

## The Nine Branched Candelabrum. A General Approach to Avoid Moral Turpitude and Spurious Social Behavior

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### Abstract

Principles dictate policies. Absence of ethical principles leads to depression and anxiety. This article lays out nine principles which assist in influencing ethical behavior. Freedom, responsibility and accountability, is knitted to personal discretionary choices, and how they impact people, personal integrity and empowerment. These guiding principles could be helpful in coping in a troubled world.

**Keywords:** *Accountability; Choices; Coping; Discretion; Empowerment; Freedom; Integrity; Moral; People; Personal; Principles; Responsibility*

### Provenance

Some people reject the idea of a G-d, and many do not receive moral instruction and guidance. Lights, specifically candle-lights, have traditionally been used as a metaphor, to be a giving guidance in a world of darkness. Absence of ethical principles leads to depression and anxiety. In this essay three trilogies are laid out, to complete a nine branched set of principles which will act as guiding lights for life's policies, which most should find helpful for in coping in this troubled world.

### Aim

A trilogy is described: of candles holding a theme, with each flame carrying a name: Freedom, responsibility, accountability is the first trilogy, then personal, discretion and choice, makes the second trilogy, and people, integrity and empowerment completes the nine total.

**Freedom:** [F] This indicates total freedom of thought, belief, freedom, association and movement [1]. A person's will act as the dynamo to take decisions, but they do so without any restrictions. They can behave in any way they choose. Freedom exists without overriding tenets of any religious, political or financial dictates, restraints or coercion.

**Responsibility:** [R] is expected to moderate freedom; the person taking a decision must realize the consequences of their decisions and accept full responsibility for their behavior. They must acknowledge they took the decisions and admit they will receive all credit or criticism arising [2].

**Accountability:** [A] This compliments freedom and accountability for actions [3]; the person must understand that are accountable for reasons and expectations arising from their free decisions actions and consequences arising [4]. It relies on a person's sense of justice, conscience and morals.

**Comment:** FRA...These three factors are intimately interrelated and one cannot be moderated one without influencing the other. This dynamic works when all three have equal influence over the person who takes a decision affecting their personal lives, their family, community, or nation.

**Personal:** [P] implies the individual component that is unique to a person. It describes that singular quality of a thinking human being with opinions, hopes, aspirations and ambitions evolved into their being and as distinct as the pattern of their DNA. In a word... personal [5].

**Discretionary:** [D] designates the sum total of education, value systems learnt, frames of reference, depth of knowledge habit and training. Someone may sift in nanoseconds these resources, and weigh-up their advantages and disadvantages, so exercising total personal prudence, and takes a discretionary decision [6].

**Choice:** [C] comes when all caution is dissolved, tact and acumen is depleted and a selection of action is implemented. There should be freedom of choice with solid preferences, with no options interfering with the final pick, as a choice [7].

**Comment:** PDC... Personal discretionary choice amalgamates into the characterization of an individual's selection. Whether an object, activity, thought or locations, personal discretionary choice is operative.

**People:** [P] *Homo sapiens* is a social animal and depends strongly on communal intercourse, co-operation and sharing to live life successfully [8]. Making friends, bonding to a partner and group activities, allow for the individual and families' vigorous growth [9]. Companionship, fellowship and community contribute to purpose, meaning in life, survival and nationhood [10].

**Integrity:** [I] this insists on ruthless honesty with oneself, intellectual consistency and truthfulness [11]. That 'honesty is the best policy' remains a fundamental factor for sanity. Exaggeration should be minimal as should be obfuscation, deception and mendacity. Always seeking and supporting the truth contributes to being upright and honorable in life [12].

**Empowerment:** [E] The intensification of energy, self confidence and vigor precipitates into the actions of those who successfully socialize among people. Control over the quantity and quality of energy and action becomes easier; exercising self-control is facilitated and measured appropriate proportioning of effort will be second nature when self empowerment obtains [13].

**Comment:** PIE.... Humans are not meant to live alone. Good company is appreciated at any age. Hypocrisy becomes its own worst enemy, because in time the truth will out, and charlatans are exposed for what they are... essentially moral cowards. Lack of integrity brings no honor, but honor certainly empowers people. Treating people with integrity and respect brings out their own reliable honorable behavior in turn.

### Discussion

The Jewish Menorah is a seven-lit candelabrum and is used as an insignia for Oxford University. The symbol is intended to show the path of enlightenment through knowledge and wisdom in a world of dark ignorance. The Menorah is also the re-adopted ancient symbol for the modern State of Israel, and Israel has been designated to be "a light unto the nations". The traditional nine flame-lit "Channukkah", among many other meanings, celebrates the peace after a war. The nine branched candelabra described here, illuminates much to think about. Although these principles outlined above focus on ideas derived from Judaism, they have universal application, even to those who are atheists, or follow other religious disciplines.

### Concluding Remarks

This FRA-PDC-PIE construct is a contemporary scaffold of Jewish derived ponderings which dictate principles for contemporary living. This may apply in a variety of situations and could be used as a practical protocol to deconstruct a situation, weigh-up the influences for

decisions, or lead an event demanding initiative or action. This nine branched approach applied diligently to life's vicissitudes, should aid in eschewing moral turpitude and go a long way in eliminating spurious behavior. These nine principles would also assist enormously in reduction of personal stress and resultant anxiety,

### Author's Declaration

The author has no conflict of interest to declare.

### Bibliography

1. Leviticus 25:10. Proclaim liberty throughout all the land unto all inhabitants thereof.
2. Pirké Avot 2:15. Rabbi Tarfon said, '15. Rabbi Tarfon would say: The day is short, the work is much, the workers are lazy, the reward is great, and the Master is pressing.
3. Pirké Avot 2:16. [Rabbi Tarfon] would say 'It is not incumbent upon you to finish the task, but neither are you free to absolve yourself from it'.
4. Pirké Avot 2:1. Rabbi Judah HaNasi said, 'Be as careful with a minor mitzvah as with a major one, for you do not know the rewards of the mitzvot. Consider the cost of a mitzvah against its rewards, and the rewards of a transgression against its cost'.
5. Deutoronomy 24:16. "Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin.
6. BT Sukkot 52a. The greater the man, the greater his evil inclination.
7. Pirké Avot 3:5. All is foreseen, [but] free choice is given.
8. Genesis 2:18. And the LORD said, it is not good for man to be alone.
9. Pirké Avot 2:5. Hillel said, 'Do not separate yourself from the community'.
10. Shavuot 39a. All Israel are responsible for each other.
11. Midrash Shir HaShirim Rabbah 1:9: The seal of God is truth.
12. Pirké Avot 1:18. Rabbi Shimon Ben Galmiel said, the world rests on three things: justice, truth and peace.
13. Pirké Avot 4:1. Who is strong? He who conquers his [evil] inclination.

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