The Philosophy of Forgiveness
Volume III
Forgiveness in World Religions

Edited by
Gregory L. Bock
The University of Texas at Tyler

Series in Philosophy of Forgiveness

VERNON PRESS
# Table of contents

*Contributors*  
ix

*Acknowledgements*  
xi

*Introduction*  
Forgiveness in World Religions  
Gregory L. Bock

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Forgiveness in Judaism</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Jae Jerkins</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>A Christian View of Forgiveness: Integrating Theology and Philosophy into a Psychological Approach</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Everett L. Worthington, Jr.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Anabaptist Forgiveness in Cultural Context: An Amish Example</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Donald B. Kraybill</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Justice and Mercy: Two Islamic Views on the Nature and Possibility of Divine Forgiveness</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Raja Bahlul</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>The Lord of Retribution is All-Forgiving: Dynamics of Forgiveness in Shi‘ite Islam</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>Mahdi Hasanzadeh and Rasool Akbari</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Aristotle, Avicenna and Aquinas on Forgiveness</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>Enzo Guerra and Adam Barkman</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Forgiveness in Hinduism</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td>Winfried Corduan</td>
<td></td>
</tr>
</tbody>
</table>
Chapter 8  Forgiving the Unforgiveable: The Buddha and Aṅgulimāla 133
John M. Thompson

Chapter 9  Forgiveness in the Global Age: Derrida and Buddhism 151
Sinkwan Cheng

Chapter 10  Confucian Forgiveness and the Rectification of Names 179
David R. Corner and Jordan R. Corner

Index 197
Contributors

Rasool Akbari is a PhD Candidate in Comparative Religions and Mysticism at Ferdowsi University of Mashhad, Iran. His research is particularly focused on the ambivalent aspects of the relationship between religion, violence, and peacebuilding. In addition, he is interested in multidisciplinary approaches (particularly including anthropological, theological, and linguistic perspectives) to the dynamics of religion in contemporary society and in view of global issues. His dissertation deals with religion as a ResourceCulture for peace and comparatively investigates relevant dynamics among Muslims and Christians in Iran and Germany.

Raja Bahlul received his Bachelor’s degree in English and Philosophy from the American University of Beirut and completed his graduate studies at Indiana University, USA. He has publications in Arabic and English (with some translated into Italian) in the areas of Metaphysics (Identity and individuation), Islamic Philosophy and Theology (Ghazali, Avicenna), Contemporary Islamic Political Thought ( Constitutionalism, Secularism), Democracy, and Human Rights. His more recent publications include: “Emotion as Pathception” (Philosophical Explorations, 2015), “Islamic Law and Legal Positivism (Rivista di filosofia del diritto, 216), “Injustice as Injury, Forgiveness as Healing,” Explorations of Forgiveness, 2016).

Adam Barkman (PhD, Free University of Amsterdam) is a Professor of philosophy and the chair of the philosophy department at Redeemer University College (Canada). He is the author of five books and the co-editor of seven and has written over eighty articles or book chapters, many having to do with ancient ethics and non-western philosophies. His most recent book is Making Sense of Islamic Art & Architecture (Thames & Hudson).

Sinkwan Cheng (PhD; Polish institute of Advanced Studies Senior Fellow) is the recipient of 12 (inter-)national fellowships and grants, including a European Institutes for Advanced Study Senior Fellowship, a Rockefeller Fellowship, a DAAD Fellowship, and two other IAS Fellowships in Poland and the U.K. She has given faculty seminars and lectures in the U.S. (including Columbia University), the U.K., Germany, Sweden, the Netherlands, Poland, China, South Korea, Pakistan, Macau, and Hong Kong. Prof. Cheng is the editor of Law, Justice, and Power: Between Reason and Will (Stanford University Press). Contributors to this volume include Julia Kristeva, Slavoj Žižek, J. Hillis Miller, Alain Badiou, Nancy Fraser, and Ernesto Laclau. She has also published in MLN, Cardozo Law Review, American Journal of Semiotics, Law and
Literature, and Literature and Psychology, as well as other refereed venues in France, Germany, Spain, the U.S., England, and Canada. She was awarded an Excellence in Teaching Award in a campus-wide competition in the U.S.

