

DOWNLOAD PDF SIN AND MADNESS: A TRANSFORMATION OF CONSCIOUSNESS

Chapter 1 : Mumford's The Transformations of Man | The Chrysalis

Sin and Madness: A Transformation of Consciousness Shirley Sugerman, Ph.D. There is under way today a crisis in self-understanding; this we have heard often enough.

By attempting to understand the mechanism of the scapegoat and the mysterious nature of sin, Bailie seeks to expose what exactly Christ did by dying on the Cross. By Gil Bailie Now let us retrace our steps, this time paying special attention to the soteriological details. In place of the Old Testament concept of "scapegoat," the New Testament speaks of "the Lamb of God" a synonym for scapegoat, but one which emphasizes both the innocence of the victim and more subtly the sacrificial reversal that is taking place: Jesus is the Lamb of God, the one who will be led to the sacrificial altar. The mythic and gospel homologies are striking. This same theme has a prominent place in the Eucharistic liturgy. At the Gloria, our doxology includes praise for the Lamb of God, "you who take away the sin of the world. The first, like the Johannine text, refers to sin, singular, while the second refers to sins, plural. The scriptures are filled with such minor inconsistencies, and the point I am trying to make about this one is not exegetical in nature. Was it the "sins" of the world that Jesus took away? Or was it the "sin" of the world? To make the contrast typographically clearer, let us render the singular and plural nouns in lower case and upper case respectively: The emergence of "sin" into the consciousness of humanity is a momentous event, the prefiguration of the vision Jesus had of Satan falling like lightning. This is so for the simple reason that sin destroys the consciousness of sin, and when that consciousness reemerges it means that something is at work that is weakening the self-veiling power of sin. But what is this "power of sin? We have to understand its mysterious machinations. We have to reckon, not just with sin as a moral problem, but with the power and mystery of sin as an autonomous anthropological fact. In order to understand the centrality of the Cross, we have to understand the way sin works, not just morally but religiously. Sin, of course, is hamartia, missing the mark. However fraught with uncertainty and clumsiness our effort to do so, it is that effort that gives our lives both dignity and ontological substantiation. The failure to desire what God desires, the theme of the first commandment, is therefore the theological summation of the human predicament. The irresistible impulse to desire what our fellow fallen creatures desire, the theme of the last commandment, is the anthropological summation of that same predicament. Sin is the turning of our imitative desire from God, and, for Christians, from Christ who is the icon of the invisible God, to material objects or amulets of social prestige made desirable by the desires of others with whom we must compete in trying to acquire them. As Virgil instructed Dante: For when your longings center on things such that sharing them apportions less to each, then envy stirs the bellows of your sighs. But if the love within the Highest Sphere should turn your longings heavenward, the fear inhabiting your breast would disappear; For there, the more there are who would say "ours," so much the greater is the good possessed by each Allen Mendalbaum Berkeley, California: The "sins" of the world are a catalogue of the predictable behaviors of those swept up into mimetic intrigue and the soap opera it eventually produces. These sins include envy, lust, pride, greed, jealousy, avarice, and covetousness, each one famishing further a craving it cannot satisfy and swirling the sinner ever deeper into a vortex of luring, lying, swindling, pandering, betrayal, and violence. To sin is to succumb to the entangled nexus of rivalistic desires and thereby to fall ever more inextricably under the power of sin. As the sinful social melodrama grows more vertiginous, the accusations that remain latent at its outset become overt, one of which inevitably becomes the rallying cry in unison with which the social crisis enters its climactic stage. If left to run its course, this process will eventually culminate in a scapegoating episode of one kind or another, on the basis of which archaic societies were able to cure themselves of the ravages of rivalistic desire and establish a modicum of cultural stability. We begin to understand the meaning of the Cross when we realize that it is the "power of Satan" that keeps fallen humanity from receiving forgiveness. With the passage of time, the withering of ritual vigor, and the accumulation of the inevitable mimetic aggravations, a culture grows vulnerable again to the abrasions of conflictual mimesis and the social

