190 § Sin is expected on from one's
fellows, from one's own true self
and/or from the self

Xerox p. 791

~~My own view~~
"Sin" as such does not exist only
specific acts. Sin is an abstraction.

The acts are concrete —
just as fruit does not exist — only specific
lemons, apples, peaches, oranges — . . .

Story of preacher in chicken farm
country — preached against sin —
was applauded
next Sunday against sin of chicken
theft, he was run out of town

Xerox

p 226/227 - Toynbee's piece
on the "Morality gap"

p 227 §3 Science cannot

Supersede religion

§4-5 The fundamental
problem is our egocentricity -
We're trying to make ourselves
center of universe - replacing
God! -

§6 - ~~Egocentricity~~ - all it
Selfishness, pride

p 228 §1 We speak of disease
~~and treatment~~, shunning
guilt & sin

p 228 §4 Xerox

The indispensable task of the
prescher

§5 Presch Tell it like it is

Say it from the pulpit

Cry it from the rooftops

Cry, comfort, cry repentance
Cry hope

Recognition of our part in the
World's transgression is the
only remaining hope"

EVIL · SIN in Man

See Niebuhr "Nature & Destiny
of Man" I

Espece. p. 299/300

"The Renaissance was wrong in inspiring
that the possibilities of good would gradually
eliminate the possibilities of evil."

SIN

When man disturbs the moral order
here on earth - and runs counter
to God's will, can it be that such an
offense does not disturb the Divine Being?
And just how is God affected by our evil deeds?

If God is indeed somehow displeased
by one offense — what consequences
does His displeasure have for us.

Can you imagine that it have
no consequences at all?

They ate from tree of knowledge
The early stories of Genesis are mostly tales of human failure. Sin, instead of being cured by knowledge or experience is intrinsically linked with knowledge

The most revealing illustration is provided by story of flood.

Since world was evil, sins of men were many, the social environment was bad & theory that the evil was purely environmental was tested. God destroyed environment and left one righteous man, the best there was, to

start the experiment of making again.
What a grand chance it was! The
old cities with their vices were wiped
away ... so that Noah could start fresh
in a brand new world. There was
Puritanism's paradise if there ever was one.
But what happened? The first major
act of Noah in his plan for the world was
to plant a vineyard & get drunk!
Men carry the seeds of his evil in him & will carry them
into any situation. We do not expect utopia.

~~Baltimore - Kasha
Glatt
Restaurant in Pikesville
THE ROYAL Rystuskon
Rd near 7 Mile Lane
or The Brasserie at
Pomona Sq. Shopping Center~~

~~Foundation and
Board on Maryland list~~

Lawrence Schiffman
From Text to Tradition
A history of 2nd Temple
Rabbinic Texts
KTAV 1991-\$19

HUMOR

B Hemford

The Joy of Snow
Old & New Life

Story of courtship

She said to her who
proposed - how much
money do you have?
\$45 - "Come back

when you have 500.000
6 years later - \$55

"That's close enough"

List on Board

8 titles

Shulchan Aruch - Joseph Caro (1488 - 1575)

1

THE MEANING OF SIN

(GOD) THE SOURCE OF ALL MORAL LAW

[Based on first 2 Commandments]

8 Sessions

BASED ON 2 TEXTS ① 10 COMM. (1500 BCE)

Separated by 3000 yrs < ② SHULCHAN ARUCH RITZVA (Abridgement)

(publ. 1565 CE) Joseph CARO born Spain 1488

4 yrs old when Columbus discovered

Fled to Portugal 1492

Constantinople 1496

Safed 1536

Worked 32 yrs on "for" etc

10 yrs before death finish Abridgement "for children"

9/28 /nil "Prepared Table" (1565)

in force for 250 yrs

still most complete outline of Jew. Way of Life

encompassing Ritual, Ethics, Personal Hygiene
FAMILY RELATIONS etc.

If, God failed, anyone of us were to murder, what would be ^{the objection?} ~~it is of the law?~~
I'd bet 2 answers

COURT of LAW

ITS against law
i.e. against will of people as expressed in law - a constitution

as long as that law is on the books, a murderer offends society & must be punished

REVIEW

In addition to being a crime against society it is a sin against God

WHAT IS A SIN?

What's difference between crime & sin?

CRIME - Society is offended

SIN - God is offended

raises question of belief:

Job questions concept

"If thou hast sinned, what dost thou against Him?
And if thy transgressions be multiplied, what dost thou against Him?
If thou be righteous, what givest thou Him? or what receiveth He of thy hand... Thy wickedness and thy iniquities concern thee only as man just as thou art Job 35.6

CAN GOD REALLY BE CONCERNED WITH

Needs & His deeds of any of his billions of creatures? What difference does their mutual relation make to Him?

How would HE KNOW ANYHOW?

Hannah: "The Lord is a God of knowledge & by Him actions are weighed" (1 Sam 2.3)

Ps. 139 "Thou understandest my thought afar off."

How possible? The infinity and mystery of divine kind cannot be explained, but analogy
60,000 billion cells in body, yet somehow linked by nervous system. Thus Brain gets messages... and reacts instantly to any change...

Similarly, I have found linked in the mind of every creature, receives message of every thought & feeling & reacts instantly

Psalmist absurd to doubt God's knowledge (Ps 94.9)
"He that planted the ear... shall he not hear? & formed the eye... shall he not see? & teacheth man knowledge, the Lord knoweth the thoughts of man"

WHAT IS DIFFERENCE between law of land & law of God?

Law of Land depends on the Supreme authority of the State which means the law is relative & changeable

e.g. State of Germany curfew, anyone seen on street after certain hour is shot
Hungarian strikers may be executed — and then you have legalized murder

LAW OF GOD — recognizes God as supreme authority and not human decree or legislation
Can make sin acceptable to God — Ethics of Religion are absolute, unchanging

10 COMMANDMENTS 2 tables

1. "I AM THE LORD" King conquered new province — refused to issue decree
Assembled people — had himself publicly crowned king so all would be pleased by his majesty — then he issued his decrees

"FOR IF THEY WILL NOT ACCEPT MY KINGSHIP, THEY WILL NOT OBEY MY DECREES"

② Thou shalt have no other God — **4** — Other Rabbi on 6th Gen: When King's statues are damaged, means rebellion. Man who destroys Man, rebels against Me.
UN FAITHFULNESS (IDOLATRY) — MATCHED BY INFIDELITY TOWARD SPOUSE
 R. Elizer on Beahbed "know before when you stand"

Cornerstone of Jewish Ethics — Man accountable before God

NOW, we shall see how this idea is used in piir / nse.

Lead piir / nse 1.1 Aware of God's Presence
 greatest sin is denial of God — piir 7010

JEWISH ETHICS BEGIN NOT WITH ETHICS BUT WITH RECOGNITION OF GOD'S MAJESTY — THE BASIS & MOTIVATION FOR ETHICAL CONDUCT.

It is especially important to start off each day with sharp awareness of being under God

Read other selections

- AWAKENING — 1.2
- RISING EARLY — 1.4
- WASHING — 2.3
- DRESS — 3.3(2-4)
- WALKING — 3.7

GESTURE OF HUMILITY — *HYPOCRISY
TEMPTATION MODESTY — SELF CONTROL

Young student, passing beautiful woman, modestly looked down to dust.

Rabbi: Better you should look at the woman and think of dust, than look at dust and think of the woman

IF YOU DO NOT CONTROL MIND YOU CONTROL NOTHING

LAWY AGAINST IDOLATRY

IDOLATRY heads list of 3 cardinal ^{sins} ~~sins~~
 MURDER
 INCEST — ADULTERY

Vol 4. p. 51. 5.6
 52. 13, 15
 53. 2 — Synop. Minutals

Albert Schweitzer's ^{what makes it sacred?}
 Reverence for Life — based on Reverence for God

Karl Mannheim

Hawthorne Press
1972*The Designation Sin Implies Further Action*

"Sin is a 'weary word,'" said Bernard Murchland, "but the reality it signifies is energetic and destructive. . . . Our age is as haunted by the presence of sin as any other—perhaps more so. . . . The problem of sin is the axial problem of human thought and no effort of man's mind has any lasting importance that is not concerned with that problem."⁵

The word "sin" does carry an implication of cost, of penalty, of answerability. The wages of *some* sins are death, without doubt; and the wages of lesser sins, while less than death, are substantial, including reparation, restitution, and atonement. Sinning is never with impunity, but the assessment and the penalization are not our business. They are not a judge's business as in the case of crime. They are between the sinner, his conscience, his God, and his victim. Sin must be dealt with in the private courts of the individual heart, sometimes with self-indulgence, sometimes with self-reproach but without penalty, sometimes with symbolic cancellations, sometimes with stern self-punishment.

Self-punishment always involves severe conflict. The mounting internal stress of unrelieved conscience disturbs the equilibrium and organization of the personality. The organism protests the painful and threatening treatment it is receiving (from a part of itself), and attempts to escape. Various devices—projection, denial, symptom formation, or ritualistic undoing—are available. The threat of total disequilibrium is held in check; if it becomes greater, the organism is pushed to greater salvaging efforts.

The logical, reasonable, effective solution for tension reduction in such a circumstance is to make atonement, as theology calls it, or amends, as we say, by restitution, acknowledgment, and revised tactics. But sometimes this is hard to do. Some of the sins for which punishment or the threat of punishment brings great anxiety and symptomatology to the individual may be at the moment unknown to him. They have been forgotten, repressed into unconsciousness. The clinical process of psychoanalytic "treatment" aims at penetrating and recovering this material, bringing to mind previously repressed,

⁵ Mark Oraison et al., *Sin*, trans. by Bernard Murchland and Raymond Meyerpeter with an Introduction by Bernard Murchland (New York: Macmillan, 1962).

nearly forgotten offenses. Once these reminiscences which entailed so much distress are made conscious and the guilt feeling attached to them realized, both the offenses and the guilt can be more rationally dealt with.

Psychoanalysis has been much admired for its demonstrated successes in accomplishing this result in many people. But it has also received much criticism, not alone for its frequent failures to achieve the relief sought, but also for constituting what seemed to many to be a punitively expensive process for rationalizing and intellectualizing aggressive behavior. The individual himself may feel more relieved than is his environment—and perhaps for the wrong reason! This is bowdlerized in Anna Russell's sardonic jab:

Psychologizing
Sin

At three I had a feeling of
Ambivalence toward my brothers,
And so it follows naturally
I poisoned all my lovers.
But now I'm happy; I have learned
The lesson this has taught;
That everything I do that's wrong
Is someone else's fault.⁶

Some individuals, like some other animals, proceed and appear as if their aggressions (like all their other behavior) were the right and proper and "natural" thing to do, involving no internal consequences, regardless of the external consequences. Toward such individuals, judges and psychiatrists, both, often take a paradoxical attitude. The man "has no conscience," he kills ruthlessly and demonstrates a total lack of concern, remorse, regret, or self-reproach. In the judge's view this is the most heinous, inhuman, and unpardonable wickedness, "deserving" the harshest punishment; on the other hand, in the eyes of the psychiatrists, it is also a demonstration of serious mental illness, a state of "moral imbecility," an indication of "psychopathic personality," "borderline character," or other denigrating terms meaning a dire sickness.

But in most human beings a sense of guilt is aroused by the awareness of participation in events regarded as forbidden, dis-

⁶ Anna Russell, "Psychiatric Folksong," in O. Hobart Mowrer, *The Crisis in Psychiatry and Religion* (Princeton, N.J.: Van Nostrand, 1961), p. 49.

of our life? To be in the state of sin is to be in the state of separation." "Separation," he continued, "may be from one's fellowmen, from one's own true self and/or from his God."¹ (Tillich used "Ground of Being"; the reader can choose his own word.)

Separation is another word not only for sin, but for mental illness, for crime, for nonfunctioning, for aggression, for alienation, for death. Some prefer one or the other, but all these words describe the same thing.

I am influenced in all my thinking, of course, by my life work as a physician, as a psychiatrist. If a person I knew was observed to be acting as self-destructively as *mankind* has been doing, if this person alternately exhibited depression and a show of cheery *sangfroid* and pseudo-optimism, if he busied himself with furious activity one week and slumped in despairing gloom the next—such a person would arouse our concern. We would fear that his disturbed emotional state, his personality disorganization, his failing self-control, might soon bring him into inextricable difficulties and lead to acts of very bad judgment, great unpleasantness, or serious self-injury.

If this were a friend or a patient of mine, I would feel a responsibility to act immediately, to intervene in the process in an effort to prevent tragedy and to guide his return to a healthy progression. The incubus of his depression can be lifted, not pooh-poohed, or exorcised or swept under the rug or concealed by euphemisms and myths or by Greek neologisms—but examined, recognized, acknowledged, and then corrected in an intelligent and adequate way. From this he will become a transformed man. He will have "recovered." Someone must recognize his need and help him to meet it. (Or so I believe; some would say let him do as he likes. Let him save—or destroy—himself.)

Our world situation may not be analogous, but perhaps it is in some respects comparable. And who feels responsible for the world's suffering? Illness only partially conquered, crime miserably controlled, individual and collective depredations abundant. A sense of personal moral responsibility is faint and apparently growing fainter. Depression, discouragement, acedia, and likewise megalomania and power-flaunting are widespread. We each do our part in a total process of wasting, spending, polluting, defiling, stealing,

¹ Paul Tillich, "You Are Accepted," *A.D.*, 1:36-40 (September, 1972).

hoarding, exhausting, and destroying. We pause occasionally to gaze about in alarm and apprehensiveness; we acknowledge a general pall of depression. But no corrective peccavi or *mea culpa* escape our lips.

Some ascribe our griefs to the human condition, to repetitious, irremediable loss. Centuries ago states of mental anguish were ascribed to demonic possession, and their victims were regarded as wicked creatures. With the coming of scientific insights the contribution of toxins and infections and constitutional disorders were recognized. Later, the effects of social pressures and personal experiences became even more important, but demon possession was not. The new scientific explanations, for good historical reasons, skirted consideration of anything that would look like the old notion of sin. But now that the idea of sin has been reconsidered theologically and ethically, the time has come for scientists to reconsider it also and to give it an appropriate place in their work.

We know something about the effect of sorrows and disappointments and defective genes and disturbed body chemistry and derangements of fantasy and reactions to trauma. We can better recognize, now, the subtler factors of "bad" character identifications, habitual error, sloth, meanness, and disguised aggression with elaborate rationalizations. For some, the aggressiveness, selfishness, greediness, destructiveness, ruthlessness, and pride of our fellow travelers are but expressions of our "humanity." "And why apologize for it? Need we be ashamed of being human?" they ask. "That's the way we are, and let there be no reproaches, no regret, guilt, depression, repentance, responsibility. Begone such words as 'sin'!"

But do these feelings go away?

Do these imprecations bring back the peace and beauty and health and happiness that have been destroyed?

Do such people become our paragons of mental health or our moral leaders?

"Suppose," asks Toynbee, "that in the next generation the ablest minds and the most perceptive spirits were to come to Socrates' conclusion that the most urgent business on mankind's agenda was to close the morality gap."