Winfried Corduan is Professor Emeritus of Philosophy and Religion at Taylor University in Indiana. Much of his research and writing has been based on world travel reading religious texts in their original languages. His numerous publications include the books Neighboring Faiths: A Christian Introduction to World Religions (IVP), A Tapestry of Faiths: The Common Threads between Christianity & World Religions (Wipf & Stock), and In the Beginning God: A Fresh Look at the Case for Original Monotheism (B&H Academic).

David R. Corner has a PhD in Philosophy from the University of California, Santa Barbara, and a BA in Philosophy from the University of California, Berkeley. He is a Senior Lecturer at California State University, Sacramento. His publications are primarily in the Philosophy of Religion, focusing on problems associated with divine agency, and with miracles in particular. In his monograph, The Philosophy of Miracles (Continuum 2007), he attempted to develop a naturalistic understanding of the miraculous by drawing on insights from modern discussions in the theory of action. He hopes to extend this work in a volume tentatively titled Naturalized Theology. He also has both teaching and research interests in the History of Western Philosophy, Ethics, and Asian Philosophy.

Jordan R. Corner is a Doctoral Candidate at the University at Albany, SUNY, and has a BA in Philosophy from California State University, Sacramento. He is also an adjunct faculty member at Siena College. His research interests are in the Philosophy of Language, in both accounts of metaphor and meaning as well as questions of moral semantics. Additional teaching and research interests he has are in Chinese Philosophy and Aesthetics.

Enzo Guerra is a philosopher interested in the intersection between philosophy and religion. His most recent publication is a chapter in Scott Adams and Philosophy (2018) and is currently working on a high school philosophy textbook, tentatively entitled The High School Philosopher.

Mahdi Hasanzadeh is an Associate Professor in the Department of Comparative Religions and Mysticism and currently serves as the Vice Dean for Research and Education of the Theology Faculty at Ferdowsi University of Mashhad, Iran. His scholarly work mainly includes Theories of Religion, Iranian Religions of the Pre-Islamic Period, and Comparative Mysticism.

Jae Jerkins, MA, is a full-time lecturer of ethics, philosophy, and world religions at Tyler Junior College in Texas. He is currently earning his PhD in the Holocaust Studies program of the University of Texas at Dallas, where he researches ethics and philosophy from a modern Jewish perspective. He has previously published articles through the University of Central Florida, the University of Texas at Dal-
las, and Monash University in Australia. He also serves as President of the Board of Congregation Beth El, the Reform Jewish community of East Texas.

**Donald B. Kraybill** is Distinguished Professor and Senior Fellow Emeritus at the Young Center for Anabaptist and Pietist Studies at Elizabethtown College (PA). His research on Amish and Mennonites in North America has been widely published in books and articles. He is the lead author of *Amish Grace: How Forgiveness Transcended Tragedy* (John Wiley & Sons, 2007) which describes Amish forgiveness following the shooting of ten young Amish girls in a one-room school in 2006. He is the author, co-author or editor of some two dozen books. He is also the founding editor of the Johns Hopkins University Press series on Anabaptist and Pietist Studies.

**John M. Thompson** currently is Professor of Philosophy and Religion at Christopher Newport University and is a member of both the Asian Studies and Honors Program faculty. A specialist in Chinese traditions and Buddhism, he has written two books on Buddhism, edited a volume of essays on the intersection of politics and religion in Asia, and has published various articles and reviews in a wide array of journals and books. John teaches a variety of classes in world religions, Asian philosophy, scriptures of the world, and myth, symbol, and ritual. In addition to practicing martial arts, he regularly contributes pieces to scholarly books on the intersection of Philosophy and Popular Culture.

**Everett L. Worthington, Jr.** is Commonwealth Professor Emeritus with Virginia Commonwealth University. He studies forgiveness and the way it intersects with other virtues. He has published over 400 psychological articles and scholarly chapters and 38 books, most of which are on forgiveness, humility, religion and spirituality, and couple relationships. His intervention, REACH Forgiveness (see www.EvWorthington-forgiveness.com for no-cost resources) has been used throughout the world.
Acknowledgements

I would like to thank David Beadle, a philosophy student at UT Tyler, who signed on to assist me with reviewing the chapters and creating the index as part of his work for a contract course in the UT Tyler Honors Program. I am grateful for his comments on the essays and the long hours he committed to the project.