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passions it unleashes. These tensions eventually overwhelm the system of ritual power and religious mystification which the culture enshrined in the aftermath of its last full-blown crisis, and a new mimetic crisis erupts and runs its predictable course. Its predictability is attested to by countless myths, as well as by Aeschylus, Euripides, Shakespeare, innumerable Old Testament narratives, and, most especially and most emblematically, of course, by the New Testament story of the passion. The power and mystery of sin remain occluded, as do the "satanic" machinations of conventional culture, until the seductive power that keeps them so is broken. It was at the very moment of his conversion, therefore, that Paul was first able to see the power of Satan. On the road to Damascus he is commissioned to be an instrument of the very conversion he himself experienced there, so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins. The need for forgiveness is both especially urgent and finally possible because of the Cross. So much is encapsulated in this one verse. The gospel revelation, literally the revelation of the Cross, breaks in on the zealous persecutor of Christians like a flash of illumination. Only in that light can he recognize his own complicity with "the power of Satan. It has to be understood, as does everything else in the Christian worldview, in relationship to the Cross and its effects. Of course fallen and sinful humanity stands constantly in need of forgiveness, but the urgency with which Jesus takes up the task of forgiveness needs to be understood in historical relationship to the Cross and its far flung anthropological effects. By infecting the whole community and swirling it into the most profound kind of madness, sin magically transforms itself into righteousness, rectitude, peace and social camaraderie. One of the striking things that comes to light when the similarities between myth and gospel are recognized is that archaic religion, and all subsequent attenuated forms of it, exist to take away the sins of the world. Save for the fact that only in the biblical world is the issue of "sin" as we understand it made this explicit, it is nevertheless true to say that taking away of the sins of the world is what all religions have always done. Nor is this feat incidental to their cultural efficacy and human meaning, for taking away these "sins" is precisely what makes the "peace that the world knows" possible. Again, the gospel purports to do what religions have always done, another troubling indication that Christianity is just another religion. How does archaic religion and its institutional offspring take away the sins of the world? We have just seen how. It is difficult not to be impressed by this marvelous feat. If anything merits the phrase "the mystery of sin," this is it. No wonder our ancestors revered the sacred systems that enshrined this mechanism, greased its gears, and blessed its outcome. Indeed, it is not altogether surprising that not a few of those living in the Christian era, including Hobbes, Nietzsche, Heidegger, in less sophisticated ways, every populist politician in history have thought it prudent to keep a remnant of this mechanism in reserve for emergencies. Where does humanity go to take away the sins of the world? It goes to the Cross. Fallen human cultures come into being, and restore order in a subsequent crisis by "taking away the sins of the world," by venting all the vengeance and violence born of sin on one hapless victim. Once we see this, we can bring the mythic world and the world of the gospel together by simply asking: Where do the sins of the world go to transform themselves into righteous rectitude, idolatry, superstition and the intense forms of esprit de corps on which the kind of peace the world knows is based? But the essential locale is always the same. That mechanism is the SIN of the world, for it is what made the world the cultural world of fallen humanity possible. This SIN is a deeper and graver moral calamity than ordinary "sins," both because it is fueled by collective self-delusion and accompanied by a sense of righteous rectitude and because it makes forgiveness impossible by annihilating our consciousness of sin. It is the sin against the Holy Spirit, its unforgivability as much a product of its intrinsic epistemological defects as its moral iniquities. It is unforgivable because its ruse for taking away the sins of the world prevents the recognition of the need for forgiveness. Christians do say, however, that Jesus took away the "sins" of the world. By exposing the SINful stratagem for "taking away the sins of the world," the Lamb slain makes it both possible and necessary that we become conscious of our own fallen condition, our moral and spiritual neediness. In making us conscious of our sins, Christ on the Cross fulfills the Law by doing what the Law could never do. A world gradually being deprived of its age-old method of ridding itself of "sins" is a world desperately in need of another way of

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dealing with the problem of sin. But as Paul knew more keenly than anyone else, sin took advantage of Law. The Law encouraged the attempt to achieve righteousness by adhering to proscriptions and precepts on the strength of mere moral exertion. But in doing so it predisposed the scruple-ridden veterans of this doomed project to use a violation or perceived violation of the Law to justify the persecution of the one who violated it. The Law encouraged those it was attempting to liberate from the delusions of cult religion to treat law breakers in ways that were destined to reinforce the delusions of cult religion. At the Cross the truth about the system of scapegoating, sacrifice and sacred violence, the truth hidden by myth and obscured and deflected by human cultures everywhere, is revealed. By exposing the SIN of the world, the revelation of the Cross makes facing the "sins" of the world an urgent and pressing necessity. So much so, in fact, that at the Last Supper he told his disciples that the reason his blood would be shed was "so that sins may be forgiven. Hans Urs von Balthasar, *Theo-drama*, vol. Balthasar, however, was perfectly clear about the very thing that has haunted soteriology from its inception: All atonement theories are rooted in this relationship between the Cross and forgiveness, but none of them has resolved it in a way that holds evangelical promise for the twenty-first century. Relating the Cross and forgiveness more coherently than they have hitherto been related is the precondition for meeting the apologetic and evangelical challenges we now face. Christian forgiveness is as far from the pagan ruse for "taking away the sins of the world" as myth is from gospel. Forgiving sins stands in sharp contrast to draining away their most destructive social repercussions by means of scapegoating frenzy or ritual catharsis. Like the invisibility of Satan, the ignorance of sin and the way it works "the power of sin" is the sine qua non of pagan "redemption. To use a New Testament idiom, the one thing the mythic system could not tolerate, the one thing it had to silence, was the sound of the cock crowing, which is the key to the mystery of Christian forgiveness. There is an existential, and even a logical, interconnection between the experiences of contrition, forgiveness and Christian conversion as such. What is important is not their chronological arrangement, but their fundamental inseparability. The crowing of the cock is the New Testament trope for the moment of their convergence. He has to have heard the cock crow. Since the beginning of human culture, however, sin itself has deprived us of this consciousness by turning sin into righteousness at the expense of the victim slain or expelled. So the blood of Christ was shed "so that sins may be forgiven. This is either an irresponsible act of intellectual asceticism or the Cross is the supreme instrument of intelligibility and the source of all real knowledge. The Cross is the source of real knowledge precisely because the gestalt of mob madness, ritual catharsis, and mythological misrecognition that the Cross exposes and deconstructs is the source of all human delusion, idolatry, superstition and religious mystification. When Jesus looked down from the Cross and said: It does no justice to the depth and range of his thought, nor to its subtlety and nuance. It is offered simply as an invitation. *International Catholic Review*, 26 No. Box , Washington D.

