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MEMORANDUM

Date

To Rabbi Herbert A. Friedman

From Minna Brott

Subject.

Another "instalment" is transmitted to you herewith. This is the "fattest" of the sets of notes -- though also the most interesting -- so that after this it won't be too much longer.

Again, I must apologize for the protracted job, but it was absolutely impossible to even touch it for long stretches of time, and then only fitting it in when I possibly could on my own time.

ETHICS

1
Either man is an animal and ethics are laws of expediency - or man is ^{angelic} human, and there are unalien laws. Jewish Ethics is on side of the angels. Nietzsche says c is Jewish invention - poor man's invention.

Plato's "Gorgias" -

Good + evil - part of great mythos making us as gods - but also making us paralyzed animals. "Conscience doth make cowards of us all."

How is it people don't agree on their ideas of good + evil - like they agree on algebra? Is there an objective system? are they intuitions of the heart? (Hitler can claim as much).

Two types - Epicurus - Hobbes and
Moses Rabbenu - Kant

Sumner "Folkways" - main theme that tickles philosophers is that everything has been regarded right sometime somewhere - but that is not all.

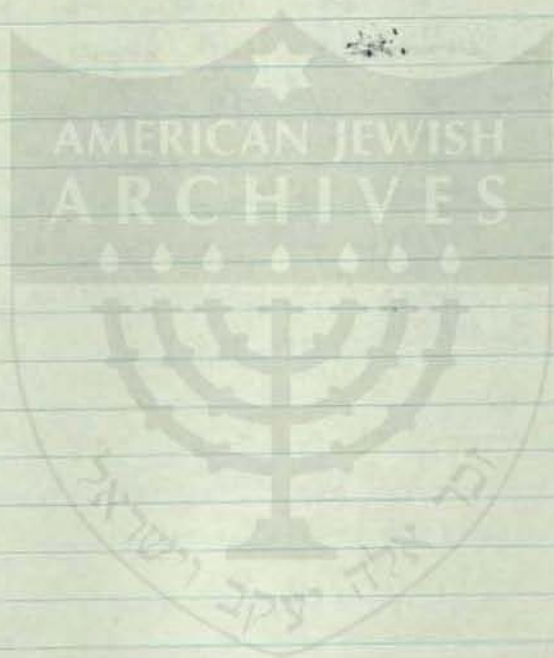
Bernard Hart "Psychology of Insanity" - ethics is that form of discipline which prevents us all from becoming really crazy.

Abbott - Kant's Theory of Ethics
Mackenzie - Outline of Ethics
Leth - Ethical Principles
Sedgwick - Methods of Ethics
T.H. Green - Prolegomena to Ethics
J.S. Mill - Utilitarianism
W.B. Yeats - Ideas of Good + Evil

Herman Melville broke his heart on the
problem of good and evil.

Emerson had none no idea of good and
evil - he was like a flower.

Greatest master of all was W. Shakespeare. Iago.



10/2/42

Morals are an imposition on nature - which has an "is", not an "ought to be". Morals reforms and deforms nature. Other sciences deal with what is, concerning whose reality there is no doubt. Ethics deals with what isn't but what ought to be. Das sein - das sollen.

Is there an ethical law that holds for all - transcendent, tying man to God? Or is it just the desires of the weak restricting the strong?

The way to ethics is through doubt - like the way to God is through doubt.

The Sophists called ethics a "fable agreed upon" by the many weak full of envy.

Two attitudes - religio-ethical and naturalistic. There is a passage in Talmud which links them - it is weakness, but not weak. The undesired humility of H.T. is not strong or real. This passage is in Yoma 23a - and is true ethics, because it has something of the naturalistic in it.

Nature has an appeal to the heart of everyone. Gygis "He who would truly live, should let his desires wax to the uttermost". Ethics is a denial and deformation of nature.

Plausible as the voice of the tempter may be, the Jewish answer is that there is another realm beyond what is - the realm of what ought to be, which is higher & better than nature.

Rebellions against ethics take place even in the best-disciplined of men. James says we need a "moral holiday". And from this individual revolt, it spreads sometimes & is raised to a

principle as in Machiavelli, or between states in their relations which are completely non-moral and unethical.

10/8/42

Utter relativity of ethical standards is the great denial of an ethical science.

Ethics denied:

- 1) Each individual a law unto himself.
-330 251
- 2) Democracy and ethics are an oxymoron upon the shogely and the story who ought to rule. Better a benevolent despot.
- 3) Differing ethical systems seem to cancel each other.
- 4) In the lives of peoples at one time or another everything has been considered good. Thus how claim ethics?
- 5) The states in their relations have never recognized ethical laws. Sovereignty means there is no higher law.

Old Thesis:

That philosophical ethics, based on what men want & need (psychologically & biologically), as a system, is also most closely approximated historically by Jewish ethics. This is based on a rejection of other systems (Rigorism, Hedonism, etc.) which were unfamiliar with human psychology - on a belief in life-idealism (That life is good) - and finally on the belief that Jewish ethics conformed to the most objectively desirable system that we could think up.

But no longer so sanguine. Reason

cannot be convinced by any proof of the existence of an objective ethical law.

The heart's sincere craving for it is the only thing which authenticates truth to the intellect - says Henry James, Elder.

We cannot know, in the sense of proving intellectually - therefore, the old course is too cocksure in its proof of the first principles, of what is the best objective ethical system.

New course:

Start with Sumner as a genuine catalytic and chaos-producer.

Then Epicurus, La Rochefoucauld & Hobbes (man is an ordinary animal & the only world that exists is the visible one.) vs. Kant.

Finally MacDougall on Instincts and Heart in Insanity - and last week or two, some Jewish ethics.

New course for 2 reasons:

1. I've lost my old confidence - and want to try something more cruel
2. I want to finish in one semester.

10/15

Ethics is name of That ^{postulated and} hoped-for science of objective norms to which all men will agree. The possibility of such a science is sometimes doubted.

Morality has many aspects of time and place, manifested in many different codes. There are many moralities but only one ethic.

Relativity of ethics is due to many reasons -

- 1) varying moral codes
- 2) disagreement on philosophical ideals

Folkways & mores govern the lives of great mass of people, incapable of individual reflective action.

In the beginning there were no individuals only groups. Ezekiel & Jeremiah discovered the individual. Men were whipped into shape and taught discipline by the power of mores. But when this function is achieved, it is important that it become not stagnant like China & India.

The cage of custom must be broken, in order for new genius to appear with new insight.

Walter Bagehot - "Physics & Politics"

describes the valuable function of discipline by mores, custom-codes in all early life. "All great nations have been prepared in privacy and secret." There is a great danger of overdoing this and suppressing the spirit of individualism. Only if a nation can follow nature's own method - stability and growth - will it live and progress.

Judea, Greece & Rome followed this formula - in the latter two cases it was too late,

and too much individualism which can riot.

The mores can make anything right.
That is the most terrifying thing. A fashion
can make anything right. Sumner - p.1 (definition
of mores) - p.19 (whence mores arise) - p.28 (folkways are
right) - p.29 (folkways are true) - p.59 (formal definition) -
p.76 (mores have authority of facts) - p.79 (inertia and
rigidity of mores).

I.

Mores can make anything right - take sex,
for example, where relativity of mores is conspicuous.
Chastity in woman is upheld by most civilizations
and many primitive people - but there are striking
exceptions - 421, 422, 423 gives examples where
unchastity is not only approved but required.

Incest is regarded as horrible by Jews - but in Persia,
Egypt and Persia, esp. among nobility, incest is
regarded as proper & required. 482, 483, 485

Pederasty - Greek love, revived in 14th cen Germany, which
was at first outrageous but is now in process of
creating a new custom.

Prostitution - generally condemned, & sometimes tolerated -
but in whole field of sacred harlotry (ch. 16) it is
demanded. 529 Luperones were provided in
middle ages openly for dignitaries, including priests.

Dialectic of history:

Custom-codes immensely important to discipline
early societies, and also immensely dangerous if it
goes beyond a certain point & suppresses individualism.
But when indiv. genius does arrive, there is the danger
that it will run riot and destroy society.

10/16

All of us, even the proudest, live mostly by conformity to custom-codes, not by conformity to an objectively-shown undoubted-good norm. Mores are relative - That is the great tragedy, because this most important of all questions cannot be solved.

(Abortion and Infanticide)

Romantic love is a modern invention. The troubadours brought it into our mores. A marriage of romance is considered low and vulgar by all aristocracy of the past. All Roman & Greek & Samurai & Jewish marriages were by Shidduch.

Equality of women with men is demanded by modern mores and rational ethics - but such equality is often rejected by the women themselves, esp. India.

Coyness of women is generally required by our mores - reluctance. But the South Slavs reverse this. p. 366 The groom must be pursued.

Modesty - in old Japan men & women bathed together naked & nobody was disturbed. In Turkey a woman cannot show the tip of her nose. This is patent illustration that mores make anything right. What is the rightness and wrongness of behavior?

Bundling, as distinctly American, p. 525

"Knowing myself as I do, I mistrusted him."

II Evaluation of Life.

That is an index of moral progress. Today slaughter is condemned, even if accidental. In primitive societies. But even in advanced civil. certain kinds of slaughter are lifted out of the mores and permitted. Burning widows in India, heretics in Spain, witches in New England are all permitted by mores.

Greatest exception, also, is group killing in war. This is divorced of all moral sentiment because of the mores. Sanctioned group killing excites no reaction of horror - so would the very same killing in peace-time society. Here the killer is a beast - there he is a hero.

War killing might be considered different because of a lofty motive - war ideals. But these same motives can operate in peace society - i.e. knocking off head of Father Coughlin. Yet this killing would not be tolerated or extenuated.

So the difference in feeling between man-slaying in and out of war is purely and simply a difference of mores. one is allowed - one isn't.

There is one tremendous exception - China, where the soldier even today is regarded as the lowest human, next to the criminal. In Japan, contrariwise, the soldier is regarded as heavenly, next to the Emperor.

How do the mores achieve power? and obedience?

1. Respectability - college campus 1890

Man, like dog, is a herd animal and

suffers acutely from being different
from his neighbors. p. 85-96

2. Shame 428, 455

3. Active persecution 95, esp. 232

10/22

We have the obvious inference
from this discussion of the mores - that
right and wrong are merely fashions, only
a little higher than fashions in ladies' shoes.
Also we derive our values from the
intellectual climate in which we grow.

And then there is the relapse
into nature, which knows no ethics.
There is no law in nature higher than
the law of cause & effect, self-preservation.
There is an eternal dropping back into nature
of the best of us - individuals sometimes,
nations always - since they certainly recognize
no higher sovereignty.

Is the struggle between the
two points of view on ethics one of the
real insolubles? Relativity cannot be
the last word - and profit objectivity are
impossible - so this is a genuinely
tragic situation.

SUMMATION - of initial discussion -

Is there a possibility of an ethical law?

Ethical Theory arises in Greece,
but in a Greece which is done and
finished - Socrates was after the Peloponnesian
War.

It arises, if not after collapse, then
in a time of crisis, as today.

Socrates & Plato are so shaken
with a passion for the good that they
are almost Jews.

Socrates had 3 types of ^{phil} Plato:

Pleasure-seeker
Aristippus
Hedonism
Epicurus
(Cyrenaics)

Plato -

Cynic, virtue-man
Antisthenes
Zeno, Stoics

These are examples of 2
extreme views in ethics:

Aristippus - most important thing
in life is hot pleasure, of
belly & body - not refined
pleasures as Epicurus says
later.

Walter Pater is
chief exponent of ⁱⁿ mod. Eng. lit. -
do not postpone life.

Awful brevity of life vs. splendor
of experience! Thérèse Gaudier.
Anatole France, Oscar Wilde.

10/23

Epicurus is associated with his garden, wherein walked men who lived without gods. "If There are any gods They have no concern for mankind."

We should want to be happy - is Theme of Epic. Get rid of vain fears of The beyond. It is against The postponement of living - also against an extravagance of desire, which makes it civilized & gentle.

Various forms of Epic.:

- 1) Joyous & sensuous form - Aristippus ^{petr}
- 2) Cultivation of sensation & experience - subtle
- 3) English type - simple & unrefined reformers, starting with Bentham, Mill, Utilitarians. Contrasting with Carlyle - who called desire for pleasure "hogwash". Epic. of these Englishmen very simple - desiring certain concrete needs for men to make them happy & good.

It is wrong to regard Epic. as involving a moral skepticism. It results not from frustration & defeat. It is merely healthy paganism.

It is for the sensuous and also for those who are not. Omar K. and Eccles. are not hedonists, because They come to it as disappointed transcendentalists. True mood of hedonism uttered in 3 words by Aristippus, when he was reproached for too much fun - "I have, I am not had."

THESIS:

Pleasure, positive or false, should be the end of life. No wastage in ecstatic devotions and idealistic sacrifices. This is the anti-heroic hedonism - the common denominator of all forms - from the hot Aristippicism to the mild Utilitarianism.

Fallacy is that not all men desire pleasure. Hedonism says they should be made to desire it.

Hedonism is a mood of delight - not the philosophy with which to fight Promethean battles for ideals. Art is high hedonism - the laughter before the Puritans enter - the laughter before youth went out to fight for ideals. All this is developed in Walter Pater's Renaissance ^{Esthetic hedonism.} He was an another Oxford don - living entirely in his mind and not indulging in senses - but was the fountainhead for the entire 90's. The epilogue to the Renn. was the creed for esthetes of the period.

Great task, real meaning of life, is to see all that can be seen by the senses. Phil. behind this is that of Heraclitus - all life is in flux - no abiding thing. Pater says that only real thing is the sharp experience of a sensation. Our life is a short day - and not to have experience is to sleep before evening. Make desperate effort to see & touch before death.

Epicurus -

10/29

"All good is finally reducible to the belly" -
 This shocks our sense of transcendentalism - when
 we're not hungry, but when we're hungry we
 agree with it. Bentham got economic & social
 reform through Parliament with his Theory.

Epic. is a doctrine of selfishness, egoism -
 to give it its most name right away. But it is honest.

Wallace - Epic. - p. 75-6 - no reality
 outside of matter & motion. "Whatever is, is body.
 whatever is not body, is not." - Hobbes. This rules
 out soul, gods, heavens, etc. No such thing as
 immaterial reality. ∴ Epic. based on atomic
 Theory of Democritus; man is not derivable from
 any unseen spiritual area. "The incorporeal is the
 nonexistent." Only true reality is what we can touch.
 Mind, intelligence, soul are not generically different
 from body - only variants of body. But Epic.
 wasn't interested in natural science - only in a
 doctrine of living & desire for happiness.

p. 110 - religion was an evil - of
 superstition, fear, lack of beneficence. Religion
 made & kept people unhappy. ∴ he desired to
 remove this fear of religion, especially the fear
 of death, and concentrate people on living this life.
 With regard to gods - 1) God is serene, shapeless but
 unconnected with man. 2) God is without feeling
 & consciousness, hence without interest for us.

pp. 117, 118 - acc. to atomic Theory, everything
 is determined - but Epic. has one curious inconsistency -
 freedom of will. Essential in pursuit of happiness.
 That man be not tied by fate or destiny - freedom.

p. 121 - Philodemus - "man needs pleasure
 from a single day as if it were an age." Never
postpone living. So if we can urge against

Epic. That it is unheroic & untragic, which
is true - nevertheless it is real, good
advice for living. What they advise - i.e. to
rid ourselves of thought of death - is not
easy - but still important. Once having learned
to accept death - then forget about it and
don't worry. Spinoza - "The free man thinks
of nothing less than of death." Wisdom is not
a meditation of death but of life."

p. 121 - Though we die tomorrow, that should
not interfere with our enjoyment of today."

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10/20

1) The hollowners and mordiners of Transcendentalism & religiosity - The weaknesses into which these degenerate sometimes - are nowhere better outlined than in the honesty and candor & cynicism of Epicureanism.

2) Epic. has a validity of its own.

The world is matter & motion and nothing else. Man should pursue not vague ideals but pleasure and happiness.

This may be called enlightened egoism, with a wonderful cult of friendship. It can be seen well in its attitude toward Justice.

Justice is absolute for the Jews & Plato - written in the stars for all men to pursue. Epic. says that so long as justice is necessary for happiness it is OK - but to be sought in & for itself - no, sir! In the idea of justice and other moral ideals - Epic. is really an idiot because he denies they are eternal verities.

The limitations are obvious - it's a religion that preaches resignation with deism - deliberately avoids heroism - preaches "undisturbability".

Psychological fallacy of Hedonism is that when you set out seeking pleasure you'll never get it - if you don't seek it, it will come as an escort to other activity.

Random House ed. "Epic. Phil."

- p. 19 - aim of philosophy - ^{Plato} pursuit of knowledge, speculative interest; for Empedocles it was attempt to find peace of mind ataraxia - self-possession
- p. 49 - Epic. motto of phil. & religious ethic - able to bear suffering, and if it cannot, then it is in vain.
- p. 30 - man should begin to study phil. (i.e. practice & life-experience) young and not cease even when old. This simply means not to postpone living. As he grows old he will be young by virtue of his memories - and in youth he will be old because unafraid of what is coming.