Most of all, I am deeply grateful to my wife, Heather Bock, for her constant love and support, without which I would not have finished this project, let alone made it this far in life. I am the beneficiary of her loving and forgiving nature.
Introduction
Forgiveness in World Religions

Gregory L. Bock

The philosophy of forgiveness is a burgeoning field, and there have already been many important contributions made, such as the ideas articulated by Jeffrie Murphy, Jean Hampton, Charles Griswold, Nicholas Wolterstorff, Glen Pettigrove, and Martha Nussbaum, among others. In addition to these more recent perspectives on forgiveness, we look back through history and discover ideas in the writings of philosophers as early as Aristotle and Seneca. However, if we only focus on the philosophical literature, we may miss an important part of the conversation which has carried on since ancient times in the realm of religion. The purpose of this volume is to scour the great religious traditions for philosophical insights on forgiveness and to provide a source for interested scholars and students to engage in comparative analysis.

The Philosophy of Forgiveness, Volume I touched on several religious perspectives, such as Man-to Tang’s “The Double Intentionality of Forgiveness: A Non-Reductive Account of Forgiveness in Confucius,” Gregory Bock’s “Unconditional Forgiveness and Christian Love,” and Christopher Ketcham’s “Buddhism and the End of Forgiveness.” While these essays shed light on some important aspects of forgiveness, it was apparent that a more extensive collection was needed to study some of the questions raised in the essays more deeply and to compare these perspectives with the teachings of other religions.

As a work of comparative religious philosophy, this volume examines several dimensions of forgiveness, including divine forgiveness of human beings, human forgiveness of divine beings, interpersonal forgiveness, group forgiveness, and forgiveness of self. It also explores many philosophical questions, including but not limited to the following: whether forgiveness is conditional or unconditional, whether some moral wrongs are unforgiveable, whether God has standing to forgive, whether forgiveness should override justice, and whether resentment is a necessary precursor to forgiveness. Moreover, several of the chapters put their religious perspectives in dialogue with philosophers, like Aristotle, Kant, and Derrida.

The scholars in this volume come from different cultural and religious backgrounds and represent different disciplines, such as Philosophy, Religious
Studies, and Psychology. All offer unique perspectives on their topics, and I
have done my best as an editor to allow their voices to be heard. It is my hope
that the diversity of perspectives presented here allows the reader to appreciate
what each of these religious traditions has to offer and how each is similar
to or different from one another. In the following paragraphs, I present a
summary of each chapter.

In “Forgiveness in Judaism,” Jae Jerkins surveys the concept of forgiveness
in Jewish thought. First, he considers cases of forgiveness in the Torah and
notes that the first established case appears in Genesis when Joseph forgives
his brothers for selling him into slavery. He contrasts this instance of for-
giveness with what happens in the stories of Adam and Eve, Cain and Abel,
Jacob and Esau, and more. He describes the path of forgiveness taught by the
Jewish philosopher Moses Maimonides, that a wrongdoer must (1) recognize
the action as wrong, (2) confess it, (3) regret it, and (4) commit to never do it
again. He considers what it means to sin against and be forgiven by God on
Yom Kippur – the Day of Atonement – and how reconciling with others is
important if one wants God’s forgiveness. Jerkins concludes his chapter with
an application of Jewish forgiveness to the Holocaust.

In “A Christian View of Forgiveness: Integrating Theology and Philosophy into
a Psychological Approach,” Everett L. Worthington, Jr. defends a stress-and-
coping theory of forgiveness in which forgiveness is described as one way indi-
viduals deal with stress. He explains four dimensions of this forgiveness as
found in Christianity: divine forgiveness, self-forgiveness, person-to-person
forgiveness and organizational-societal forgiveness. He considers what makes
Christian forgiveness specifically Christian, arguing that Christian forgiveness is
particularly effective, a normative and central part of the Christian community,
oriented toward others, and reinforced by the doctrine of prevenient grace.