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Chapter 2 : Divine Consciousness: What "Being Saved" is Really All About - Your Best Life Now

Sin and Madness was a somewhat difficult or slow read, not because the content was difficult, but because the writing style was cumbersome. As a result, I spent much more time reading this book than I anticipated.

My name is Elahe Hessamfar. In the paper I am presenting to you today, I will offer a fresh theological interpretation of the language of madness. I will be telling you why I believe a psychotic experience is laden with theological content. Therefore, spiritual discernment and theological reflection are essential components for successfully interpreting the voice of madness and leading the person toward true recovery. Like Jones, I believe that sooner or later we all encounter experiences that refuse to fit into secular and reductionist categories we impose on them. I acknowledge that theories abound about the meaning of psychosis. But though I started my research and my journey as a marginal Christian, over time, I became convinced that Christian narrative is philosophically the most coherent worldview, to illuminate the experience of psychosis. Because the Christian redemptive narrative is not only the one that is closest to my personal impulses but also, in my opinion, it explains the human condition better than all else. I believe that faith and the indwelling of the Divine Spirit empowers that radical hearing. Madness speaks not only to the individual, but also to the community surrounding him; thus it offers a providential way for awakening. I must note that my views are strongly influenced by my experience with my daughter, Helia, through her journey of madness for the past 17 years. I will not spend too much time here to discuss her case. I talked about the specifics of that experience in a panel discussion yesterday. I will briefly mention that the experience has been horrendous, yet rewarding and transformative in many ways. Her condition continued to worsen under medical care, and the downward spiral continued until she became catatonic. Her condition was deeper and darker than what medical science could explain. In the process the whole family was pulled into darkness with her. Before all this, our family life was seemingly perfect. In many ways we were living the life that everyone else dreamt of. But we were blind to our own flaws. Like all other families, it took us a crisis and some sobering self-assessment to realize the dysfunctionality that had ruled us so pervasively. We were all living for ourselves, and could see no wrong with our life style—a life style that was ultimately turned upside down. We had not understood the truth laid out in Scripture that any house divided against itself shall not stand. By caring for Helia and observing her behavior for many years, I became convinced that this was not merely a brain disease, and that there was a lot more to this phenomenon than anybody around me understood. Shockingly, there was an order in her chaotic behavior. It appeared as if a narrative was at work. Her seeming random behavior seemed orchestrated. Also I remembered that in the early years of her illness before her catatonic state, every word that came out of her mouth had religious content. Psychiatry dismisses this simply as crazy, without reflecting on what this might mean in the context of a particular individual life. Observing Helia day after day, I became convinced that God was doing something in her and through her. So, what do I believe about the content of her psychosis and the language of her symptoms? There have been plenty of perspectives offered about madness through medical, psychological, or sociological lenses. I would like to offer a hypothesis through a theological lens. I believe trauma, intensity of a supernatural experience, and cumulative effects of a life filled with disappointments and rejections can fracture a spirit. A fractured spirit will have fractured agency and becomes subject to all else that is happening around him in the spiritual realm. I also believe that given a nurturing environment, madness opens a gateway to deep healing for the one who travels through its consuming depth; and given faith and spiritual discernment, it brings transformation to those who observe it and receive the voice of the illness. John of the Cross, the famous Spanish mystic of the 16th century, explains in his masterpiece, Dark Night of the Soul, how the person has to lose the use of all faculties to be born in a new realm. All that the person depended on has to be dismantled, so that new spiritual faculties can be gained. This is a chance at transcendence! This is similar to a man who approaches the sun; the blinding light creates intense darkness, and the pain and affliction created is unbearable. He asserts that as long as the natural senses and faculties are