Well, just suppose it. Shut your eyes and wish fervently. Pray for it!

Imagine leaders striving—not to heal the sick, not to comfort the

B

Our own
Sin by
declaiming
it partly
human
nature

B

anguished, not to feed the starving, not to terminate the waste and pollution of our resources but—"to close the morality gap"! To establish more firmly in national, international, and personal affairs the supreme importance of distinguishing right from wrong. To end the concealment of sin under various euphemistic disguises, but to confess it and atone for it and desist from it. If the word "sin" is unacceptable to you, I challenge you to suggest a better one.

Toynbee's proposal for action was directed toward the leaders, the ablest minds and spirits. But who and where are they? Where are those leaders who can choose for us the least encumbered paths and warn us against the unseen dangers and correct our erring steps? Like sheep, all of us have gone astray or followed false shepherds after pausing to kill our emergent prophets. Political leaders we have in abundance, as well as military leaders, business leaders, social leaders, intellectual leaders. But moral leadership languishes, and upon moral leadership we still rely for salvation.

The President, surely; the leading political figures; our statesmen. It would certainly mean the leading educators—university presidents and professors—and no doubt many lesser figures in that same great professional fraternity, committed as it is to intellectual attainment and leadership. And the press, of course—our editors, writers, and poets. And some of us doctors and other professional men. It would surely include the clergy of all faiths. Toynbee's prescription is, in principle, already their program. They might want to say—"That's what we have been advocating, week after week, year after year to our diminishing audiences. Why is there not more perceptible effect? Why does no one listen? Why does the morality gap constantly widen? Why do the people steal and the big enterprises cheat and the statesmen lie? And why is the notion of sin—never mind the word—discarded as obsolete, even by us, the clergy?"

The Role of the Clergy

If the moribund term "sin" with its full implications is ever revived, we will all have to have a voice in it. But the clergy will have reasserted an authority for leadership in the moral field which they have let slip from their hands. It is their special prerogative to study sin—or whatever they call it—to identify it, to define it, to warn us about it, and to spur measures for combating and rectify-

ing it. Have they been diverted or discouraged from their task? Have they succumbed to the feeling that law and science and technology have proved morality and moral leadership irrelevant? Did they, too, fall for the illusion that sin had really vanished?

We laymen have a responsibility for supporting the clergymen; we are reminded of the priesthood of all believers. Week in and week out believers listen to their shepherds, men whom they regard as expert in the knowledge of right and wrong in daily life. They are listened to with (more or less) open ears and hearts. What do their listeners hear?

Millions of words have been set down regarding what the parishioners *should* hear: reassurance about the existence of God, His mercifulness, His grace, His goodness, His expectations of mankind to forgive and to love, His sure forgiveness of repented sin, the assurance of life everlasting. These worthy themes support the faith. But they will not reach to the heart of *some* listeners for whom the roar and rumble of guilt drown out the reassurances. If, occasionally, a congregation is gently scolded, is it for absenteeism, violation of the Sabbath, or niggardly support of the church budget?

How often does a modern sermon deal with sin? Sin in general or in particular? The civil rights struggle in our country certainly had its brave clergymen spokesmen, and leaders—perhaps more often in action than in preaching—but they were a pitiful minority of the profession. Many were threatened and deterred by reactionary congregations.

Actions speak louder than words, of course. But has the reader ever heard a sermon, for example, in which cigarette smoking or wildlife destruction or political lying or business dishonesty were dealt with as sins? Some members of the congregation would no doubt rebuke such a pastor for his lack of spirituality. "One should not preach of such things," they told Micah when he became specific (Mic. 2:6).

They still try to give our contemporary Micahs that same admonition. They have been reproaching and rebuking and intimidating clergymen for being specific ever since. Small wonder that some preachers have become conformist, banal, and dull. When some statement or action by the minister offends a group of the sinners, they cry out that morality is none of the church's business. They subtract funds from its support as punishment.

associated with the Menninger School of Psychiatry in the training of psychiatrists.

This digression about the members of my own profession was introduced to indicate that psychiatric students are only a little less bewildered and uncertain about their future these days than are seminarians. But the latter seem to be more than confused; they are *discouraged*. They seem to have lost the conviction of their importance, their usefulness. They seem uncertain about their goals and purposes.³

In addition to the state of mind of these discouraged seminarians and preachers, I became increasingly aware of the mood of the general public. People are worried. There are almost daily reminders of our environmental sins and the impending consequences made probable by them. The inexcusable slaughter and destruction in Vietnam weighs on our conscience. There is the repeated message that a little stealing and bribing and cheating might as well be overlooked, since it's "being done" everywhere. There is a general depression of spirits which the newspapers profess to be unable to explain.

Meanwhile "confused psychiatrists and clinical psychologists in their hospitals and consulting rooms stand almost as helpless as their functional predecessors and sometime cultural opponents, the clergy," said Philip Rieff.⁴ Do they need help? Do we need them? Should more effort be made to support what they are doing, or shall we assume that they will get along, some way, if their belief in God is valid?

About this time I ran across the "morality gap" figure used by Toynbee. It fitted into my observations about the young clergymen.

There is a great inequality in the degree of man's giftedness for science and technology on the one hand and for religion and sociality on the other, and this is, to my mind, one of man's chief discords, misfortunes and dangers. Human nature is out of balance.

There has always been a "morality gap," like the "credibility gap" of which some politicians have been accused. We could justly accuse

³ Seward Hiltner has recently reported to me that the sense of discouragement I saw in 1967, though still present, has lessened considerably since 1970. "More of our students now believe that the local church is 'where the action is.'"

⁴ Philip Rieff, *The Triumph of the Therapeutic* (New York: Harper & Row, 1966), p. 21.

the whole human race, since we became human, of a "morality gap" and this gap has been growing wider as technology has been making cumulative progress while morality has been stagnating. . . .

The existence of the morality gap and the importance of closing it has been recognized by the world's spiritual geniuses. The teachings of the Buddha do not differ in this respect from those of the Chinese philosophers Confucius and Lao-tse, or the Ancient Greek philosophers Socrates and Zeno (the founder of the Stoic philosophy), or of all the Hebrew prophets from Amos in the eighth century B.C. to Jesus. These spiritual leaders were manifestly on the right track. We ought to follow their lead today. . . .

Science has never superseded religion, and it is my expectation that it never will supersede it. . . . Science has also begun to find out how to cure psychic sickness. So far, however, science has shown no signs that it is going to be able to cope with man's most serious problems. It has not been able to do anything to cure man of his sinfulness and his sense of insecurity, or to avert the painfulness of failure and the dread of death. Above all, it has not helped him to break out of the prison of his inborn self-centeredness into communion or union with some reality that is greater, more important, more valuable, and more lasting than the individual himself. . . .

I am convinced, myself, that man's fundamental problem is his human egocentricity. He dreams of making the universe a desirable place for himself, with plenty of free time, relaxation, security and good health, and with no hunger or poverty. . . .

All the great historic philosophies and religions have been concerned, first and foremost, with the overcoming of egocentricity. At first sight, Buddhism and Christianity and Islam and Judaism may appear to be very different from each other. But, when you look beneath the surface, you will find that all of them are addressing themselves primarily to the individual human psyche or soul; they are trying to persuade it to overcome its own self-centeredness and they are offering it the means for achieving this. They all find the same remedy. They all teach that egocentricity can be conquered by love.⁵

Egocentricity is one name for it. Selfishness, narcissism, pride, and other terms have also been used. But neither the clergy nor the

⁵ From *Surviving the Future*, by Arnold Toynbee. © Oxford University Press, 1971. Reprinted by permission.

THE FAMILY CIRCUS BIL KEANE



9-14

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“... And please forgive the dessert
Grandma had at the restaurant.
She said it was sinful.”

THAT'S LIFE MIKE TWOHY

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M2Ecomics@aol.com



original thinking.

Aries

(March 21-April 19): Within 24 hours cycle moves up. Circumstances turn in your favor. You will receive credit long overdue, and cash. Cancer, Capricorn persons play roles.

Taurus

(April 20-May 20): What you abandoned two months ago will be back in picture. You could get international recognition. Emphasize universal appeal. Toss aside preconceived notions.

Gemini

(May 21-June 20): Individual in position of authority sings your praises. Be grateful, not obsequious. Sudden recognition could catch you by surprise. Leo plays exciting role.

Cancer

(June 21-July 22): Focus on home, family, decision relating to marital status. Individual in foreign land communicates, has something to tell you. Be receptive, not naive.

Leo

(July 23-Aug. 22): Highlight diversity, versatility, ability to entertain. Sense of humor surges to forefront. Maintain aura of mystery. Check

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A song of ascents.

Out of the depths I call You, O LORD.

²O Lord, listen to my cry;

let Your ears be attentive
to my plea for mercy.

³If You keep account of sins, O LORD,

Lord, who will survive?

⁴Yours is the power to forgive

so that You may be held in awe.

⁵I look to the LORD;

I look to Him;

I await His word.

⁶I am more eager for the Lord

than watchmen for the morning,
watchmen for the morning.

⁷O Israel, wait for the LORD;

for with the LORD is steadfast love
and great power to redeem.

⁸It is He who will redeem Israel from all their iniquities.

5m

Personal autonomy

We have made personal freedom of choice an icon

Justice Holmes

You freedom to swing your arms ends
where the other fellow's nose begins

You have freedom of choice but
not freedom of consequences

You may choose to lie, cheat, fornicate
— but you'll pay for it

Edna A Vincent Milley

"I had a little sorrow
born of a little sin

Henry
Sin is what makes you
feel bad afterwards



A HUMANISTIC view of SIN - Trying to leave God out of the equation

The Pragmatic
view of ethics
vs
Ethics of Revelation
↓
ETHICS - yes Religion - no

We are not punished for
our sins, but by them.

Learn from
The Religion of a modern Liberal

↓ i.e. Sin is a costly mistake
not offence against
God

From Robert J McCracken

What is Sin?

What is Virtue

Harper & Row 1966

Sin does not pay!

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we to our passions, that we suffer more to insure perdition than salvation. Religion does not forbid the rational enjoyments of life as sternly as avarice forbids them. She does not require such sacrifices of ease as ambition; or such renunciation of quiet as pride. She does not murder sleep like dissipation; or health like intemperance; or scatter wealth like extravagance or gambling. She does not embitter life like discord; or shorten it like revenge. She does not impose more vigilance than suspicion; more anxiety than selfishness; or half as many mortifications as vanity!

—HANNAH MORE

1. Pride

THE problem I face in writing about pride is that those who need to think about it most, as often as not assume that they do not need to think about it at all. They see how it applies to others but are insensitive to its application in their own case. The peculiar feature of pride, its insidious feature, is that one seldom comes across anybody acknowledging: This is my sin, my chief sin, my worst sin.

I recall preaching a sermon about the obligation we all feel to justify ourselves to others and to ourselves. In the course of it I said the things about pride which the Bible says and which the Church teaches; if we make a listing of our sins, a salutary discipline and one without which there can be no genuine self-knowledge, this is the one that heads the list, breeds all the rest, and does more to estrange us from our neighbors or from God than any evil we can commit. No sooner was I out of the pulpit than I was asked whether there was not a legitimate and worthy pride—pride in appearance, work, family, church, country. It would not have helped much to suggest that the point of the sermon had been missed, for that would have invited the reply that it should have been made so clear that nobody could miss it. Indeed, when I countered by inquiring if one ought to be conceited about one's appearance, work, family, church, country, the rejoinder was: Why didn't you preach about conceit? The questioner was off the hook and the preacher on the spot. The passion for self-justification is powerful, in the pulpit no less than in the pew.

The word *pride* has varied and contrasted shades of meaning. It does duty both for inordinate, overweening self-esteem and for a proper and Christian self-respect. On the one hand it denotes boasting, complacency, arrogance, and on the other an open-eyed recognition of one's capacities, skills, and God-given worth. The Bible, however, puts repeated emphasis on pride as having its root in self-centeredness. In this aspect, it is not only the worst of the seven deadly sins; it is the parent sin, the one that leads to every

other, the sin from which no one is free. Mastery may be won over envy, anger, avarice, sloth, gluttony, lust, but who can claim that he is rid utterly and forever of the self-centeredness which makes pride the chronic evil it is? "This," writes John Whale, "is where man's personality is rotten at the core." C. S. Lewis is equally emphatic: "Unchastity, anger, greed, drunkenness and all that are mere flea bites in comparison with pride." Pascal defines pride as "essentially unjust in that it makes self the center of everything, and it is troublesome to others in that it seeks to make them subservient." Aquinas offers a similar definition: "Every sinful act proceeds from an inordinate desire for some temporal good. The fact that one desires a temporal good inordinately is due to the fact that he loves himself inordinately."

The third chapter of the Book of Genesis contains a diagnosis of pride as in its essence the parent sin. Dramatized in the story of the Garden of Eden is the timeless truth that man, made to go God's way, has a besetting tendency to take his own way. In this sense Adam is Everyman and his experience the universal experience. Adam wills himself out of his subordinate relation to God. There is a fundamental egoism in him which impels him to put himself and his interests first. He proposes to be independent of God, the master of his fate and captain of his soul. It is the essence of man's pride to assume that he is self-sufficient and that by his efforts and skills he can take care of himself, order his affairs, do for himself all that has to be done. The serpent in tempting Adam and Eve promised: "You will be as gods." Here is the primary temptation, to put ourselves where God should be—at the center of things, to ignore our creatureliness and finiteness as though we were self-made and self-adequate, and assert our independence and sovereignty. Looking over his past life, Newman confessed, "I loved to see and choose my path. . . . Pride ruled my will." The reason why, as we grow older, many of us sing Newman's hymn with deep feeling is because we have to make the same confession. We put ourselves first, not God. What place has He in an average day, in our work, in our life plans? Do we depend on Him, obey Him, make our will subservient to His? Our bias is in the direction of self-interest, our dominant preoccupation is the independent ordering and management of our affairs and concerns.

This is what is meant by original sin, not a physical defect inseparable from sex and transmitted by Adam and Eve to their posterity, but a tendency common to men everywhere to put

themselves in the place of God by setting themselves at the center of their world. Theologians speak of it as "original" because it is the primary cause of all evil. It is tragically deep-seated, for history attests that it cannot be extirpated by any effort of the will or by any human agency whatsoever. Socially as well as individually, it is the source of all our troubles, of the dissension and strife that go to the making of the human predicament. Since we are all alike in wanting to constitute ourselves the center of things, we are deeply divided from one another, our interests competing and clashing. Humanity presents a spectacle of confusion precisely because individuals are concerned principally about their own private good. Classes and nations, like individuals, are endemically egotistical:—*Deutschland über Alles, Britannia Rules the Waves, America First.* As a matter of practical politics, what nation ever operates on the principle that God has no favorites, that it is no more important than any other nation, that power is to be equated not with privilege and prerogative but with duty and responsibility? How can we expect anything but chaos if we attempt to give the world as many centers as there are nations—and individuals? The only center of the world is God, and until we recognize His centrality there can be no alleviation of the human quandary.