Donald B. Kraybill’s “Anabaptist Forgiveness in Cultural Context: An Amish
Example” explores the concept of Amish forgiveness embodied in the Nickel
Mines tragedy, where a thirty-two-year-old truck driver opened fire in a one
room Amish schoolhouse, killing five and injuring five others. The act of for-
giveness that followed made international headlines because of the nature of
the crime and the speed at which the Amish community forgave the killer and
his family. Kraybill examines the history of forgiveness in the Amish community
and shows how the Amish culture and belief system led to this extraordinary act
of forgiveness. Philosophically, he defines forgiveness as forgoing resentment
and retaliation but recognizes that there are different degrees of it. He shows
how forgiveness is contextualized in the Amish community as part of its ethos
and as a regular habit, and he explores the idea of third-party involvement and
secondary victims. He shows how in Amish circles forgiveness is both uncondi-
tional and conditional – unconditional with regards to outsiders and conditional
with regards to baptized members of the Amish church, who are occasionally subject to church discipline. Kraybill also considers the degrees of difficulty of acts of forgiveness and compares Amish forgiveness in this case to the more recent forgiveness of Dylan Roof by the families of the Emanuel Nine.

Raja Bahlul’s “Justice and Mercy: Two Islamic Views on the Nature and Possibility of Divine Forgiveness” wrestles with the notions of justice and mercy in Islamic thought. First, Bahlul considers the grounds of forgiveness. Does God have standing to forgive? Can wrongdoing even affect God? Second, he considers whether forgiveness is even possible in light of divine justice. He explores Mu’tazilite views on the matter since this is the school of thought that seems to put the greatest emphasis on divine justice. He concludes that on the Mu’tazilite view, there is not much to be said about God’s forgiveness, for God’s role is reduced to bookkeeping and aggregation, within the framework of a strict calculus of good and evil deeds. Third, he articulates the view of Ash’arite thinkers, who, he thinks, offer an important corrective to the one-sided justice of the Mu’tazilites. On the Ash’arite view, God punishes sinners but also shows mercy.

In “The Lord of Retribution is All-Forgiving: Dynamics of Forgiveness in Shi’ite Islam,” Mahdi Hasanzadeh and Rasool Akbari explore the concept of forgiveness in Shi’ism, where they place a particular emphasis on the multiplicity of voices within this faith system. First, they explain the foundational beliefs of Shi’ite Islam and highlight the diversity of sources for epistemic, legal, and moral authority in the tradition. Second, they consider how various Shi’ite scholars, including exegetes, theologians, jurists, moralists, and mystics interpret the Qur’anic passages about divine chastisements in hell and their consequences for understanding divine forgiveness, mercy, and justice. This they call the vertical level of forgiveness. Third, continuing to accentuate the diversity of perspectives within Shi’ite Islam, Hasanzadeh and Akbari examine forgiveness on an interpersonal level and discuss how Shi’ism relies mainly on the Qur’an and Hadith to understand when either one of the ambivalent options, forgiveness (‘afw) or retribution (qiṣāṣ) is appropriate.

In “Aristotle, Avicenna and Aquinas on Forgiveness,” Enzo Guerra and Adam Barkman argue that Aristotle’s thinking on forgiveness influenced both Avicenna and Aquinas. Guerra and Barkman locate Aristotle’s thoughts about forgiveness in his discussions of justice and good temperedness. They describe Aristotelian justice as individuals receiving what they deserve or “where both are in a mutual state of impartiality.” They describe good temperedness as responding to wrongdoing in a virtuous manner – not with too much or too little anger. Aristotle describes four conditions that help us know when to retaliate against or forgive a wrongdoer. Guerra and Barkman show how a similar virtue or “balance” can be found in the writings of Avicenna. When one’s body or spirit is out of balance, one’s temper is, too. Avicenna departs from Aristotle, however,
by emphasizing God’s role in returning the spirit to its state of balance. In Aquinas and Christianity, there is also a balance that has been disrupted by sin. Guerra and Barkman consider the doctrine of original sin, Jesus’ teaching on forgiveness, and Aquinas’ thoughts on retaliation and restitution.

In “Forgiveness in Hinduism,” Winfried Corduan analyzes the concept of forgiveness in Indian literature, such as the Mahabharata and the Bhagavad Gita. He shows that Hinduism not only teaches divine forgiveness, in which human beings break divine rules and ask for forgiveness from a god, but also human forgiveness for a god who may have strayed. He goes on to the bristly issue of forgiving one’s enemies in the Hindu context. The Mahabharata, at whose core is the conflict between the two clans called the Pandavas and Kauravas, relates a fierce debate on forgiveness and anger. Were it not for the writing style, it could have taken place today. The characters Draupadi, Yudhishtira, and Bhimasena cannot reconcile their points of view with each other. Later on, in the Bhagavad Gita, the god Krishna teaches Arjuna (brother of Yudhishtira) a possible resolution. Corduan recognizes the many competing views in Hinduism, and concludes that, on the whole, forgiveness is considered a virtue that people should practice for their own spiritual improvement.

