

**Denial Our Pathway to Common Murder and Theft
Denial the Sustaining Source of Corruption
We're in Crisis**

In Moses coming down from Mount Sinai the revelation of The Ten Commandments as they are related to in the Torah are the first ten of the 613 commandments given by G-d to the Jewish people through Moses. They form the foundation of Jewish ethics, behavior and responsibility.

- 1) I am the Lord thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.
- 2) Thou shalt have no other gods before Me.
- 3) Thou shalt not take the name of the Lord thy G-d in vain.
- 4) Remember the Sabbath day to keep it holy.
- 5) Honor thy father and thy mother.
- 6) Thou shalt not murder.
- 7) Thou shalt not commit adultery.
- 8) Thou shalt not steal.
- 9) Thou shalt not bear false witness against thy neighbor.
- 10) Thou shalt not covet anything that belongs to thy neighbor.

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Before exploring further I would like to suggest that knowledge of how our human mind works is the foundation of understanding! Without understanding our self, it diminishes our ability to comprehend the influence of our beliefs.

It is my grasp of this awareness that suggests the following. As the brain forms its structures it increasingly becomes programmable. During pregnancy language and culture starts its downloading from the sound and rhythm of the mother's voice, from genetic memory and from the mother's emotional tides and habits resulting from environmental experiences. The formation and design of our neuronets are influenced by these influences. These constructs in turn influence the manner in which we perceive, interpret, and formulate our world-view.

It is suggested that the brain is not inherently rigid, but instead is dynamic in its ability to adjust to life's experiences. However, culturally this possibility is challenged by the saying, "An old dog can't learn new tricks." This is very interesting as what we believe to be true in life may be repeatedly challenged by coming into contact with the diversity of human life. It is not unusual when we look back at ourselves we are

astonished at times in regards to what we used to believe and understand compared to our current view.

As we progress from childhood our priorities change as we enter adulthood and go to work and eventually seek to have family. In living life our sense of security so dependent upon social events may have altered; sometimes for the worse and other times for the better. Given these numerous factors we are also strongly influenced by our childhood religious education and training and how well we can maintain them in the social circumstances that daily challenge them.

Regardless of our being Jewish, Muslim or Christian, for us who have been exposed to religious training from early childhood we are strongly influenced by The Ten Commandments. This strong influence is offset or supported based upon how well our culture supports them as role modeled by our family, religious, political, educational and financial leaders. The variation of consistencies and inconsistencies in their practice deeply affects not only us as we mature.

In my experience there is an incredible disassociation in our culture between what we are taught and the abysmal influence it has in the adult world. In the following I will be exploring the undermining religious and cultural rationalizations that seek to justify the failure of our leaders to role model in such a way that would support our ability in our personal lives to live the Commandments. Specifically I will be focused on the below listed Commandments as presented in the Torah.

6. Thou shalt not murder.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet anything that belongs to thy neighbor.

First a note: Let's look at the commandment Thou shalt not murder. The first translation of the Torah and the following books that make up what is commonly thought of as The Bible was from Hebrew into Greek.

The Septuagint (LXX), the very **first translation** of the Hebrew **Bible into** Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. (LXX; 3rd–1st centuries BC)

In Hebrew the commandment is Thou shalt not Murder, yet in the translation into Greek the word “murder” became the word “kill.” Also, as is explained in later books of the Bible, we are usually not educated as to the explanation of various contexts of “Murder” and their related consequences that dictate the steps that may lead to forgiveness.

I feel that debate in regards to the translation of the 6th Commandment: kill vs. murder, is weak unless it incorporates the context of who is viewing the act. For instance when an army kills to achieve victory, the country's army and its supporters do not view the deaths as murder. The killings, the deaths are justified as they serve the purpose of the conflict, which is victory. In response to the criticism of civilian deaths the rationalization of unintended deaths of civilians is called collateral damage, a phrase that strips moral judgment. When a judge sentences a person to death it isn't murder, as it is incumbent upon the judge to follow the law and with a guilty verdict employ its consequences

according to the mores of the culture should it involve capital punishment. When a religion condemns a person as a heretic and burns them at the stake or other such means of killing it isn't murder. It is justified as a step to preserve the purity of religious mores. When a society is judged as heretical and they refuse to convert, its annihilation by the religious order is also proclaimed as a required act. When a people are persecuted and this persecution causes deaths, this isn't murder as seen by the persecutor. It may be viewed as a cleansing...its societal justification. This being as it may.