The reason why all who, thinking seriously about pride as the original sin, speak of it in somber fashion is that it takes an endless variety of forms. It attaches itself to and poisons every pursuit and activity of mankind. Pride of rank—the delight taken in status, recognition, honors, in being at the head of the table, the top of the line, the cynosure of all eyes. Pride of intellect—the arrogance that thinks it knows more than it does, forgets the finiteness of the human mind, talks in terms of morons, smiles at the cultural crudity of contemporaries, and needs to be told what Madame Foch said to one of her sons who was boasting about a school prize: "Cleverness which has to be mentioned does not exist." Pride of power—the passion to achieve it, to wield more and more of it, to feel superior to others, to give orders with a strident voice and move men about like pawns on a chessboard. Pride of nation—shot through with pretension and deception, resulting in the deification of the national interest, in definitions of good and evil which have little relation to universal moral law, in the egotism of the will-to-power asserting itself as a disinterested activity, modern imperialism the white man's burden, modern communism a crusade for social justice.

Worst of all is spiritual pride, exemplified in Christ's parable by an accredited representative of religion, a man who even in prayer is self-centered (yet who is not?)—who basks in the sunshine of his own approval, recalls his pieties and charities, dwells on the general excellence of his record compared with that of his neighbors, his twentieth-century counterpart the individual who says that he never goes to church but is as good as those who do, the type described by Alice Meynell:

For I am tolerant, generous, keep no rules,
And the age honors me.
Thank God I am not as these rigid fools,
Even as this Pharisee.¹

A Sunday-school teacher at the end of a lesson on the proud Pharisee and the penitent Publican counselled her class to thank God that they were not like the Pharisee! The story goes that a Carthusian monk, explaining to an inquirer the distinctive feature of his Order said: "When it comes to good works, we don't match the Benedictines; as to preaching, we are not in a class with the Dominicans; the Jesuits are away ahead of us in learning; but in the matter of humility, we're tops."

And the devil did grin
For his darling sin
Is the pride that apes humility.

For this deadliest of sins there is no simple and speedy remedy. One of the Puritans lamented that ridding oneself of it was like peeling an onion; for every skin taken off there was another beneath. Katherine Mansfield wrote in her *Journal*: "I wonder why it should be so difficult to be humble. I do not think that I am a good writer; I realize my faults better than anyone else could realize them. I know exactly where I fail. And yet when I have finished a story and before I have begun another, I catch myself *preening* my feathers. It is disheartening. There seems to be some bad old pride in my heart; a root of it that puts out a thick shoot on the slightest provocation. . . . One must learn, one must practice to *forget* oneself. . . . Oh God! I am divided still. I am bad. I fail in my personal life. I lapse into impatience, temper, vanity, and so I fail as thy priest."²

In that exercise in self-examination, not morbid and neurotic but rigorous in its honesty and candor, we see the dimensions of the

problem. To face the ugly facts about ourselves and unmask the pride that is ingrained in us requires sincerity and courage. But when the facts are faced and the disguises one by one stripped away, what then? How is pride to be got rid of? The most hopeful line is to see ourselves against some luminous background, to confront ourselves with a standard of excellence that puts our self-centeredness to shame. This is what happens when we submit ourselves to the white, scorching purity of Christ. "Who shall stand when he appeareth?" "When I saw him I fell at his feet as one dead." Charles Lamb's statement of the case goes to the core of the matter: "If Shakespeare were to come into this room we should rise to our feet; if Christ were to enter we should fall upon our knees."

By a strange quirk in human nature people are severest in their denunciations of the sins to which they are themselves most vulnerable and prone. Yet, while assailing pride as a deadly evil, there was no shadow of a suggestion of it in Christ, no pride of rank, power, nation, religion. There was a sublime self-consciousness but no self-centeredness. He has had critics in plenty, but there are no valid grounds on which He can be accused of egoism. His shining secret lay in His complete dependence on God and His unfailing obedience to the will of God. The Fourth Evangelist represents Him as saying, "I do nothing of myself, but as the Father has taught me, I speak. I do always those things that are pleasing to him." This was what awed and humbled all the New Testament writers: "Even Christ pleased not himself." It is what we habitually do, think first and foremost of our own interest and advantage—but not He, never He. Even more by His deeds than by His words He brought to the world a new virtue, the virtue of Christian humility. It is the wonder of the divine humility, revealed in a manger at Bethlehem, in the life of a working man at Nazareth, in a ministry marked from first to last by self-emptying and self-giving, and supremely on the Cross at Calvary, that has led people in every age to pour contempt on all their pride.

Simon Peter, for example. There was a driving egoism in him which got the better of his youthful idealism. It was he who so far forgot himself as to blurt out, "Lord, we have left all and followed you; what are we to get?" But one day in a fishing boat there flashed into his soul a revealing ray from the presence of Christ, and he saw himself for the self-engrossed person he was, and at once he was on his knees exclaiming, "Depart from me, for I am a sinful man, O Lord." As with Peter so with Paul. Talk about pride! It is

writ large in the cataloguing of his distinctions—"of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." The encounter with Christ on the Damascus road, however, put an end to all such self-congratulation. The old pride, based on self-ignorance, shrivelled and in its place grew a new and ever deepening humility. At the beginning of his Christian life he felt that he was "unworthy to be called an apostle." Years passed and he described himself as "less than the least of all saints." In the prison at Rome, his life almost at an end, he said that he was "the chief of sinners."

There is only one sure way of ridding oneself of pride. It is to keep close to Christ and take from Him day by day the gifts He never fails to offer: cleansing, pardon, and power. The sum of the whole matter is expressed in four lines from Browning's *Saul*:

And thus, looking within and around me, I ever renew
 (With that stoop of the soul which in bending
 upraises it too),
 The submission of man's nothing-perfect to God's
 all-complete,
 As by each new obeisance in spirit, I climb to His feet.

NOTES

¹ From "The Newer Vainglory," quoted in *Masterpieces of Religious Verse*, J. D. Morrison, ed. (New York: Harper & Row, 1948), p. 397. Used by permission of Burns, Oates & Washbourne, Ltd. and the Executors of Alice Meynell.

² Katherine Mansfield, *Journal* (New York: Alfred A. Knopf, 1936), p. 198.

David

THE ROLE OF THE CONCEPT OF SIN IN PSYCHOTHERAPY: I. SOME
CONSTRUCTIVE FEATURES OF THE CONCEPT OF SIN*

O. Hobart Mowrer
University of Illinois

In some ways it is perhaps not surprising that we are assembled here today to explore the question of whether real guilt, or sin, is relevant to the problem of psychopathology and psychotherapy. For half a century now we psychologists, as a profession, have very largely followed the Freudian doctrine that human beings become emotionally disturbed, not because of their having done anything palpably wrong, but because they instead lack insight. Therefore, as would-be therapists we have set out to oppose the forces of repression and to work for understanding. And what is this understanding, or insight, which we so highly prize? It is the discovery that the patient or client has been, in effect, too good; that he has within him impulses, especially those of lust and hostility, which he has been quite unnecessarily inhibiting. And health, we tell him, lies in the direction of recognizing and expressing these impulses.

But there are now widespread and, indeed, ominous signs that this logic and the practical strategies it seems to demand are ill-founded. The situation is, in fact, so grave that, as our presence here today suggests, we are even willing to consider the possibility that misconduct may, after all, have something to do with the matter and that the doctrine of repression and insight are more misleading than helpful.

*Prepared for a symposium to be held at the meeting of the American Psychological Association in Cincinnati, Ohio, September, 1959.

However, as soon as we psychologists get into a discussion of this problem, we find that our confusion is even more fundamental than might at first appear. We find that not only have we disavowed the connection between manifest misconduct and psychopathology; we have, also, very largely abandoned belief in right and wrong, virtue and sin, in general.

On other occasions when I have seen this issue under debate and anyone has proposed that social deviousness is causal in psychopathology, there is always a chorus of voices who clamor that sin cannot be defined, that it is culturally relative, that it is an unscientific concept, that it is a superstition--and therefore not to be taken seriously, either in psychopathology or in ordinary, everyday experience. And whenever an attempt is made to answer these objections, there are always further objections--often in the form of reductions to absurdity--which involve naivety or sophistry that would ill-become a schoolboy. Historically, in both literate and non-literate societies, human beings are supposed to have reached the age of discretion by early adolescence; yet here we have the spectacle of grown men and women soberly insisting that, in effect, they cannot tell right from wrong--and that no one else can.

Now I realize as well as anyone how futile it is to try to deal with this kind of attitude in a purely rational or

logical way. The subversive doctrine that we can have the benefits of orderly social life without paying for it, through certain restraints and sacrifices, is too alluring to be counteracted by mere reason. The real answer, I believe, lies along different lines. The unassailable, brute fact is that personality disorder is the most pervasive and baffling problem of our time; and if it should turn out that persons so afflicted regularly display (or rather hide) a life of too little, rather than too much, moral restraint and self-discipline, the problem would take on an empirical urgency that would require no fine-spun argument.

Sin used to be--and, in some quarters, still is--defined as whatever one does that puts him in danger of going to Hell. Here was an assumed cause-and-effect relationship that was completely metaphysical and empirically unverifiable; and it is small wonder that it has fallen into disrepute as the scientific outlook and method have steadily gained in acceptance and manifest power. But there is a very tangible and very present Hell-on-this-earth which science has not yet helped us understand very well; and so I invite your attention to the neglected but very real possibility that it is this Hell--the Hell of neurosis and psychosis--to which sin and unexpiated guilt lead us and that it is this Hell that gives us one of the most, perhaps the most realistic and basic criteria for defining sin and guilt. If it proves empirically true that certain forms of conduct characteristically lead

human beings into emotional instability, what better or firmer basis would one wish for labeling such conduct as destructive, self-defeating, evil, sinful? *(these are not synonyms!)*

If the Freudian theory of personality disorder were valid, one would expect neurotic and psychotic individuals to have lead exemplary, yea saintly lives--to have been just too good for this world. The fact is, of course, that such individuals typically exhibit lives that have been disorderly and dishonest in extreme degree. In fact, this is so regularly the case that one cannot but wonder how so contrary a doctrine as that of Freud ever gained credence. Freud spurned The Wish and exalted Reality. What he regarded as Reality may yet prove to have been the biggest piece of wishfulness of all.

Or, it may be asked, how is it if sin and psychic suffering are correlated that not all who sin fall into neurosis or psychosis? Here the findings of the Kinsey studies are likely to be cited, showing that, for example, many persons have a history of sexual perversity who are later quite normal. In other words, the argument is that since sin and persistent suffering do not always go hand-in-hand, there is perhaps no relationship at all. The answer to this question is surely obvious. Some individuals, alas, simply do not have enough character, or conscience, to be bothered by their sins. These are, of course, the world's psychopaths. Or an individual may have been caught in his sin and punished for it. Or it may have weighed so heavily on his conscience that he himself

has confessed it and made appropriate expiation. Or, quite conceivably, in some instances the individual, without either detection or confession, may have set upon a program of service and good works which has also brought him peace and redemption. In other words, there is, surely, no disposition on the part of anyone to hold that sin, as such, necessarily dooms a person to interminable suffering in the form of neurosis or psychosis. The presumption is rather that sin has this effect only where it is acutely felt but not acknowledged and corrected.

Also, it is sometimes contended that individuals who eventually come to the attention of psychotherapists have, to be sure, been guilty of major errors of conduct; but, it is held, the illness was present first and the misconduct was really just an expression or symptom thereof. If this were true, where then would be drawn the line? Is there no such thing as moral responsibility and social accountability at all? Is every mean or vicious thing that you or I, as ordinary individuals, do not sin but rather an expression of "illness"? Who would seriously hold that a society could long endure which consistently subscribed to this flacid doctrine?

Then there is, of course, the view that, in the final analysis, all psychopathology--or at least its profounder forms--have a constitutional or metabolic basis. One must, I believe, remain open-minded with respect to this possibility--

indeed, perhaps even somewhat hopeful with respect to it; for how marvelous it would be if all the world's madness, stupidity, and meanness could be eliminated through biochemistry. But over the years we have seen one approach after another of this kind come into prominence, with much heralding as the long-awaited break-through on the problem of mental disease, only to fade out as manifestly not the panacea we had imagined it to be. Some of us may, at this point, even suspect that today the main incentive for keeping the biochemical hypothesis alive is not so much the supporting empirical evidence, which is meager enough, but instead the fact that it at least obliquely justifies the premise that the whole field of mental disorder is the proper and exclusive domain of medicine. Also, and again somewhat obliquely, it excuses the clergy from facing squarely the responsibilities that would devolve among them if neurosis and psychosis should indeed turn out to be essentially moral disorders.

The conception of personality disturbance which attaches major etiological significance to moral and interpersonal considerations thus faces formidable resistance, from many sources; but programs of treatment and prevention which have been predicated on these other views have gotten us nowhere, and there is no clear reason to think they ever will. Therefore, in light of the total situation, I see no alternative but to turn again to the old, painful, but also promising

possibility that man is pre-eminently a social creature (or, in theological phrase, a child of God) and that he lives or dies, psychologically and personally, as a function of the openness, community, relatedness, and integrity which by good action he attains and by evil action destroys.

As long as we could believe that the psychoneurotic's basic problem was not evil but a kind of ignorance, it did not seem too formidable a task to give him the requisite enlightenment or insight. But mental hospitals are now full of people who have had this kind of therapy, in one guise or another, and found it wanting; and if we are thus forced to reconsider the other alternative, the therapeutic or redemptive enterprise, however clear it may be in principle, is by no means simple in practice. If the problem is genuinely one of morality, rather than pseudo-morality, most of us in the secular healing professions, of psychology, psychiatry, or social work, find ourselves reduced to the status of laymen, with no special training or competence for dealing with or even approaching the problem in these terms. We know something, of course, about procedures for getting disturbed persons to talk about themselves, free-associate, "confess"; but the whole aim of this strategy has been insight, not redemption and personal reformation. And clergymen themselves have so often been told, both by their own leaders and by members of the secular healing professions, that they must recognize their

own "limitations" and know when to "refer" that they, too, lack the necessary confidence and resources for dealing with these problems adequately.

Many present-day psychoanalysts will offer no serious objection to the way in which classical Freudian theory and practice have been evaluated in this paper; but they will insist that many "advances" have been made since Freud's time and that these put the whole problem in a very different light. If we ask, Precisely what are these advances? we are told that they have to do with the new emphasis upon "ego psychology" rather than upon "the unconscious." But what did Emilian Gutheil tell us at our convention last year in Washington about ego psychology? He said that although analysts now recognize the ego as much more important than formerly, they know next to nothing about the conditions for modifying or strengthening it; and the same position has been voiced earlier by Lawrence Kubie (1956) and in one of his very last papers (1936) even by Freud himself.