In “Forgiving the Unforgiveable: The Buddha and Aṅgulimāla,” John M. Thompson explores forgiveness in Buddhism through the story of the infamous finger-necklace serial killer, Aṅgulimāla. After terrorizing the countryside, Aṅgulimāla encounters the Buddha in a dramatic confrontation and becomes one of his disciples. He changes his ways and becomes a beacon of compassion and reaches nirvana. Does this mean that the Buddha forgave Aṅgulimāla? Should the victims’ families do so, too, even without an apology? Should the Buddha turn him over to the authorities to face his just punishment? Thompson considers these questions and many others and concludes that while we might feel conflicted about the fate of Aṅgulimāla, the forgiveness that the Buddha demonstrates causes us to reconsider how we normally think about justice and mercy. Should compassion override the rule of law at least in some cases, as this story seems to suggest?

In “Forgiveness in the Global Age: Derrida and Buddhism” Sinkwan Cheng compares and contrasts Derridean and Buddhist concepts of forgiveness in order to assess their efficacies for promoting world peace. Cheng notes how “the ‘cosmos’ underpins both kinds of praxis. Both seem to hold out new alternatives for peace where existing ‘institutions of forgiveness’ have failed. Both are radically anti-essentialist and harbor little illusion about ‘self’ and ‘substance’; both push aporetic thinking to the extreme where language, concepts, and ontology deconstruct themselves.” Despite such similarities, the two differ widely in their ethics. Derrida challenges conventional forgiveness by enjoining an “absolute forgiveness” which rehypostatizes the self (the “absolute victim”) and its binary
opposition to an evil *other* (the “absolute wrongdoer”). By contrast, Buddhism teaches “no self,” which means that there is no victim, no aggressor, and thus no injury. Derrida’s “absolute forgiveness” leads him to enjoin an “impossible but necessary” forgiveness, in contrast to which Buddhism offers a “possible but unnecessary” forgiveness. For Derrida, forgiveness is impossible but necessary, not least of all because “absolute forgiveness” entails forgiving the unforgiveable. Cheng contrasts this to Buddhism – according to which “nothing is unforgiveable. By giving up the self, there is no victim, no aggressor, and no sin to forgive in the first place.” Derrida’s “impossible but necessary forgiveness” gets him trapped in an abyss of *aporias*. This is a far cry from Buddhism which “uses *aporias* to get beyond the entrapment of language, thoughts, and ontotheology. In contradistinction to Derrida who is held captive in an abyss of the impossible but necessary, “Buddhism could potentially offer a more promising future for healing wounds in the cosmos.”

In “Confucian Forgiveness and the Rectification of Names,” David R. Corner and Jordan R. Corner consider forgiveness in the Confucian tradition. It has been argued that forgiveness involves, as an essential component, the forswearing of resentment, and that, because Classical Confucianism places no moral value on resentment, that tradition has no place for forgiveness. Corner and Corner argue for a broader notion of forgiveness that makes forgiveness consistent with Confucian principles, and then show the importance of forgiveness to the restoring of proper relationships, which is significant to the Confucian doctrine of the Rectification of Names.
In the popular stories of the ancient Mediterranean, the gods were capricious and life was bound to their fate. In the face of such fickleness, the best one could hope to have was a virtuous character and a stoic acceptance of what the gods chose for you. Sometimes you could appease the gods. For example, in Book I of the *Iliad*, the mortal Agamemnon offends the god Apollo by taking a rival priest’s daughter as a war prize. He then appeases Apollo’s wrath by sacrificing a hundred bulls and goats. The moral here, passed from Bronze Age father to son, was that you are nothing like the gods and therefore have no real control over your own life. Meanwhile, in ancient Israel, the Torah will turn this entire worldview on its head.

