# The original sin and blame displacement

In Maimonides opinion Teshuba consists of three steps:
1. *hakarat hachet* or, **admission** of our personal responsibility .
2. *viduy*, or **confession** with sincere remorse for the wrong we have done
3. *azibat hachet* or the **resolve to abandon a** bad habit.

Personally, I believe that *hakarat hachet* is **the most difficult challenge** in Teshuba. Because naturally, **we tend to justify and rationalize** whatever wrong we have done. Or play the oldest human game: "**blame displacement**".
Everyone knows that God punished Adam and Eve expelling them from Paradise. But **why** did He expel them? What did they do wrong? Eating from the forbidden tree?
Try this. Put on a table all kind of candies, sweets, and cakes in front of a six years old child. In the middle of the table place a simple **cherry-tomato.** Now, tell the child: *'You can eat whatever you want except for the tomato'*. It will be only a matter of time until **the child disobeys, leaves everything else and eats the tomato.** The 'forbidden fruit' syndrome triggers an **irresistible** curiosity and desire. According to Rabbi Yosef Albo, Adam and Eve's sin was not eating from the fruit. God, he said, knew **they will succumb**! God wanted to **train them to take charge, confess and repent for one's wrong actions**. He was teaching them to do Teshuba!

Adam's **real error** happened when God approached him and asked him: *'What did you do?'* and **instead of admitting his responsibility and asking for God's forgiveness,** Adam 'transferred' the blame to Eve. He said: *'the woman that You* (You=God. Adam was blaming God!) *placed next to me, she offered me the fruit'.* Then, God approached Eve, and she said: *'It wasn't me!* The serpent made me do it'.
'Blame displacement,' blaming others for our misdeeds, is probably **the main obstacle** for repentance, **or at least the oldest one**.

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