Therefore, I do not see how we can avoid the conclusion that at this juncture we are in a real crisis with respect to the whole psychotherapeutic enterprise. But I do not think we are going to remain in this crisis, confused and impotent, indefinitely. There is, I believe, growing realism with regard to the situation on the part of both psychologists and psychiatrists, on the one hand, and ministers, rabbis, and priests, on the other; and I am hopeful and even confident

that new and better ways of dealing with the situation are in the making.

What, precisely, these ways will be I do not know; but I venture the impression that Alcoholics Anonymous provides our best present intimation of things to come and that the therapeutic programs of the future, whether under religious or secular auspices, will, like AA, take guilt, confession, and expiation seriously and will involve programs of action rather than mere groping for "insight."

AMERICAN JEWISH
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O. H. M.
April 20, 1959



David

*THE CONCEPT OF SIN AND GUILT IN PSYCHOTHERAPY

by
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*Paper read at the American Psychological Association - Cincinnati, Ohio,
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THE CONCEPT OF SIN AND GUILT IN PSYCHOTHERAPY

You are all, no doubt, familiar with the perceptual figures used in psychology, especially to illustrate Gestalt concepts. One in particular that I am sure you recall, is, either, an attractive young girl or, an extremely ugly old hag, depending on which perceptual clues you are focused. If, by chance, you see the old hag first, it is sometimes extremely difficult to see the young girl. Alternately, if one has pleasantly focused on the young girl, one finds great difficulty in appreciating how others are reacting to the ugliness of the old hag.

This seems to fit something of the problem of guilt and sin. Understandably in psychotherapy we usually see the effects of these concepts in very ugly forms in the ways they have affected the lives of disturbed people. And from this focus, it is often difficult to see that these same concepts might have, for others, a positive and constructive value. Alternately, when one sees sin and guilt in a positive psychological or theological context as the absence of desirable goodness for which one is striving and the stimulation and urging oneself on to greater efforts to acquire that goodness, one is apt to have difficulty understanding the horror and ugliness these same things, distorted usually from early childhood, can produce in many peoples' lives.

I would like, therefore, to consider both aspects of this question.

Aquinas defined vice or evil as turning completely to oneself and away from others, whereas virtue, as he saw it, was the consistent capacity to turn to others, not as rejecting or opposing oneself but as giving oneself in an act of love to others. Christ summed up all the

Commandments positively when He said, "Love God above all and your neighbor as yourself." That is to say, this is a balanced integration between our own rights and duties to ourselves and our own self-meaning and the rights others have and their meaning as persons and our duty and love towards them.

Looked at in another way, sin is always a failure to love. "The sinner," said Aquinas, "does not love himself enough." That is, in not really loving and respecting himself adequately, he cannot really give himself as something worthwhile to others in love or to God and he does evil to himself in place of good.

It would, therefore, be a patient or client distortion to make a state of individual sin synonymous with worthlessness. On the contrary, David in the Jewish tradition and Paul and Augustine in the Christian tradition could be held up as classic examples of people who admitted to having committed very grave sins and yet, as sinners, recognized their own worth in God's forgiveness and Redemption. Christ said, "He that is without sin cast the first stone" to the crowd around the adulterous woman and no one dared and the crowd sheepishly and shamefully dispersed. Of Mary Magdalen he said only, "because she has loved much, much is forgiven her." In fact, the classic figure of Judas does not really involve his sin as such--Peter's was probably as great--but his horrible and violent self-condemnation and his despair. This is the final temptation of sin, to refuse the possibility of being made whole again and of being a decent person in one's own eyes, worthy of others' love and the love of God. The only basic threat

is the fear of loving and of being loved. In the light of this, what sins a patient or client commits are not the real issue at all, but his willingness to love again and to let himself be forgiven and to forgive himself.

Having presented the positive notion of love--not sin--as the real basis of the central Judaic-Christian theological tradition, what then follows?

We certainly must come to grips with the questions Mowrer has raised--the basic inadequacy of either psychology or psychiatry to resolve the essential fear of loss that is behind every human achievement or purpose. We must face too, that while there is not an intrinsic tendency towards evil in man, there is a tendency towards disorder, a lack of expected integration between what a man knows and is convinced he should do and what he actually does. Paul stated it thus, "The good I would I do not, and the evil I would not, that I do." That is, insight alone is certainly not enough, as Mowrer has emphasized. Rank, we know, soon saw this and insisted, contrary to Freud, that when people changed, they changed not because someone gave them insights but because they acquired a whole new view of themselves in the therapeutic experience of feeling and willing. This awareness has had very significant results not only in Psychoanalysis itself, but in social work practice and especially in the increasing psychotherapeutic research and skill, particularly under the title of Client-Centered therapy.

Such concepts would definitely relate to a value scheme of very ancient Judeo-Greek-Christian origin. This is quite a different view of morality and values, than the Kantian categorical imperatives and Rousseauian simple insights and goodness, with which our most recent ethical concepts have been so heavily influenced.

But we must meet too, Ellis' equally cogent points, particularly his stress on the horrible self-condemnation that sin and guilt so often produce as we witness them in their distortions in the psycho-therapeutic interview. If sin is not really the ^{direct and immediate} issue--we are in fact all sinners in some form or other--but this violent self-condemnation and rejection, under the guise of a distorted notion of sin and guilt, something must be done to help change this.

Certainly, as Mowrer suggests, more intelligent cooperation and mutual understanding and respect must develop between the maturely trained clergy and the psychological and psychiatric professions. Serious thought must be given too, to those factors which cause this distorted view of sin and guilt to be prevalent. We need to face more openly the degree to which this gravely affects mental illness.

Last spring I had the opportunity to participate ~~in~~ in ^a ~~conference~~ conference in which a group of representative people gathered to discuss the place of religious education in the training of psychiatrists. There was much agreement on the idea that some basic religious awarenesses were necessary for the psychiatrist-- and this would, I believe, apply equally to the psychologist, social worker, etc.--so that he could distinguish between his patient's religious distortions and confusions, and the actual theological doctrines

which the patient's religion really teaches. A number of the people in the group--among them psychiatrists and psychologists--maintained that the clergy as a whole, with all their limitations, probably knew more about what the psychiatrist and psychologist was doing than those professions understood of the religious backgrounds of their patients or clients.

Be that as it may, we surely need much more mature religious and theological presentation particularly on a university and professional training level. We must bring together adequately prepared people in psychology, psychiatry and theology and examine, as we are doing here, some of the complex problems which these inter-relationships inevitably involve. Finally, perhaps, this kind of mature and informed interchange must become a consistent part of all our professional training--clergy, psychology and psychiatry.

There is another way, however, of considering this question. We are all familiar with the child who is, by a strange and rare exception of nature, born without any reaction to pain. We know that he is tragically handicapped because he has no capacity to feel the warnings of pain and thus to avoid or recoil from, or at least to face, situations that are physically very dangerous or injurious to him.

In something of the same way sin and guilt can be looked at in themselves in a positive light even if they are not the main point of the Judaeo-Christian theological tradition--even if the main point of that tradition is love. They warn us of the dangers to ourselves, they alert us to issues we must face when we wish to avoid facing them. But like pain--while not desirable in themselves or in excess--we would be

seriously handicapped without some warning and alerting signals in our psychical, spiritual life. This does not mean that we seek guilt and sin and advocate them in themselves. No--no more than we seek not to increase pain but to remove it. Yet we have only ultimately done grave harm to a patient if by drugs or neurosurgery, we have removed his feeling of pain without in any way removing the causes of this pain. He is all the more gravely handicapped and his cure can be all the more difficult for him because he has been led to think that feeling no pain, he is actually well, when, as a matter of horrible fact he still has all the symptoms and weaknesses of a serious disease.

Consequently, in the light of this function of the feeling of sin and guilt as alerting man psychologically and spiritually, I wonder if anything would be accomplished by changing names. "A rose--and sin--by any other name" would both come out to be the same thing after all. They seem in fact intrinsically bound up with both man's freedom and his responsibility. Rank pointed this out, in the following quotation:

Free will belongs to the idea of guilt or sin as inevitably as day to night and even if there were none of the numerous proofs for the inner freedom of the conscious will, the fact of human consciousness of guilt alone would be sufficient to prove the freedom of the will as we understand it psychologically beyond a doubt. We say a man reacts as if he were guilty, but if he reacts so it is because he is guilty psychologically but feels himself responsible, consequently no psychoanalysis can relieve him of this guilt feeling by any reference to complexes however archaic. ()

Looked at in this way, it would seem that--however desirable it might or might not be--we cannot separate feeling of guilt and sin from the whole psychological process of personal and social reasoned responsibility. We only weaken the person psychologically otherwise.

In the last century or so, as a result of what seems to me to have

been a Cartesian, Rousseauian and especially Kantian philosophical influence, we have tried to separate moral responsibility from reasoned self-understanding and awareness. Conscience was reduced to a kind of bundle of Kantian categorical imperatives coming from outside, from one's parents, family, and what is now even more threatening, from the state itself. Now, while no doubt all these things influence a person most deeply, yet it is becoming evident that the therapy process itself--no matter how it is brought about--is a process of rational self-awareness and personal responsibility.

The therapeutic process itself is a movement from a negative irresponsibility for oneself to the facing and changing one's actions toward oneself and others. This in fact means a change in the perception of one's obligations and duties and one's positive capacity and willingness to fulfill them. We see this suggested in the following interview excerpt of a woman who has extricated herself from the miseries of a sexual infatuation.

...but when you stop and think of what could have happened why you see things different. (Long Pause) ...but I know even now, just by not seeing John, I'm better physically and spiritually too.

It is evident here again in this excerpt from another therapist of a man now out of a series of peccadillo affairs.

...I think, among other things that have transpired here, you have through your subtle processes stimulated by conscience gland. (Laughs) Before I was a free agent. But now it is pleasant to think that before I wasn't immoral, but certainly amoral, and now I feel that I would like to be a moral person. There is overall a sort of healthy resolve on my part. I think it's healthy to walk in the paths of righteousness without being dramatic about it, simply because I can find life more worth living.

It was this type of awareness of a change in the center source of responsibility that caused Rogers to say in his APA Presidential Address in 1947 (),

If we take the remaining proposition that the self, under proper conditions, is capable of recognizing, to some extent, its own perceptual field, and of thus altering behavior, this too seems to raise disturbing questions....We discover within the person, under certain conditions, a capacity for the restructuring and the reorganization of self, and consequently the reorganization of behavior, which has profound social implications. We see these observations, and the theoretical formulations which they inspire as a fruitful new approach for study and research in various fields of psychology.

Sin and guilt are, in the Judaeo-Christian tradition, also the result of conscience. We see this in David, in Paul, in Augustine. But it is an entirely different conception of conscience than the Kantian blind and often unreasonable categorical imperative.

Conscience, says Aquinas, according to the very nature of the word, implies the relation of knowledge to something: for conscience may be resolved into cum alio scientia, i.e., knowledge applied to an individual case. But the application of knowledge to something, is done by some act. Wherefore from this explanation of the name it is clear that conscience is an act... ()

A recent theologian explaining this has said:

Conscience is the intellectual consciousness or reasoned awareness of right or wrong in a situation here and now to be judged....It is the same cold reason with which we work out a problem in mathematics,--only, to be entitled to the name conscience, it must be engaged upon issues of right and wrong, good and bad, and not upon mathematical quantities. The judgment of conscience is always reasoned judgment. ()

In this light one major aspect of counseling psychotherapy is the furthering of this movement of conscience to a constructive and practical outcome.

Counseling can aid in this process because, as the person mirrors

himself and slowly see all the factors that enter into a given series of actions, he grows more able to work out in detail the immediate means to carry out a reasonable solution. This seems to be the basic difference before and after counseling. Before counseling the individual may and usually does consider himself guilty of an unreasonable series of actions. Sometimes, this feeling of guilt is excessive. In this case he must, and often does, slowly correct this excessive self-blame as he comes to a more adequate understanding of himself, his past influences and what he has done. But counseling, as in the two excerpts cited, does not always do away with guilt. The person may still feel his acts are truly wrong. But, in the beginning, while he recognizes the wrongness of his actions, he is glued to the immediate needs which are desirable and attractive. He feels himself unable to do without the things which fulfill these needs. Through counseling, he is able to see that, while these immediate needs are pleasurable, they are ultimately unhappy and dissatisfying. Moreover, he can now relate other factors which, in his focus on these immediate pleasures, he previously avoided considering. As he begins to act on these new insights, he finds that they bring him greater permanent happiness and self-approval. This in turn further stimulates him to follow his reasonable judgments.

But, unless a person makes a conscious effort to reach out and grasp all the integrated factors that enter into a situation, he may find himself led quickly by a particular emotion to seek an immediate good which, while temporarily satisfying, is at variance with the integration of the whole good which he is seeking. It will, therefore, lead him

away from his real purpose. He is responsible for having failed to make the integrated effort since he had the basic ability of such integration. Consequently, it is not entirely an excuse for the person swept along by his emotions to say he could not help it. In many instances he actually could have controlled these impulses, provided he took the necessary means of impersonalizing the relationship to the situation, particularly through the aid of a skilled counselor. He would then be more able to objectify and see all the factors which enter into his practical choices. As long as he fails to do this, he may be quickly conditioned by emotional tones such as hostility, threat, or anger which particular persons, places or things have for him. These emotions may be so strong that, unless an intense effort to prevent it is made, he will find himself swept along into a path of conduct which is unreasonable and in the long run solves nothing. He is still capable of broadening his perceptions by reasonable analysis so that he can combat this tendency to immediate reactions and precipitant judgments. He can slowly learn to take solutions which include much greater integration of the various factors which enter into his problem. We see this taking place as we compare the early interview excerpts in which these attitudes become related together and form themselves into integrated unified solutions. These, in turn, give a realistic and accurate evaluation of the complex aspects of the personal problems presented.

It is difficult to know where responsibility lies in cases of this sort. Objectively, we can consider any unreasonable act morally wrong. We cannot, however, always make the person performing that act complete-

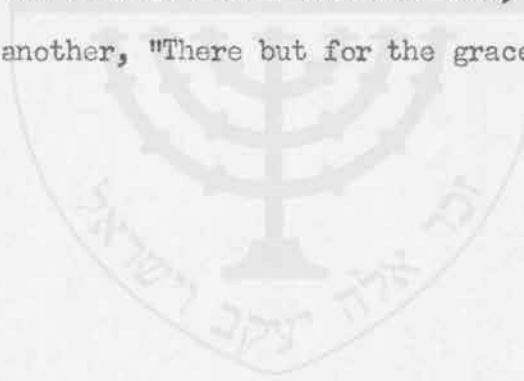
ly responsible since, in particular instances his responsibility may be diminished either from lack of knowledge, which could be considered invincible (that is, which he had no opportunity or obligation to acquire) or by the degree to which his emotions made him incapable of acting reasonably at that time.

A person's conscience (as a function of his own reasoning) can witness and retain evidence of past unreasonable conduct as well as give approval or disapproval to present actions and serve as a guide to the future. In this sense, if we were to do away with conscience-- that is, the person's capacity to make a reasonable judgment about his conduct--we would do away with one of the main forces for therapy.