In the Torah, the first five books of the Hebrew Bible, it is said that humanity is made in the “image of God” (Gen. 1:27). In the Jewish tradition, this is taken to mean that like God we too have free will and therefore have the responsibility to be ethical. So, while ancient Greek narratives concerning the gods taught that divine fate rules the world, the Jewish people taught that we are free moral agents who are responsible for ourselves and each other. As it says in Leviticus, “You shall be holy, for I, the Lord your God, am holy” (19:2). This is the foundation for Jewish ethics — the pursuit of righteousness. The Torah teaches that God expects us to be righteous, and yet, time and again, we stumble. As moral agents with free will, we fail to live up to the ethical standards that have been placed before us. It is for this reason that forgiveness is a key component of Jewish thought. What follows is an analysis of what forgiveness means to the Jewish people and how the Jewish concept of forgiveness evolves over time.

The Torah — the biblical books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy — is the foundation of all Jewish wisdom and tradition. These books set up the moral expectations for living a Jewish life. In Deuteronomy, Moses tells the Hebrews who are about to enter the Land of Israel that they have a choice.
Chapter 1

See, I set before you this day life and prosperity, death and adversity. For I command you this day, to love the Lord your God, to walk in His ways, and to keep His commandments, His laws, and His rules, that you may thrive and increase, and that the Lord your God may bless you in the land that you are about to enter and possess. (30:15-16)

This passage alludes to the “everlasting covenant,” or permanent two-way agreement, that forever binds God with the People of Israel and vice versa (Ezek. 37:26-27). The People of Israel are expected to love God, walk in the ways of God, and observe His commandments. For their obedience, they are promised life, descendants, and the eternal blessing of God.

**The Righteous Path: Leaving & Returning**

This correlation between doing good and remaining connected to God is found in the very word “commandment.” The Hebrew word commonly translated as “commandment” is “mitzvah.” The Semitic root of the word *mitzvah* is “tzavtah,” meaning “to connect.” In this way, Jews seek righteousness by remaining connected to God and maintain that connection by keeping the commandments or mitzvot. There are 613 such commandments in the Torah: 248 positive mitzvot (i.e. “thou shalt”) and 365 negative mitzvot (i.e. “thou shalt not”). However, due to the radical differences of our modern context compared with the realities of ancient Israel, there are now only 77 positive Torah mitzvot and 194 negative Torah mitzvot that remain applicable today (Chayim 1990, xi-xxxiv). When Jews live by these Torah commandments, by the ancient *Rabbinic teachings* collected in the Talmud, and by long-standing Jewish tradition, they are living according to “Halakhah.” This is a foundational concept of Jewish thought. *Halakhah* is often translated as “Jewish law” but more literally and elegantly means “the Path.”

When a Jew acts against Halakhah, then she has sinned. The Hebrew word for “sin” is “chait.” The concept of sin has a variety of treatments in Christianity and Islam, but in a purely Jewish context, the Hebrew *chait* means “to miss the mark.” So, for Jews, sinning is an act of temporarily straying from the path of righteousness. According to the Torah, we are born without sin, though all people have an inclination to sin from the time they are young (Gen. 8:21). For Jews, this “Yetzer Hara,” or *Evil Inclination*, does not stem from a devil like one finds in Christianity or Islam (cf. Matt. 4:1 and Quran 2:208). Rather, the Evil Inclination is rooted in our own internal instinct to misuse the world. In other words, we have a natural inclination to sin. The 11th century Jewish scholar Rashi taught that the *Yetzer Hara* “yearns” to lead one to sin, but “if you wish, you may overcome it” (on Gen. 4:7). It is only with the development of a “Yetzer Tov,” a *Good Inclination*, that we begin to seek righteousness. Rabbinic tradition teaches that
Index

A
Abrahamic, 50, 62, 76, 80, 84, 89, 133, 135, 137, 153, 168, 172
Adams, Gerald, 22
affective, 49-50, 184
agency, 72, 156, 159-160, 175, 182
Amish, xii-xiii, 34-46
analogy, 71, 98, 112
apologize, 100, 143, 193
apology, 12, 20-21, 25, 42-43, 46, 194,
aporias, xv, 151, 153, 163-164, 166-168, 170-171
Arendt, Hannah, 136, 148, 178
Aristotle, xi, xiii, 97-107, 136, 179, 184, 195
atone, 4, 7-9
atonement, xii, 8-9, 17, 84, 162,
Austin, J.L., 189
awareness, 25-26, 88, 173

B
Buddha, 133-149, 156-157, 168, 174, 176
Buddhism, xiv, xv, 110, 133-134, 137, 139, 141-144, 147, 148, 151-178