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engaged and active, they will lead the person to false light; it is only when the person is in darkness that the soul is well protected in the hand of God. The self has to go backward to be able to go forward. As Christ has said, one has to die in order truly to live John Most of us are content with superficial healing just to get on with life. But deep healing demands more of us! It forces us to become naked before God, and lay out all our inner pain, all our sublimated flaws and faults before His presence, so that the loving hands of the Great Physician can put us back together, to a state where there is no more fear; for perfect love casts out fear 1 John 4: I am talking about a love affair with the Most High God who by His Spirit will penetrate into our inner fiber to regenerate it with new Life. And that requires hitting the bottom and being emptied of all that our families, our culture, and yes, even our churches have forced into us. That supreme and unconditional love of God that never perishes can only be discovered when we hit bottom, when all our idols have lost their significance. This love is the byproduct of an encounter and fellowship with a suffering God, who is no stranger to pain and betrayal, a God who in Christ, bore the scars of evil. It is when we hit bottom that our eyes are opened to the truth of the human condition. And that is when healing begins. I believe psychosis, that distinctive human experience, is the greatest prophetic trumpet God uses to awaken humanity to their innate condition, enticing and calling them to an intimate loving relationship with Him. He opens our eyes and ears that we may see again and hear again, as all inner pain, all flaws and faults that have been pushed down come to the surface. We see the truth of humanity naked before our eyes. I have also argued in my book [5] why the journey is transformative for the faithful and discerning audience. The beginning of a psychotic episode is a warning sign, a cry for help and compassion. We rarely realize the extent of the vulnerability of a shattered spirit at that point, a spirit emptied of identity, at the mercy of greater forces in the surroundings. Thus how we treat them affects the progression of their illness. The emptied individual becomes seemingly like a sponge that elucidates the spiritual starvation and the illness of the community. According to Scripture, he was to act out all that was to befall Israel. Ezekiel was dumb and motionless for an extended period, and engaged in very bizarre conduct. Ezekiel did not necessarily understand all that was happening through him Ezekiel 3: As Karl Jaspers has noted: In many of these instances, the commands are manifesting in movements in the body. I suggest that is exactly what is happening in the midst of psychosis. Will Hall, a psychiatric survivor and a community leader whose work is familiar to many of us says: Neuroimaging studies [13] have found a unique characteristic of the Default Mode Network DMN in the brain of those engaged in psychosis. They are mostly devoid of active cognition, and cannot easily direct their attention to elements of choice, but instead, the stimuli from the environment—both good and bad—travel through them without their intentional engagement. Hyperactivation of the default network may blur the normal boundary between internal thoughts and external perceptions. Crazy as it sounds, [when dealing with people with mental illness] our private thoughts about a person—our disappoint[ment] in them, or even our wishes for them to get better—shoot out of us like lasers and can change their very inside. It is an unescapable fact that in the midst of psychosis the person embodies representations of the consciousness in the environment. The person becomes a naked image of human condition, an intense picture of our true selves. This usually happens to the most vulnerable, most sensitive, and the most emotionally injured. They become empty vessels influenced by all that happens around them. Helia had become the manifestation of all that was wrong in our family. And in doing so, our family encountered our own sickness in hers. Faced with the ineffability of the experience, she lacked articulation, but she was portraying the spirit of those who surrounded her. Her image expressed the self-encapsulation and anguish that is the outcome of failure to experience love. She was the image of human condition, without connection to the source of Life, and Light. For a society that does not want to face its personal flaws and relational dysfunction, madness is a call from God to force us to be awakened. Helia was manifesting right before our eyes our own deformities, which were covered under our masks of civility. She had taken on all our sins and was acting them out in physical forms. Encountering her illness, I was forced to look at my own insanity; I was forced into naked existence; all the covers were pulled back. Through her I saw who I was and I did not like the picture. It was only after my husband and I began to change wholeheartedly

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that Helia began to come back after years of catatonia. My research affirms the need for the participation of the family and the immediate community in the milieu of illness and their willingness to receive its prophetic message. It is, indeed, far easier for a society to depend on medication as the treatment of choice. It requires much less of us as a community. I finish by reminding us a truth that I learned the hard way: Judging others makes us blind, whereas love is illuminating. Dover, , Manchester University Press, , cited in Andrea Raballo, n1. SCM Press, , p Studies in Narcissism, 2nd ed. Barfield, , A Touchstone Book, , Share this:

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Chapter 3 : Hegel's Theory of Madness

The state of outer darkness is the state of sin "that is, alienation or estrangement from the inner light." (quoted in *Sin and Madness*, Shirley Sugerman, p. 17) 17) Shirley Sugerman has several enlightening quotes from her book, *Sin and Madness*.