But, in a special sense, we could say that theological sin, as distinct from sin and guilt generally considered, implies some, at least implicit, acceptance of and relation to a Supreme Being. In this sense sin is not only against ourselves and/or our neighbor, but that same sin being against ourselves and/or our neighbor is also against God.

But here too, sin and guilt cannot be separated from love. "God is love," says John the Evangelist in the New Testament, "and he who dwells in love, dwells in God and God dwells in him." Sin is therefore in some way an impediment to this love between God and man much like the insensitive, inconsiderate and selfish person withdraws and prevents the love of others from reaching him. Consequently the sinner by his sin, hurts essentially himself in his love relationship with God. A line in the Psalms says, "He who commits sin is the enemy of his own soul."

This idea that sin is ultimately against God, has profound implications for another important point Ellis raises--using sin as a reason for condemning others as worthless and inferior. Psychologically we know this is most often, if not always, a compensationism for refusing to face one's own guilt and sense of sin and a vicarious satisfaction through trying to make someone else more sinful. This reveals the profound psychological subtlety in Christ's warning, "Judge not, that you be not judged." This kind of condemning and making others worthless, is not only psychologically vicious and unsound but it is directly against the core concept of the Judaeo-Christian tradition. This tradition is one of sincere and realistic humility before God in the face of another's sin and the intense self-awareness that, ~~as Paul said,~~ speaking of a sin of another, "There but for the grace of God, go I."



David

Occasion: Symposium on The Role of the Concept of Sin in Psychotherapy

Sponsors: The Division of Counseling Psychology of the American Psychological Association and the Society for the Scientific Study of Religion

Time: Friday, September 4, 1959, 11:00 A.M.-12:50 P.M.

Place: Ballroom, Sinton Hotel, Sixty-seventh Annual Convention of the American Psychological Association, Cincinnati, Ohio

There is No Place for the Concept of Sin in Psychotherapy

Albert Ellis

AM New York City VISN
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Let me begin my contribution to this Symposium by listing my points of agreement with Hobart Mowrer's lucid and challenging presentation. I heartily agree with Hobart that psychotherapy must largely be concerned with the patient's sense of morality or wrongdoing; that classical Freudianism is mistaken in its implication that giving an individual insight into or understanding of his immoral or antisocial behavior will usually suffice to enable him to change that behavior; that if any Hell exists for human beings it is the Hell of neurosis and psychosis; that man is preeminently a social creature who psychologically maims himself to the degree that he needlessly harms others; that the only basic solution to the problem of emotional disturbance is the correction or cessation of the disturbed person's immoral actions; and that the effective psycho-therapist must not only give his patient insight into the origins of his mistaken and self-defeating behavior but must also provide him with a highly active program of working at the eradication of this behavior.

In the main, then, it would appear that I am in close agreement with Hobart Mowrer's concepts of sin and psychotherapy. Paradoxically enough, however, this is not quite true: since I shall now stoutly uphold the thesis that there is no place whatever for the concept of sin in psychotherapy and that to introduce this concept in any manner, shape, or form is highly pernicious and anti-therapeutic. I shall contend, in other words, that no human being should ever be blamed for anything he does; and it is the therapist's main and most important function to help rid his patients of every possible vestige of their blaming themselves, others, or fate and the universe.

My pronounced differences with all those who would advocate making patients more guilty than they are, in order presumably to get them to change their antisocial and self-defeating conduct, can perhaps best be demonstrated by my insistence on a more precise and reasonably operational definition of the term "sin" and "guilt" than is usually given by those who uphold this concept. In their recent Comprehensive Dictionary of Psychological and Psychoanalytical Terms, English and English (1958) give a psychological definition of "sin" as follows: "Conduct that violates what the offender believes to be a supernaturally ordained moral code." They define a "sense of guilt" in this wise: "Realization that one has violated ethical or moral or religious principles, together with a regretful feeling of lessened personal worth on that account." English and English do not give any definition of "blame" but Webster's New World Dictionary defines it as "1. a blaming; accusation; condemnation; censure. 2. responsibility for a fault or wrong."

The beauty of these definitions, if one pays close attention to them, is that they include the two prime requisites for the individual's feeling a sense of sin, or guilt, or self-blame: (a) I have done the wrong thing and am responsible for doing it; and (b) I am a blackguard, a sinner, a no-goodnik, a valueless person, a louse for having done this wrong deed. This, as I have shown my patients for the last several years, and as I have briefly noted in several of my recent papers on rational psychotherapy (Ellis, 1957, 1958, 1959), is the double-headed essence of the feeling of sin, guilt, and self-blame: not merely the fact that the individual has made a mistake, an error, or a wrong move (which we may objectively call "wrongdoing") but the highly insidious, and I am convinced quite erroneous, belief or assumption that he is worthless, no good, valueless as a person for having done wrong.

I fully accept, then, Hobart Mowrer's implication that there is such a thing as human wrongdoing or immoral behavior. I do not, as a psychologist and a member in good standing of the American Sociological Society and the American Anthropological Association, believe that we can have any absolute, final, or God-given standards of morals or ethics. But I do believe that, as members of a social community, we must have some standards of right and wrong. My own feeling is that these standards are best based on what I call long-range or socialized hedonism--that is, the philosophy that one should primarily strive for one's own satisfactions while, at the same time, keeping in mind that one will achieve one's own best good, in most instances, by frequently giving up immediate gratifications for future gains and by being courteous to and considerate of others, so that they will not sabotage one's own ends. I am also, however, ready to accept almost any other rationally planned, majority-approved standard of morality that is not arbitrarily imposed by an authori-

tarian clique of actual men or assumed gods.

With Mowrer and almost all ethicists and religionists, then, I accept the fact that some standard of morality is necessary as long as humans live in social groups. But I still completely reject the notion that such a standard is only or best sustained by inculcating in individuals a sense of sin or guilt. I hold, on the contrary, that the more sinful and guilty a person tends to feel, the less chance there is that he will be a happy, healthy, or law-abiding citizen.

The problem of all human morality, it must never be forgotten, is not the problem of appeasing some hypothetical deity or punishing the individual for his supposed sins. It is the very simple problem, which a concept of sin and atonement invariably obfuscates, of teaching a person (a) not to commit an antisocial act in the first place and (b) if he does happen to commit it, not to repeat it in the second, third, and ultimate place. This problem, I contend, can only consistently and fully be solved if the potential or actual wrongdoer has the philosophy of life epitomized by the internalized sentences: (a) If I do this act it will be wrong; and (b) Therefore, how do I not do this act? Or: (a) This deed I have committed is wrong, erroneous, and mistaken; (b) now how do I not commit it again?

If, most objectively, and without any sense of self-blame, self-censure, or self-guilt, any human being would thoroughly believe in and continually internalize these sentences, I think it would be almost impossible for him to commit or keep committing immoral acts. If, however, he does not have this objective philosophy of wrongdoing, I do not see how it is possible for him to prevent himself from being immoral, on the one hand, or for him to be moral and emotionally healthy on the other hand. For the main alternatives to the objective philosophy of non-blaming morality which I have just outlined are the following:

1. The individual can say to himself: (a) If I do this act it will be wrong; and (b) If I do this wrong act, I will be a sinner, a blackguard, a louse. If this is what the individual says to himself, and firmly believes, he will then perhaps be moral in his behavior, but only at the expense of having severe feelings of worthlessness--of being a sinner. But such feelings of worthlessness, I submit, are the essence of human disturbance. So, at best, we have a moral individual who keeps himself so only by feeling worthless. And since none of us of course are angels, and all must at some time make mistakes and commit immoral acts, we actually have a moral individual who hates himself--or, as Mowrer might well put it, if he were more precise about what a sense of sin actually is and what it does to human beings, an individual who is in the Hell of neurosis or psychosis.

2. The self-blaming or guilty individual can say to himself, as I contend that most of the time he does say, (a) If I do this act it will be wrong; and (b) If I am wrong I will be a sinner. And then, quite logically taking off from this wholly irrational and groundless conclusion, he will obsessively-compulsively keep saying to himself, as I have seen patient after patient say, "Oh, what a terrible sinner, I will be (or already am); Oh, what a louse! Oh, what a terrible person! Oh, how I deserve to be punished." And so on, and so forth. In saying this nonsense, in equating his potential or actual act of wrongdoing, with a concomitant feeling of utter worthlessness, this individual will then never be able to focus on the simple question "How do I not do this wrong act? or How do I not repeat doing it now that I have done it?" He will, instead, keep focusing senselessly on "What a horrible sinner, what a blackguard I am!" Which means, in most instances, that he will, ironically enough, actually be diverted into doing the wrong act or repeating it if he has already done it. His sense of sin will literally drive him away from not doing wrong and toward doing it. Or, in other words, he will become a compulsive wrongdoer.

3. The self-blaming person or individual with a pronounced sense of sin may say to himself (a) If I do this act it will be wrong; and (b) If I am wrong I am a worthless sinner. Then, being no angel and being impelled, at times, to commit the wrong deed, and being prepared to condemn himself mercilessly (because of his sense of sin) for his deeds, he will either refuse to admit that he has done the wrong thing or admit that he has done it but insist that it is not wrong. That is to say, the wrongdoer who has an acute sense of sin will either repress his thoughts about his wrongdoing or psychopathically insist that he is right and the world is wrong.

Any way one looks at the problem of morality, therefore, the individual who sanely starts out by saying (a) It is wrong to do this act and then who insanely continues (b) I am a sinner or a blackguard for doing this act (or for even thinking about doing it) can only be expected to achieve one or more of four very unfortunate results: (1) a deepseated feeling of personal worthlessness; (2) an obsessive-compulsive occupation with and possible performance of the wrong act for which he is blaming himself; (3) denial or repression of the fact that his immoral act was actually committed by him; and (4) psychopathic insistence that the act was committed but was not really wrong.

To make matters infinitely worse, the individual who has a sense of sin, guilt, or self-blame inevitably cannot help blaming others for their potential or actual wrongdoings--in which case he becomes angry or hostile to these others; and he cannot help blaming fate, circumstances, or the universe for wrongly

or unjustly frustrating him in the attainment of many of his desires--in which case he becomes self-pitying and angry at the world. In the final analysis, then, blaming, in all its insidious ramifications, is the essence of virtually all emotional disturbance; and, as I tell my patients on many occasions, if I can induce them never, under any circumstances, to blame or punish anyone, including and especially themselves, for anything, it will be virtually impossible for them ever to become seriously upset.

There are several other reasons why, invariably, giving an individual a sense of sin, or of self-worthlessness in connection with his wrongdoing, will not make for either less human immorality or greater happiness or mental health, but I shall briefly mention them here, since I am quickly running out of space. For one thing, guilt and self-blame induce the individual to bow nauseatingly low to some arbitrary external authority, which in the last analysis is always some hypothetical deity; and such worship renders him proportionately less self-sufficient and self-confident. Secondly, the concept of guilt inevitably leads to the unsupportable sister concept of self-sacrifice for and dependency on others--which is the antithesis of true mental health. Thirdly, guilty individuals tend to focus incessantly on past delinquencies and crimes rather than on present and future constructive behavior. Fourthly, it is psychologically impossible for a person to focus adequately on changing his moral actions for the better when he is obsessively focused upon blaming himself for his past and present misdeeds. Fifthly, the states of anxiety created in an individual by his self-blaming tendencies induce concomitant breakdown states in which he cannot think clearly of anything, least of all constructive changes in himself.

Although I still agree heartily with Hobart Mowrer that the healthy and happy human being should have a clearcut sense of wrongdoing, and that he should not only try to understand the origin of his antisocial behavior but do something effective to become more morally oriented, I contend that giving anyone a sense of sin, guilt, or self-blame is the worst possible way to help him be an emotionally sound and adequately socialized individual. As psychotherapists, by all means let us show our patients that (a) they have often acted wrongly, badly, and self-defeatingly by their antisocial actions; but that (b) that is no reason why they should feel sinful or guilty or self-blaming about the actions for which they may well have been responsible. Instead, we must help these patients temporarily to accept themselves as wrongdoers, acknowledge fully their responsibility for their acts, and then focus intently in their internalized sentences and their overt activities, on the only real problem at hand--which is: How do I not repeat this wrong deed next time?

If, in this thoroughly objective, non-guilty manner, we can teach our patients (as well as the billions of people in the

world who, for better or worse, will never become patients) that even though human beings can be held quite accountable or responsible for their misdeeds, no one is ever to blame for anything, human morality, I am sure, will be significantly improved and for the first time in history civilized people will have a real possibility of achieving sound mental health. The concept of sin is the direct and indirect cause of virtually all neurotic disturbance. The sooner psychotherapists forthrightly begin to attack it the better their patients will be.

References

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Root of ETHICS
NOT IN REASON
BUT IN HEART

David Hume:

Picking up a child that has fallen into street
is not an act of reason, but an act of
kindness or pity

Bible Words for Today



PSALM 19:12—"Who can understand his errors?
Cleanse Thou me from secret faults."

* * *

This verse specially appeals to me because it suggests a prayer we all need to offer. Self-ignorance is so common, genuine self-knowledge so rare. Here is a man bewildered by the mystery of his own being. He has somehow become aware that there are regions of his personality which he has never explored. There are forces at work within him which have never been brought under conscious control. He has "secret faults," by which we are to understand, not faults well-known to himself and carefully screened from others, but faults of which he himself is abysmally ignorant. This man has discovered that he does not properly or adequately know himself, yet the little that he does know is sufficient to fill him with misgiving and apprehension. This man is everyman. The question he raises we all do well to raise. The prayer he offers should be a universal prayer.

Dr. Robert J. McCracken
Riverside Church
New York City

SIN

Be generous ^{FORGIVENESS} with Undeserving

Funny story of thief (who grateful to
generous man stole the list of
his iniquities in (Heaven))

Chassid. Anthol. p. 473
6

ATONEMENT



.From faraway Bombay, where we now have a temple led by recent HUC-JIR graduate Hugo Gryn, comes a story about Gryn's explaining to a group of youngsters the meaning of atonement and concluding with the query, "Now children, what do we have to do to atone?" and getting a chirping reply, "First, rabbi, I guess we have to sin."...



SIN

Modern fashion is to equate sin with a moral & functional failure - a psychological maladjustment —

Modern man sees sin as an insult against man

When religion's persistent claim has always been that sin is an insult against God

USE OF THE SACRED — SIN

Why has religion spoken so much of sin?

Only if you feel the high value of a thing
are you likely to protest its abuse — Ue.g.

A servant, once ^{out} beat the household ~~up~~
with a victim belonging to master.
She was well content, he was wept
at this misuse. So religion, knowing value
of human personality rages against sin.

MAN AT HIS BEST
MAN AT HIS WORST

Dr. Elie A. Cohen, a Dutch physician who was for three years a prisoner in Auschwitz and who lost every member of his family at the hands of the Nazis, has written a remarkable book "Human Behaviour in the Concentration Camp," published by Norton November 19th. Dr. Cohen's achievement, notable for its complete avoidance of emotional bias, is a detailed description of life in the concen-

tration camp and a psychological study explaining how the prisoners acted and why they, and their jailers, acted as they did. The American edition of his book contains an introduction by Dr. Carl Binger.