Buddha founded a religion of negation & Nirvana because he knew that men's desires turn to ashes in the mouth when finally achieved. But this is exactly what Epic. wanted to avoid - he did not want man fleeing from pleasure to new desire - he wanted quiet pursuit of happiness that could actually be realized and enjoyed.

p. 30-33

Death is nothing to us because it is the deprivation of sensation.
Nietzsche - "We all know we've got to die - OK let's be cheerful about it."

Sitting in judgment on others is a great cause of evil. The "Maxims" would tend to discourage this kind of moral-critique.

The attitude that you are bad and I am good is a double source of evil - because it indicates hopelessness for you and hatred on my part. This sitting in judgment is almost a biological thing - it is egoistic, self-assertive. Also sitting detracts attention from yourself by damning the other fellow. It is the very devil in causing hatred.

The beginning of wisdom would be to regard the Maxims as true of ourselves and not of our neighbors. These maxims should serve as a means of self-searching - and as such we do a double work of good - reducing our assertiveness and reducing a cause of hate.

Judge ourselves instead of others. Reverse the process of nature. Particularly good for preachers, who, if they denounce, must include themselves in the denunciation. Better yet, leave the cong. out and denounce only yourself. Like the religious genius of Jo. 53. Concentrate on yourself and that will persuade them to do the same. The three supreme images of all time are Jo 53, person on the cross, and the Shearit Israel through the ages - They all hated themselves.

This type of self-hatred is sublime. at the other end is the renegade.

All our virtues are dictated by self-interest

(Kant act in such a way That whatever
you do could be done by everybody else
without hurt to anyone.

Self judgment is the first step toward
this high Kantian morality.

Courage

Vanity, pride & temperament account for
courage in men & virtue in women.

Maybe Colin Kelly is the exception.
L.R. says, it's true of me, when I
went into battle. This is self-examination.
And are just more widely applicable -
hence are revelations of human nature.

Magnanimity #248, p.43

Mag. efforts to disdain all in order
to gain all.

#52, p.187

Mag. is noble effort on part of pride
whereby man gains control of himself in
order to gain control of all world

Pride #36, p.15

It would seem that nature
has given us pride in order to cover
our deficiencies.

#303, p.99

However much good we ^{hear} tell of ourselves
we never learn anything new.

#37, p.15

Pride rather than goodwill accounts for the rebukes we bestow on the faults of others.

Our reproaches are not intended for their benefit but to show ourselves off.

#462, p.143

The selfsame joke

Generosity

#246, p.81

What looks like generosity is often no more than a disguise for ambition disdaining the small aims in pursuit of great ones.

Philosophy

#22, p.11

Phil. triumphs over the past & ^{future} present but what about the present?

#420, p.131

Death

Death, which terminates the senses, is the great evil. "Two things you can't look in the face - the sun and death." LaR died with immense superiority over the circumstance.

#21, p.9

Condemned man displays stoicism which is really a refusal to face death.

p.159

Men of resource & courage make use of some honorable pretext to avoid contemplation of death.

All virtues dictated by self-interest

Temperance

p. 177, #25

Abstemious is dictated either by regard for health or inability to eat a big meal.

p. 169, #4

We would fain eat more, but afraid to make ourselves ill.

p. 97, #293

Moderation, as opposed to ambition is passivity and sloth of the spirit.

p. 9, #17-18 (moderation)

Modesty displayed by successful people is due to the peace of mind which good fortune brings them.

Modesty is due to a fear of incurring the well-merited envy & contempt that follows those who are intoxicated by good fortune.

p. 19, #54

Contempt of wealth was, among early philosophers, a form of revenge against fate for depriving them.

RESSENTMENT.

(acc. to Nietzsche this

accounts for toxicity - violent jealousy people like Paul envied the Romans & blackened them.)

N.B.

Maybe this is the selfish, sneering side of life - and is wrong. Kant says so.

12/17

Modesty which appears to refuse
praise is only the desire to have more
delicate praise.

Times when pride throws off humility & modesty
and reveals self in all the glory of its
arrogance.

Man's Relations to Fellow Man

Admiration would seem to be purest and
most disinterested of all feelings.

When we praise a noble deed sincerely
we participate therein.

Surest sign of a noble nature is freedom
is freedom from envy.

p. 47 #143

We exaggerate greatness of others for our
own satisfaction.

p. 49

Generally give praise only in order to
gain it for selves.

Never praise others without a motive -
praise is subtle flattery satisfying giver & given

Sincerity

#62, p. 33

Sin. open-heartedness - rare. What is
common is a subtle pretense designed to
elicit the confidence of others.

p. 21, #55

Hated of favorites is a desire of people to acquire favor ~~of~~ for selves. We have contempt for successful rivals.

This type of contempt for wealth & position is really due to an inability to attain them.

Humility

p. 115, #358

Humility is true test of true virtue.

p. 83, #254

Humility is often mere pretension of submission in order to dominate others.

Pride is never better disguised than when it wears cloak of humility. An artifice wherein pride debases itself in order to be exalted.
(The meek want to inherit the earth.)

p. 49, #147

To disdain admiration is to desire it in double measure.

p. 5/5, #138

Men would rather malign themselves rather than not talk about themselves at all.

#63, p.23

Hatred of lies often due to unconscious desire to add weight to our own evidence & gain for our words a sort of religious reverence.

p. 185, # 49

Faith in selves chiefly responsible for faith we repose in others.

Virtues Regarded as Binding on all Humans

#170, p.135

Difficult to tell whether ^{dear} honest action is due to virtue or discretion.

#171, p.15

Virtues lose themselves in selfishness as rivers are lost in the sea.

Loyalty

L. is device ^{of human nature} to win confidence, raise self above others and be entrusted with affairs of importance.

Justice

J. is only lively apprehension that someone is taking away something that belongs to us. Hence J. for neighbor is desired so that we ourselves may not suffer from injustice.

#237, p.79

(If in doubt remember that justice & goodness)
Goodness deserves credit only in those strong enough to do evil. In others it is

only laziness or want of character.

Sympathy, Pity

#264, p.87

Pity is often sense of personal calamity aroused by calam of others - a subtle insurance against possible adversity.

Gratitude

#223, p.73

G. is like mercantile credit - we pay our debts in order to borrow again

#83, p.29

(Friendship would seem to rest on ^{mutual} sympathy & gratitude.)

What men call friendship is merely partnership, a barter of good offices.

#87, p.27

We can love nothing except in relation to ourselves. There is nothing disinterested.

Love

L. is a fever of the senses

#262, p.87

In none of the passions does selfishness play so great a part as in love. We are always ready to sacrifice the comfort of those we love rather than our own.

#374, p.119

Man who thinks he loves his mistress only out of love for her is very much mistaken.

204, p. 65

Disdain of women is employed by them
little fine apparel & cosmetics to enhance
their beauty. Virtue is erotic trick.

367, p. 117

There are few virtuous women who
aren't tired of their profession.

19, p. 9

We all have enough strength to bear
the misfortunes of others.

235, p. 77

We are easily consoled for the misfortune
of our friends if this affords us an opportunity
to display our affection.

We always find something not displeasing
in the misfortunes of our dearest friends.

233, p. 75

Bereavement gives rise to several kinds
of hypocrisy. We miss the esteem in which
the departed held us.

Vanity & self interest are present not only in friendship
and love but also in hatred & enmity. Hatred
arouses from envy, which is wounded vanity.

29, p. 13

Our ill deeds do not bring upon us
so much persecution & hatred as our good
qualities - because of envy.

#238, p.79

In most cases it is safer to do a man an injury than to heap too many favors upon him. (He'll hate you for it.) (Between squabls there are no favors.)

#14, p.7

Not only are men apt to forget Kindnesses but hate their benefactors and are reconciled to those at whose hands they have suffered wrong.

There is certain value to L.A.R. - not just cynical - but clears the air of some hypocrisy - and through this knowledge of human nature we may advance.

#27, p.178

Praise has at least the merit of confirming us in our virtues ^{practicing} (This is good pedagogical device.)

Praise accorded to courage, wit or beauty tends to enhance these qualities

Repentance - how does he explain this?

#184, p.59

We confess our misdeeds in order that our frankness may repair the damage they do us in the eyes of others.

#180, p.

Repentance is not so much regret for the evil we have done as for that which may befall us.

#153

Merit is a gift of nature - and fortune provides occasions for its display. (One merit doesn't depend on us - but on success & fortune. Is there anything more non-ethical?)
"Le succès fait le mérite" - This endorses the Bible - both cannot be true.

#57, p.21

Great deeds not result of high purpose but of good fortune & circumstance. A modest man will know this.

< LaR doesn't believe in free will - and doesn't need it.



1/7/13

Man is selfish, wicked, hopeless, self-centered.
His virtues are all masks. This view of
human nature may be more true than we are
disposed to admit.

→ The net result is a hopelessness in large
part that there is an ethics. We have no free
will or ethical ideals - we are run by other
forces beyond us. L&R opposes Kant, who says -
"Was du sollst, Kannst du." L&R says no -
vanity, selfishness prevent us from doing what we
should. We are all driven by powers not
ourselves.

What ray of light is there? While all
men are moved by amoral forces, still this
a-p can be trained in a certain measure
to achieve social & moral results.

1/8/13

DETERMINISM Power of fortune is in all our
achievements.

#470, p.145

All our qualities are unstable
and are almost always at the mercy
of a sudden crisis. &

#323, p.105

Our wisdom is the sport of
fate no less than our worldly
goods.

#9, p.171

To guarantee our conduct we should have to guarantee our fortune. (There but for the grace of God go I.)

#58, p.21

Apparently our actions have lucky & unlucky stars and to these most of the praise or blame is really due.

Even if we rule out circumstance, the secret of our behavior resides in the equilibrium of our passions, which is not a moral thing.

If we subdue our passions the credit is due to their weakness more than our strength.

#291, p.95

Men's virtues like fruit have their seasons.

#43, p.17

Man often thinks he leads, when in fact he is led. While his mind (moral) takes him in one direction, his heart (passion) takes him in another.

The heart always outwits the head.

#177, p.57

#5, p.3

We can no more guarantee the continuance of our passions than that of our lives.

Shall we really say we are helpless in face of our passions? Where is education - moral pressure - reshaping of character? Can we free ourselves from our passions?

No - not unless the desire to be free is stronger than the sum of the passions. This desire to be free must be an immensely strong passion itself.

#110, p.5

Human heart gives birth to unending series of passions.

#192, p.63

When our vices abandon us we flatter ourselves that it is we who abandon them.

#191, p.61

The vices which haunt us ^{on life's journey} may be compared to inns at which we must lodge - and I doubt, if we were to make the trip again, whether we could avoid them.

Is there one common denominator to which we can reduce the passions?

#2, p.169

The passions are in every case ^{nothing more than} sensations (warmth or coldness)

#44, p.17

Force of character + weakness of character are ill-named. They are in truth nothing but good or bad physique.

#443, p.149

The most violent passions allow us moments of respite, but vanity never leaves us at rest.

#35, p.14

All men are equally proud - They differ only in their opportunities & ways of displaying pride.

(Here is where edu. can step in - a man may be made to be proud in social behavior, z.b.)

Ultimate driving force - amour propre, The center about which revolve all movements of the soul. It is soul itself and life. If we have no ap we are dead. Even the humble man - humility is his ap and he is alive.

It is biological - not something for the moralists to rave about. Ap in itself is not evil - depends to what

Amour propre = self pride = Life

Neither a sin nor a virtue - simply the indispensable condition of being alive.

use it is just.

p. 163 ff

Amour propre is love of ^{one} self - makes men idolize themselves - tyrannize their neighbors.

It even joins forces with those who attack it - conspires for its own defeat. It is content to be its own enemy provided it can exist.

Amour propre - compared to sea - never at rest. This is man. Sad.

The only chick of hope is that some passions can be developed, which are less evil, at the expense of others which are more deleterious. This can be done by appealing to the amour propre, which is the only appeal you can make to a human being.

Amour propre is indifferent to morals - existed before morals did. Simply a question of turning a-p toward virtue and away from vice as much as possible. This is accomplished by social pressures, which operate with reward & praise ^{there} as their weapons.

1/14/43

Man is a creature of sense, but a complicated animal - the world is a chain of cause + effect - There is nothing beyond what we see - no teleology.

In contrast, There is the view that a spiritual world does exist, from which we derive our light and aspiration. There is hope that the connection between the material and spiritual worlds will be brought about.

All the religions, that believe in the order of the universe, a spiritual world-order, with God + souls as instruments, are in this second camp. And all the philosophies are in it - from Plato to Kant.

Criticism of LaR.

La R. oversimplifies - There are other motivations of human conduct than amour propre. Imitation, suggestion are two. Moreover There is a hierarchy within the a-p - one man sordid in desire for money; another man eager for power and glory and fame. Moreover There are even exceptions to the general rule of a-p. Sometimes we do give charity when nobody is looking.

The value of his maxims is that we should learn to be self-examining - try to free our intellect from our heart.

The difference between LaR and other viewpoint is based on a radical fact, beyond proof. Either you do or do not believe that there is something more than the material world.

Kant says we have in the moral law a voice from the noumenal world.

LaR says amoral people - Dostoevsky says that when religion touches a man he becomes transformed.

There are one or two men in the world who love mankind more than themselves. Potentially we are all capable - now.

These moral acquisitions and strings are the latest things acquired in man's story - They are high & fragile - the things most easily given up.

Dostoevsky - Book II - The Russian Monk
This is highest point to which the Slavic soul has ever risen. Each of us is responsible at all times for all things to everybody else. This is the opposite extreme from amoral people.

1/15/13

RELIGION

The way to have a God, is not intellectually, but to love men. Most humans, little more than animals, do not understand God. The proof of God lies in our capacity for love - acts of service & solicitude & tenderness.

The proof of God is inductive - comes to you gradually from your own life, depending on the amount of love you show for mankind.

It's as simple as that, and as impossible. Love men and you will know God. One in a million can aspire to it - as we in a million aspired to manhood when we were all chimpanzees.

PHILOSOPHY

Kant starts with this feeling that is present in these very rare individuals - this feeling of conscience. Certain men have the feeling that the moral law is imperative. The only fact to explain the presence of this moral law is the fact that there is freedom and not determinism - that there is a spiritual world with which we have contact. Start with the premise that there is in you the moral law - "du sollst" - "Thou shalt". This leads to the step inevitably "du kannst", in spite of everything you say about determinism.

Recap.

The world of common people vs. The world of love; world without God vs. world with God.

Iqbal, Persian Sufi mystic, says - "where love awakens, that dark despot - ego - dies."

Hölderlin - "allein zu sein, und ohne Gottes ist der Tod." But most of us are alone in

our self-love. self-love means hatred of others -
and no love of man.

Dostoevski - responsibility to all men for
all things. That is love - that sense of God
cannot be proved or disproved. It is.



Man - without the instincts of the animal to guide him, and without enough intelligence to substitute for instinct - is the blind alley of all animals. Hence the nightmare of history.

That is the world - for most of us; without God and with self-interest as prime motivation.

All the ^{of man} proofs are against God - esp. is human experience against him. The Jews invented ~~the~~ ^{the} ~~idea~~ ^{idea} of 1/3/0 to rescue their God from being a devil.

How odd of God to have chosen this people as the vessel of deepest insights. One of them & later another said that man must die within himself and be born again reborn (like the seed dying, then yielding fruit). This dying to oneself is the hardest thing for man to do - man even begins to hate that which makes him die to be born again on a higher level.

But if one man in a myriad can kill his self-interest - that is the clearest proof of God.

The heart becomes filled with love for all men - a sense of responsibility for all - manifestation of this love is the clue to persuasion. Love alone will break down selfishness. Force leads only to more force - that has

been the experience of history. If one be capable of love - one has passed over and become the new man.

This is the common treasury of mankind - The living heart of Christianity and Judaism. These are the most important contributions to the understanding of God in modern times - St. Francis discovers love. Christ resurrected has such a hold on imagination of man because it is a symbol and ~~sup~~ supreme embodiment of human and natural ritual.

We as a people are a kind of Christ-people in our sacred ritual.

Kant - voice of conscience - inner heart of some men inflamed by augustness of moral law - by ^{reason} free will - by God.

Possible to derive a perfectly tolerable ethics from the other point of view. Bentham believed in determinism, no God, no such thing as love - yet was benefactor of mankind.

There are a dozen epileptics by whose authentic visions billions of humans have lived through the centuries.

21

KANT

2/4/93

- 1) The only good in the world is that expressed by the good will. This is the opening sentence — he is on the side of the angels

Bentham's first sentence is: There are two masters in nature by whom the human conduct is controlled — Pleasure & Pain. This is the other school. There ought to govern moral conduct

Does the world believe Kant? Do men instinctively believe that character is more desirable than wealth, position, power? (Mendelssohn & Lieberman.) Are not these things good?