Posted on February 16, Views: However, out of this insight into the nature of the human condition " we may call it the bad news " arises a second insight: In the teachings of Jesus, it is salvation, and in Buddhism, it is the end of suffering. Liberation and awakening are other terms used to describe this transformation. The greatest achievement of humanity is not its works of art, science, or technology, but the recognition of its own dysfunction, its own madness. In the distant past, this recognition already came to a few individuals. A man called Gautama Siddhartha, who lived 2, years ago in India, was perhaps the first who saw it with absolute clarity. Later the title Buddha was conferred upon him. His name was Lao Tzu. He left a record of his teaching in the form of one of the most profound spiritual books ever written, the Tao Te Ching. A new dimension of consciousness had begun to emerge on the planet, a first tentative flowering. Those rare individuals then spoke to their contemporaries. They spoke of sin, of suffering, of delusion. See what you are doing, the suffering you create. They showed the way. The world was not yet ready for them, and yet they were a vital and necessary part of human awakening. Inevitably, they were mostly misunderstood by their contemporaries, as well as by subsequent generations. Their teachings, although both simple and powerful, became distorted and misinterpreted, in some cases even as they were recorded in writing by their disciples. Over the centuries, many things were added that had nothing to do with the original teachings, but were reflections of a fundamental misunderstanding. Some of the teachers were ridiculed, reviled, or killed; others came to be worshipped as gods. Teachings that pointed the way beyond the dysfunction o the human mind, the way out of the collective insanity, were distorted and became themselves part of the insanity. And so religions, to a large extent, became divisive rather than unifying forces. Instead of bringing about an ending of violence and hatred through a realization of the fundamental oneness of all life, they brought more violence and hatred, more divisions between people as well as between different religions and even withing the same religion. They became ideologies, belief systems people could identify with and so use them to enhance their false sense of self. It still shines, however dimly, through layers upon layers of distortion and misinterpretation. It is unlikely, however, that you will be able to perceive it there unless you have at least already had glimpse of that Truth within yourself. Throughout history, there have always been rare individuals who experienced a shift in consciousness and so realized within themselves that toward which all religions point. Most of these schools were iconoclastic. They did away with layers upon layers of deadening conceptualization and mental belief structures, and for this reason most of them were viewed with suspicion and often hostility by the established religious hierarchies. Unlike mainstream religion, their teachings emphasized realization and inner transformation. It is through those esoteric schools or movements that the major religions regained the transformative power of the original teachings, although in most cases, only a small minority of people had access to them. Their numbers were never large enough to have any significant impact on the deep collective unconsciousness of the majority. Over time, some of those schools themselves became too rigidly formalized or conceptualized to remain effective.

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Chapter 4 : Dealing with madness – JAEMIN FRAZER

1st "Normal" state of mind dysfunction/madness "original sin," misses point of human existence, live unskillfully, blindly – The BEGINNING of the.

I will cite it at length and then tease out that pattern in relation to Gebser, Rosenstock-Huessy, the Hoop, and Blake. These four stages described by Mumford are the stages in the process of realisation or manifestation. About this history the early prophets knew too little to avert a miscarriage of their intentions; and those who have cynically criticized the frequent falling off of the axial way of life from its original purity show, by their very cynicism, that they are equally ignorant. Elsewhere in *The Condition of Man* I have sought to draw a generalized picture of the fashion in which an idea of sufficient magnitude to transform the person and the community actually comes into existence and operates. This process can be divided roughly into four stages, usually successive, though aspects of the later stages may be present at the beginning. Formulation is the first stage. Then a new idea takes shape, in various minds, as a fresh mutation: The next stage towards realisation is the Incarnation: If only a few understand the potentialities of the pure idea, many are able to take hold of the living example; and in the very act of incarnation, the nature of the idea is explored and carried further. Once the incarnation has taken place, the next step is that of Incorporation within the community; the detailed working out of precept and belief in the habits of daily life, costume, hygiene, and medicine; ceremonial, manners, and laws. Finally, comes the Embodiment: Formulation, Incarnation, Incorporation, and Embodiment. The formal terms for the two fronts of space, inner and outer, are subjective and objective. The formal terms for the two fronts of time, past and future, are trajective and prejective. Grammar is, in effect, the legislation and regulation of times and spaces. Four types of speech are brought to bear on the four fronts of the cross of reality: The person system of grammar You, I, We, He – as illustrated corresponds to these four, and form a quadrilateral. Contemporary rationality proceeds in the opposite direction. It begins with the objective the analytical and then proceeds to derive the other stages from the primacy of the objective. Gebser, Rosenstock-Huessy, Mumford, and others insist this is an inversion of the truth. Objectivation is the last stage of realisation, not the first, and relies on all the other prior stages. Otherwise, it remains only an abstraction without reality. It is not embodied as such. Then the pattern repeats itself, although never in exactly the same way.

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Chapter 5 : Project MUSE - Faulkner and the Sin of Private Property

MADNESS. It is the human condition. There is no other word to describe it. Good people who in spite of all the goodness inside them continually behave in a way that hurts themselves, others, and the planet.