* * *

GOD'S MORAL ORDER A

Highway system

carefully planned
needs of communities
were considered
etc. Could be
safest way to
travel —

but man rushes
along - ignores
the signs and
causes accidents

So it is with moral
order - An invisible yet

clear network
of moral precepts
has been revealed to
the moral engineers
of mankind —

All major religions
agree - basically -
on the way to
out - yet man
ignoring all the
danger signs goes
his own way &
crashes head on into disaster

Sim

Elbert Hubbard

We are not punished
for our sins
but by them

Sim, equated ~~with~~
Self. inflicted harm

CROSS REFERENCE

SIN

See ASCH, Sholem

review of "A Passage in the Night"

OSCAR I. DODEK, M.D., J.D.

Story of Confession of
Priest, Minister & Rabbi:

"My greatest weakness"

Priest - women

Minister - gambling & drinking

Rabbi: I am not
just to tell lay body

What We've Learned From Our Philosophers

While I am saddened that those great minds at the World Philosophy Congress could not respond effectively to the question "What have we learned from philosophy in the 20th century?" I am depressed by the manner in which Jim Holt reported their failing ("Quizzing the Philosophers," Taste page, Weekend Journal, Aug. 21).

First, it is wrong to say that the progress made in his four examples were not made by philosophers: philosophy is the pursuit of knowledge and wisdom. Philosophy is not a profession, though its institutionalization in this country occasionally makes it appear as such. Regardless of what profession the intellectual accomplishments of this century have occurred in, these contributions have been the gifts of philosophers. Freud, Fermi, Einstein and Paul Samuelson are as much philosophers as they are psychologists, mathematicians, physicists and economists.

Second, two points of correction. Mr. Holt writes that "the Cartesian mind remains in the dustbin." This is not true. While our description of the mind has dramatically changed in the past few centuries, Descartes's mind-body dualism, rightly or wrongly, pervades our culture and most descriptions of consciousness. Regarding the big-bang theory, it is not evidence that the universe began in time, but that time began in the universe. Time is an attribute, not a substance of existence.

Finally, if I may, I would like to suggest that we have learned much from recent philosophers. In particular, Emmanuel Levinas has a great deal to teach us if we are only willing to listen. His work radically redefines ethics and leads toward an obligation to others that is almost inconceivable given the selfishness with which most of us live our lives. For the truly courageous reader, Levinas will take one a long way toward that ultimate and haunting question: "How to live?"

ROBERT PATZIG
Blacksburg, Va.

Sept 2, 98

D 210 220

great lines of repentance
- linked to forgiveness

① The bottles of Joseph

② David after sin
with 7-2-57

③ Ahab after punishment
of Naboth's murder

268, 269, 270 | COMMON JUDAISM

SIN - LIBERAL ATT. TOWARD SIN.

279 - The Cardinal sins

280 - Sin is like debt, must
be repaid

281 - Sinner & saint
read diaries of Jobels, Cisno

281 University of sin

282/3 original sin in Judaism

286 - [note in JUDAISM & SCIENCE]

SALVATION IN JUDAISM

304 "MAN'S INMOST CORE"

FLUX ADLER

305 Paul vs Christian repentance

308/9 Repentance

311

A COLD BATH AND A SIN

Do you want to know the difference between a cold bath and a sin? When you jump into a cold pool you first yell "Oy," and then you say "Ah." But when you commit a sin you first say "Ah," and later yell "Oy."

—Nathan Ausubel, "A Treasury of Jewish Humor"

Sin

See Beinod Beleumd

Review of ASS 32 out

Also Beinod Commentin Workshop

IS SIN NOTED & PUNISHED
& FORGIVEN.

SIN —

YOM KIPPUR - SHAB. SHUVAH

Confession & Repentance of

Sin Compared to law concerning

removal of ASHES from Altar

Lev 6. 3.

We must remove the accumulation of sin
lest they smother the fire of our soul.

At Americ. Psychological Assoc. in Cincinnati Sept 54

O. Hobart Mowrer

"The Role of the Concept of Sin"

Univ. of Illinois

Albert Ellis N.Y. City

There is no place for the
Concept of Sin in Psychotherapy

Charles A. Curran

Loyola Univ. - Chicago

The Concept of Sin Built
in Psychotherapy

STATE OF NEW JERSEY
DEPARTMENT OF INSTITUTIONS AND AGENCIES
State Office Building
Trenton 25, N.J.

Date: 10-19-59

To: RABBI JOSHUA HABERMAN
HAR SINAI TEMPLE
BELLEVUE AVE
TRENTON

FOR YOUR INFORMATION

↓ eventual return please - H.

From:
Henry P. David, Ph.D.
Psychology Consultant

135 W Hanover St. Dr. DV

Text: How we cast all One Father
" Why do we cast bread
THE JEWISH DOCTRINE MALIN
JEWISH TEACHINGS ON
OF MAN'S EVIL URGE"
or "THE EVIL URGE" IN MAN"

Judaism Cognizant of diabolic
forces within man

Contrast with Christianity's 'Original
Sin' — Genesis

Psychological views

Means of overcoming evil urge
or character-education, correction

Comment on naive pessimism
— "Reinhold Niebuhr

See Montefiore's, material

The Doctrine of Sin

elaine green engelman

Interiors

938 BERKELEY AVENUE
TRENTON, N. J. 08618

(609) 396-0517

- ① Every thing that lives feeds on other living beings - except these plants which are fed only by soil, sun ^{light} & water.
- ② Life is a form of parasitism
- ③ Self preservation necessitates the conquest & control of others - up to a point - Beyond that point, the outworn expansion at the expense of others is root of all conflict
- ④ The 10th Commandment tries to curb & restrain our voracious unlimited acquisitiveness
- ⑤ Contrast Xian doctrine of (hereditary) Sin with Jewish original belief in original purity & original sin

SIN - Dec 2009
Ted Turner of CNN who
dumped 100 million dollars after
9 yrs of marriage
declared in Feb 1999

The Ten Commandments are a little
out of date - If you're
only going to have 10 rules,
I don't know if being
a dutty should be one
of them

"Post Modern Winter of Discontent"

Has Morality Disappeared from Law?

In today's prevailing culture, the mention of morality has almost disappeared from the lawyers' code and clients' regard, says **David N. Brown** ('96), senior partner of the Washington law firm of Covington & Burling.

Addressing a recent Noon Forum, Mr. Brown drew a sharp contrast between Modern and Post Modern practice of law:

"Skepticism that anyone, much less lawyers, has standing to raise moral issues or even to counsel prudence undercuts the lawyer's independence. In the eyes of the client, and in his or her own eyes, the lawyer increasingly becomes merely a mouthpiece, a hired gun. Whether it be litigation, negotiation or dealing with a governmental agency, the only value is winning. All this is then exacerbated by competition. As the public gains awareness of all this, the legitimacy of the role of the lawyer cannot help but be deeply undermined," Mr. Brown said.

He contrasted today's legal climate

with the lawyer's old code of ethics, which admonished, "a lawyer advances the honor of his profession and the best interests of his client when he renders service or gives advice tending to impress upon the client and his undertaking exact compliance with the strictest principles of moral law."

"This view has become almost laughable and mention of morality has almost disappeared from the lawyer's code," Mr. Brown said.

The current motion picture, "Liar, Liar," he noted, delineates the public concept of the trial lawyer. The protagonist of the film is a young lawyer with a successful practice in a powerful firm. His little son, disappointed when his father fails to show up for his birthday, makes a wish that for one day his dad would tell the truth. The wish comes true with chaotic results for the lawyer and his client.

"Now, 'Liar, Liar' is a very funny movie, and Jim Carey is hilarious as the lawyer. But think of how far we have come from Gregory Peck's por-



trayal of Atticus Finch in 'To Kill a Mockingbird.' And 'Liar, Liar' is not an isolated example by any means," Mr. Brown observed.

He said that the term Post Modernism was first used by the historian Arnold Toynbee, who applied it in 1939 to the period following World War I.

"It was taken up in the 1950s and 1960s and applied to diverse themes emerging in architecture, art, literature, theater, philosophy and other areas of human endeavor. It is probably described most comprehensively as a 'mood of deep disenchantment with the projects and pretensions of modernist culture,'" Mr. Brown said.



Modern culture, he recounted, "is the culture that grew out of the Enlightenment of the 17th and 18th centuries and extended into the 20th century. The assumptions of Modernism are that the natural order is good and that knowledge of it can be certain and objective. The rational, dispassionate individual can obtain knowledge of the physical world and the moral order. Thus, the exercise of reason will inevitably result in the mastery of nature for human benefit and the creation of a just society."

Mr. Brown said these were the assumptions on which the country's founders operated and which have resulted in "the development of

capitalism, liberal democracy, secular culture and individualism, rationalism and humanism." But Post Modernism rejects most of these assumptions:

"Reason is devalued and placed on a par with non-rational ways of knowing, such as emotions and intuitions. The primacy of the individual as a moral agent gives way to the community of which the individual is a part. Universal moral truth is rejected in favor of truth relative to each community."

Lawyers have been relegated in public opinion to a status as low as journalists, congressmen and union leaders—below scientists, doctors, policemen and entertainers, Mr. Brown complained. A Harris poll revealed that only 7 percent had confidence in the leadership of law firms.

The Post Modern practice of law puts abnormal pressure on lawyers. They are subject to depression, complain of their profession's demand upon their time to the exclusion of family and friends.

"The client wants success at the least cost," the speaker argued. "The resulting insecurity breeds incivility among competing lawyers and disloyalty within law firms. The degree of personal attacks between lawyers is unprecedented. Law firms routinely dismiss partners who are viewed as currently non-productive, regardless of their past contributions to the firm. Partners who think their compensation is inadequate just as routinely leave for greener pastures."

Post Modernism, Mr. Brown said, has displaced objectivity and impartiality with the dictum that "everything is politics." Emotion has replaced rea-

son, and Post Modernism has also affected the courts. The O.J. Simpson murder trial and the Rodney King police brutality case left the public with "a pervasive view that if you have the money to hire the best lawyer you can get away with anything."

The Supreme Court, Mr. Brown said, finds itself viewed with skepticism. "Largely because it has taken on the role of arbiter of our nation's social conflicts and resolves many key cases on 5 to 4 votes, the Court appears to many to be a political body masquerading as judicial. Thus it is not surprising that the press analyzes new appointees on the basis of their views on political and social issues,

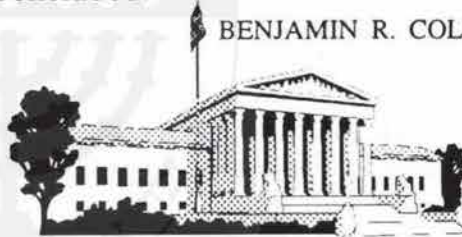


not on their reputation as lawyers and judges. Confirmation fights have become commonplace and the wrong views can doom even a highly-qualified nominee. Similarly, Supreme Court decisions are analyzed in terms of how the liberals, conservatives and centrists line up. The notion of a government of laws and not men seems to have gotten lost."

Can it get better?

"Today, opinion is divided between optimism and pessimism. . . . With a son in law school, I suppose I must share the hope that we will pass through our Post Modern winter of discontent into a spring we can perhaps call Neo-classical," Mr. Brown concluded.

BENJAMIN R. COLE ('83)



Answers to Quiz (Questions on page 17)

1. The bird with the largest wingspread is the **wandering albatross**, with 10 to 12 feet between wingtips. The bird with the smallest wingspread (2.25 inches) is the **fairy hummingbird**.

2. The largest mammal is the **blue whale** (up to 100 feet in length and up to 150 tons in weight). The smallest mammal is the **pygmy shrew** (which weighs about 2.1 grams).

3. The largest fish is the **whale shark** (up to 45 feet long). The smallest fish is the **goby** of the Philippines (one-half inch long).

January's Membership Tip

It is vitally important, when developing a sponsorship package for a candidate, to fill out the nomination form comprehensively. Every member of the Admissions Committee receives this form. Therefore, just printing "See attached resume" on the form will not achieve your desired result; i.e., to get your candidate elected.

Tip-Within-a-Tip: To make the process easier, the form is available on disk in WordPerfect format from the Club office.

sin If you define
Killing a structure
as sin, consider that
The Unwilled

feeds on itself
& reproduces
it devours itself all
the time!

BAECK "Essence"

p. 160 "No Judgment & No Judge" — root of all sins

There is no "Sin" apart from man's actions

p. 161 NO SIN AS SUCH, only man's sin

p. 161/2 No ORIGINAL SIN IN Judaism

p. 162 "SIN IS THE FACE prepared by the individual when he disowns himself and makes of himself a mere object."

p. 162 SIN AS GODLESSNESS — separation from God

FRUSTRATION

"I never have frustration
The reason is, to wit
If, at first, I don't succeed
I quit."

We have found new labels for the old evils.

Why all this verbal masquerade? What are we trying to hide? I'll tell you what it is we're trying to hide. Responsibility. Nobody should get the blame. We are resisting the concept of accountability, of standing under a judgment, the idea of sin, which would locate the stumbling block of evil within ourselves.

To blame our calamities on others is almost second nature with us. It has been said:

"Every man needs a wife because a lot of things go wrong which you can't blame on the government."

People will come up with the most incredible excuses rather than admit their own fault:

An 88-year-old man in Oklahoma City, driving a motor scooter without a license, explained his misdeed to the traffic court:

"I did not apply for a license because I thought you had to be accompanied by a parent."

We all blame our troubles on others. What's wrong with the world? The leaders, of course, the statesmen, the diplomats—it's always "they," those others, who are making trouble. — *Anna Russell's poem*

One of America's wisest old men was Judge Learned Hand. He died ten years ago at the age of 89. One of his last interviews with a reporter turned to William Shirer's book, *The Rise and Fall of the Third Reich*, which had troubled him very deeply. What did you think about the book, asked the reporter. Judge Hand stared into space with the patient wisdom of his age, and he answered:

"You know, the trouble is that it isn't just the Nazis.

It isn't just the Russians. It's human nature. Human nature through the centuries. We all have totally unreasonable and cruel ambitions."

The stumbling block is in human nature, in our defective and delinquent human nature.

I believe that I am safe in the assumption that every one assembled here in this room shares a profound concern over the mood of a large number of our youth. We ponder the meaning of such statistics as the 500,000 kids who ran away from home last year, or, the one-and-a-half million juvenile arrests reported in a single year. The generation gap is not just a handy phrase. Something approaching an exodus from the home is taking place. Thousands are wandering off into communes. More and more of our single sons and daughters are choosing to live in separate residences, underscoring the moral and spiritual separation from the values of their families. At the extreme end are the cop-outs who have turned their back on our whole way of life. These are grave symptoms of mutual rejection between the generations.

In explanation of this phenomenon, there is one popular line of argument which would fault our system. We are alleged to be an oppressive society. Some of us have developed a passion for self contempt and self abuse. The label "ugly American" was pinned upon us not by alien enemies, but by our own native critics. How "ugly" are we really?

