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MEMORANDUM

Date

To

Rabbi Herbert A. Friedman

ARCHIVES.

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.

Ether poran is an animal and athies are laws of expediency - or man is humber, and There are marin laws. Jewish Ethics is on side of the angels. Nietsche says a is Jewish invention - poor mais vincention.

Platos "Gorgias" -

book + evil - part of quest mythos making us as godo - but also making us parelyzed animals. "Conscience doth make cowards of us all. How is it people bout ague on their ileas of good or evil - like they ague on algebra? Is there are objective system? are they intuitions of the heart? (Ititler can claim as much).

Two types- Epicurus- Hobbes and Moode Rabberne-Kant

Summer Folkways - main Them that tickles suppresses is that everything has been regarded right sometime somewhere - but That is not all.

Bernard Hait Raychology of Insanity"- a Thise is That form of discipline which prevents us all from becoming really crazy.

Abbott - Kund's Theory of Ethics
Mackenzic - Butline of Ethics

Leth - Ethical Principles

Sedgerick - Inethodo of Ethics

TH Green Prolegoma to Ethica

J.S. Mill - Utilitarianism

W.B. Yeats - Dolean of Grad & Evil

Hermen Melville brokk his heart on Pre firstlem of good and evil. Emeran had more no idea of good and evil - he was like a flower. Greatest master of all was w. Shekapeare. Jago.

> AMERICAN JEWISH ARCHIVES

die.

10/2/42

Morels are an imposition on nature - which hes an is , not an "ought to be". Thorals reforms and beforms nature. Other princes deal with what is concerning whose reality There is no doubt. Ethis deals with what isn't but what ought to be. Das sein - das sollen.

Is There are ethical law That holds for all - transcendent, tying man to bol ? It is it gust the desires of the weak nestricting the strong! The way to ethis is Through doubt - like

The way to God is Tarough doubt.

The Sophists called ethin a fable agreed upon by the wany week full of every.

Two attitudes - religio-ethical and naturalistic. There is a faceage in Talmud Shich links Them - it is welkness but not weak. The underfed humlity of N.T. is not story or real. This passage is in Yoma 13a - and is true ethics, because it has something of the networkistic

Nature has an appeal to me heart of everyone. Engines " He who would truly live should let his desires max to The intermest " Exprise is a denial and defranction of notice.

Plansitle as The write of The tempter may be, The Jewish answer is That There is another realin beyond what is - The realon of what right to be, which is higher or better Than nature.

Publishes 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 pometimes + is raised to a

principle as in Machinelli or between states in mein relations which are completely non-moral and unathical.

10/8/45

letter relativity of ethical standards is The great denial I am ethical prience. Ethics denied:

- 1) Each individual a law unto himself. 400 251
- 2) Democracy and ethics are an assault upon The shafely and The strong who ought to rule. Retter a benevolent despot.
- 5) Differing athical engitence examing to annul each other 4.) In the lives of peoples of one time or another everything has been considered good. Thus how claim ethics?
- 5.) The states in Their relations have never recognized ethical laws. Sovereignly means There is no higher law.

gld Theoris:

That philosophical ethice, based on what men want T need (psychologically to (robogically), as a system, is also most closely approximated his trivally by Jewish Ethics. This is Hased in a rejection of other proteins (Regission Hedonism etc.) which were infamiliar with human psychology on a belief in life-idealism (That life is good) and mirally on The belief That Jewish which conformed to The most objectives desirable system That we would Think up.

But no longer so sanguine. Reason

3

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

The Least's sincere waving for it is the only thing which anthenticates truth to the intellect - pays Henry James, Elden.

We cannot know, in the sense of proving jutellectually - therefore, the old course is too cocksine in its provid of the first principles, of what is the lest objective ethical system.

New course:

Start with furnice as a genuine catalytic and chase- producer.

Then Epicenes la Rocheforecell & Hobbee (man is an relivery animal & The only world.

That exists is The visible mg.) vs. Kant.

Finally Man Donyell on Instructs and Hart or Inspection of and last week or two, some Jernich and Alnics.

New course for a reasons?

1. I've hast my sell confidence - and want to try powerhing more course

2. I want to finish in one consecter.

Ethics is name of That hoped for science of objective norms to which all men will agree. The foesibility of such a science is come times doubted.