If nothing is good but the good will, what is the good will, which will is good?

2) That will is good which acts out of respect for the ^{moral} law, and does not yield to temptation (such as desire for money, revenge, ambition, women, etc.) Are there any men who possess such a will? This is a description of a type yet to come. The woman had the monkey in mind; the monkey had back in mind.

3) What is the ^{moral} law? The ^{moral} law is the law of lawfulness — ^{nothing specific, but} namely: act so that whatever you do could be done by everybody else and could be made into a law. Every action must be such that you can imagine everybody else doing it, and its becoming part of the general moral law.

In this ethics everyone is a legislator for all.

2/11/43

The first idea which develops out of the law "act ~~the~~ only in such way that can be universalised" is the higher idea of humanity, which is a concept far beyond the naturalistic. It is an approach to a different level already.

There are no distinctions - higher or lower race - everyone in humanity acts with moral reason.

Second, is notion of autonomy and personality. Moral reason is the tie between man & God - man who is his own law-giver, who makes up his own laws, then as obedient servant, has to live by them. This is the only way to be free - self-determination, on basis of our moral judgment.

Personality emerges when individual law-giver makes pattern for others, and also follows patterns of others. In this way we men bearers of humanity, which is implicit will.

Third, human beings, as moral lawgivers, are citizens of higher order than mere world-order - They are citizens of the "Kingdom of Gods". This is religious. Goodness has a primacy of its own.

Everything else has a price, but morality & humanity are ends in themselves. Everything else can be used as a means, but humanity must not be used as a mean, at least, all the time. Humanity in yourself is also holy, as well as humanity in others.

2/18/43

Kantian ethics deeply rooted in a religious world-view. ∴ no objections to any details of the ethic can shake the thing as a whole.

K. ethic based on notion of freedom, in general sense of spontaneous creative activity. We humans must shape things, rather than be shaped. We must make laws for things. This is opposite to L.R., who says we are pushed around, we are shaped.

His book "Metaphysics of Morals" - means morals represent valid, a priori laws - just as "metaphysics of nature" discovers a set of laws a priori, valid which hold for all of nature.

These a priori moral laws are true before we even look at a man - just as there are laws in nature which are true before you look at nature. These a priori moral laws are evolved out of our understanding, our sense of morality - before we come anywhere near experience. Take it or leave it - These laws are true even though no human being can live up to them.

Thirdly, There is a "Physics of Morals" - how man actually lives. We go to the scientists of behavior - anthropologists, psychologists - to see how people act in world. This has nothing to do with ethics.

Kant has to show that

I. Our moral reason is a law-giver, a source of laws for moral behavior.

1. Man consists of sense & reason (matter & form)

a. We have drives, urges, appetites.

These turn into desires when an object presents itself.

Satisfaction of these desires is happiness.

b. Reason is embodied in the moral law, which is valid & binding for all men.

b without a represents divine will

a " b " animal

man is combination of both.

Neither God nor animal have morality - only men. God is not moral - he is holy. The animal cannot be said to act or behave in freedom - he is acted upon by his senses.

In man morality consists of dominating his sense drives by the moral law.

Man's ^{moral} consciousness shows the clash between duty and desire - between what we ought to do and what we'd like to do, as result of being solicited & tempted by our sense appetites.

The only moral value is when we do something out of respect for the moral law, not out of sense of pleasure in doing that act. Moreover, the only good is that which comes as a result of duty, as result of fulfilling the moral law - good which comes as result of some emotional response (pity, love, etc) is OK but is not enough because it hasn't come as result of moral duty.

Therefore The moral law is a categorical imperative - do what the law commands unequivocally & unconditionally. All other imperatives are hypothetical - i.e. you eat grapes to have a movement - but the moral imperative is unconditional, categorical.

The God in man is ^{the divine voice of} his moral reason -
The animal is his kishkes & genitals.

All This presupposes something which does not exist in the natural world - freedom. Man in his moral reason alone is free - while as part of matter he is equally determined as is all nature.

Any being without freedom is not subject to moral evaluation.

Freedom is the capacity to act through spontaneity, not under pressure of causes.

→ If everything in world of nature is causally determined, not free - Then there must be another world where freedom does obtain. The world of nature is phenomenal world - The really real world, The intelligible one is called noumenal. In that world freedom holds, and when we act with moral reason we are in touch with that world.

This is the point which, if broken will allow us to throw over Plato & Moses and go to a nite club to have some fun.

Goethe - The truth has been found long ago
It needs but to be retold again.

2/17/42

Freedom as the absolutely indispensable condition for morality - puts us on the level of God, because freedom means creativity, spontaneity.

Humans are at once parts of nature and citizens of a higher world - mostly the former, like herd animals. But if this is all we were, we would be incapable of morality.

Every human is either active or potentially a citizen of the higher world - follows its law, which is moral, on basis of its freedom.

For most men the problem is to make the law of the noumenal world overcome the law of the phenomenal world. This struggle, this problem is the human drama called history, growth, ascent.

The supreme character of goodness postulates the existence of freedom, which exists nowhere in the natural world, since we are all pushed. But when we obey the moral law out of respect for it (not out of pleasure or vanity), as if we were citizens of a super-natural world - then we are free; true originators & creators.

Man, being a citizen of both worlds, must have the higher conquer the lower - This natural world can be turned into a messianic kingdom.

"Du sollst" - unconditional moral law -
Therefore "du kannst" - you have the freedom to do it.

cannot
Marx ~~could~~ be explained by Marxian materialism - because Marx was not a determinist, driven by externals. He was a visionary with a prophetic mission - how do the materialists explain that?

2/25/43

1. Primacy of Practical Reason -

ethics more important than knowledge & science, art & beauty. Though these are almost basic in human civilization, there is one thing deeper - the ethic.

Knowledge & science, by itself, important though it be, ~~is~~ not enough.

B. Russell - "Free Man's Worship" - no God, no purpose, accidental ^{atonic} existence - This essay represents the point that science & rationality is enough.

Aesthetics also is a view - that beauty can displace the laws of morality, and that B. can have a primacy. This view held by Nietzsche - ^{Nietzsche - Wagner} Keats, Wilde.

But neither science nor art can lead us to the heart of things. Will, character, the faith which makes up a character - these alone can lead us to a philosophy.

Science uses intellect

Art uses senses

Will calls together the entire integrated mind & man - soul & spirit

(There are a few men - Einstein, for whom science is religion - but not for great mass of scientists or laymen.)

2. Good Will

Strips each man of his trappings - equates the scholar & the ignorant. The noble & the pauper. The good will alone is that which counts - all else is superficial & external. Negro porter as good as English earl.

That is the teaching of religion - p'sh p'sh.
Democracy is a religious concept - messianic
thought. Thus no man can be used
merely as a means - he must also be
regarded as an end in himself. Each man is
the bearer of humanity.

This is the philosophy of Jefferson, Rousseau,
1776, French Revolution - Kant sums it all
up - This democratic view of man.

3. Religious

The crucial difference between the two
poles of ethics is that Kant says man is a
citizen of a higher world, while Hobbes, LeR,
say no.

Man's task is to have the lower dominated
by the higher. This is his life-struggle. Man
already participates in this higher order while on
this earth.

Men are lesser gods to the extent that
they can suppress the laws of nature in favor of
the laws of freedom. Moral judgment impossible
except where there is freedom - but freedom
doesn't exist in nature. \therefore men must reach
for the higher, free world where law of causality
does not prevail.

If a man performs a moral act, even vs.
his natural desires, then he is operating in world of freedom.
He has membership in non-natural, super-natural
world - he has a soul. This applies to all men,
at least potentially. It corresponds to the messianic
type of person.

4. God and Immortality

In a way, the weakest part of his argument. Sense of God already given in a better sense in idea of men being citizens of another world.

But he has specific argument for God:

① since ~~the~~ good man is one worthy of happiness, ② because he acts out of respect for moral law and not for personal gain, ③ ~~because~~ ^{since} he usually gets pain & misery, not happiness (which is the so-called problem of evil) ∴ Kant says there must be postulated a God who will redress the balance. There must be a God who will repay the good for their suffering.

H.S. not satisfied with this God.

A better God is implied in Hems 2 and 3 above - a God who inspires ^{men} to the good will, a God who is in that spiritual order which men glimpse. But a God who is simply a rewarder of the unjustly treated is rather unworthy of Kant.

What kind of happiness is he going to give these righteous, which they didn't get on earth? What kind of happiness can disembodied souls enjoy? There is no pie in the sky. The only kind of happiness in heaven is contemplation of God.

Immortality is a necessity because it is the function of the soul to become more good - an endless progression toward perfection. But the fallacy of this argument is that the progression, the growth can only have meaning in the struggle over nature - which takes place in the embodied spirit, nowhere else.

3/7/43

Jewish Ethics

Centers about basic concept that life is good - life abundant. This proposition is proved only by life itself - just look at it. Passionate cult of life.

פ"דא נאדא

"A Road Toward The Reawakening of Interest in Jewish Ethics." May 1925
I, 4
31R Quert.

children

Eugenics

Hygiene

Love - Romantic or Conjugal

Pacifism

Anti-asceticism

Intellectualism + Rationalism

Messianic Ideal

Eschatology

* Virtues must be rationally justified - not merely glorified as ends in themselves.

[The human race will commit suicide because it doesn't follow Jewish ethics. This is an invitation of death.]

3/5/43

Jewish Ethic is Life-Idealism - most Jewish phrase in N.T. is "life & life more abundant" John 10:10

European idealism requires that men sacrifice their lives for it at times. An ideal means something more than life - "apart from the flesh" - as if ideals were too holy to mix with material interests. This tension is characteristic of Europe for 2000 years - between idealism and simple life welfare.

The natural relation should be one of unrelation - mutual service. Otherwise this idealism is a death-idealism. Sacrificial patriotism, nationalism, romantic love are ideals - ~~become~~ but mistaken ideals because they demand death.

Because a thing is called an ideal does not make it good or noble. This ideal must prove its usefulness for life or else it is a honor. "Honor Thy father & mother" is an ideal because it makes for life-usefulness, namely - "That Thy days may be long on the earth." This is not love or mercenary but proper.

There is thus a difference between absolute ideals and rational life-ideals. Former are ideals without reason - they only make the doer feel good. Latter are judged by how they contribute to life.

Nirvana, apparently a death-idealism, really desires not no-life but a better life. Thus nirvana is not a refutation of our axiom that life is good - but a kind of confirmation.

Kleist - "most wonderful thing about life is that it can be tossed away."

Anything contrary to this, any attempt

[Schiller - Der Leben der hat recht
The guy who remains alive - he has right.] (28)

to maintain life whatever the price - is a cockroach philosophy. What a dialect? What are you going to choose? Honorable death, or cockroach expedient life?

Judaism chooses life & tries to make it less roachy. The godness of life at any price is the theme of D.H. Lawrence.

W. James say, The true heroes of humanity were those who carried on life before history began - who lived for centuries thousands of years ^{in caves + stone} and ~~con~~ accomplished the transmission of the feeble flicker so that history could be written.

Judaism is the life-idealism religion. When the Torah is held up and called an oath to - there is promised to its adherents long life and wealth & honor. This is life-idealism.

Western Christian mentality + spirituality has rejected and despised this - is ashamed of it and afraid of it.

War

Judaism as a mature religion may be said to be shaped by a repudiation of war.

God, who is functional - to be achieved
p150 p152, is a reflex of The notion of one
mankind, which exists only when war is outlawed.
War is The mother of evils - material + psychological. When
war is no more, and mankind is one, Then God
is one. This is The essential message of Jewish.
"Monotheism means a warless world." p150 p151

German, French, etc. and nothing else. Thus the culmination ~~of~~ⁱⁿ God of this cult of life is the removal of war (and poverty & slavery & oppression.)

Health

Mark of life-religion to be concerned over practical details of health & hygiene & economics. These are not to be rejected by spirituality - but are the very fabric of religion. The body is the base & soil of soul and spirit. Body is not left outside, in Judaism, as gross - is not denied as being useful. This is the genius of Judaism - to include the body.

Money

Money means life. Money has become sordid because religion has "righteously" cast it into outer darkness.

Joy

Joy is a sign of the good functioning of the soul. A sad man is a bad man - this is good Charitic doctrine. Sadness is sign of a death-religion. "Too much blood - too many tears" - That's the trouble with Jesus. We Jews are made sad by history at times, but we have no cult of sadness. We have a cult of happiness, rather. Our ~~rituals~~^{rituals} are ^{to be} performed soul plus.

Sex, Family, etc.

This one problem, on which all nations have choked, the Jews have solved, to a certain extent, by various surgeries. →

Life virtues ≠ absolute virtues

instinctivistic idealism =
death

" ideals ≠ "

" ideals

idealism which is mislabeled when you ask it
for a reason. It assumes itself instinctively
to be true above reason - it feels as
good it must be true.

29
9/10/83

Sex is physiological drive.

Love is what man has made of that drive -
love is saturation of sex with heart & spirit,
song & joy, play & religion itself.

Love is by-product of sex, whose main function
is procreation. But the by-product has outshaded
the ^{main intent} ~~fundament~~ in men's minds. Eras has
dominated men a good deal of time.

But is distinction between love & sex correct
in case of man? No. In animal sex is relegated
rigidly to utility & seasons. In man, love permeates
all life. Hence the supreme importance of sex - its
deemonic quality. "Love is episode between
creaking & torture." - Balzac.

Love & sex occasion the outreachings of the mind
& spirit - provoke art & music. Desire - libido
is the clean vital, the index of all ambition, interest
& curiosity - which things are largely if not
mostly determined by the love feeling.

Nations have choked on the problem -
Balzac & Proust show a nation sophisticated
& corrupt & deserving of downfall.

The Jews, on the whole, have solved
the problem at least while their mores were
intact. They compelled early marriages, cut
out romantic love.

Why have the nations failed in the
matter of sex?

1) In prehistoric history man & woman partners
in fight for life vs. nature.

2) When life successfully handed on & civilization

enslaved (as in Egypt, Mesopotamia, China) with its
leisure & refuges. Then woman is
sensualized instead of being partner. This
is erotic economy - woman is vessel of
gratification, sexually subservient.

- 3.) Reaction, spiritual & religious, to this
causes woman, as symbol of his lust, to
be considered bad. As he hates himself
for being sensual (now that he has become
spiritual), so he hates his lust - and
hates woman, love, sex & marriage -
because these are symbols of his sinfulness.
Hence asceticism, and all spiritual
religions hate sex - leading even to
castration in Origen. Paul says no marriage.

- 4.) Reaction vs. reaction, i.e. against the
degradation of sex by spirituality - This
breeds license, promiscuity, which is
even worse than #2 sensuality. Lust
at least is honest. There is difference
between frankly erotic economy (even related to
met of life, phallic worship, etc.) and
licentiousness, which murders life & happiness.
Woman is passive, plaything.

[5.) Women partners again in future?]
y. Russia.

#4 is era of romantic love-making
instead of love for sake of life. Falling in
love is a modern notion. Noble and
aristocrat ladies & peoples had political -
calculated marriages. Some of the calculations
were bad - for money, convenience, etc.
But some were good.

Instinctivism in mating leads to instability in love. Hollywood variety & rich long Island set are result of instinctive selection of mate. Nothing more sardonic than grounds given for divorce - cruelty, incompatibility, etc.

3/11/43

Importance of sex mores:

- 1) Determine stock of group
- 2) Education in larger sense ^{ergonomics} whether future generations will be civilized or not
- 3) Personal happiness

Jewish sex mores with regard to these:

- 1) Life-idealism of primary commandment 1201 / 122
This is striving most metaphysical urge - will to deathlessness. Birth control is preposterous for highest protoplasm on earth. He who has no children is NAZZI CONN - deceiver of the godhead. Shulchan Aruch.

Here, as hardly anywhere, is a will to life right to the end of time - so that we'll be there at the end, at the great messianic shofar. That is being the protagonist of history.

The women want children - it is their fore-ordained self-fulfillment, as every woman knows herself.

Contrast this with European history - which is record of self-innovation. Most spiritual taken away by church - unceasing wars took away hardy & strong - only weak & ignorant

left to perpetuate the races. In Judaism there are no bachelors - no old maids - everybody marries young. This is integral Judaism! Herosim exhibited in trying to make early marriage economic feasible. In the integral Jewish community there is little or no prostitution - which already was a large part of whole sex problem.

- 2.) Eugenics - This is fitting intelligence
or more instinct in matters of love.
3.15 1/2 is in Talmud.

Guaranteeing of better & better stock, by carefully arranging all marriages. The enormous incidence of gifts & talents among Jewish people is due to just that sex mores ~~is~~ considered the best match to be with the brightest boy.

Eugenic breeding now given up - as other sex mores being given up.

- 3.) Jewish ideal of love is conjugal, marital - not romantic. If any romance creeps in, that is pure luck.

European romantic love comes from troubadours of 13th c. In troub. mores, the only proper woman to make love to was a married woman, to make it more piquant.