It is to know a salvation that is real And, the present which you miss too frequently. What Salvation is Really About What does "being saved" really mean? What do you mean by these words? Simply stated, I mean this: That God - whatever God is - is manifesting to me in this I love the way Fr. Richard Rohr puts it: Some religious people mistakenly believe that to describe "salvation" in these ways is really just "New Age" stuff. Many could not explain what they mean when they label it "New Age" except that it is something from which you should run. Talk about a word that has lost its meaning over the years. What could be a more misunderstood word than this very good but abused and misused word "salvation? What I believe today, however It is about Divine consciousness, awareness, transformation, or the "waking up" to a new understanding of myself, others, and the world. A Self-Awareness I was raised to think, for example As a consequence, I told others, and I did so for years, that what they needed was "to be saved. Every young preacher I knew, including yours truly, wanted to be "the next Billy Graham. And, all because, I mistakenly believed, if I did not, people would be forever lost. And worse, they would burn, but not be consumed, in an inferno called Hell. I deserve to go to hell. I am sorry you had to do that to him. I receive you into my life. How could grace be grace if I have to do anything, even something as simple as repeat a thoroughly self-centered and utterly self-serving prayer, in order to make it operable? They had long suspicioned this about their employer God. People today, even very religious people, have strange ideas about God. Heck, many of the doctrines of the Church are based on what today we know today to be strange ideas about God. Grace only bothers those who have not really experienced it. Grace is only troublesome to those obsessed with keeping score. Grace always gets in the way of those who cannot trust that God has done enough in Jesus already. What Salvation is Really All About It seems to me that any honest reading of the words of Jesus would leave any thinking person with an entirely different conclusion than the one embraced by many devout people even today. For me, it is increasingly about Jesus As any Christian historian knows, doctrines, and then dogmas, that have developed over many centuries have actually caused at least as much harm as any good they have ever served. Most doctrines and dogmas designed to describe what is really indescribable have only resulted in almost endless debates and, ultimately, division. Which explains why there are more than 35, different religions - yes, you could call them "religions" - inside the Christian religion itself. By any measure, it is madness. There is simply no other way of describing what happens whenever doctrines and dogmas are declared infallible. A New Way of Thinking about Eternity I now realize, at least this is so for me, salvation is simply an immediate Divine consciousness or a progressive Divine consciousness or, some combination of the two that God is within me, beyond me, around me God is this universe experiencing itself. If this is simply saying too much for you at this point, then say, "I-Thou. You as "I" and "thou" as "Us" and God as "We. You see, God is never definable. Yet, this is, of course, what the Christian mystic and Catholic Father, Meister Eckhart was saying, when he said, "The eye through which God sees me is the eye through which I see God. They seemed quite ready for a religious fight. Which of course anyone is who feels their "beliefs" are being threatened. My own feeling is, the clearest sign I am outside of a progressive Divine consciousness is when I get so caught up in some belief that I feel threatened whenever it is questioned. And, all beliefs will be questioned - until you question your beliefs, you have no beliefs. At best, you have inherited opinions. As if, a belief, if it were really true, would ever need ME to protect or defend it. More than Mere Beliefs "Beliefs are a cover-up for insecurity," wrote a wise spiritual advisor. Think about that for even a few minutes. It is not that I have given up believing in eternity. The less I fear where I go when I die, the less concerned I am about tomorrow. You only worry about tomorrow because you are afraid of what it holds. You are only afraid to die, for example, because it feels too much like the end - which, of course, it is. If you cannot accept that, it could

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only ever mean that you are still attached to thoughts about yourself This is the little ego in you, and in me, Not for me, any longer. For me, eternity is a mere illusion of the mind. How could there be anything real about tomorrow or next year, much less eternity? Are not these mere imaginations of your mind? If or when any of these show up, they will only ever show up as this moment? Time is the great illusion of our time. What if we had a divine consciousness about this? That IS the illusion. Which is why everyone gets so bothered whenever they look at a ten-year-old picture of themselves. Suddenly, it becomes painfully real - and that pain is only ever felt NOW - that time is doing a number on them. Which, of course, it is. Time is killing them. Eternity is only ever now! And, this is part of what I mean by "Divine consciousness. William Blake was hinting at this when he poetically said: It is simply the emerging awareness that God is manifesting in this. Yes, there is something in you resonating with these words. Oh, sure, it may not be in some. A few persons may be resisting these words. If this is you, maybe you should know why. Maybe you should explore what in you feels afraid by these words. What feels threatening to you. Meanwhile, divine consciousness is simply transformation. And, maybe even into an imaginary Eternity? This blog first appeared at Dr. Steve McSwain is an author and speaker, counselor to non-profits and congregations, an advocate in the fields of self-development, interfaith cooperation, and spiritual growth. His blogs at BeliefNet. His interfaith pendants are worn by thousands on virtually every continent, sharing his vision of creating a more conscious, compassionate, and charitable world. Visit his website for more information or to book him for an inspirational talk on happiness, inner peace, interfaith respect or charitable living.

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Chapter 6 : The Insanity of Sin by Paul Tripp

I'm interested in your own experiences with art and transformation and hope to hear from you in the comments of this post. More anon, David. P.S.