The issue that we are to view in this section are the aggressive acts of a society's military or religion that are presented to that society's population by those in power as the moral and therefore, the proper course of action. All of these deaths are viewed as justified by the acting source of power and when viewed within the context of the 6th commandment, the deadly outcome is acceptable as the manner of killing isn't termed murder. So, killing may be justified, but murder isn't justified as long as it occurs in the realm of civilian life given that it's intended and pre-meditated...unless of course the death, which is planned out, is an assassination. Then depending upon the agency that authorized it being domestic and not foreign the act is acceptable and not murder.

Why do we go along with this? The leaders expect and insist that the general population accepts this rationalization for the killing. They encourage this through the pressure exerted by the implied insistence that if the citizens are loyal they will accept the reasoning. Probably the pressure is not a so subtle threat if one reflects upon the unhappy history of what happens to those citizens who do not agree.

So the aggressor has the power to enforce the beliefs that justifies the deaths as necessary to protect the well being of the society and therefore they are not acts of murder. Accepting this then there is no violation of the 6th Commandment, Thou Shalt Not Murder. Still there is the deep-seated lack of truthful resonance. Rather, the resonance is dissident. "Yes, killing them was necessary, but as neighbors we used to have such good relationships with them." So, there is nonetheless that something that just isn't right. Perhaps another perspective even.

I have to wonder about the perspectives of the familial survivors of the aggression? How are they experiencing all of this? The line of justifiable deaths melts away as we connect to the feelings of the dead's loved ones. Acts of violence by the aggressor inherently are in violation of the virtues of the 6th Commandment, especially if the aggrieved population or family was raised with the same religious teachings as say are the Christian Catholics and the Protestants in Ireland, or the Muslim Sunni and the Shiites in the Middle-East. In other situations we have the descendants of Abraham, the Muslims and Jews in the West Bank and Gaza. Then there are the histories of the millions of deaths caused by White enslavement of Blacks. Or tribal genocide in Rwanda. Or in the event of the Holocaust. However, of course to the loved ones of the condemned person, group, or population the abrupt ending of the life is experienced differently than the aggressor. To the relatives these actions are seen as murder with all of the associated feelings that are so devastating. So, on one side the deaths are justifiable killings and on the other side the dead are victims of murder. All based upon one's positioning and interpretation. It's difficult to comprehend. It's even more difficult to empathize.

What affect does all of this have when the teaching to the individual and the practice by those in power are not synchronistic? Does this dichotomy violate the core

values, which seek to ensure that all people live within the embrace of peace, love and harmony?

Let's take a break here and then resume when you are ready.

The question to explore is what affect did this split have given the difference between the admonishment to the individuals of society and the absence of such in regards to the leadership. We also might wonder if this doesn't lend to an understanding how we got into this mess that we live in. But wait a second. The exploration of the affect on the human mind will hopefully be brought into clearer light when we explore the following Commandments:

8. Thou shalt not steal,
9. Thou shalt not bear false witness against thy neighbor and
10. Thou shalt not covet anything that belongs to thy neighbor.

With these three in mind let's take a look at the Jewish occupations of the Land of Milk and Honey, the Islamic Jihad to spread the teachings of Muhammad and the Crusades to retake Jerusalem from the Muslims. Jews, Christians and Muslims believed at the time, and maybe still do, that in such cases killing was justified and a Sacred Duty to perform. To do what? To steal another people's land. To covet what they had. To bear false witness by telling the generations thereafter that the mass killing of people was justified because those people didn't honor the Lord and the Given Law. Did this mean that those slaughtered didn't love their family and deal honestly in commerce? No. Did this mean as they were raised that they didn't have faith? No. They just did not have the right faith.

These transgressions were legitimized in the name of G-d once the decision was made to kill others in order to secure the religion's homeland, establish its existence, and capture their religious center. For their believers to accept that these actions were not a violation of the above-mentioned Commandments it triggered the psychological activation of what we call Denial. Psychological Denial is basically the inherent ability of our mind when confronted with an overwhelming psychological dilemma, such as requiring us to accept an immoral act as legitimate, to substitute a fabricated explanation in place of the actual event.

In the recent demonstrations in Gaza, in which thousands of people marched to the border which allowed the Israeli government to feel legitimate in authorizing snipers of the Israeli army to shoot, wound and kill over a thousand people who were non-violent in any direct action, during the demonstrations. The general Israeli population acquiesced to this aggression through the compulsion of Denial accepting this mass murder as justified. We have to wonder about not only the citizenship's approval but also that of the world powers. We have to wonder if the Commandments apply only to the individual and not to the leadership. Can the culture really stand apart from the dictates of the Ten Commandments? And if not, isn't it just all too overwhelming?