And all love poetry was before marriage - no poems except Coventry Patmore, ^{Angel in the Home} devoted to women as wife. This implies that beauty & romance departs at marriage.

Jewish mores devoted exactly to the conjugal happiness - devoted & tender husbands.

The substitution of the conjugal ideal of love for the romantic ideal has led to stabilization, more permanent happiness. It is a profound difference - involving question of what is beauty - dizzy blond or ^(mature) 18 or 35.

Jewish mores say you have to invest your love with your child-bearer - your wife. This goes against the twobedroomistic, Don Juan notion. Furthermore, you must make love to her as her just due - can't just take her and toss her aside. She has this right guaranteed in the ^{scriptures}.

The success & glory of the Jewish family consisted of the interpenetration of whole instinctive love nature with a religious consciousness.

3/12/43

Conjugal ideal of love vs. romantic ideal.

One is maturity & strength - The other is romance.

Romantic love makes love an end in itself - Thus an absolute ideal + not an ideal for life.

This type of love requires constant stimulation, etc - is set against the stability of the family. Profound failure of this type, bringing hollowness.

Jews is a bit romantic and goes with rest of European romanticism.

Conjugal ideal is a high valuation of sex plus a moralisation of love. Eros + ethos.

Jewish home + family is a supreme creation of the Jewish genius. A מצוה is morally required at the very moment of procreation. Sociologically this is of immense significance. Confess what would Don Giovanni say to interrupting himself at this point for a מצוה?

The idea of Shilch is for mature people. Whitman constantly points out that the grown, full mature woman is more appealing to him. Karl Marx made love to his wife after she had 5 children & was middle-aged.

Jewish ^{sexual} formula - אל תאכל בלילה
And ^{also} legally, the frequency of intercourse for men is regulated so that men will learn control. All these regulations attempt to overcome the frightful blunder of nature, which operates so unfairly against the woman.

Attitude of patriarchs in early books, at just the time when the world was man-dominated and woman was part of erotic economy - attitude of Isaac to Rebekah, full of love & tenderness, is all the more remarkable.

Also, desire for children on part of women was mark of life-idealism, as today refusal of sophisticated women to have children is death-idealism.

There was always single standard in Jewish life - Lev. 20, 10. Same punishment for men & women. Deut. 22:22.

Thus even in that Orient, Jewish women seemed to move more freely - to be more equally received.

Monogamy

de jure it doesn't come till late in Jewish history - but de facto it was very early, before the exile. ~~Results~~ ^{Results} for Jewish elevation of position of woman.

The Torah makes a contract guaranteeing her rights - which shows a distinct advance in the status of women.

Divorce

Woman has many opportunities for divorce - which also is a victory for her - if her husband gives her no children after a year, she gets divorce.

Actually, altho' divorce is relatively easy, it is relatively scarce - which speaks for stability.

of family.

Children

First compulsory education

Careful consideration for dowry of girl.

Life - Idealism of Jewish Ethics

Dt. 30:15-19

p"na n'kd

Prov. 3:16-18

3:2

4:22

4:4

p"n go

Dt. 16:11,14,15

26:11

affirmation of this life, this world.

moral importance of happiness -
seems like commonplace, but is basic.
to do something rare, plan is
psychological. The best pattern of life.
Noel Coward - "a ship must be a
happy one, to be efficient."

Is. 45:18

223: n'p'el, n'p'el to n'el

3/19/13

Second great factor, along with life-idealism in Judaism is the veneration of the life of reason. Men of the mind have always been accorded the highest honors.

Intellectualism is a moderation and an integration of the instinctive life of the individual. The 3/11 of reason & mind with our appetites, ~~more~~ ~~drives~~ & drives is a prophylactic against insanity and unhappiness. This is highest religion - good morality - and sensible medicine.

B. Hant's thesis

A reasonable reason (i.e. one which does not despise the flesh) is the only safeguard against insanity.

1. There is continuity between sane & insane.
2. Dissociation is present in all minds, yet the normal will have a control over it, while the hysteric has no control. Automatic writing, complete dissociation to the point of forgetting one's personality.
3. Delusion cannot be changed by any logic or argument, because the mind is not united, but consists of isolated mental processes which do not come into contact. He fully believes he is a King - yet he has to beg the guard for a cigarette. These two things are in separate compartments - so he sees no inconsistency. This is dissociation.

This type of compartment-like brain is also prevalent in every mind even the normal. Our political ideas are in the realm of delusions - they are impervious to argument. So also our religious ideas.

In the case of serious conflicts in the personality, the way out, both ethically & medically, is integration - choosing a compromise and carrying it through rationally, with the assistance of reason.

The alternative to this heroic battle is to avoid the conflict by escapism - by not allowing the conflicting sets of ideas to come into contact, but rather by allowing each logic-type compartment to develop itself. Thus there can be a wide divergence between precept & practice in ethics, for example - There can be two separate sets of morals - one for church, one for business. And in most cases these are never allowed to conflict. There is never an application of reason to the conflict, in order to integrate it, except in the case of heroic individuals. Most of us never want to face ourselves or our conflicts.

Dissociation is one way ^{the} mind has of avoiding conflict & thus dissociation is always an indication of an unsolved, escaped conflict.

Projection into Others of One's own Inferiority.

is a peculiar reaction of mind to presence of repressed complex. People possessing fault or deficiency are intolerant of people possessing same fault. In general, an intense prejudice will indicate that the person himself possesses the offending complex which he tries to project into some other person. The more comfortable expedient of rebuking a neighbor substitutes for self-reproach. This latter is the only heroic way of achieving peace of mind.

Delusions of persecution are part of this
reflexion. Old maid always complain that
they are being annoyed - actually, they are
projecting a suppressed complex onto someone else.

Complexes are produced by the failure
to apply reason to conflicts - and therefore
complexes are impervious to logic and cannot be
cured thereby.

AMERICAN JEWISH

3/25/43

Jewish Eugenics -

1. Pure blood - Abraham sends Eliezer to pick perfect wife.
2. Early marriages - form of heroism; renunciation of philandering;
no bachelors.
3. Reproduction - 3 1/2 pp. - factors should be figured out
to produce best type of children.
4. Intelligent love - man should inquire about wife's family
because children inherit parents' traits.
brothers.

Prohibitions against marriages involving

- 1) פורע שווא - hereditary defect
- 2) פולעצ'קס - personal defects
- 3) שוואב - (lewdness) cross-marriages between relatives

High gifts of Jewish people are due to eugenic
mating.

3/26

1. A move that will insist on moderation in sex is a very intelligent, life-conserving move. M. Ketubot 5 - details may be laughable, but idea of having a rule of regularity is important.
2. J. Ber. 36c -
3. Cohabitation never without consent of woman and never in non-natural positions. Gittin 70a
4. Adultery of mind while cohabiting with wife. Nedum 20b
This is common in sophisticated societies - rabbis recognized it - excoriated it.
5. No cohabitation if he contemplates divorce, or hates her, or is drunk.
6. Contact during menstrual period is surrounded by tremendous taboos & inhibitions - Niddah - can't touch her or go near her, let alone sleep in same bed. Vayik. R. 21

270, 14	p'd n m/k	- p'd n m/k	- excesses forbidden
23, 1	240 p/k	-	moderation forbidden
240, 16	p'd n m/k	-	unnatural positions
240, 10	p'd n m/k	-	no relations when angry
23, 8	240 p/k	-	drunk
2, 1	240 p/k	-	marriage for money is forbidden
early marriage: men 18-20; women 17-18			

I.

136 211 21112

Importance of being happy!

Never in any Gian literature will you find such a statement.

The moral importance of happiness!

Chasidism made happiness a cult!

II.

Thackeray has two pictures - one of the crown & stiff brocade standing by itself - This is called Magnus: next to it is a little shivelled, loped, naked & shivering - This is called Ludicrous. The two together make Louis the Grand.

So too - the Jew devoid of his mores, which is the Magnus, is nothing - either a Broadway tout or a beast of prey in finance. But with his mores he is a civilized person.

In America today we must get together and arrange some 21112 for ourselves - not the 2251 of idiosyncrasy, but of civilization. Without 2251 no Judaism - extreme 2251 ridiculous: we must have a Sanhedrin to set up for us an intelligent American 2251. Judaism stands for the notion of discipline, law - and herein split from Christianity.

(Chosenness)

36

4/2/43

To be ^{called} world-historical is applicable only to a limited number of peoples - certainly among them are the Jews & Greeks. Dostoevsky claims it for Russia - and it may well be so. A nation which feels itself called - a chosen nation.

→ Dostoevsky - The Possessed part II - chap. 5 - Night maximilian edition p. 233-4
This may be viewed as a kind of megalomania - but if so, then the 1500s and the Age of Pericles are also insanities.

< Whenever power & genius come to a transcendent glow it is the mark of chosenness. America had it for one moment in Whitman.

Zangwill - "Chosen People" - Hebrew Ideal vs. Teutonic, 1919.

"Chosen people is choosing people"
God goes peddling the Torah - only the Jews choose it.

Anyone who doesn't feel chosen, naturally isn't.

Zionism, the desire to become normal (a small Levantine state) is somehow a descent from the world-historical chosenness - a sort of anti-climax to a magnificent history.

If we've lost the sense of chosenness, then we become mediocre.

BUBER

37

9/7/40

Buber's conception of Judaism is a dialogue between man and God.

Mysticism is the intensest form of religion. His first book is a description of experiences of greatest mystics of all times, Chinese Hindu, Gnostic, Jewish, etc.

This was the first step - an approach to all religions - religion as such - inward remaking.

He became a Zionist as one way of becoming a Jew.

His first love was Chasidism, which he uncovered as the last great religious movement which Europe has seen. He opened Chasidism to the finest intellects of all Europe and raised the curtain from before the Jews, so that all saw and admired. It was an immense service which he rendered the Jews.

Buber founded magazine "Der Jude", won respect for it from Catholic Theologians - forced knowledge & recognition of best in Judaism.

Buber, Cohen, & Rosenzweig are pillars.

Der Glaube des Judentums - Buber

He has several new approaches to:

1. What the fundamental experience in religion
2. What monotheism is - what *3/11* is
3. What evil is
4. Language

1. Religion is a wider concept than faith.

Faith means the deep & simple sense of trust.
Thus Glaube is less in quantity and more in depth than religion, which includes ritual, etc.
He wants to lay bare the *1/1*

2. Does Judaism have dogmas? Of course -

The only question is what dogmas & how many.
But the primary thing in the religious life of Jews is not dogma, rather a meeting with God, in a concrete experience. Thus, dogmas are perhaps God and man. All concepts, ideas, philosophies are mere projections on an abstract plane of this concrete experience.

Monotheism is to be understood from this point of view. In view of the intensity of this experience of meeting with God, the thought arises that it is always the same God. It is merely the inability to see that it is *me* and the same God which makes some people heathens.

The word *3/11* means the unceasing renewed confirmation

3. This 3/1/1 is taught in spite of the principle of evil - in the face of the conflicts & tensions. All situations are part of God - all phenomena are variations of God.

4. If the dialogic situation is the basic one, then the speech becomes important. Language is an event which spans the existence of man & the world. Language in the dynamic sense - not the static character of the logos-idea - but language as that which happens. ~~The intelligibility~~ God's created act is language - every lived moment is language - This is reality on God's & man's part. Man's life is a dialogue with the whole world - all history ^{every act} is part of this dialogue, in which man is a real partner, not a puppet. Man can say what he will.

5. Human Conduct -

Life is not the struggle between good & evil - but a kind of pull between God & man, who is frail but can answer God back nevertheless.

Evil is not an anti-god, a power in its own right - but evil is subordinate to God.

Evil is undirected power of man. There is no such objective thing as evil. It is man's undirected power.

Human freedom & choice is part of ultimate reality, not merely psychological. Man is really free to choose God or reject him, and that is primarily a matter of living daily acts. Adam's fall is a constant occurrence, and man is free to choose, in spite of a large amount of determination. This appears

Contrary to dualism to modern liberalism to functional unity in the culture (1900)

to be illogical, but the reality of life allows freedom & determination at same time. *

Evil is only an element - passion without direction is evil - passion with direction (toward God) is good. The 822 25' is that power out of which all great works arise, not merely secular but also holy. 25' is power becoming 82 only when it turns away from God. all evil is failure to direct 25'. Decision and freedom is the act of integrating the 25'.

There is no such thing as ethical divorced from religion. The reality of man as a full partner, etc. has also another side to the coin, namely the grace of God - and the two go together.

* The question arises - will God win? May not man turn all his power toward evil? According to Persian dualism, Manichaeism, Gnosticism, etc. they say there is a real fight between two gods, but they all say that God will win. That means the verdict is decided, and then life is just a sort of predestined play, bound to end with the victory of God. But is there not a real possibility that evil will win?

The answer seems to be that there is freedom (to extent that power can be undirected, i.e. - purely evil) but also predestination (to extent that God will win). There is a contradiction here in logic, but not in life. Man is free and is the author of evil - but is also in hand of destiny and God.

only way to God is through atheism

אין אלוהים - רק דרך אלוהים

power of
denial can
take us
towards
illumination

39

What Buber means by *zikhron*, is coming to the light after going through the deepest doubts and pains & denials - so Akiba, so Jesus.

4/15

Buber's view, contained in phrase - "dialogue situation" - man is born & confronts God upon occasion, then loses him - which loss can be described within that God abstracts & hides himself, and man must wait in the act called *zikhron* in asserting and proving him by struggle & faith. Thus the world is not split in half (good & evil), but is between man & God - and if he goes away from God in their dialogue, then he is going toward evil (misdirected power).

What does Buber gain by his denial of dualism? He gains a formal retention of the *zikhron*.

Apr 27, '43

God's omnipotence is self-limited by man's potency. He may have voluntarily given up something in order to make man a genuine creative factor. Man is free.

Freedom of will means being a god.

Man can either help or hurt the divine intention.

The source of evil is the god, man - going off on a riot of lust & undirected power.

Put all the blame & responsibility on man because he can bear it. But God?

2/2/81

Why is one repentant sinner better than all the righteous? Both Jesus & The Rabbi agree he is. Why is The sinner ^{for} better than the virtuous? If both Jesus & Rabbi run down the virtue boys & concentrate on the sinner, there must be ^{something} interesting behind it.

In 2/2/81 you have the actual drama of the man who falls & rises - This is the enrichment of the soul, since 2/2/81 is not returning to any former state of innocence, but to a more mature state. He is a better man than the one who has never strayed since the latter has not grown.

4/30

2/2/81 is the turning of 25 in the direction of God.

Man would remain morally infantile if he never became acquainted with his weaknesses and temptations - he grows in the struggle to re-achieve the heights from which he fell. Adulthood comes through suffering.

2/2/81 is one of most important phases of the essential human drama - to sin, to suffer, to grow wise - this is beauty - different from the insipid beauty of an unlined face.

Love is forgiveness with or without 2/2/81 - and considered something better than 2/2/81 because it will lift man higher than 2/2/81 could. This is Xian view.

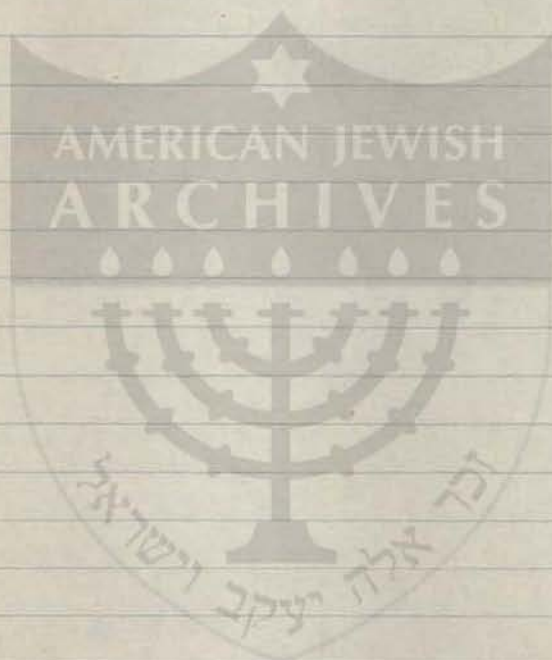
contained 2nd of H. Yoma, uttered by Akiba.

Jewish view is that man has to be 2/2/81 25/11 just, then God will help & give forgiveness.

Prodigal Son - Luke, 15
Adulteress - John, 8

(40)

In story of adulteress woman, Jesus refuses to judge or condemn at all - doesn't want to ask questions either - doesn't want to turn from her - will merely forgive. This philosophy is continued today by the Quakers - who practice forgiving love. In Catholic Church - great saint who stands for that is St. Francis.



5/14/43

Jewish attitude toward the law

J. religion contains as its prime component a bearer, a people. Universalism would tend to evaporate, volatilize this physical bearer - as Paul wished to do. A universal religion cannot bear the shackles of being confined to one people. He tried the law, and finding no happiness therein, he went to the opposite psychology - spirit, faith. This is antinomianism (vs. law).