This whole religion thing is real. It is about enlightenment, knowledge, hope, inheritance, and great power! And that is my prayer, that through this you, and indeed the entire planet, can begin to comprehend your inheritance and destiny. Repentance as Transformed Consciousness Matthew 4: Like I said, proper translations and all The fact is that the word "Repent" nowadays has all of these religious overtones In the same way no one knows the thoughts of God except the Spirit of God. The mind of Christ, which is equated with the mind of God, lives in you!!!! Folks, that one verse, that one idea, if true, means quite simply that we are not what we think we are, and we do not live in the world we think we do!!! The Mind Of Christ lives in us!!! And what is that? This explains just what this Mind Of Christ is: We are talking about the source and origin of the entire universe. In the next passage Paul goes so far as to say that his small "I", the limited, ego-self is gone entirely. As raindrop, he recognizes he is nothing more than a channel for the Ocean to pour through We praise the radio program, not the radio! The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. Note the important phrase "crucified with Christ. It is NOT enough to "believe" that Jesus died or did anything Here we learn that Christ in you is the mystery of all ages, now revealed! God is in you, dear friend. This is not New Age, but the Ancient Proclamation. Your life is not about being you. Your Destiny You will eventually know as much about God as God knows about you Now I know in part; then I shall know fully, even as I am fully known. Eventually, this Mind of Christ that lives in embryo will grow to fill us entirely, and Christ is formed fully in us: This, frankly, is just about my favorite verse in the entire Bible It shows that our destiny, our true calling, where we are going, the REAL purpose of our life, is to have that same infinite glory that is in God Himself through Christ: The pathway to God Consciousness and the fullness of Christ is clear Leave the old, small-self behind and, born-again, live as the True, Real, New You: You, however, did not come to know Christ that way.

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Chapter 7 : Divine Consciousness: What "Being Saved" Is Really About | HuffPost

Madness speaks not only to the individual, but also to the community surrounding him; thus it offers a providential way for awakening. I must note that my views are strongly influenced by my experience with my daughter, Helia, through her journey of madness for the past 17 years.

It is the human condition. There is no other word to describe it. Good people who in spite of all the goodness inside them continually behave in a way that hurts themselves, others, and the planet. Are you willing to face this madness and find a way out of it? Here is an excerpt from the introduction of my book on the subject. We may hate and complain about our terrible situation, but we will still get up each new day and do it all over again. The Buddhist way of understanding it is called dukka – suffering, unsatisfactoriness or just plain misery. In the Hindu teachings, it is called maya – the veil of delusion. The Christians call it original sin. The word sin means to miss the mark, so to suffer from sin is that we miss the point of what it means to be human. Each religion also agrees that there is a way out of the madness through a radical transformation of human consciousness. In Hindu teachings it is called enlightenment. In the teachings of Jesus it is called salvation and in Buddhism it is the end of suffering, yet paradoxically it is not through religion that one becomes free. Madness is such a great word. Eckhart Tolle says that if you condensed the history of mankind down into the life of a single human being, that person would be undeniably labeled as a violent, psychopathic, madman. Madness is the correct word for the human condition. It is the only word that does justice to our predicament. Inherently good, beautiful, valuable people who consistently, resiliently, against all the odds make daily decision to hurt themselves, others and the planet from which they draw resources to go on living in madness. Most people will go on surviving in dysfunction, right up to the point of madness. So many good people, despite their best efforts, go through life hurting themselves and others. The good news is that there are ways out of the madness for those who are ready to find themselves and break free. If you are sick of simply surviving and want to discover how to thrive, then this book is for you. Life coaching is cheesy. It steals all the best tools from counselling, psychology and human behavioural science and frames them extraordinarily well. It is my experience that the right frame, plus the best tools delivers the most powerful leverage for change available to mankind.

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Chapter 8 : PEP Web - Sin and Madness: A Transformation of Consciousness

It is a truism that serious fiction is not necessarily fantasy, but is often grounded in the reality of the author's life. However, many fictional characters, plots, philosophical themes, and descriptions of places and events have their source in unconscious determinants linked with the author's.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Society, history and politics adhere to them, inhere in them consubstantially, like their physical presence, like qualities of mind, of speech, of gesture. They are American Southerners, white, black and miscegenated, whose generations span years of our history, and whose way of life is inseparable from the mentality engendered by plantation slavery and its historical consequences. Rarely, if ever, does Faulkner describe a natural environment, a social or political situation into which he then introduces his characters, and in this sense his artistic method is the opposite of that of Balzac or Zola. Environment, external fact, is for Faulkner the natural extension of human life processes, the modes in which people experience life. The pre-bellum South of Absalom, Absalom! The wilderness in The Bear has meaning because Ike McCaslin performs there the ritual killing which commemorates the ancient and victorious passage from boyhood to manhood. Faulkner is a realist who describes a real world as it is perceived and lived by real people. In my opinion, the idea of property in Faulkner makes the junction between the subjective approach of the artistic method and the realistic achievement. Can anyone discuss a Faulkner novel as a fully realized work of art without talking about slaves and their descendants, Southern aristocratic slave owners, industrialization, bankers, tenant farmers, racism, lynching, and civil war? But Faulkner himself wearied at the fuss made over his stylistic innovations at the expense of his artistic aims. Great art gives shape to the great issues of life. Faulkner discovers the artistic significance of this theme in the s when the Great Depression at home and the spread of socialist ideas both here and abroad reveal that the institution of private property is facing a critical historical challenge, a challenge and a crisis which have deepened with time and which now make it possible to examine his work from this point of view. Its necessity for Faulkner corresponds to the major tasks of his enterprise: For the descendants of the Compsons and the McCaslins only the past is living time, which therefore can survive only in a ghost-haunted remembrance of heroic and defeated ancestors, in nostalgia for the wilderness, in a perpetual reenactment of times dead. The present is the sound and the fury of an impossible expiation, and there is no future. Necrophilia in some form has infected the lives of his narrators. Faulkner has revived the Gothic novel and made it speak to our You are not currently authenticated. View freely available titles:

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Chapter 9 : More Mueller madness | Power Line

Divine consciousness is simply transformation. It is to know a salvation that is real that is now that is connected to the very real, and sometimes, very harsh realities of your life.

What do you mean by these words? Simply stated, I mean this: I love the way Fr. Richard Rohr puts it: Talk about a word that has lost its meaning over the years. What I believe today, however, what I am experiencing in my own life, is a larger understanding of salvation. And, all because, I mistakenly believed, if I did not, people would be forever lost. And worse, they would burn, but not be consumed, in an inferno called Hell. I deserve to go to hell. I am sorry you had to do that to him. I receive you into my life. How could grace be grace if I have to do anything, even something as simple as repeat a thoroughly self-centered and utterly self-serving prayer, in order to make it operable? They had long suspicioned this about their employer God. People today, even very religious people, have strange ideas about God. Heck, many of the doctrines of the Church are based on what we know today to be strange ideas about God. What Salvation is Really All About It seems to me that any honest reading of the words of Jesus would leave any thinking person with an entirely different conclusion than the one embraced by many devout people today. For me, it is increasingly about Jesus, what he taught, how he lived, and what he asks of those who are serious about following him. As any Christian historian knows, doctrines, and then dogmas, that have developed over many centuries have actually caused at least as much harm as any good they have ever served. Most doctrines and dogmas designed to describe what is really indescribable have only resulted in almost endless debates and, ultimately, division. By any measure, it is madness. There is simply no other way of describing what happens whenever doctrines and dogmas are declared infallible. A New Way of Thinking about Eternity I now realize, at least this is so for me, salvation is simply an immediate Divine consciousness or a progressive Divine consciousness or, some combination of the two that God is within me, beyond me, around me, that God is me, ultimately, as well as you and everyone and everything else. God is this universe experiencing itself. You see, God is never definable. They seemed quite ready for a religious fight. My own feeling is, the clearest sign I am outside of a progressive Divine consciousness is when I get so caught up in some belief that I feel threatened whenever it is questioned. And, all beliefs will be questioned, until you question your beliefs, you have no beliefs. At best, you have inherited opinions. As if, a belief, if it were really true, would ever need ME to protect or defend it. Think about that for even a few minutes. It is not that I have given up believing in eternity. The less I fear where I go when I die, the less concerned I am about tomorrow. You only worry about tomorrow because you are afraid of what it holds. You are only afraid to die, for example, because it feels too much like the end, which, of course, it is. If you cannot accept that, it could only ever mean that you are still attached to thoughts about yourself, your body, your notion that you are just too important to suddenly disappear. This is the little ego in you, and in me, and it is this little self inside us that loves the imaginary notion it deserves to be eternal. Not for me, any longer. For me, eternity is a mere illusion of the mind. How could there be anything real about tomorrow or next year, much less eternity? Are not these mere imaginations of your mind? If or when any of these show up, they will only ever show up as this moment? Time is the great illusion of our time. What if we had a divine consciousness about this? That IS the illusion. Which is why everyone gets so bothered whenever they look at a ten-year-old picture of themselves. Suddenly, it becomes painfully real, and that pain is only ever felt NOW, that time is doing a number on them. Which, of course, it is. Time is killing them. Eternity is only ever now! William Blake was hinting at this when he poetically said: It is simply the emerging awareness that God is manifesting in this. Yes, there is something in you resonating with these words. Oh, sure, it may not be in some. A few persons may be resisting these words. If this is you, maybe you should know why. Maybe you should explore what in you feels afraid by these words. What feels threatening to you. Meanwhile, divine consciousness is simply transformation. It is to know a salvation that is real, that is now, that is connected to the very real, and sometimes, very harsh realities of your life. And,

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the present which you miss too frequently. And, maybe even into an imaginary Eternity? Steve McSwain is an author and speaker, counselor to non-profits and congregations, an advocate in the fields of self-development, interfaith cooperation, and spiritual growth. His blogs at BeliefNet. His interfaith pendants are worn by thousands on virtually every continent, sharing his vision of creating a more conscious, compassionate, and charitable world. Visit his website for more information or to book him for an inspirational talk on happiness, inner peace, interfaith respect or charitable living.