It was the so-called "ugly American" who rescued mankind in World War II from the greatest menace to life and freedom in all of recorded history. After the war, this "ugly American" dug deep down into his pocket and paid for the rebuilding of devastated lands and industry of friend and foe through the Marshall Plan. Throughout the war and post-war tensions, the "ugly American" expanded civil rights, raised living standards, shared wealth among a larger pro-

portion of its citizens than has ever been done in any part of the world, and tolerated dissent and protest by extremist groups.

This land of ours is unsurpassed in its humanitarian response to smaller nations seeking freedom and self-determination. Let me add with reference to the acute Middle-East crisis, we are moved and gratified by the President's reaffirmation of peace with justice in the Middle East and his understanding of Israel's problem of survival.

History records that Lafayette, returning to France, hung on his wall a framed copy of the American Bill of Rights and next to it an empty frame. Visitors were told:

"The empty frame is intended to contain a similar document for France."

From the days of Lafayette to this very day, the dream of the little people in countries the world over is a society modelled after our own. They still see in America unlimited horizons of hope, promise and opportunity.

What would not the Jewish people in the Soviet Union give if only they could live under laws as tolerant and liberal as ours! If only they had the protection of the First Amendment, the right to practice and teach their religion! If only they had the right to migrate according to one's heart's desire, a basic human right which we all take for granted in the USA!

It would be idolatrous to give America a blanket endorsement. We do not say, "my country right or wrong." It is to the credit of the U.S. that our army officers must stand public trial for alleged war atrocities.

Though the Mylai massacre is by no stretch of the imagination a case of genocide, no act of national atonement at this time would have greater compensatory, moral value than quick ratification by the U.S. Senate of the Genocide Convention which the President has already endorsed and recommended. We must reaffirm reverence for human life as the cardinal doctrine on which our whole democracy is based.

Like every other nation, we, too, need to purge ourselves through honest, critical soul-searching. But, it would be the biggest moral cop-out if we blamed all of our problems on the so-called "system." What's wrong with the world is what's wrong with each of us, multiplied three billion times. *Wars are the boils in which the moral imperfections of mankind have come to a head.*

There are no political panaceas, no easy solutions. The communist theoretician, Milovan Djilas, who broke with Marshall Tito, summed up the lesson of a lifetime in revolutionary activities:

"The fact is, we now see that a revolution cannot change a nation, its tendencies, and qualities and traits."

The major stumbling block, my friends, is not in any system or form of government but in the character and nature of human beings. We shall not make significant moral progress unless each and every one of us will accept personal responsibility and quit shifting blame on society, the environment and the establishment. The place from which we must build the good society, the place where the revolution must begin, is within ourselves. The inner man is the basic battleground between good and evil:

Here, a little child I stand
Lifting up my eager hand,
One is dirty, one is clean
I am the problem in between

Good and evil are the choices placed into our hands. We may rebuild the world if we remove the stumbling block within:

Build up, build up
Prepare the way
Remove the stumbling block out of the way of my people.

AMEN

I suggest the following for the new issue of *DETAILS*:

American Jewry is entering the new century with certain strengths and weaknesses. Among our strengths is the secure and prosperous status we have achieved in the virtual absence of anti-Semitism; a well organized community structure; most synagogues developing a highly diversified program, growing in membership and expanding facilities; a far greater degree of Jewish self-acceptance and unhesitating public assertiveness in contrast with the "Sha Sha" Jewish type of several generations ago; and a strong and sustaining bond with Israel invigorating our sense of Jewish identity.

Among our weaknesses is ~~is~~ the highly diluted and superficial Jewishness of a large proportion of American Jews whose way of life hardly differs from their non-Jewish neighbors; growing disintegration of our family life which was once the bastion of Jewish survival; progressive moral decline indicated by climbing numbers of Jewish drug-addicts, alcoholics and sexual promiscuity; an intermarriage rate above 50% and, not unrelated, a vast number of Jews, between 30 - 50%, having no ties of affiliation with any Jewish organization or institution.

The challenge to the Jewish community is to instill in our youth and, even more so, in Jewish adults, far greater knowledge and appreciation of our spiritual heritage, to religiously inspire and train them to conduct their personal and family life according to Jewish values and boost the quality and attractiveness of all institutions that help build a sense of community among us.

As far as public policy is concerned, Jewish conservatives need not frame a specific platform of their own. The more Jewish we are the more, I believe, we shall incline toward a conservative approach to public issues. Our highest priority should be more effective Jewish education on all levels. We should promote Jewish Day School systems and life-long Jewish learning programs for adults in every community. The mission of the Jew is, first and foremost, to be a Jew.

THE
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CENTER

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January 4, 2000

Rabbi Joshua Haberman

Washington Hebrew Congregation

3935 Macomb Street, NW

Washington, DC 20008

Dear Rabbi:

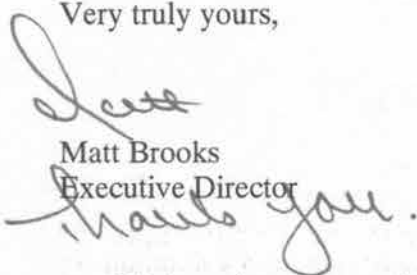
We hope the New Year is treating you and your family well and we wish you the best for 2000.

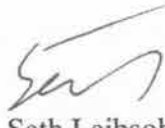
For our next issue of *Details*, our quarterly newsletter, we are asking each member of our Board of Fellows to write one to two paragraphs, in an area of their expertise, on what they think the defining issue will or should be for conservatism and its relationship to the Jewish community. We would like to then print those statements in our next issue of *Details* and hope you would be generous enough to assist us with your thoughts.

We'd like to ask you to give us your thoughts on the issue of "The Jewish Community's Greatest Challenge in the New Century" as you see it, as you would like to see it, as you think it will be affected by public policy, as you think it should be affected by public policy.

We would be very grateful for your thoughts on this and look forward to reprinting them in our next newsletter. In advance, we'd like to thank you again for your continued support of the JPC and wish you and your family all the best for the new year.

Very truly yours,


Matt Brooks
Executive Director


Seth Leibsohn
Director of Policy

ps. If it is easier to respond to our request via email, please don't hesitate to do so to Seth at <scleibsohn@aol.com>.

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Interiors

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TRENTON, N. J. 08618

(609) 396-0517

Aug 2000

SIN

Sepher: Chief Public Oudya
Gosel unleashed a
storm of indignation
when he remarked that
the victims of the holocaust
had been resurrected
Sinners

The Breads of SINS

Subj: casting bread-hugs stella
Date: 9/22/00 6:20:19 PM Pacific Daylight Time
From: Spjemjb
To: sharona@prestongates.com, frankpa@msn.com
To: IAMMACRO@HOME.COM, jbern@erols.com
To: jannd@worldnet.att.net, atlasemp@hers.com
To: goldman@lan2wan.com, Agolds6799, JHabe92073
To: DHGOULD1, Neesami, zevh@webtv.net
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Re Tashlich

See Micah 7.19 "And you will cast all their sins into the depth of the sea"

On Rosh Hashanah, we perform the ceremony of Tashlich-casting bread upon the waters of a lake or stream as we symbolically cast out our sins. Rabbi Richard Israel offers these "improvements" on the tradition's instructions...

- X For ordinary sins, use White Bread X
- X for exotic sins, use French Bread X
- X for particularly dark sins, Pumpnickel X
- For complex sins, Multi-Grain
- for twisted sins, Pretzels
- for tasteless sins, Rice Cakes
- X for sins of indecision, Waffles X
- for sins committed in haste, Matzah
- for sins committed less than eighteen minutes, Shmurah Matzah
- X for sins of Chutzpah, Fresh Bread X
- X for substance abuse, Poppy Seed X
- for committing arson, Toast
- for committing auto theft, Caraway
- for being ill-tempered, Sourdough
- for silliness, Nut Bread
- for not giving full value, Shortbread
- for jingoism, Yankee Doodles
- for excessive use of irony, Rye Bread
- for telling bad jokes, Corn Bread X



for hardening our hearts, Jelly Doughnuts

for being money hungry, Enriched Bread or Raw Dough

for war mongering, Kaiser Rolls

for immodest dressing, Tarts

for causing injury or damage to others, Tortes

for promiscuity, Hot Buns

for racism, Crackers

for sophisticated racism, Ritz Crackers

for singing off-tune, Flat Bread

for being holier-than-thou, Bagels

for unfairly upbraiding another, Challah

for indecent photography, Cheese Cake

for trashing the environment, Dumplings

for sins of laziness, Any Very Long Loaf

for sins of pride, Puff Pastry

for lying, Baked Goods with Nutrasweet and Olestra

for wearing tasteless hats, Tam Tams

for the sins of the righteous, Angel Food Cake

for selling your soul, Devils Food Cake

for lust in your heart, Wonder Bread

for inhaling, Stoned Wheat



Daniel Matt
~~Dec 5~~ 06 at Yakov

Mysticism is quest for direct
encounter with God

נבואה refers to Prophets
& writings as "received"
tradition vs The Western
Torch -

Major mystical models were
Kabbalah - Esoteric -
until Kabbalah as such
emerged. The Merkava was
the focus of Jewish mysticism
נבואה 'נבואה'

God - who is potentially mani-
fest as One - become One
through em doing of 113N

God - הוה - is only
potentially present
and becomes actualized
through what we do

For Kabbalists - הוה is
 הוה - the presence of the
 אבות - attributes
not to be taken literally!
 הוה includes all the אבות .

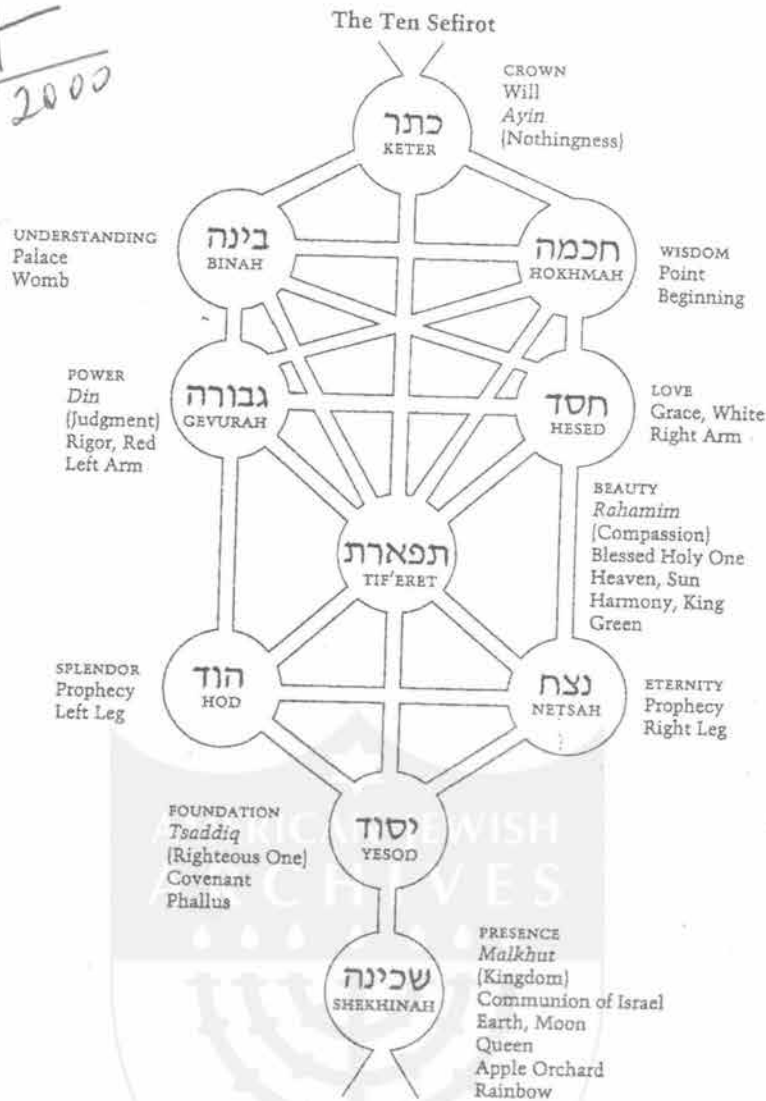
הוה is not present
The אבות represent
present aspects of God
God has a higher level

17:30 is man's ~~task~~ ^{task}
of unifying God, i.e.
bringing the male & female
aspects of God together

Evil is the dark side
of God

A major point of Kabbalah
is that man's action
affects the Deity

Daniel Matt
 before - Dec 5 2000
 at Yakov



THE PURPOSE

① by Abulafiz

The purpose of the marriage of a woman and a man is union.

The purpose of union is fertilization.

The purpose of fertilization is giving birth.

The purpose of birth is learning.

The purpose of learning is to grasp the divine.

The purpose of apprehending the divine is to maintain the endurance of the one who apprehends with the joy of apprehension.

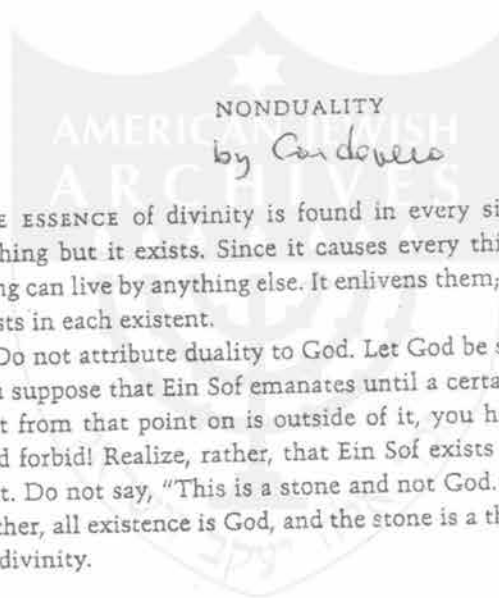
These passages are excerpts from:

Daniel C. Matt, *The Essential Kabbalah* (HarperCollins, 1995)

AN IMPOVERISHED person thinks that God is an old man with white hair, sitting on a wondrous throne of fire that glitters with countless sparks, as the Bible states: "The Ancient-of-Days sits, the hair on his head like clean fleece, his throne—flames of fire." Imagining this and similar fantasies, the fool corporealizes God. He falls into one of the traps that destroy faith. His awe of God is limited by his imagination.

But if you are enlightened, you know God's oneness; you know that the divine is devoid of bodily categories—these can never be applied to God. Then you wonder, astonished: Who am I? I am a mustard seed in the middle of the sphere of the moon, which itself is a mustard seed within the next sphere. So it is with that sphere and all it contains in relation to the next sphere. So it is with all the spheres—one inside the other—and all of them are a mustard seed within the further expanses. And all of these are a mustard seed within further expanses.

Your awe is invigorated, the love in your soul expands.