C
Christian, xi, xii, xiv, 15, 19-31, 34, 36-39, 49, 51, 61, 97, 101, 104-
107, 153-155, 161-162, 169, 172, 175
Christianity, xii, 2, 101, 104-107, 135, 136, 144, 152-154, 162, 169, 170, 172
compassion, xiv, 18, 19, 20, 27, 41, 43, 45, 49, 52, 59, 62-64, 75, 82, 85, 88, 128, 134, 137-138, 144-145, 152, 170, 172-173, 179
conditional, xii, 42-43, 52-53, 56, 58, 70, 155, 158, 162, 166, 170, 171, 175
confess, xii, 5, 8-9, 17, 39
confession, 4-5, 8, 11, 17, 19, 23, 34, 103
Confucius, xi, xv, 179, 182-183, 185, 190-191, 193, 195
cosmopolitanism, 172, 176
cosmos, xiv, xv, 152, 153, 170, 171
criminal, 63, 82, 86, 87, 136, 142, 144, 163

d
deconstruction, 153, 162, 164-166
Deleuze, Gilles, 167
Derrida, Jaques, xi, xiv-xv, 151-178
dharm, 110, 119, 125, 128, 146, 168, 175
disposition, 38, 39, 80, 105, 107, 130, 184, 194
dukkha, 134, 137, 147, 157, 175

e
economy, 153, 158


emotion, v, 16-17, 20, 22, 42, 48-49, 88, 127, 136, 181, 183, 187-188, 190
Enright, Robert D, 23, 29, 42
epistemic, xiii, 70-71
exemplar, 5, 90

F
Fitzgibbons, Richard, 23, 29
forgivingness, 26, 28, 78
Foucault, Michel, 167

G
gift, 4, 5, 17, 28, 40, 51, 56, 58, 122, 147, 148, 155-156, 158-160, 180
grace, vii, xii, 17, 20, 26, 27, 28, 31, 34-35, 38, 40-41, 43, 46, 58, 60, 75, 90, 119, 161-162
Griswold, Charles, xi, 40, 43, 46

H
Hampton, Jean, xi, 48, 65
healing, v, xv, 10, 11, 31, 69, 83, 103-104, 145, 151, 153, 162-163, 171
Heidegger, Martin, 164
hermeneutic, 36, 67, 73
Hieronymi, Pamela, 48, 65
Hindu, xiv, 110, 112, 114, 118, 119, 128-131
Hinduism, xiv, 109-117, 119-120, 129-131
Homer, 13, 145
Hughes, Paul, 134, 136, 148

I
immortality, 119
impartiality, xiii, 98, 127, 184-185
impossibility, 56, 164-165, 167, 173, 178
interpersonal, xi, xiii, 4, 16, 19-22, 24-25, 29-31, 34, 38, 67, 73, 74, 83, 84, 87, 89-91, 136-137
intimacy, 22
Islamic, v, vi, xiii, 47-51, 54, 58, 64, 67-76, 78-80, 82-83, 85, 87-89, 92-95, 101-105, 107
J
Jankélévitch, Vladimir, 178
Jesus of Nazareth, xiv, 16-17, 19-21, 26, 34-37, 105-106, 154, 177
Judaism, xii, 1, 49, 135, 154
justice, xi, xiii, xiv, 3, 13, 16, 20, 21, 24, 26, 29, 31, 36, 42, 43, 47, 52-55, 58, 60-65, 67, 70-71, 73, 75-77, 79-80, 85-86, 92, 97-103, 105-106, 121, 143-144, 146, 177

K
Kant, xi, 136, 167-169, 177
Kantian, 162
King Jr., Martin Luther, 23
Konstan, David, 4, 13

L
law, v, xiv, 2, 48, 51, 56, 57, 64, 68, 69, 71, 72, 79, 82, 84-89, 92, 93, 94, 106, 109-111, 120, 129-130, 137-138, 144, 153, 156, 167, 170-172, 175, 181, 185
letting go, 10, 42, 135, 156, 159, 163, 168
Levinas, Emmanuel, 10, 13, 135, 148
love, xi, 2, 8, 12, 17, 19, 20, 25-27, 34, 36, 42, 46, 63, 146, 175, 177, 179
loving, 20, 105, 137, 148, 153, 174

