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H. 4. What is the experience of conversion?

1. Conversion is conversion from evil to good, and from unwillingness to <sup>willfulness.</sup>
2. The experience depends on the person being converted. <sup>affects character.</sup>
3. At times conversion is, <sup>primarily</sup> healing,  
at other times conversion is violent.
4. In all instances, it is the offer of a love that can fulfill the deepest yearnings of the human subject, and the decision to accept that love.
5. These yearnings are revealed in questions, in the gap between their unrestricted reach and their always limited achievement.
6. This always or intends a radical force at the level of non-intentional feelings, flowing over into intentional feelings and ego-operations.  
∴ affect personality.

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The act of refusal is an event,

but basic sin is not an event. It is the non-being in the act of refusal.  
It is not something that positively occurs.

It consists in a failure of occurrence,  
in the absence of a self-transcending response  
one could give but wills not to give.

It is neither intelligible nor reasonable.

One can give excuses for it,

list circumstances that made it more likely;  
but one can't give a reason for it,

and so if one can't give a reason for it,  
it doesn't depend on anything else,  
and if it doesn't depend on anything else,

it has no cause. The act has a cause, the non-being  
It is not an occurrence, an event, in it is simply nothing.

but the nothingness that is present in certain events.

Every other form of evil has a cause,  
but basic sin does not.

The sinful act has a cause,

and the other acts that are dependent on it  
have a cause,

but the non-being of the sinful act has no cause,

for what is nothing can have no cause.

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3. Christian teaching has it that all other <sup>moral & developmental or spiritual</sup> evil in the human situation  
is ultimately rooted in the non-self-transcendence  
that is basic sin. The meaning of "original sin."

This includes the evil that is not sin,

e.g., the failure in growth toward s-t on the part of one  
who wants to transcend, re,  
but who has been so wounded that he/she cannot.

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Ultimately,

what keeps this person from being what he/she  
may want to be  
is a psychological wound  
that has been inflicted by a situation  
in which sin, the non-orientation to the good,  
is involved.

It may be through no fault of his/her own  
that effective freedom is impaired.

But ultimately sin is at the root  
of all failure to develop, to become self-transcending persons,  
on the part of human beings.

In this sense,

sin is original,  
aboriginal.

And in this sense,

while a given individual may need <sup>only</sup> therapy  
and not conversion,

for s-t to be effectively realized in his/her life,  
the human situation itself  
needs conversion  
if it is to be healed,

for at the root of the failure of all harmonious development  
is evil as basic sin,

as the non-self-transcendence of the potentially  
self-transcending self.

Conversion, then, alone is radically and ultimately therapeutic, <sup>And all failure of harmonious dev. is continuing a sinful situation, were it the person's unrespon-</sup>  
for it overcomes the irrational root of <sup>all</sup> disharmony in the <sup>possible</sup> human situation, ~~the non-being of what could be. sin.~~