THE ESSENCE of divinity is found in every single thing—nothing but it exists. Since it causes every thing to be, no thing can live by anything else. It enlivens them; its existence exists in each existent. ③

Do not attribute duality to God. Let God be solely God. If you suppose that Ein Sof emanates until a certain point, and that from that point on is outside of it, you have dualized. God forbid! Realize, rather, that Ein Sof exists in each existent. Do not say, "This is a stone and not God." God forbid! Rather, all existence is God, and the stone is a thing pervaded by divinity.

BEFORE ANYTHING emanated, there was only Ein Sof. Ein Sof was all that existed. Similarly, after it brought into being that which exists, there is nothing but it. You cannot find anything that exists apart from it. There is nothing that is not pervaded by the power of divinity. If there were, Ein Sof would be limited, subject to duality, God forbid! Rather, God is everything that exists, though everything that exists is not God. It is present in everything, and everything comes into being from it. Nothing is devoid of its divinity. Everything is within it; it is within everything and outside of everything. There is nothing but it. ④

WITH THE APPEARANCE of the light, the universe expanded. With the concealment of the light, the things that exist were created in all their variety. ⑤

This is the secret of the act of Creation.
One who understands will understand.

כספר מפתח התוכחות¹ הוא כותב: "ואין תכלית נשיאת האשה לאיש אלא מפני החבור ותכלית החבור עיבור ותכלית העיבור תולדה ותכלית זה לימוד ותכליתו השגה ותכליתה קיום התמדת המשיג עם מענוג השגתו."

Grasping - apprehension

① Abraham Abulafia

② Moshe Cordovero of Tsefat

③

עצם האלוהות נמצא בכל הנכראים כולם ולא ידעו שום נמ:א חוץ ממנו. מפני שאחר שהוא המהוה את כולם אין ראוי שיהיה שום כריה חיו על ידי זולתו אלא הוא הוה אותם והוא חיותם ומציאותו נמצא בכל הנמצאים כולם. והטעם העיקרי לזה שלא תאמר שניות באלוה. ילמהו הוצג הוא בלחודו ורצה, אם תאמר בדעתך האין סוף מתפשט עד מקום פלוני ומשם ולמטה חוץ ממנו — חס ושלוש אתה עושה שניות... אלא אתה צריך לומר שהוא נמצא בכל הנמצאים ואין לך לומר זו אבן ואינו אלוה חס ושלוש. אלא כל המציאות הוא אלוה והאבן הוא כריה שאלהותו מתפשט בה.

הנה העני חושב, כי האלוה הוא זקן, כאמרו ג) ועתיק יומין יתיב, ויש בו שערות לבנות מרוב זקנותו, כדכתיב שער רישיה כעמר נקי, והוא יושב על כסא נפלא של עש מתנוצץ לכמה בצוצות, כדכתיב כורסייא שביבין די נור. ומראהו כאש, כדכתיב כי ה' אלהיך אש אוכלה וגו'. וכיוצא בזה מן הדמיונות, שהפתי חושב בדעתו עד שיגשים האלוה, והוא נופל בא' מן הפחתים, המאבדים האמונה, ולא יוסיף יראתה, אלא כפי דמיונו.

④

והטעם כי קודם כל נאצל ה' (חס) לבדו והוא כל המציאות וגם אחר שהמציאות הנמצאים חיו בלתו ואין לך דבר שה' מבלעדיו חיו שאין שום נמצא שלא יה' כח האלוה בו שאם לא כן אדם נותן גבול בו (שניות) חיו אלא האלוה כל נמצא ואין כל נמצא האלוה

הוא נמצא בכל והכל נמצא תחתו ואין דבר ריק מאלהותו חיו. הכל בו והוא בכל וחוק הכל ואין מבלעדיו

אבל המשכיל החכם, ידע אחדותו והיותו משולל מגדרי הגוף, ולא יתייחסו אליו חלילה וחס. ואפילו א' ממשרתיו הקטנים, לא יתייחסו אליהם ענינים אלו, כי הגלגל התשיעי אפיסת הגשם, וכן מזה יפלא וישתומם ויאמר, וכי מי אני כגרגיר חרדל בתוך גלגל הירח, והוא כגרגיר חרדל בתוך הגלגל השני, וכן גלגל ב' וכן מה שבתוכו בתוך גלגל ג', וכן כולם זה בתוך זה וכלם גרגיר חרדל בתוך שאר הרקיעים המתבארים בפרקי מעשה בראשית, אשר לרבותינו ז"ל. וכלם כגרגר חרדל, בתוך אותם הרקיעים המתבארים בפרקי מרכבה, אשר לרז"ל. ומשם יוסיף אומץ ביראתו

⑤

כי בהופיע האור נתרחב העולם ובגניזתו נבראו כל הנמצאים למיניהם... זהו סוד מעשה בראשית והמבין יבין. (שמעון לביא, כתם פז א:קכד ע"ג)

- 1 Abraham Abulafia (13th century), *Mafteah ha-Tokhahot*
- 2 Moses Cordovero (16th century), *Or Ne'erav*
- 3 Moses Cordovero, *Shi'ur Qomah*
- 4 Moses Cordovero, *Elimah Rabbati*
- 5 Shim'on Lavi (16th century), *Ketem Paz*

מִתְּלָא לְבַר נֶשׁ דְּתַחַת דִּיזְרָה בִּינֵי טוּרִין וְלֹא
 יָדַע בְּדִיּוּרֵי מְתָא, זֶרַע חֲטִיָּן וְאֶכְל חֲטִיָּי
 בְּנוֹפְיָחוּ. יוֹמָא חַד עָאֵל לְמִתָּא אֶקְרִיבּוּ לָהּ
 נַחְמָא טָבָא. אָמַר תְּחִיבָא כִּר נֶשׁ דְּנָא לְמִתָּא.
 אָמְרוּ נַחְמָא הוּא לְמִיכָל. אֶכְל וְטַעַם לְהָדָא
 לְחֻבְתָּ. אָמַר וּמִמָּה אֲתַעְבְּדִי דָא. אָמְרוּ מִחֲטִיָּין.
 לְבַתֵּר אֶקְרִיבּוּ לָהּ גְרִיזִין דְּלִישִׁין בְּמִשְׁחָא.

מִשָּׁל לְבָן אָדָם שֶׁהָיָה דִיּוּרָו בֵּין
 הַתְּרִים וְלֹא יָדַע בְּדִיּוּרֵי עִיר,
 זֶרַע חֲטִיָּים וְאֶכְל חֲטִיָּים בְּעֶצְמָם.
 יוֹם אֶחָד נִכְנַס לְעִיר הַגִּישׁוֹ לוֹ
 לַחֵם טוֹב. אָמַר אוֹתוֹ בּוֹ אָדָם זֶה
 לְמָה. אָמְרוּ לַחֵם הוּא לְאֶכּוֹל.
 אֶכְל וְטַעַם מְאֹד לְחֻבּוֹ. אָמַר
 וּמִמָּה נֶעֱשֶׂה זֶה. אָמְרוּ מִחֲטִיָּים.
 אַחֲרַי כִּד הַגִּישׁוֹ לוֹ חֲלוֹת שְׁנִילוּשׁוֹ

בְּשִׁמּוֹן. טַעַם מִהֶם, אָמַר וְאֵלּוּ
 מִמָּה נֶעֱשׂוּ. אָמְרוּ מִחֲטִיָּים. אַחֲרַי
 כִּד הַגִּישׁוֹ לוֹ תַעְרוּבוֹת מְלֻכִים
 שְׁנִילוּשִׁים בְּדָבָשׁ וְשִׁמּוֹן, אָמַר
 וְאֵלּוּ מִמָּה נֶעֱשִׂים. אָמְרוּ מִחֲטִיָּים.
 אָמַר וְדָאֵי אֲנִי הַבְּעָלִים שֶׁל כָּל
 אֱלֹהִים, שְׂאֲנִי אוֹכֵל עֵיקַר כָּל אֵלּוּ
 שֶׁהוּא חֲסִיהַ, וּמִפְּנֵי אוֹתָהּ דְעָה,
 מִעֲדוּנֵי הָעוֹלָם לֹא יָדַע וְנֶאֱבְדוּ
 מִמֶּנּוּ, כִּד מִי שֶׁתּוֹפֵס הַכֶּלֶל וְלֹא
 יָדַע בְּכָל הַעֲדוּנִים שְׂמוּעִילִים
 שְׂיוּצָאִים מֵאוֹתוֹ כֶּלֶל:

טַעַם מִנִּיחוּ, אָמַר וְאֵלִין מִמָּה אֲתַעְבְּדוּ. אָמְרוּ
 מִחֲטִיָּין. לְבַתֵּר אֶקְרִיבּוּ לָהּ טְרִיקֵי מְלֻכִין
 דְּלִישִׁין בְּדוּבְשָׂא וּמִשְׁחָא, אָמַר וְאֵלִין מִמָּה
 אֲתַעְבְּדוּ. אָמְרוּ מִחֲטִיָּין. אָמַר וְדָאֵי אֲנָא מֵאֲרֵי
 דְּכָל אֵלִין, דְּאֲנָא אֶכִּיל עֵיקְרָא דְּכָל אֵלִין דְּאִיחוּ
 חֲסִיָּה, וּבְגִין (מקצ"ע"ט) תְּחִיבָא דְעָתָא, מִעֲדוּנֵי
 עֲלִמָּא לֹא יָדַע וְאֲתַאֲבִירוּ מִנָּה, כִּד מֵאֵן דְּנִקִּיט
 כֶּלֶלָא וְלֹא יָדַע בְּכֻלְהוּ עֲדוּנֵין דְּמַהֲנִין דְּנִפְקִין
 מִתְּחִיבָא כֶּלֶלָא:



THE ESSENCE OF TORAH

THERE WAS a man who lived in the mountains. He knew nothing about those who lived in the city. He sowed wheat and ate the kernels raw.

One day he entered the city. They brought him good bread. He said, "What is this for?" They said, "Bread, to eat!" He ate, and it tasted very good. He said, "What is it made of?" They said, "Wheat."

Later they brought him cakes kneaded in oil. He tasted them and said, "What are these made of?" They said, "Wheat."

Finally they brought him royal pastry made with honey and oil. He said, "And what are these made of?" They said, "Wheat." He said, "I am the master of all of these, for I eat the essence of all of these: wheat!"

Because of that view, he knew nothing of the delights of the world; they were lost to him. So it is with one who grasps the principle and does not know all those delectable delights deriving, diverging, from that principle.

Schizophrenia

Haberman/Forman 21.xi.00

dementia praecox - Latin precocious (or premature dementia)

Greek scheizin - split + phren the mind

Widened and popularized by a Viennese Jew by the name of Haber - no, Sigmund Freud

Split or dual personality

Astounding statistic:

Two persons in every one in Jerusalem are schizophrenic.

Do five schizophrenics qualify as a minyan?

There once was a man from Kenya

Who suffered from schizophrenia

When he underwent stress

He would put on a dress

Adorned with a white gardenia.

Speaking of flowers:

Roses are red

Violets are blue

I'm a schizophrenic

And so am I

Thomas Szosz

If you talk to God, you are praying.

If God talks to you, you have schizophrenia.

By what transcendent standard can you say those inside are crazy and those outside are sane?

The psychology instructor had just finished a lecture on mental health and was giving an oral test.

Speaking specifically about manic depression, she asked, "How would you diagnose a patient who walks back and forth screaming at the top of his lungs one minute, then sits in a chair weeping uncontrollably the next?"

A young man in the rear raised his hand and answered, "A basketball coach?"

A guy goes to a psychiatrist. "Doc, I keep having these alternating recurring dreams. First I'm a teepee; then I'm a wigwam; then I'm a teepee; then I'm a wigwam. It's driving me crazy. What's wrong with me?" The doctor replies: "It's very simple. You're two tents." (too tense!)

A psychiatrist was testing a patient's personality.

The shrink drew a circle on a piece of paper and then asked the patient.

"What does this remind you of?"

The patient answered. "Sex".

The shrink drew a square. "What does this remind you of?"

"Sex". The patient replied.

Then the doctor drew a triangle.

"It reminds me of sex". The patient stated.

"You seem to be obsessed with sex". The shrink told the patient.

"I'm obsessed with sex? *You're* the one who's drawing the dirty pictures!"

paranoid schizophrenic - another opinion - you're also a jerk!

A guy had been feeling down for so long that he finally decided to seek the aid of a psychiatrist.

He went there, lay on the couch, spilled his guts then waited for the profound wisdom of the psychiatrist to make him feel better.

The psychiatrist asked me a few questions, took some notes then sat thinking in silence for a few minutes with a puzzled look on his face.

Suddenly, he looked up with an expression of delight and said, "Um, I think your problem is low self-esteem. It is very common among losers."

Unfortunately, sometimes sick people must be hospitalized

I'm here because I'm crazy, not stupid!

A guy is walking past a big wooden fence at the insane asylum and he hears all the residents inside chanting, "Thirteen! Thirteen! Thirteen!"

Quite curious about this, he finds a hole in the fence, and looks in. Someone inside pokes him in the eye. Then everyone inside the asylum starts chanting, "Fourteen! Fourteen! Fourteen!"

He thinks he's Napoleon.

A man phones a mental hospital and asks the receptionist if there is anybody in Room 27. She goes and checks, and comes back to the phone, telling him that the room is empty. "Good," says the man. "That means I must have really escaped."

Naturally psychiatrists want to cure patients and discharge them from the mental hospitals.

Dr. Leroy, the head psychiatrist at the local mental hospital, is examining patients to see if they're cured and ready to re-enter society. "So, Mr. Clark," the doctor says to one of his patients, "I see by your chart that you've been recommended for dismissal. Do you have any idea what you might do once you're released?" The patient thinks for a moment, then replies, "Well, I went to school for mechanical engineering. That's still a good field, good money there.

But on the other hand, I thought I might write a book about my experience here in the hospital, what it's like to be a patient here. People might be interested in reading a book like that. In addition, I thought I might go back to college and study art history, which I've grown interested in lately." Dr. Leroy nods and says, "Yes, those all sound like intriguing possibilities." The patient replies, "And the best part is, in my spare time, I can go on being a teapot."

Garter - break every window in this damned place!

Jon and William were in a mental institution. This place had an annual contest picking two of the best patients and gives them two questions. If they got them correct, they're deemed cured and free to go.

Jon was called into the doctor's office first and asked if he understood that he'd be free if he answered the questions correctly.

The doctor said, "Jon, what would happen if I poked out one of your eyes?"

Jon said, "I'd be half blind." "That's correct. What if I poked out both eyes?" "I'd be completely blind." The doctor stood up, shook Jon's hand, and told him he was free.

On Jon's way out, as the doctor filled out the paperwork, Jon mentioned the exam to William. He told him what questions were going to be asked and gave him the answers.

So William came in. The doctor went thru the formalities and asked, "What would happen if I cut off one ear?"

William, remembering what Jon had said was the correct answer said, "I'd be half blind."

The doctor looked a little puzzled, but went on. "What if I cut off the other ear?"

"I'd be completely blind," William answered.

"William, can you explain how you'd be *blind*?"

"My hat would fall down over my eyes."

Congratulations to the nicest schizophrenic I know on the successful publication of his second book. Keyn yirbu!!