Judaism must be halacha - or else it becomes prophetism, universalism, unitarian. The first article of the J. religion is the J. people, which is defined by its halacha. But how much halacha? And how to combat the externalism of halacha? Jewish history is dotted with revolutions against halacha:

Prophets

Paul

Mysticism + Cabala

Chasidism

Reform Judaism

PHILOSOPHY

ETHICS

Either man is an animal and ethics are laws of expediency -- or man is angelic, and there are unseen laws. Jewish Ethics is on side of the angels. Nietzsche says ethics is Jewish invention -- poor man's invention.

Plato's "Gorgias" --

Good + evil -- part of great mythos making us as gods -- but also making us paralyzed animals. "Conscience doth make cowards of us all."

(How is it people don't agree on their ideas of good and evil -- like
(they agree on algebra? Is there an objective system? Are they intuitions
(of the heart? (Hitler can claim as much.)

Two types -- Epicurus - Hobbes and Moshe Rabbenu - Kant.

Sumner "Folkways" -- main theme that tickles sophomores is that everything has been regarded right sometime somewhere -- but that is not all.

Bernard Hart "Psychology of Insanity" -- ethics is that form of discipline which prevents us all from becoming really crazy.

Abbott -- "Kant's Theory of Ethics"

Mackenzie -- Outline of Ethics

Seth -- Ethical Principles

Sedgwick -- Methods of Ethics

T. H. Green -- *or Prolegomena?* Prolegomena to Ethics

J. S. Mill -- Utilitarianism

W. B. Yeats -- Ideas of Good and Evil

Herman Melville broke his heart on the problem of good and evil.

Emerson had no idea of good and evil -- he was like a flower.

Greatest master of all was W. Shakespeare. Iago.

10/2/42

Ethics

Morals are an imposition on nature -- which has an "is", not an "ought to be". Morals reforms and deforms nature. Other sciences deal with what is, concerning whose reality there is no doubt. Ethics deals with what isn't but what ought to be. Das sein -- das sollen.

Is there an ethical law that holds for all -- transcendent, tying man to God? Or is it just the desires of the weak restricting the strong?

The way to ethics is through doubt -- like the way to God is through doubt.

The Sophists called ethics "a fable agreed upon" by the many weak full of envy.

Two attitudes -- religio-ethical and naturalistic. There is a passage in Talmud which links them -- it is meekness but not weak. The underfed humility of N.T. is not strong or real. This passage is in Yoma 23a -- and is true ethics, because it has something of the naturalistic in it.

(Nature has an appeal to the heart of everyone. Gorgias "He who would
(truly live, should let his desires wax to the uttermost. Ethics is a denial
(and deformation of nature.

(Plausible as the voice of the tempter may be, the Jewish answer is that
(there is another realm beyond what is -- the realm of what ought to be, which
(is higher and better than nature.

Rebellions against ethics take place even in the best-disciplined of men. James says we need "a moral holiday." And from this individual revolt, it spreads sometimes and is raised to a principle as in Machiavelli, or between states in their relations which are completely non-moral and unethical.

10/8/42

Utter relativity of ethical standards is the great denial of an ethical science.

Ethics denied:

- 1) Each individual a law unto himself
יִצְרָהּ הָרַע
- 2) Democracy and ethics are an assault upon the shapely and the strong who ought to rule. Better a benevolent despot.
- 3) Differing ethical systems seeming to annul each other
- 4) In the lives of peoples at one time or another everything has been considered good. Thus how claim ethics?
- 5) The states in their relations have never recognized ethical laws. Sovereignty means there is no higher law.

Old Thesis:

That philosophical ethics, based on what men want and need (psychologically and biologically), as a system, is most closely approximated historically by Jewish Ethics. This is based on a rejection of other systems (Rigorism, Hedonism, etc.) which were unfamiliar with human psychology -- on a belief in life-idealism (that life is good) -- and thirdly on the belief that Jewish ethics conformed to the most objectively desirable system that we would think up.

But no longer so sanguine. Reason cannot be convinced by any proof of the existence of an objective ethical law.

(The heart's sincere craving for it is the only thing which authenticates
(truth to the intellect -- says Henry James, Elder. We cannot know, in the
(sense of proving intellectually -- therefore, the old course is too cocksure
in its proof of the first principles, of what is the best objective ethical
system.

New Course:

Start with Sumner as a genuine catalytic and chaos-producer.

Then Epicurus, La Rochefoucauld and Hobbes (man is an ordinary animal and the only world that exists is the visible one.) vs. Kant.

Finally Mac Dougall on Instincts and Hart on Insanity -- and last week or two, some Jewish Ethics.

New course for two reasons:

1. I've lost my old confidence -- and want to try something more cruel.
2. I want to finish in one semester.

10/15/42

Ethics is name of that postulated and hoped-for science of objective norms to which all men will agree. The possibility of such a science is sometimes doubted.

Morality has many aspects of time and place, manifested in many different codes. There are many moralities but only one ethic.

Relativity of ethics is due to many reasons --

- 1) varying moral codes
- 2) disagreement on philosophical ideals

Folkways and mores govern the lives of great mass of people, incapable of individual reflective action.

In the beginning there were no individuals only groups. Ezekiel and Jeremiah discovered the individual. Men were whipped into shape and taught discipline by the power of mores. But when this function is achieved, it is important that it become not stagnant like China and India. The cake of custom must be broken, in order for new genius to appear with new insight.

Walter Bagehot -- "Physics and Politics" describes the valuable function of discipline by mores, custom-codes in all early life. "All great nations have been prepared in privacy and secret." There is a great danger of overdoing this and suppressing the springs of individualism. Only if a nation can follow nature's own method -- stability and growth -- will it live and progress. Judea, Greece and Rome followed this formula -- in the latter two cases it was too late, and too much individualism which ran riot.

The mores can make anything right. That is the most terrifying thing. A fashion can make anything right. Sumner -- pg. 1 (definition of mores) -- pg. 19 (whence mores arise) -- p. 28 (folkways are right) -- p. 29 (folkways are true) -- p. 59 (formal definition) -- p. 76 (mores have authority of facts) -- p. 79 (inertia and rigidity of mores).

I.

Mores can make anything right -- take sex, for example, where relativity of mores is conspicuous.

Chastity in woman is upheld by most civilizations and many primitive peoples -- but there are striking exceptions -- 421, 422, 423 gives examples where unchastity is not only approved but required.

Incest is regarded as horrible by Judea -- but in Persia, Egypt and Peru, especially among nobility, incest is regarded as proper and required. 480, 483, 485.

Pederasty -- Greek love, revived in Hitler Germany, which was at first outrageous but is now in process of creating a new mores.

Prostitution -- generally condemned, or sometimes tolerated -- but in whole field of sacred harlotry (ch. 16) it is demanded. 529 Lupanars were provided in middle ages openly for dignitaries, including priests.

Dialectic of history:

Custom-codes immensely important to discipline early societies, and also immensely dangerous if it goes beyond a certain point and suppresses individualism. But when individual genius does arrive, there is the danger that it will run riot and destroy society.

10/16/42

All of us, even the proudest, live mostly by conformity to custom-codes, not by conformity to an objectively-shown undoubted-good norm. Mores are relative -- that is the great tragedy, because this most important of all questions cannot be solved.

(Abortion and infanticide)

Romantic love is a modern invention. The troubadours brought it into our mores. A marriage of romance is considered low and vulgar by all aristocracy of the past. All Roman and Greek and Samurai and Jewish marriages were by Shidduch.

Equality of woman with man is demanded by modern mores and rational ethics -- but such equality is often rejected by the women themselves, especially India.

Coyness of women is generally required by our mores -- reluctance. But the South Slavs reverse this. p. 366 The groom must be pursued.

Modesty -- in old Japan men and women bathed together naked and nobody was disturbed. In Turkey a woman cannot show the tip of her nose. This is patent illustration that mores make anything right. What is the rightness and wrongness of behavior?

Bundling, as distinctly American, p. 525

"Knowing myself as I do, I mistrusted him."

II.

Evaluation of Life

That is an index of moral progress. Today slaughter is condemned, even if accidental. But even in advanced civilization certain kinds of slaughter are lifted out of the mores and permitted. Burning widows in India, heretics in Spain, witches in New England are all permitted by mores.

Greatest exception, also, is group killing in war. This is divested of all moral sentiment because of the mores. Sanctioned group killing excites no reaction of horror -- as would the very same killing in peace-time society. Here the killer is a beast -- there he is a hero.

War killing might be considered different because of a lofty motive -- war ideals. But these same motives can operate in peace society -- i.e. knocking off head of Father Coughlin. Yet this killing would not be tolerated or extenuated.

So the difference in feeling between man-slaying in and out of war is purely and simply a difference of mores. One is allowed -- one isn't.

(There is one tremendous exception -- China, where the soldier even today
(is regarded as the lowest human, next to the animal. In Japan, contrariwise,
(the soldier is regarded as heavenly, next to the Emperor.

How do the mores achieve power? and obedience?

1. Respectability -- college campus 1890

Man, like dog, is a herd animal and suffers from being different from his neighbors. p. 95-96

2. Shame 428, 455

3. Active persecution 95, especially 232

10/22/42

We have the obvious inference from this discussion of the mores -- that right and wrong are merely fashions, only a little higher than fashions in ladies' shoes. Also we derive our values from the intellectual climate in which we grow.

And then there is the relapse into nature, which knows no ethics. There is no law in nature higher than the law of cause and effect, self-preservation. There is an external dropping back into nature of the best of us -- individuals sometimes, nations always -- since they certainly recognize no higher sovereignty.

Is the struggle between the two points of view on ethics one of the real insolubles? Relativity cannot be the last word -- and proof and objectivity are impossible -- so this is a genuinely tragic situation.

SUMMATION -- of initial discussion --

Is there a possibility of an ethical law?

Ethical theory arises in Greece, but in a Greece which is done and finished -- Socrates was after the Peloponnesian War.

It arises, if not after collapse, then in a time of crisis, as today.

Socrates and Plato are so shaken with a passion for the good that they are almost Jews.

Socrates had three types of pupil:

Pleasure-seeker -- Plato -- cynic, virtue-man
Aristippus Antisthenes
Hedonism Zeno, Stoics
↓
Epicurus
(Cyrenaics)

These are examples of two extreme views in ethics:

Aristippus -- most important thing in life is hot pleasure, of belly and body -- not refined pleasures as Epicurus says later. Walter Pater is chief exponent of Epicurus ^{or Epicureanism} in modern English literature -- do not postpone life. Awful brevity of life vs. splendor of experience. Theophile Gautier, Anatole France, Oscar Wilde.

10/23/42

Epicurus is associated with his garden, wherein walked men who lived without gods. "If there are any gods they have no concern for mankind."

We should want to be happy -- is theme of Epicurus. Get rid of vain fears of the beyond. It is against the postponement of living -- also against an extravagance of desire, which makes it civilized and gentle.

Various forms of Epicureanism:

- 1) Joyous and sensuous form -- Aristippus
- 2) Cultivation of sensation and experience -- subtle -- Pater
- 3) English type -- simple and unafraid reformers, starting with Bentham, Mill, Utilitarians.

Contrasting with Carlyle -- who called desire for pleasure "hogwash." Epicureanism of these Englishmen very simple -- desiring certain concrete needs for men to make them happy and good.

It is wrong to regard Epicureanism as involving a moral skepticism. It results not from frustration and defeat. It is merely healthy paganism.

It is for the sensuous and also for those who are not. Omar K. *Khayyam?* and Eccles. are not hedonists, because they come to it as disappointed transcendentalists. True mood of hedonism uttered in three words by Aristippus, when he was reproached for too much fun -- "I have, I am not had."

Thesis:

Pleasure, positive or pale, should be the end of life. No wastage in ecstatic devotions and idealistic sacrifices. This is the anti-heroic hedonism -- the common denominator of all forms -- from the hot Aristippeanism to the mild Utilitarianism.

Fallacy is that not all men desire pleasure. Hedonism says they should be made to desire it.

Hedonism is a mood of delight -- not the philosophy with which to fight ^{or Promethean?} Prometheus battles for ideals. Art is high hedonism -- the laughter before the Puritans enter -- the laughter before youth went out to fight for ideals. All this is developed in Walter Pater's Renaissance.

Esthetic hedonism.

He was an austere Oxford don -- living entirely in his mind and not indulging in sense -- but was the fountainhead for the entire 90's. The epilogue to the Renaissance was the creed for esthetes of the period.

Great task, real meaning of life, is to see all that can be seen by the senses. Philosophy behind this is that of Heraclitus -- all life is in flux -- no abiding thing. Pater says that only real thing is the sharp experience of a sensation. Our life is a short day -- and not to have experience is to sleep before evening. Make desperate effort to see and touch before death.

10/29/62

Epicurus

"All good is finally reducible to the belly" -- this shocks our sense of transcendentalism -- when we're not hungry, but when we're hungry we agree with it. Bentham got economic and social reform through Parliament with his theory.

Epicureanism is a doctrine of selfishness, egoism -- to give it its worst name right away. But it is honest.

Wallace -- Epic. -- p. 95-6 -- no reality outside of matter and motion. "Whatever is, is body. Whatever is not body, is not." -- Hobbes. This rules out soul, gods, heavens, etc. No such thing as immaterial reality. Therefore Epicureanism based on atomic theory of Democritus; man is not derivable from any unseen, spiritual area. "The incorporeal is the nonexistent." Only true reality is what we can touch. Mind, intelligence, soul are not generically different from body -- only variants of body. But Epicurus wasn't interested in natural science -- only in a doctrine of living and desire for happiness.

p. 110 -- religion was an evil -- of superstition, fear, lack of beneficence. Religion made and kept people unhappy. Therefore he desired to remove this

* * fear of religion, especially the fear of death, and concentrate people on living this life. With regard to gods -- 1) God is serene, shapely but
unconnected with man. 2) God is without feeling and consciousness, hence
without interest for us.

pp. 117, 118 -- according to atomic theory, everything is determined -- but Epicurus has one curious inconsistency -- freedom of will. Essential in pursuit of happiness, that man be not tied by fate or destiny -- freedom.

p. 121 -- Philodemus -- "man reaps pleasure from a single day as if it were an age." Never postpone living. So if we can urge against Epicurus that it is unheroic and untragic, which is true -- nevertheless it is real, good advice for living. What they advise -- i.e. to rid ourselves of thought of death -- is not easy -- but still important. Once having learned to accept death -- then forget about it and don't worry. Spinoza -- the free man thinks of nothing less than of death. "Wisdom is not a meditation of death but of life."

p. 121 -- Though we die tomorrow, that should not interfere with our enjoyment of today."

Spinoza -- Bk IV, Prop. 67

God is the one thing about which all paradoxes are true.

10/30/42

Seth on "Hedonism"

1) The hollowness and wordiness of transcendentalism and religiosity -- the weaknesses into which these degenerate sometimes -- are nowhere better outlined than in the honesty and candor and cynicism of Epicureanism.

2) Epicureanism has a validity of its own. The world is matter and motion and nothing else. Man should pursue not vague ideals but pleasure and happiness.

This may be called enlightened egoism, with a wonderful cult of friendship. It can be seen well in its attitude toward Justice.

צדק is absolute for the Jews and Plato -- written in the stars for all men to pursue. Epicurus ~~him~~ says that so long as justice is necessary for happiness, it is O.K. -- but to be sought in and for itself -- no, sin! In the idea of justice and other moral ideals -- Epicurus is really an אפיכורוס because he denies they are eternal verities.

The limitations are obvious -- it's a religion that preaches resignation, withdrawal -- deliberately avoids heroism -- preaches "undisturbability."

(Psychological fallacy of hedonism is that when you set out seeking
(pleasure you'll never get it -- if you don't seek it, it will come as
(an escort to other activity.

Random House ed. "Epicurean Philosophy"

p. 19 -- aim of philosophy -- Plato, pursuit of knowledge, speculative interest; for Empedocles it was attempt to find peace of mind ^{is this nt?} atapacia -- self-possession.

p. 49 -- Epicurus makes of philosophy a religious ethic -- able to heal suffering, and if it cannot, then it is in vain.

p. 30 -- man should begin to study philosophy (i.e. practice a life-experience) young and not cease even when old. This simply means not to postpone living. As he grows old he will be young by virtue of his memories -- and in youth he will be old because unafraid of what is coming.

Buddha founded a religion of negation and Nirvana because he knew that men's desires turn to ashes in the mouth when finally achieved. But this is exactly what Epicurus wanted to avoid -- he did not want man reeling from pleasure to new desire -- he wanted quiet pursuit of happiness that could actually be realized and enjoyed.

p. 30-33 -- Death is nothing to us because it is the deprivation of sensation. Nietzsche -- "We all know we've got to die -- O.K. -- let's be cheerful about it."

La Rochefoucauld

Sitting in judgment on others is a great cause of evil. The "Maxims" would tend to discourage this kind of moral-critique.