M
merciful, 17, 20, 41, 49, 61-64, 75-76, 78, 83, 85, 87, 91, 104, 105, 111
mercy, xiii, xiv, 7, 16, 17, 20, 24, 28, 47-48, 50, 53, 56, 58-65, 74, 76-81, 86, 88, 90-91, 100
merit, 7, 54, 122, 141, 147
morality, 48, 51, 75, 90, 134, 142, 146, 155, 161, 168
mortal, 1, 119
Murphy, Jeffrie G., xi, 35, 46, 48, 65, 136, 148, 181, 195

N
narrative, 1, 4-5, 19, 69-70, 73, 75, 77, 80, 82-83, 90-92, 134, 139, 143-144
New Testament, 37-38
Nickel Mines, xii, 33-35, 37, 39-45

O
occultation, 72

P
pain, 3, 35, 44, 99, 127-128, 130, 134, 143-147, 161, 173, 181
Pali, 133, 140, 147, 157
pardon, 43, 53-54, 56-57, 75-76, 83, 90-91, 94, 110, 158-159, 178, 183
penalty, 74-76, 101
Peter (Apostle), 19, 106
Pettigrove, Glen, xi, 49-51, 65, 188-189, 195
Pharmakon, 161-162
Plato, 103, 136
politics (political), 4, 6, 24, 34, 68, 72, 134, 136, 143, 152-154, 165, 167-168, 170, 171-175, 180, 191-192
promise, 2, 4, 43, 122, 147, 159, 162, 166, 170, 187-189
psychoanalysis, 162, 168
punish, 6, 43, 56, 60, 80, 102, 111, 155-156
punishment, xiv, 42-43, 47-48, 52-64, 74-77, 79, 81-82, 87, 94, 102, 105, 113, 115-116, 133, 142-143, 154
purification, 63, 130
purity, 63, 76, 141, 166

R
rationality, 26, 71, 77, 79, 82, 84, 92
reason, v, 1, 7, 19, 24, 48, 50, 52, 55, 61, 63, 71, 73, 84-85, 106, 117, 120, 130, 152, 160, 184, 187
reasoning, 12, 71, 73, 76, 77, 79, 119
reconciliation, 4, 13, 17, 19-22, 28, 30, 31, 38, 43, 46, 107, 178
reincarnation, 120
repent, 3, 7, 9-10, 21, 52-54, 58, 111
repentance, 3-5, 8-9, 10-13, 17, 21, 27, 43, 52, 56, 58, 63, 74-75, 81-82, 162, 166
resentment, xi-xii, xv, 16, 20-21, 35, 41-42, 46, 49, 135, 136-137, 146, 155-156, 158, 161, 180-190, 195
responsibility, 1, 3, 5, 36, 44, 125, 145, 157
responsible, 1, 10-11, 20, 31, 43, 56, 72, 109, 135, 172, 184
restoration, 6, 9, 20, 31, 137
restore, 9-10, 12, 18, 21-22, 83, 100-102, 104-106, 153, 186, 190, 194

S
social, 16, 18-19, 22, 24, 38, 43, 45, 70, 85, 88-89, 92, 136, 143, 147, 179-180, 182, 190-192, 194
socialism, 174
sovereignty, 80
standing to forgive, xi, xiii, 50-51
Szablowinski, Zenon, 137, 148

T
third-party, xii, 41, 43
trust, 20, 21, 77-78, 84, 180, 188-189
trustworthy, 20-21, 159

U
uncertainty, 24, 64
unconditional, xi-xii, 42-43, 56, 155, 158, 162, 170-171
undecidability, 164, 171, 173
unrepentant, 3, 57
Index

V

value, xv, 16, 26-27, 38, 45, 49, 58, 87, 90, 115, 181-182, 186
vice, 185
virtue, xiii-xiv, 26, 38, 43, 98-100, 106, 116-119, 122-124, 126-130, 136, 139, 179-180, 185, 190
virtuous, xiii, 1, 53, 98-101, 106, 117, 122, 127, 186
Volf, Miroslav, 15, 31

W

Warmke, Brandon, 134, 148
wisdom, 1, 61-63, 75, 78, 80, 82, 84, 86, 87, 128-130, 134, 138, 144, 176-178, 191
wrongdoing, xiii, 3-5, 9, 16, 18, 20, 23-24, 28, 50-51, 76, 81, 133, 136, 184, 187