Yes, it's so overwhelming to our sense of reality that it triggers Denial so that we can actually blind ourselves to the inference that the Ten Commandments are directly applicable to our society's behavior. In warfare we can't accept that the acts resulting in the multitude of aggregate deaths as murder and yet they are always the actions of individuals against individuals even if the actors of the killing are part of an army. The

proof of this is that the killing of individual even if they are members of the “enemy” is always experienced by those killed as an individual experience of the termination of their life. Whether the killing is by a rock, an arrow, a spear, a bullet, a grenade, or a bomb the deaths are always experienced by individuals as a result of the act of other individuals throwing the rock, shooting an arrow, throwing a spear, firing a bullet, throwing a grenade, or remotely guiding a drone dropping a bomb.

In the act of a soldier killing another individual, regardless of the denial, the soldier is nonetheless experiencing the subconscious conflict that killing in these situations are actually acts of murder, and is thereby a violation of the religious teachings regardless of its rationalization. Consciously we accept the justification, but internally it worries us. Can we not wonder if this is an influencing source on soldier’s later experiencing of PTSD?

What affect does this Denial have on the individual’s ability to live the Ten Commandments? It undermines our ability and as an outcome we have to live in a state of denial of our Religion’s and Culture’s manner of empowerment. We live by what we are taught in order to fit in and to get along. By doing so, we benefit from our culture’s winning over other cultures. We gain in opportunity. We gain in increased commercial efforts. We benefit by having more land to develop. How can we resist such an opportunity? Yet, here lies the seed of corruption.

The mind has to utilize the internal programming of denial in order to blind itself to the issues of morality, the foundation of the Ten Commandments. We can’t help ourselves given that our leadership provides us with a blanket of approval and reward for engaging in the benefits of the conquest. We unconsciously accept the theme that the end justifies the means. Denial’s empowerment over our rational mind is served by the influence of compulsion. Without our conscious choice we commence the development of an alternative reality through the programming of fabrication, which is the mind’s ability to reorder events to satisfy the requirement that allows us to block the influence of the Ten Commandments that we have been exploring. The fabrication allows us to believe that we are still living as G-d would have us do. We are encouraged to further activate the programming of entitlement that allows us to believe our prosperity is our just reward. In today’s secular world, false-facts work in a similar manner with a similar self-defeating outcome.

How does denial and its ancillary programing affect our relationship with ourselves and others? We are influenced by the payoff of our leaders religious and political violations, not only in their words, but more powerfully in their actions to achieve dominance. It influences our families and the manner that power is distributed or concentrated. It supports our behaviors to do questionable acts to get ahead. It gives permission for others to take advantage of us in commerce as immoral acts are legitimized by those in the position to take from us more than is just. What’s more important is that we act under a compulsion to support these very acts that undermine our family’s welfare by supporting the powerful political bodies that strip morality as they make these laws. A good example is when the majority of people supported ending usury laws that set the cultural and moral upper limit of interest rates. The rational was that we shouldn’t allow government to tell us what to do. “Yeah, government shouldn’t tell us what we should do!” As a result interest rates for credit cards that had been set with an

upper limit of 10% doubled and tripled. Whose paying these excessively immoral, but legal fees? Us!

Once we have been cleverly coerced into a debilitating state of denial, we can be easily manipulated to support one-sided relationships under the guise of being part of their group and thus safe and thereby being in position to imitate their behavior and thinking. In fact, we lose all ability to make sound judgments because we are basing them on the deceit that requires the denial in the first place. The deceit is the mantra that, “We are doing this in the name of G-d.”

When a child naturally questions these contradictions, they are put down by the adult mantras, “Don’t be such a child. This is how the real world works. To fit in you have to shut-up and do what you are told. Besides if we protest, they will cut us out of a part of the pie that they have won. If we don’t get what we need, we starve. Do you want that? Do you? You don’t want to do anything that would hurt our ability to make a living and get by. Do you? Just keep your head down and everything will be better for us. All we are really doing is just making sure that we fit in. You don’t want to experience the alternative. Just look at the homeless or the people whose parents have to work so hard to just get by, and too often with all that hard work, they are still without even sufficient money to pay for food, clothing, or even rent.”

So, denial is an essential function of our brain. It allows us to survive by fitting in to whatever social order into which we are born. But it doesn’t end there. No. We are being hurt to the depths of our beings. We are forced to ignore the internal conflict between the core moral values that we have been taught, which have been so deeply ingrained by the threat of going to hell and the corrupt morals that we have to accept and support in order to be part of our dominant culture and to benefit from its abundance. This effort to ignore the conflict is extremely stressful to the mind. It exhausts us. It overwhelms us increasingly. It frequently short-circuits and limits our cognitive ability of our brain as a result of its effort to repress the emotional turmoil that it takes.