The attitude that you are bad and I am good is a double source of evil -- because it indicates hopelessness for you and hatred on my part. This sitting in judgment is almost a biological thing -- it is egoistic, self-assertive. Also sitting ^{in judgment} detracts attention from yourself by damning the other fellow. It is the very devil in causing hatred.

The beginning of wisdom would be to regard the Maxims as true of ourselves and not of our neighbors. These maxims should serve as a means of self-searching -- and as such we do a double work of good -- reducing our assertiveness and reducing a cause of hate.

Judge ourselves instead of others. Reverse the process of nature. Particularly good for preachers, who, if they denounce, must include themselves in the denunciation. Better yet, leave the congregation out and denounce only yourself -- like the religious genius of Is. 53. Concentrate on yourself and that will persuade them to do the same. The three supreme images of all time are Is. 53, person on the Cross, and the Shearit Israel through the ages -- they all hated themselves.

This type of self-hatred is sublime. At the other end is the renegade. All our virtues are dictated by self-interest.

(Kant -- act in such a way that whatever you do could be done by everybody
(
(else without hurt to anyone.

Self-judgment is the first step toward this high Kantian morality.

Courage

Vanity, pride and temperament, account for courage in men and virtue in woman. Maybe Colin Kelly is the exception. La Rochefoucauld says, it's true of me, when I went into battle. This is self-examination. And are probably more widely applicable -- hence are revelations of human nature.

Magnanimity #248, p. 43

Magnanimity effects to disdain all in order to gain all.

#52, p. 187

Magnanimity is noble effort on part of pride whereby man gains control of himself in order to gain control of all world.

Pride #36, p. 15

It would seem that nature..... has given us pride in order to cover our deficiencies.

#303, p. 99

However much good we hear of ourselves we never learn anything new.

#37, p. 15

Pride rather than goodwill accounts for the rebukes we bestow on the faults of others.

Our reproofs are not intended for their benefit but to show ourselves off.

#462, p. 143

The selfsame pride.

Generosity

#246, p. 81

What looks like generosity is often no more than a disguise for ambition disdaining the small aims in pursuit of great ones.

Philosophy

#22, p. 11

Philosophy triumphs over the past and future but what about the present?

#420, p. 131

Death

Death, which terminates the senses, is the great evil. "Two things you can't look in the face -- the sun and death." La Rochefoucauld died with immense superiority over the circumstance.

#21, p. 9

Condemned man displays stoicism which is really a refusal to face death.

p. 159

Men of resource and courage make use of some honorable pretext to avoid contemplation of death.

"All virtues dictated by self-interest."

Abstemious^{ness}_n is dictated either by regard for health or inability
a big meal.

We would fain eat more, but afraid to make ourselves ill.

Moderation, as opposed to ambition, is passivity and sloth of the spirit.

Modesty (moderation) displayed by successful people is due to the peace of mind which good fortune brings them.

Modesty is due to a fear of incurring the well-merited envy and contempt that follows those who are intoxicated by good fortune.

Contempt of wealth was, among early philosophers, a form of revenge against fate for depriving them. **RESSENTIMENT.**

(according to Nietzsche this accounts for Christianity -- violent jealousy, people like Paul envied the Romans and blackened them.)

N.B. (Maybe this is the scoffing)
(sneering side of life -- and)
(is wrong. Kant says so.)

Hatred of favorites is a desire of people to acquire favor for themselves. We have contempt for successful rivals.

This type of contempt for wealth and position is really due to an inability to attain them.

p. 21, #55

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This type of contempt for wealth and position is really due to an inability to attain them.

Humility

p. 115, #358

Humility is true test of Christian virtue.

p. 83, #254

Humility is often mere pretension of submission in order to dominate others. Pride is never better disguised than when it wears cloak of humility. An artifice wherein pride debases itself in order to be exalted. (The meek want to inherit the earth.)

p. 49, #149

To disdain admiration is to desire it in double measure.

not aware of this
p. 45, #138

Men would rather malign themselves rather than not talk about themselves at all.

#63, p. 23

Hatred of lies often due to unconscious desire to add weight to our own evidence and gain for our words a sort of religious reverence.

p. 185, #49

Faith in ourselves chiefly responsible for faith we repose in others.

Virtues Regarded as Binding on all Humans

#170, p. 55

Difficult to tell whether clean honest action is due to virtue or discretion.

#171, p. 55

Virtues lose themselves in selfishness as rivers are lost in the sea.

Loyalty

Loyalty is device of amour propre to win confidence, raise oneself above others and be entrusted with affairs of importance.

Justice

Justice is only lively apprehension that someone is taking away something that belongs to us. Hence Justice for neighbor is desired so that we ourselves may not suffer from injustice.

#237, p. 79

(If in doubt remember that you're a gonov.)

Goodness deserves credit only in those strong enough to do evil. In others it is only laziness or want of character.

Sympathy, Pity

#264, p. 87

Pity is often sense of personal calamity aroused by calamity of others -- a subtle insurance against possible adversity.

Gratitude

#223, p. 73

Gratitude is like mercantile credit -- we pay our debts in order to borrow again.

#83, p. 29

(Friendship would seem to rest on mutual sympathy and gratitude.)

What men call friendship is merely partnership, a bartering of good offices.

#87, p. 27

We can love nothing except in relation to ourselves. There is nothing disinterested.

Love

Love is a fever of the senses.

not sure
#261, p. 87

In none of the passions does selfishness play so great a part as in love. We are always ready to sacrifice the comfort of those we love rather than our own.

#374, p. 119

Man who thinks he loves his mistress only out of love for her is very much mistaken.

#204, p. 65

Disdain of women is employed by them like fine apparel and cosmetics to enhance their beauty. Virtue is erotic trick.

#367, p. 117

There are few virtuous women who aren't tired of their profession.

#19, p. 9

We all have enough strength to bear the misfortunes of others.

#235, p. 77

We are easily consoled for the misfortune of our friends if this affords us an opportunity to display our affection.

We always find something not displeasing in the misfortunes of our dearest friends.

#233, p. 75

Bereavement gives rise to several kinds of hypocrisy. We miss the esteem in which the departed held us.

(Vanity and self-interest are present not only in friendship and
(love but also in hatred and enmity. Hatred ^{arises} ~~arouses~~ from envy, which
(is wounded vanity.

#29, p. 13

Our ill deeds do not bring upon us so much persecution and hatred as our good qualities -- because of envy.

#238, p. 79

In most cases it is safer to do a man an injury than to heap too many favors upon him. (He'll hate you for it.) (Between equals there are no favors.)

#14, p. 7

Not only are men apt to forget kindnesses but hate their benefactors and are reconciled to those at whose hands they have suffered wrong.

(There is certain value to La Rochefoucauld -- not just cynical --
(but clears the air of some hypocrisy -- and through this knowledge of
(human nature we may advance.

#27, p. 178

Praise has at least the merit of confirming us in our virtuous practices. (This is good pedagogical device.)

Praise accorded to courage, wit or beauty tends to enhance these qualities.

Repentance -- how does he explain this?

#184, p. 59

We confess our misdeeds in order that our frankness may repair the damage they do us in the eyes of others.

#180, p.

Repentance is not so much regret for the evil we have done as for that which may befall us.

#153

Merit is a gift of nature -- and fortune provides occasions for its display. (Our merit doesn't depend on us -- but on success and fortune. Is there anything more non-ethical?)

(I think this has the "accent")
"Le succes fait le merite" -- this undoes the Bible -- both cannot be true.

\$57, p. 21

Great deeds are not result of high purpose but of good fortune and circumstance. A modest man will know this.

* * La Rochefoucauld doesn't believe in free will -- and doesn't need it.

1/7/43

Man is selfish, wicked, hopelessly self-centered. His virtues are all masks. This view of human nature may be more true than we are disposed to admit.

* * The net result is a hopelessness in large part that there is an ethics. We have no free will or ethical ideals -- we are run by other forces beyond us. La Rochefoucauld opposes Kant, who says -- "Was du sollst, kannst du." La Rochefoucauld says no -- vanity, selfishness prevent us from doing what we should. We are all driven by powers not ourselves.

What ray of light is there? While all men are moved by amour propre, still this amour propre can be trained in a certain measure to achieve social and moral results.

1/8/43

Determinism -- Power of fortune is in all our achievements.

#470, p. 145

All our qualities are unstable and are almost always at the mercy of a sudden crisis.

#323, p. 105

Our wisdom is the sport of fate no less than our worldly goods.

#9, p. 171

To guarantee our conduct we should have to guarantee our fortune.

(There but for the grace of God go I.)

#58, p. 21

Apparently our actions have lucky and unlucky stars, and to these most of the praise or blame is really due.

(Even if we rule out circumstance, the secret of our behavior
(resides in the equilibrium of our passions, which is not a moral thing.

If we subdue our passions the credit is due to their weakness more than our strength.

#291, p. 95

Men's virtues like fruit have their seasons.

#43, p. 17

Man often thinks he leads, when in fact he is led. While his mind (moral) takes him in one direction, his heart (passion) takes him in another.

The heart always outwits the head.

#177, p. 57

#5, p. 3

We can no more guarantee the continuance of our passions than that of our lives.

Shall we really say we are helpless in face of our passions? Where is education -- moral pressure -- reshaping of character? Can we free ourselves from our passions?

No -- not unless the desire to be free is stronger than the sum of the passions. This desire to be free must be an immensely strong passion itself.

#10, p. 5

Human heart gives birth to unending series of passions.

#192, p. 63

When our vices abandon us we flatter ourselves that it is we who abandon them.

#191, p. 61

The vices which haunt us on life's journey may be compared to inns at which we must lodge -- and I doubt, if we were to make the trip again, whether we could avoid them.

Is there one common denominator to which we can reduce the passions?

#2, p. 169

The passions are in every case nothing more than sensations (warmth or coldness).

#44, p. 17

Force of character and weakness of character are ill-named. They are in truth nothing but good or bad physique.

#443, p. 149

The most violent passions allow us moments of respite, but vanity never leaves us at rest.

#35, p. 14

All men are equally proud -- they differ only in their opportunities and ways of displaying pride.

(Here is where ^{? would education be meant?} edi. can step in -- a man may be made to be proud of social behavior, z.b.)

Ultimate driving force -- amour propre, the center about which revolve all movements of the soul. It is soul itself and life. If we have no amour propre we are dead. Even the humble man -- humility is his amour propre and he is alive.

It is biological -- not something for the moralists to rave about. Amour propre in itself is not evil -- depends to what use it is put.

p. 163 ff.

Amour propre is love of oneself -- makes men idolize themselves -- tyrannize their neighbors.

It even joins forces with those who attack it -- conspires for its own defeat. It is content to be its own enemy provided it can exist.

Amour propre -- compared to sea -- never at rest. This is man. Sad.

(The only chink of hope is that some passions can be developed, which are
(less evil, at the expense of others which are more deleterious. This can be
(done by appealing to the amour propre, which is the only appeal you can make
(to a human being.

Amour propre is indifferent to morals -- existed before morals did.
Simply a question of turning amour propre toward virtue and away from vice as much as possible. This is accomplished by social pressures, which operate with reward and praise and blame as their weapons.

- - - -

Amour propre = self pride = Life

Neither a sin nor a virtue -- simply the indispensable condition of being alive

1/14/43

Man is a creature of sense, but a complicated animal -- the world is a chain of cause and effect -- there is nothing beyond what we see -- no teleology.

- - -

In contrast, there is the view that a spiritual world does exist, from which we derive our light and aspiration. There is hope that the connection between the material and spiritual worlds will be brought about.

All the religions, that believe in the order of the universe, a spiritual world-order, with God and souls as instruments, are in this second camp. And all the philosophies are in it -- from Plato to Kant.

- - -

Criticism of La Rochefoucauld

La Rochefoucauld oversimplifies -- there are other motivations of human conduct than amour propre. Imitation, suggestion are two. Moreover there is a hierarchy within the amour propre -- one man sordid in desire for money; another man eager for power and glory and fame. Moreover there are even exceptions to the general rule of amour propre. Sometimes we do give charity when nobody is looking.

The value of his maxims is that we should learn to be self-examining -- try to free our intellect from our heart.

The difference between La Rochefoucauld and other viewpoint is based on a radical fact, beyond proof. Either you do or do not believe that there is something more than the material world.

Kant says we have in the moral law a voice from the noumenal world.

La Rochefoucauld says amour propre -- Dostoevsky says that when religion touches a man he becomes transformed.

There are one or two men in the world who love mankind more than themselves. Potentially we are all capable -- now.

These moral acquisitions and strivings are the latest things acquired in man's story -- they are high and fragile -- the things most easily given up.

Dostoevsky -- Book VI -- The Russian Monk. This is highest point to which the Slavic soul has ever risen. Each of us is responsible at all times for all things to everybody else. This is the opposite extreme from amour propre.

1/15/43

Religion

The way to have a God, is not intellectually, but to love men. Most humans, little more than animals, do not understand God. The proof of God lies in our capacity for love -- acts of service and solicitude and tenderness.

The proof of God is inductive -- comes to you gradually from your own life, depending on the amount of love you show for mankind.

It's as simple as that, and as impossible. Love men and you will know God. One in a million can aspire to it -- as one in a million aspired to manhood when we were all chimpanzees.

Philosophy

Kant starts with this feeling that is present in these very rare individuals -- this feeling of conscience. Certain men have the feeling that the moral law is imperative. The only fact to explain the presence of this moral law is the fact that there is freedom and not determinism -- that there is a spiritual world with which we have contact. Start with the premise that there is in you the moral law -- "du sollst" -- "thou shalt". This leads to the step inevitably "du kannst", in spite of everything you say about determinism.

Recapitulation

The world of amour propre vs. the world of love; world without God vs. world with God.

Jalaluddin, Persian Sufi mystic, says -- "Where love awakens, that dark despot -- ego -- dies."

Hölderlin -- "Allein zu sein, und ohne Götter ist der Tod." But most of us are alone in our self-love. Self love means hatred of others -- and no love of man.

Dostoevski -- responsibility to all men for all things. That is love -- that sense of God cannot be proved or disproved. It is.

1/21/43

Man -- without the instincts of the animal to guide him, and without enough intelligence to substitute for instinct -- is the blind alley of all animals. Hence the nightmare of history.

That is the world -- for most of us; without God and with self-interest as prime motivation.

All the proofs if any are against God -- especially is human experience against him. The Jews invented *יְסוּרֵין שֶׁל אֱלֹהִים* to rescue their God from being a Devil.

How odd of God to have chosen this people as the vessel of deepest insights. One of them and later another said that man must die within himself and be born again reborn (like the seed dying, then yielding fruit). This dying to one's self is the hardest thing for man to do -- man even begins to hate that which makes him die to be born again on a higher level.

But if one man in a myriad can kill his self-interest -- that is the clearest proof of God.

The heart becomes filled with love for all men -- a sense of responsibility for all -- manifestation of this love is the clue to persuasion. Love alone will break down selfishness. Force leads only to more force -- that has been the experience of history. If one be capable of love -- one has passed over and become the new man.

This is the common treasury of mankind -- the living heart of Christianity and Judaism. These are the most important contributions to the understanding of God in modern times -- St. Francis discovers love. Christ resurrected has such a hold on imagination of man because it is a symbol and supreme embodiment of human and natural ritual.

We as a people are a kind of Christ-people in our sacred *שְׁמִירָה*.

Kant -- voice of conscience -- inner heart of some men inflamed by
augustness of moral law -- by sense of free will -- by God.

(Possible to derive a perfectly tolerable ethics from the other point of
(view. Bentham believed in determinism, no God, no such thing as love -- yet
(was benefactor of mankind.

2/4/43

Kant

- 1) The only good in the world is that expressed by the good will.

This is the opening sentence -- he is on the side of the angels.

Bentham's first sentence is: There are two masters in nature by whom
the human conduct is controlled -- Pleasure and Pain. This is the other
school. These ought to govern moral conduct.

Does the world believe Kant? Do men instinctively believe that character
is more desirable than wealth, position, power? (Mendelssohn and lieutenant)
Are not these things good?

- - -

2) If nothing is good but the good will, what is the good will, which
will is good? That will is good which acts out of respect for the moral law,
and does not yield to temptation (such as desire for money, revenge, ambition,
women, etc.) Are there any men who possess such a will? This is a description
of a type yet to come. The worm had the monkey in mind; the monkey had Bach
in mind.

- - -

3) What is the moral law? The moral law is the law of lawfulness -- nothing
specific, but namely: act so, that whatever you do could be done by everybody
else and could be made into a law. Every action must be such that you can imagine
everybody else doing it, and its becoming part of the general moral law.

In this ethic everyone is a legislator for all.

(There are a dozen epileptics by whose authentic visions billions of humans
have lived through the centuries.

2/11/43

The first idea which develops out of the law "act only in such way that can be universalized" is the higher idea of humanity, which is a concept far beyond the naturalistic. It is an approach to a different level already.

There are no distinctions -- higher or lower race -- everyone in humanity acts with moral reason.