What affect this has on us may be measured by the increasing wave in our citizen’s mental and physical illnesses. To be taught morally to live cooperatively and then to be undermined in that effort by the culture’s demand for individuality is not only stressful, but also crushing. They say that stress is the killer. In our culture, should an adult advocate for cooperative and sustainable living that they were taught in bible study groups as youth, they will be attacked by their being labeled a socialist or worse a communist.

Of course we have been programmed to believe that such a person must be severely restrained or cast out of our community before we are all infected with the evil that fosters egalitarian behaviors. This very suggestion activates our fear programming and because we can’t stand that feeling and to rid ourselves of it, we act emotionally in such ways that requires strong action. All of this then brings us back to the beginning of the 6th Commandment that has been interpreted by our leadership that killing is justified if enough people can be convinced that it protects and provides for increased safety and prosperity.

Time for another break should you need one. Then let’s resume when you are ready.

It becomes increasingly insidious when people are removed from morality by fear that leads to laws that require long terms of incarceration for minor moral faults. A very subtle example is that of the Civil Rights activism led by Martin Luther King to free the African American population of institutional and cultural discrimination by supporting intense voter registration that was seen as a threat to the white power elite. To undermine the movement the age-old tactic of assassination of the leader was brought into play. Without the spiritual spokesperson, the movement was weakened. Then the attack on the very targeted voters was strategized by allowing highly addictive drugs to flood the African American communities. Then came the introduction of the law that made possession of such drugs a felony. These two acts stripped the African American community of voters by an intense effort to addict, arrest and convict them of a felony. Once convicted of a felony they were stripped of the right to vote even after serving their sentence. The benefit to those who created this situation politically by eliminating sufficient number of African American voters to shift the outcome of elections was doubled, as they were the same group that benefited financially as they were also the people who built and ran the private prisons to house the imprisoned African Americans.

To be kind, because of segregation of the inner-city African Americans, the general White community who backed this legislation because of the propaganda flooding the United States in regards to the evils of drugs didn't witness the consequences. The arrests of whites for possession due to the institutional racism of the judicial system were given reduced sentences so their families never experienced the imprisonment of their loved ones. We may suggest that the White Community turned a blind eye, or from the perspective of this article, their programming for denial fell into place.

It's important to recognize the depth of psychological denial. We can't cope with reality, and increasingly less so as electronic devices entrap our minds in addictive use of them. This allows for orchestrated aggression not through the power elite's use of obvious military acts, but through the implementation of the cycle of addiction and incarceration, which while not killing directly, murdered through clever fabrications of legality. Murder? When you remove a person physically from the interaction with the general population, it has the same affect as murdering them. They are gone! Again. They cannot vote!

Finally the most intrusive and destructive affect of denial is how it affects families who are faced with a family member who would seek to stand up to the power elite. Such a stance goes beyond the individual stance. It brings unwanted attention to the family and thereby increases their sense of vulnerability. Life is tough enough as the stress of just getting by keeps increasing. Also, their love for the individual creates the fear of loss as the person becomes publically active. They now have to fear for their loved one's safety above and beyond what they already have to experience given the community within which they live. Even with gentrification the new upper mobile population fear to leave the block or two that has been "upgraded" as the community that surrounds them still struggles under the pressure of the degrading life of poverty and resentment at being excluded.

While Martin Luther King had a family of great internal strength and he himself being a minister had the belief in the calling that mobilized his church's support, this was a unique situation. But this was compounded by the ever-present underlying threat due to

him being extremely charismatic in his ability to reach out to his community in which the history of such a person repeatedly ended by being destroyed. The charisma inspired and motivated. People took chances that they normally wouldn't have. As the movement grew in strength so did the opposition. How could people take such risks? Denial! They had to deny the lessons of their lives. Of course progress cannot be made without sacrifice. We can only wonder how his family coped with the increasing aggressiveness that was directed not only at him, but also at his family including a bombing of his home.

While we have such rare persons in our lives as Martin Luther King, Malcolm X, Mahatma Gandhi, and some would include John Kenney, all being assassinated, there are many more such people whose families were not able to stand by them. Out of love they sensed the impending outcome and not being able to cope, they fell under the influence of denial. While the lofty aim derived from the taught core values of the Ten Commandments was to improve their family's and community's welfare, the family couldn't forget the history of death that invariably faced such an individual. The family may have admired the individual's thoughts while they were very young. However as the person got older the sense of impending doom became magnified. In response the family increasingly placed barriers to inhibit the progress being made by their loved one. Basically they were subconsciously working hard to prevent the deadly outcome that awaits such a person. With the increasing opposition to the individual's attempt to live the taught core values, conflict erupts. What happens to the person whom people are trying to save while to the individual it feels like their family is working to deny the path of their calling?