Second, is notion of autonomy and personality. Moral reason is the tie between man and God -- man who is his own law-giver, who makes up his own laws, then as obedient servant, has to live by them. This is the only way to be free -- self-determination, on basis of own moral judgment.

Personality emerges when individual law-giver makes pattern for others, and also follows patterns of others. In this way are men bearers of humanity, which is implicit in all.

Third, human beings, as moral lawgivers, are citizens of higher order than mere world-order -- they are citizens of the "Kingdom of Goals." *is this right?*
This is religious. Goodness has a primacy of its own.

Everything else has a price, but morality and humanity are ends in themselves. Everything else can be used as a means, but humanity must not be used as a mean, at least not all the time. Humanity in yourself is also holy, as well as humanity in others.

2/18/43

Kantian ethics deeply rooted in a religious world-view. Therefore, no objections to any details of the ethic can shake the thing as a whole.

Kantian ethic based on notion of freedom, in general sense of spontaneous creative activity. We humans must shape things, rather than be shaped. We must make laws for things. This is opposite to La Rochefoucauld, who says we are pushed around, we are shaped.

His book "Metaphysics of Morals" -- means morals represent valid, a priori laws -- just as "metaphysics of nature", discovers a set of laws a priori, valid which hold for all of nature.

These a priori moral laws are true before we even look at a man -- just as there are laws in re nature which are true before you look at nature. These a priori moral laws are evolved out of our understanding, our sense of morality -- before we come anywhere near experience. Take it or leave it -- these laws are true even though no human being can live up to them.

Thirdly, there is a "Physics of Morals" -- how man actually lives. We go to the scientists of behavior -- anthropologists, psychologists -- to see how people act in world. This has nothing to do with ethics.

Kant has to show that

I. Our moral reason is a law-giver, a source of laws for moral behavior.

1. Man consists of sense and reason (matter and form)

a. We have drives, urges, appetites.

These turn into desires when an object presents itself.

Satisfaction of these desires is happiness.

b. Reason is embodied in the moral law, which is valid and binding for all men.

b without a represents divine will.

a " b " animal "

man is combination of both.

Neither God nor animal has morality -- only man. God is not moral -- he is holy. The animal cannot be said to act or behave in freedom -- he is acted upon by his senses.

In man morality consists of dominating his sense drives by the moral law.

Man's moral consciousness shows the clash between duty and desire -- between what we ought to do and what we^{would}~~want~~/like to do, as result of being solicited and tempted by our sense apparatus.

* * * The only moral value is when we do something out of respect for the moral law, not out of sense of pleasure in doing that act. Moreover, the only good is that which comes as a result of duty, as result of fulfilling the moral law -- good which comes as result of some emotional response (pity, love, etc.) is O.K. but is not enough because it hasn't come as result of moral duty.

Therefore the moral law is a categorical imperative -- do what the law commands unequivocally and unconditionally. All other imperatives are hypothetical -- i.e. you eat prunes to have a movement -- but the moral imperative is unconditional, categorical.

(The God in man is the divine voice of moral reason -- the animal is)
(his kishkes and genitals.)

All this presupposes something which does not exist in the natural world -- freedom. Man in his moral reason alone is free -- while as part of matter he is equally determined as in all nature.

Any being without freedom is not subject to moral evaluation.

Freedom is the capacity to act through spontaneity, not under pressure of causes.

* * * If everything in world of nature is causally determined, not free -- then there must be another world where freedom does obtain. The world of nature is phenomenal world -- the really real world, the intelligible one is called noumenal. In that world freedom holds, and when we act with moral reason we are in touch with that world.

This is the point which, if broken, will allow us to throw over Plato and Moses and go to a night club to have some fun.

Goethe -- The truth has been found long ago.
It needs but to be seized again.

- - -

2/19/43

Freedom is the absolutely indispensable condition for morality -- puts us on the level of God, because freedom means creativity, spontaneity.

Humans are at once parts of natures and citizens of a higher world -- mostly the former, like herd animals. But if this is all we were, we would be incapable of morality.

Every human is either actively or potentially a citizen of the higher world -- follows its law, which is moral, on basis of its freedom.

For most men the problem is to make the law of the noumenal world overcome the law of the phenomenal world. This struggle, this problem is the human drama called history, growth, ascent.

The supreme character of goodness postulates the existence of freedom, which exists nowhere in the natural world, since we are all pushed. But when we obey the moral law out of respect for it (not out of pleasure or vanity), as if we were citizens of a super-natural world -- then we are free; true originators and creators.

Man, being a citizen of both worlds, must have the higher conquer the lower -- this natural world can be turned into a messianic kingdom.

"Du sollst" -- unconditional moral law -- therefore "du kennst" -- you have the freedom to do it.

- - - - -

Marx cannot be explained by Marxian materialism -- because Marx was not a proletarian, driven by externals. He was a visionary with a prophetic passion -- how do the materialists explain that?

2/25/43

1. Primacy of Practical Reason

Ethics more important than knowledge and science, art and beauty. Though these are almost basic in human civilization, there is one thing deeper -- the ethic.

Knowledge and science, by itself, important though it be, is not enough.

Bertrand Russell -- "Free Man's Worship" -- no God, no purpose, accidental atomic existence -- this essay represents the point that science and rationality is enough.

Aestheticism also is a view -- that beauty can displace the laws of morality, and that beauty can have a primacy. This view held by Keats, Nietzsche, Wagner, Wilde.

But neither science nor art can lead us to the heart of things.

Will, character, the faith which makes up a character -- these alone can lead us to a philosophy.

Science uses intellect.

Art uses senses.

Will calls together the entire integrated mind and man -- soul and spirit.

(There are a few men -- Einstein, for whom science is religion -- but not for great mass of scientists or laymen.)

2. Good Will

Strips each man of his trappings -- equates the scholar and the ignorant; the noble and the pauper. The good will alone is that which counts -- all else is superficial and external. Negro porter is as good as English earl. That is the teaching of religion -- נצלם אלהים . Democracy is a religious concept -- messianic thought. Thus no man can be used merely as a means -- he must also be regarded as an end in himself. Each man is the bearer of humanity.

This is the philosophy of Jefferson, Rousseau, 1776, French Revolution -- Kant sums it all up -- This democratic view of man.

3. Religions

The crucial difference between the two poles of ethics is that Kant says man is a citizen of a higher world, while Hobbes, La Rochefoucauld, say no.

Man's task is to have the lower dominated by the higher. This is his life-struggle. Man already participates in this higher order while on this earth.

Men are lesser gods to the extent that they can suppress the laws of nature in favor of the laws of freedom. Moral judgment impossible except where there is freedom -- but freedom doesn't exist in nature. Therefore men must reach for the higher, free world where law of causality does not prevail.

If a man performs a moral act, over against his natural desires, then he is operating in world of freedom. He has membership in non-natural, super-natural world -- he has a soul. This applies to all men, at least potentially. It corresponds to the messianic type of person.

4. God and Immortality

In a way, the weakest part of his argument. Sense of God already given in a better sense in idea of men being citizens of another world.

But he has specific argument for God: 1) since good man is one worthy of happiness, because he acts out of respect for moral law and not for personal gain, 2) since he usually gets pain and misery, not happiness (which is the so-called problem of evil). Therefore Kant says there must be postulated a God who will redress the balance. There must be a God who will repay the good for their suffering.

Slonimsky?
H. S. not satisfied with this God. A better God is implied in items 2 and 3 above -- a god who inspires men to the good will, a god who is in that spiritual order which men glimpse. But a god who is simply a rewarder of the unjustly treated is rather unworthy of Kant. What kind of happiness is he going to give these righteous, which they didn't get on earth? What kind of happiness can disembodied souls enjoy? There is no pie in the sky. The only kind of happiness in heaven is contemplation of God.

Immortality is a necessity because it is the function of the soul to become more good -- an endless progression toward perfection. But the fallacy of this argument is that the progression, the growth can only have meaning in the struggle over nature -- which takes place in the embodied spirit, nowhere else.

3/4/43

Jewish Ethics

Centers about basic concept that life is good -- life abundant.
This proposition is proved only by life itself -- just look at it.
Passionate cult of life.

בחרית בחיים

"A Word Toward the Reawakening of Interest in Jewish Ethics."

Jewish Institute of Religion?
JIR Quart. May 1925
I, 4

Children

Eugenics

Hygiene

Love -- Romantic or Conjugal

Pacifism

Anti-asceticism

Intellectualism and Rationalism

Messianic Ideal

Expediency

* Virtues must be rationally justified -- not merely glorified
as ends in themselves.

3/5/43

(The human race will commit suicide because it doesn't follow)
(Jewish ethics. This is civilization of death.)

- - -

Jewish Ethic is Life-Idealism -- most Jewish phrase in New Testament, John 10:12, is "life and life more abundant."

European idealism requires that men sacrifice their lives for it at times. An ideal means something more than life -- "apart from the flesh" -- as if ideals were too holy to mix with material interests. This tension is characteristic of Europe for 2,000 years -- between idealism and simple life welfare.

The natural relation should be one of correlation -- mutual service. Otherwise this idealism is a death-idealism. Sacrificial patriotism, nationalism, romantic love are ideals -- but mistaken ideals because they demand death.

Because a thing is called an ideal does not make it good or noble. This ideal must prove its usefulness for life or else it is a horror. "Honor thy father and mother" is an ideal because it makes for life-usefulness, namely -- "that thy days may be long on the earth." This is not low or mercenary but proper.

There is thus a difference between absolute ideals and rational life-ideals. Former are ideals without reason -- they only make the doer feel good. Latter are judged by how they contribute to life.

Nirvana, apparently a death-idealism, really desires not no-life but a better life. Thus Nirvana is not a refutation of our axiom that life is good -- but a kind of confirmation.

Kleist -- "most wonderful thing about life is that it can be tossed away."

Anything contrary to this, any attempt to maintain life whatever the price -- is a cockroach philosophy. What a dialect? What are you going to choose? Honorable death, or cockroach expedient life?

Judaism chooses life and tries to make it less roachy. The goodness of life at any price is the theme of D. H. Lawrence.

William James says the true heroes of humanity were those who carried on life before history began -- who lived for nameless thousands of years in caves and storm and accomplished the transmission of the feeble flicker so that history could be written.

Judaism is the life-idealism religion. When the Torah is held up and called an עץ חיים -- there is promised to its adherents long life and wealth and honor. This is life-idealism.

Western Christian mentality and spirituality has rejected and despised this -- is ashamed of it and afraid of it.

- - -

(Schiller -- Der Leben der hat recht.)
()
(The guy who remains alive -- he has right.)

War

Judaism as a mature religion may be said to be shaped by a repudiation of war.

God, who is functional -- to be achieved **ביום ההוא**, is a reflex of the notion of one mankind, which exists only when war is outlawed. War is the mother of evils -- material and psychical. When war is no more, and mankind is one, then God is one. This is the essential message of Isaiah.

Monotheism means a warless world.

יְעֹשֶׂה כוֹלֵם

אגורה אחת - עלינו

In war there is inevitably a reversion to polytheism, because each nation claims its own God. God becomes German, French, etc. and nothing else. Thus the culmination in God of this cult of life is the removal of war (and poverty and slavery and oppression.)

Health

Mark of life-religion to be concerned over practical details of health and hygiene and economics. These are not to be rejected by spirituality -- but are the very fabric of religion. The body is the base and soil of soul and spirit. Body is not left outside, in Judaism, as gross -- is not denied as being lustful. This is the genius of Judaism -- to include the body.

Money

Money means life. Money has become sordid because religion has "righteously" cast it into outer darkness.

Joy

Joy is a sign of the good functioning of the soul. A sad man is a bad man -- this is good Chasidic doctrine. Sadness is sign of a death-religion. "Too much blood -- too many tears" -- that's the trouble with Jesus. We Jews are made sad by history at times, but we have no cult of sadness. We have a cult of happiness, rather. Our **מצוות** are to be performed **בדרך שמחה**.

Sex, Love, Family, etc.

This one problem, on which all nations have choked, the Jews have solved, to a certain extent, by various surgeries.

3/10/43

Life virtues = absolute virtues

Life ideals = " ideals

Instinctive idealism = death

Idealism, which is insulted when you ask it for a reason. It assumes itself instinctively to be true above reason -- it feels so good it must be true.

Sex is physiological drive.

Love is what man has made of that drive -- love is saturation of sex with heart and spirit, song and joy, play and religion itself.

Love is by-product of sex, whose main function is procreation. But the by-product has outshadowed the fundament, the main intent, in men's minds. Eros has dominated men a good deal of time.

But is distinction between love and sex correct in case of man? No. In animal sex is relegated rigidly to utility and seasons. In man, love permeates all life. Hence the supreme importance of sex -- its demonic quality. "Love is episode between ecstasy and torture." -- Galsworthy.

make sure this is what you meant

Love and sex occasion the outreachings of the mind and spirit -- provoke art and music. Desire -- libido is the elan vital, the index of all ambition, interest and curiosity -- which things are largely if not mostly determined by the love feeling.

Nations have choked on the problem -- Balzac and Proust show a nation sophisticated and corrupt and deserving of downfall.

The Jews, on the whole, have solved the problem, at least while their mores were intact. They compelled early marriages, cut out romantic love.

Why have the nations failed in the matter of sex?

1) In prehistoric history man and woman partners in fight for life vs. nature.

2) When life successfully handled and civilization ensured (as in Egypt, Mesopotamia, China) with its leisure and refuges, then woman is sensualized instead of being partner. This is erotic economy -- woman is vessel of gratification, sexually subservient.

3) Reaction, spiritual and religious, to this causes woman, as symbol of his lust, to be considered bad. As he hates himself for being sensual (now that he has become spiritual), so he hates his lust -- and hates woman, love, sex and marriage -- because these are symbols of his sinfulness. Hence asceticism, and all spiritual religions hate sex -- leading even to castration in Origen. Paul says no marriage.

4) Reaction vs. reaction, i.e. against the degradation of sex by spirituality -- this breeds license, promiscuity, which is even worse than #2 sensuality. Lust at least is honest. There is difference between frankly erotic economy (even related to cult of life, phallic worship, etc.) and licentiousness, which murders life and happiness. Woman is passive, plaything.

(5) Women partners again in future?)

(? Russia.)

(something not clear - is it "cf." - or meant for "Soviet"?)

#4 is era of romantic love-making instead of love for sake of life. Falling in love is a modern notion. Noble and aristocrat ladies and peoples had משיניות -- calculated marriages. Some of the calculations were bad -- for money, convenience, etc. But some were good.

Instinctivism in mating leads to instability in love. Hollywood variety and rich Long Island set are result of instinctive selection of mate. Nothing more sardonic than grounds given for divorce -- cruelty, incompatibility, etc.

AMERICAN JEWISH ARCHIVES

3/11/43

Importance of sex mores:

- 1) Determine stock of group
- 2) Education in larger sense -- eugenics -- whether future generations will be civilized or not
- 3) Personal happiness

Jewish sex mores with regard to these:

1) Life-idealism of primary commandment פרי ורבי . This is obviously most metaphysical urge -- will to deathlessness. Birth control is preposterous for highest protoplasm on earth. One who has no children is מפגע הדמות -- decreaser of the godhead. Shulchan Aruch.

Here, as hardly anywhere, is a will to life right to the end of time -- so that we'll be there at the end, at the great messianic shaping. That is being the protagonist of history.

The women want children -- it is their fore-ordained self-fulfillment, as every woman knows herself.

Contrast this with European history -- which is record of self-immolation. Most spiritual taken away by church -- unceasing wars took away hardy and strong -- only weak and ignorant left to perpetuate the races. In Judaism there are no bachelors -- no old maids -- everybody marries young. This is integral Judaism. Heroism exhibited in trying to make early marriage economically feasible. In the integral Jewish community there is little or no prostitution -- which already cures a large part of whole sex problem.

2) Eugenics -- This is pitting intelligence vs. mere instinct in matters of love.

תקון הולד is in Talmud. Guaranteeing of better and better stock, by carefully arranging all marriages. The enormous incidence of gifts and talents among Jewish people is due to fact that sex mores considered the best match to be with the brightest boy.

Eugenic breeding now given up -- as other sex mores being given up.

3) Jewish ideal of love is conjugal, marital -- not romantic. If any romance creeps in, that is pure luck.

European romantic love comes from troubadours of 13th century. In troubadour mores, the only proper woman to make love to was a married woman, to make it more piquant.

And all love poetry was before marriage -- no poems except Coventry Patmore "Angel in the Home" devoted to woman as wife. This implies that beauty and romance depart at marriage.

Jewish mores devoted exactly to the conjugal happiness -- devoted and tender husbands.

The substitution of the conjugal ideal of love for the romantic ideal has led to stabilization, more permanent happiness. It is a profound difference -- involving question of what is beauty -- dizzy blond or **אשת חיל** (matron) ? 18 or 35 .

Jewish mores say you have to invest your love with your child-bearer -- your wife. This goes against the troubadouristic, Don Juan notion. Furthermore, you must make love to her as her just due -- can't just take her and toss her aside. She has this right guaranteed in the **כתובה** .