I guess it all depends upon the individual. Hopefully the denied activist will join an organization or movement that represents the same core values. So instead of taking a leadership role, they become a supporter; a safer position. Or self-denial erupts and the individual becomes bewildered and feeling betrayed may sublimate into passivity or worse, self-destructive behavior. Denial is a powerful force. Especially so is the type of denial that denies not only the integrity of another human being but a place in their family and community.

In this group are some people as a result of the intense pain caused by denial of their core values by their loved ones fabricate an alternative reality. As a result of undermining influence and affiliated feeling of the rejection of their basic nature struggle with this dilemma to such a degree that they come to believe that opposition to the suppression cannot be altered by opposing the dominant group. Instead they come to the erroneous conclusion that the intended goal of liberation can best be achieved by infiltrating the dominant group and to work from within. Of course the dominant group leaves open a very small door to entice and "welcome" such a person into their cabal. In this way they obtain the face to present to the public that demonstrates respect for those who possess the intelligence and background that proves that if one only works hard that they can achieve prosperity.

A Hard Example:

"There are even such people as a result of the intense pain caused by cultural and the hyper-vulnerability trigger our defensive denial leading to the fabrication of an alternative reality to such a degree that they believe that they were tricked and

misinterpreted the social dynamics and not only turn away from their roots they join the forces of suppression, where they are welcomed with open arms.”

Let’s take a look at the life of Supreme Court Judge Clarence Thomas who I feel is a good example of such a person.

Background and Early Years

Supreme Court Justice Clarence Thomas was born on June 23, 1948. He grew up in the small African-American community of Pin Point, Georgia, with his older sister Emma Mae and younger brother Myers Lee. His father disappeared early on in his life, and the family divided even further when he was nine years old. Struggling financially, his mother sent him and his brother to live with her father and stepmother in nearby Savannah.

Before he became a justice, Thomas had pursued other ambitions. His grandfather encouraged him to pursue a religious life. During high school, Thomas decided to transfer to St. John Vianney Minor Seminary, a first step to becoming a Catholic priest. He graduated in 1967 and then continued his studies at Immaculate Conception Seminary in Missouri.

The assassination of Martin Luther King in 1968 proved to be a turning point for Thomas. He left the seminary after overhearing a fellow student making fun of King's death. Moving north, Thomas went to Holy Cross College, in Massachusetts, where he studied English. He became active in many social causes there, including protesting the Vietnam War and campaigning for civil rights. Thomas also helped establish a black student union. After college, he went to Yale University Law School, where his views started to become more conservative though he also benefited from the school's affirmative action policies.

Clarence Thomas is the second black justice and the only one currently sitting on the bench. As a Supreme Court justice, Thomas is notorious for his lack of questions during oral arguments. While many justices use questions to show their opinion on an issue or communicate with the other justices as to their feelings on a case, Thomas remains silent – but that does not hinder the other justices from discerning his thoughts. His reputation of conservatism guides their predictions. He has shown his opinions to lean farther right than any other justice on the bench today. Though Thomas is known for his lack of engagement in the oral arguments, his intellect is indispensable to his conservative cohorts. He contributed heavily both to Scalia’s opinion in *District of Columbia v. Heller*, a gun control case, and Kennedy’s opinion in *Citizens United v. Federal Election Commission*, a major campaign finance law case. Thomas also penned the conservative majority decision in *Good News Club v. Milford Central School*, where he stated that the public school violated the First Amendment when it refused to allow a religious club from meeting there. He also wrote a dissent in *Gonzales v. Raich* that exhibited his relative ease at overturning decades of precedent. The *Gonzales* case focused on the Commerce Clause powers granted to Congress in the Constitution and whether they reach so far as to allow regulation of a woman growing medicinal marijuana for personal use as granted by her home state. Thomas argued that allowing the Commerce Clause and congressional regulation to reach into a situation where there was no direct connection to commerce was unconstitutional.

https://www.oyez.org/justices/clarence_thomas

<https://www.biography.com/law-figure/clarence-thomas>

So, with all of this said, I feel that it is crucial to understand our mind and the operation of denial so that we may have some insight that will allow us to moderate its influence in our lives and the lives of our family and community. This clarity will help us to understand the context of our social dilemma and hopefully stimulate conversations that must take place to engage with others in the exploration of ways to seek ways to encourage our leaders to live and not to just preach the Truth of the Ten Commandments that supports an egalitarian cultural life.