(The success and glory of the Jewish family consisted of the interpenetration
(of whole instinctive love nature with a religious consciousness.
(



3/12/43

Conjugal ideal of love vs. romantic ideal.

One is maturity and strength -- the other is romance.

Romantic love makes love an end in itself -- thus an absolute ideal and not an ideal for life.

This type of love requires constant stimulation, etc. -- therefore is set against the stability of the family. Profound failure of this type, bringing hollowness.

Jesus is a bit romantic and goes with rest of European romantics.

Conjugal ideal is a high valuation of sex ^{plus} a moralization of love. Eros and ethos.

Jewish home plus family is a supreme creation of the Jewish genius. A ברכה is theoretically required at the very moment of procreation. Sociologically this is of immense significance. What would Don Giovanni say to interrupting himself at this point for a ברכה ?

The idea of אשת חיל is for mature people. Whitman constantly points out that the grown, full matronly woman is more appealing to him. Karl Marx made love to his wife after she had five children and was middle-aged.

Jewish ethical formula -- צריך לפיט ארתה

And also legally, the frequency of intercourse for men is regulated so that man will learn control. All these regulations attempt to overcome the frightful blunder of nature, which operates so unfairly against the woman.

Attitude of patriarchs in early books, at just the time when the world was man-dominated and woman was part of erotic economy -- attitude of Isaac to Rebekah, full of love and tenderness, is all the more remarkable.

Also, desire for children on part of woman was mark of life-idealism, as today refusal of sophisticated women to have children is death-idealism.

There was always a single standard in Jewish life -- Lev. 20,10. Same punishment for man and woman. Deut. 22:22.

Thus even in that Orient, Jewish woman seemed to move more freely -- to be more equally received.

Monogamy

de jure it doesn't come till late in Jewish history -- but de facto it was very early, before the exile. Results from Jewish elevation of position of woman.

The **כתובה** makes a contract guaranteeing her rights -- which shows a distinct advance in the status of women.

Divorce

Woman has many opportunities for divorce -- which also is a victory for her. If her husband gives her no children after 10 years, she gets divorce.

Actually, although divorce is relatively easy, it is relatively scarce -- which speaks for stability of family.

Children

First compulsory education.

Careful consideration for dowry of girl.

Life-Idealism of Jewish Ethics

Dt. 30:15-19 --

בחרת בחיים

Prov. 3:16-18)

3:2) --

עץ חיים

4:22)

4:4)

Dt. 16:11, 14, 15 --

והיית אך שמח

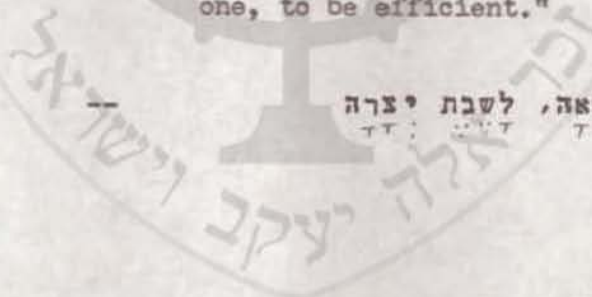
26:11 *is this connected with this or not necessarily?* affirmation of this life, this world.
moral importance of happiness -- seems like commonplace, but is basic.

To do something **סתור שמחה** is psychologically the best pattern of life.

Noel Coward -- "a ship must be a happy one, to be efficient."

Is. 45:18 --

לא תהו בראי, לשבת יצרה



3/19/43

(Second great factor, along with life-idealism in Judaism, is the
(veneration of the life of reason. Men of the mind have always been
(accorded the highest honors.
(

(Intellectualism is a moderation and an integration of the instinctive
(life of the individual. The יָחַד of reason and mind with our appetites,
(urges and drives is a prophylactic against insanity and unhappiness.
(This is highest religion -- good morality -- and sensible medicine.
(

B. Hart's Thesis

A reasonable reason (i.e. one which does not despise the flesh)
is the only safeguard against insanity.

1. There is continuity between sane and insane.
2. Dissociation is present in all minds, yet the normal will have a control over it, while the hysteric has no control. Automatic writing, complete dissociation to the point of forgetting own personality.
3. Delusion cannot be changed by any logic or argument, because the mind is not united, but consists of isolated mental processes which do not come into contact. He fully believes he is a king -- yet he has to beg the guard for a cigarette. These two things are in separate compartments -- so he sees no inconsistency. This is dissociation.

This type of compartment-like brain is also prevalent in every mind even the normal. Our political ideas are in the realm of delusions -- they are impervious to argument. So also our religious ideas.

In the case of serious conflicts in the personality, the way out, both ethically and medically, is integration -- choosing a compromise and carrying it through rationally, with the assistance of reason.

The alternative to this heroic battle is to avoid the conflict by escapism -- by not allowing the conflicting sets of ideas to come into contact, but rather by allowing each logic-type compartment to develop itself. Thus there can be a wide divergence between precept and practice in ethics, for example -- there can be two separate sets of morals -- one for church, one for business. And in most cases these are never allowed to conflict. There is never an application of reason to the conflict, in order to integrate it, except in the case of heroic individuals. Most of us never want to face ourselves and our conflicts.

Dissociation is one way the mind has of avoiding conflict -- thus dissociation is always an indication of an unsolved, escaped conflict.

Projection into Others of One's Own Inferiority

is a peculiar reaction of mind to presence of repressed complex. People possessing fault or deficiency are intolerant of people possessing same fault. In general, an intense prejudice will indicate that the person himself possesses the offending complex which he tries to project onto some other person. The more comfortable expedient of rebuking a neighbor substitutes for self-reproach. This latter is the only heroic way of achieving peace of mind.

Delusions of persecution are part of this repression. Old maids always complain that they are being annoyed -- actually, they are projecting a suppressed complex onto someone else.

(Complexes are produced by the failure to apply reason to conflicts -- and
(thenceforth complexes are impervious to logic and cannot be cured thereby.

3/25/43

Jewish Eugenics

1. Pure blood -- Abraham sends Eliezer to pick perfect wife.
2. Early marriages -- form of heroism; renunciation of philandering;
no bachelors.
3. Reproduction -- **מקון הולד** -- factors should be figured out to
produce best type of children.
4. Intelligent love -- man should inquire about wife's family because
children inherit qualities of wife's brothers.

Prohibitions against marriages involving

- 1) **פסול יוחסין** -- hereditary defects
- 2) **דבר שבגופו** -- personal defects
- 3) **ערוה** -- (Lewdness) cross-marriages between relatives

* * * High gifts of Jewish people are due to eugenic mating.

3/26/43

1. A mores that will insist on moderation in sex is a very intelligent, life-conserving mores. ^{is this it?} M. Ketuvot 5 -- details may be laughable, but idea of having a rule of regularity is important.
2. J. Bier. 3,6c -- *(the omission is as in notes, not mine)*
3. Cohabitation never without consent of woman and never in non-natural positions. Gittin 70a
4. Adultery of mind while cohabiting with wife. Nedarim 20b
5. No cohabitation if he contemplates divorce, or hates her, or is drunk.
6. Contact during menstrual period is surrounded by tremendous taboos and inhibitions -- Niddah -- can't touch her or go near her, let alone sleep in same bed. ^(Vayikra?) Vayik. R. 21

- | | | | |
|---------|-----------|---------------|---------------------------------|
| 270, 14 | אורח חיים | -- שולחן ערוך | -- excesses forbidden |
| 23, 1 | אבן העזר | -- | masturbation forbidden |
| 240, 16 | אורח חיים | -- | unnatural positions forbidden |
| 240, 10 | אורח חיים | -- | no relations when angry |
| 25, 9 | אבן העזר | -- | no relations when drunk |
| 2, 1 | אבן העזר | -- | marriage for money is forbidden |

early marriage: men 18-20; women 17-18

שפחה - הלכה

I.

שפחה עקר גדול

Importance of being happy!

Never in any Christian literature will you find such a statement.

The moral importance of happiness!

Chasidim made happiness a cult!

II.

Thackeray has two pictures -- one of the crown and stiff brocade standing by itself -- this is called Magnus: next to it is a little shrivelled biped, naked and shivering -- this is called Ludovicus. The two together make Louis the Grand.

So too -- the Jew devoid of his mores, which is the Magnus, is nothing -- either a Broadway tout or a beast of prey in finance. But with his mores he is a civilized person.

In America today we must get together and arrange some **הלכות** for ourselves -- not the **הלכה** of idiocy, but of civilization. Without **הלכה** no Judaism -- extreme **הלכה** ridiculous: we must have a Sanhedrin to set up for us an intelligent American **הלכה**.

Judaism stands for the notion of discipline, law -- and herein split from Christianity.

4/2/43

Chosenness

To be called world-historical is applicable only to a limited number of peoples -- certainly among them are the Jews and Greeks. Dostoevsky claims it for Russia -- and it may well be so. A nation which feels itself called -- a chosen nation.

* * Dostoevsky -- "The Possessed" -- Part II - Chap. I -- Night p. 233-4
Macmillan Edition

This may be viewed as a kind of megalomania -- but if so, then the אָנזאָג פֿון דער צווייטער וועלט and the Age of Pericles are also insanities.

(Whenever power and genius come to a transcendent glow
(it is the mark of chosenness. America had it for one moment in Whitman.

Zangwill -- "Chosen People" -- Hebraic ideal vs. Teutonic, 1919.

"Chosen people is choosing people." God goes peddling the Torah -- only the Jews choose it.

Anyone who doesn't feel chosen, naturally isn't.

Zionism, the desire to become normal (a small Levantine state) is somehow a descent from the world-historic chosenness -- a sort of anti-climax to a magnificent history.

If we've lost the sense of chosenness, then we become mediocre.

4/7/43

Buber

Buber's conception of Judaism is a dialogue between man and God.

Mysticism is the intensest form of religion. His first book is a description of experiences of greatest mystics of all times, Chinese, Hindu, Gnostic, Jewish, etc.

This was the first step -- an approach to all religions -- religion as such -- inward remaking.

He became a Zionist as one way of becoming a Jew.

His first love was Chasidism, which he uncovered as the last great religious movement which Europe has seen. He opened Chasidism to the finest intellects of all Europe and raised the curtain from before the Jews, so that all saw and admired. It was an immense service which he rendered the Jews.

Buber founded magazine "der Jude", won respect for it from Catholic theologians -- forced knowledge and recognition of best in Judaism.

Buber, Cohen, and Rosenzweig are pillars.

4/8/43

"Der Glaube des Judentums" -- Buber

He has several new approaches to:

1. what the fundamental experience in religion is
2. what monotheism is -- what יְהוָה is
3. what evil is
4. language

1. Religion is a wider concept than faith.

Faith means the deep and simple sense of trust.

Thus Glaube is less in quantity and more in depth than religion, which includes ritual, etc. He wants to lay bare the אמונה.

2. Does Judaism have dogmas? Of course -- the only question is what dogmas and how many. But the primary thing in the religious life of Jews is not dogma, rather a meeting with God, in a concrete experience. Thus, dogmas are perhaps God and man. All concepts, ideas, philosophies are merely projections on an abstract plane of this concrete experience.

Monotheism is to be understood from this point of view. In view of the intensity of this experience of meeting with God, the thought arises that it is always the same God. It is merely the inability to see that it is one and the same God which makes some people heathens.

The word יְהוָה means the unceasing renewed confirmation.

3. This יְהוָה is taught in spite of the principle of evil -- in the face of the conflicts and tensions. All situations are part of God -- all phenomena are variations of God.

4. If the dialogic situation is the basic one, then the speech becomes important. Language is an event which spans the existence of man and the world. Language in the dynamic sense -- not the static character of the Logos-idea -- but language is that which happens. God's created act is language -- every lived moment is language -- this is reality on God's and man's part. Man's life is a dialogue with the whole world -- all history, every act is part of this dialogue, in which man is a real partner, not a puppet. Man can say what he will.

5. Human Conduct

Life is not the struggle between good and evil -- but a kind of pull between God and man, who is frail but can answer god back nevertheless.

Contrary to dualism, to modern finitism, to functional unity in the future (Slony)) Evil is not an anti-god, a power in its own right -- but evil is subordinate to god. Evil is undirected power of man. There is no such objective thing as evil. It is man's undirected power.

Human freedom and choice is part of ultimate reality, not merely psychological. Man is really free to choose God or reject him, and that is primarily a matter of living daily acts. Adam's fall is a constant occurrence, and man is free to choose, in spite of a large amount of determination. This appears to be illogical, but the reality of life allows freedom and determination at the same time. * (see p. 64 for *)

Evil is only an element -- passion without direction is evil -- passion with direction (toward God) is good. The גורל is that power out of which all great works arise, not merely secular but also holy. גורל is power, becoming גורל only when it turns away from God. All evil is failure to direct גורל. Decision and freedom is the act of integrating the גורל.

הכל בידי שמים חוץ מיראת שמים

- - -

There is no such thing as ethical divorced from religion. The reality of man as a full partner, etc. has also another side to the coin, namely the grace of God -- and the two go together.

(The * refers to
page 63)

* The question arises -- will God win? May not man turn all his power toward evil? According to Persian dualism, Manicheanism, finitism, etc. they say there is a real fight between two gods, but they all say that good will win. That means the verdict is decided, and then life is just a sort of *not clear but this makes sense* predestined play, bound to end with the victory of good. But is there not a real possibility that evil will win?

The answer seems to be that there is freedom (to extent that power can be undirected, i.e. -- purely evil) but also predestination (to extent that good will win). There is a contradiction here in logic, but not in life. Man is free, and is the author of evil -- but is also in hand of destiny and God.

הרשות נתונה וכל צפוי

- - - - -

(Is this
meant to have
connection with
p. 65?)

Only way to God is through atheism

אברהם מסך אליך - כתר מלכות

power of denial
contains urge toward
confirmation.

- - - - -

What Buber means by *יחוד*, is coming to the light after going through the deepest doubts and pangs and denials -- so Akiba, so Jesus.

4/15/43

Buber's view, contained in phrase -- "dialogue situation" -- man is born and confronts God upon occasion, then loses him -- which loss can be described that God abstracts and hides himself, and man must insist, in the act called **יחיד** in asserting and proving him by struggle and faith. Thus the world is not split in half (good and evil), but is between man and God -- and if he goes away from God in their dialogue, then he is going toward evil (misdirected power).

What does Buber gain by his denial of dualism? He gains a formal retention of the **יחיד**.

4/29/43

(except any connection?)
God's omnipotence is self-limited by man's potency.

He may have voluntarily given up something in order to make man a genuinely creative factor. Man is free.

Freedom of will means being a god.

Man can either help or hurt the divine intention.

The source of evil is the god, man -- going off on a riot of lust and undirected power.

Put all the blame and responsibility on man because he can bear it.
But God?

תשובה

Why is one repentant sinner better than all the righteous? Both Jesus and the Rabbis agree he is. Why is the **בעל תשובה** better than the **צדיק גמור**? If both Jesus and rabbis run down the virtue boys and concentrate on the sinner, there must be something interesting behind it.

In **תשובה** you have the actual drama of the man who falls and rises -- this is the enrichment of the soul, since **תשובה** is not returning to any former state of innocence, but to a more mature state. He is a better man than the one who has never strayed, since the latter has not grown.

4/30/43

תשובה is the turning of **יצר** in the direction of God.

(Man would remain morally infantile if he never became acquainted with
(his weaknesses and temptations -- he grows in the struggle to re-achieve
(the heights from which he fell. Adulthood comes through suffering.

תשובה is one of the most important phases of the essential human drama -- to sin, to suffer, to grow wise -- this is beauty -- different from the insipid beauty of an unlined face.

(Love is forgiveness with or without **תשובה** -- and considered something
(better than **תשובה** because it will lift man higher than **תשובה** could.
(This is Christian view.

(Jewish view, contained at end of pg. M. Yona, uttered by Akiba, is
(that man has to be **חוזר בתשובה** first, then God will help and give
(forgiveness.

probably wrong - not clear at all to me

Prodigal Son -- Luke, 15

Adulteress -- John, 8

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Jesus

In story of adulteress woman, Christian refuses to judge or condemn at all -- doesn't want to ask questions either -- doesn't want תשובה from her -- will merely forgive. This philosophy is continued today by the Quakers -- who practice forgiving love. In Catholic Church -- great saint who stands for that is St. Francis.

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Jewish attitude toward the Law

Jewish religion contains as its prime component a bearer, a people. Universalism would tend to evaporate, volatilize this physical bearer -- as Paul wished to do. A universal religion cannot bear the shackles of being confined to one people. He tried the Law, and finding no happiness therein, he went to the opposite psychology -- spirit, faith. This is antinomianism (vs. law).

Judaism must be halacha -- or else it becomes prophetism, universalism, unitarian. The first article of the Jewish religion is the Jewish people, which is defined by its halacha. But how much halacha? And how to combat the externalism of halacha? Jewish history is dotted with revolutions against halacha:

Prophets

Paul

Mysticism and Cabala

Chasidism

Reform Judaism