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

Relativity 1) ethics is here to many reasons
1) wavying moral rodes

2) disagreement on philosophical ideals

Tolkways & mores govern The lives of great wass. I people incapable of midistrial reflective action. In The beginning There were no individuals only groups. Ezekiel & Jeremich discovered The moderation 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 thing + India The cake of custom must be broken, in order for new genius to appear with new insight. Walter Bazehot - "Physics & Politics" describes The valuable function of discipline by mores, sustom-codes in all early life. "All great" nations have been prepared in friency and secret. There is a good danger of overdoing This end nation can follow natures own mathed stability and growth - will it live and progress. Judea Gence + Rome followed This formula -

and two much individualism which can not. The mores can make anything right. That is The most thrifying Thing. a fashion can make anything right. Summer - py 1 (definition 1 mores) - pg 19 (whence mores arise) - f. 28 (folkways are right) - \$ =91 followays are true) - p.59 (formal definition) p.76 (more have authority of facts) - p. 79 (ixertia and nigidity of moves). Mores can make anything right - take sex for example, where relative to I invest is conspinous. Chaotity in nomen is uphall by most civilizations and many primitive feefile - but There are stilling exceptions - 421,422 gives even ples where unchastity is not only effected but acquired. Incest is regarded as bornible by Juden - but in Persia, light and Per esperanny notify, west is regarded so from T regarded 488, 483, 485 Pederasty but love regions in Hitler demany which was at first outregeous but is vaid in posess of creating a new Conores l'assistation - generally condemned a sometimes tolerated but in whole field of daired harlotty (ch. 16) it is demanded. 549 Eupanees were provided in middle ages spenly for digritaries, including prints.

Dialectic of history:

Custom codes immensely important to discipline

early posieties, and also immensely dangerous if it

goes beyond a certain point trappresses individualism.

But when indiviganius does arrive. There is The danger

That it will were rist and destroy assertly.

all of us, even The provident live mostly by conformity to custom-codes, not by conformity to an objectively-shown undrabted-good norm. Mores are relative - That is The great tragedy, because This most important of all questions cannot be

(abortion and Injunticide)

solved.

Romantie love is a modern invention. The troubadors brought it nito our mores. a marriage of romance is considered low and welgar by all anistoriacy of The past. All Roman + Greek & Samurai + Jewish marriages were by Shidlach.

Equality of women with man is demanded by modern mores and retional ethics - but such equality is often rejected by the women. Themselves, esp. India.

by our mores - reluctance. But he south slave reverse This. p. 366 The groom must be pursued.

Modesty - in old Japan men & women bathed together nated + motody was disturbed. In Trukey a nomen commot show the tip of her more. This is patent illustration that mores make anything right. What is The rightness and wrongness of bechavior?

Bundling, as distinity american, p. 525

That is an index of morel pages.

Today playster is contemmed, even if accidental.

In primitive societies But even in advanced civil. certain Kinds of slangther are lifted out of the mores and permitted. Burning middle in India hereties in Spain witches in New England are all permitted by mores.

Free test exception also is group Killing in war. This is diverted of all moral centiment because of the mores. Sanctimed group Killing excites me reaction of paron-

because of a logby motive- was ideals. But These same motives can sperate in peace society1.e. Knowking of head of Father Complian. Yet
This killing mould not be tolerated or externated.

society. Here The Killer is a beast- There he is

man-plaging in end out & war is purely and simply a difference of mores. one is allowed - one isn't.

There is me themendous exception - China, where the poldier even tollay is regarded as The Rower's human next to the minimal. In Jopan contaniums, The poldier is regarded as teawerly next to the Empeon.

How do The mores achieve power? and obedience? 1. Respectability - college compres 1890 Man, like doy, is a head animal and prom his neighbors. p. 85.96

3. active person tim 95, esp. 232

10/22 we have The obvious in ference from This discussion of the mores - That right and many are merely fashione, only a little higher Man fashions in ludgis shoes. also we derive our values from The jutellectual climate in which we grow. and Then There is The relepse mito nature, which Knows no ethics. There is no law in nexture higher Than The law of rouse reflect, self-preseration. There is an external dispping back into nature of The Best of us - individuals sometimes, nations always - since They cutainly recognise no higher povereignty. So The struggle between The two points of week on etnics one of the real insolubles? Relativity cannot be The last mord - and proof t objection by are Impossible - so This is a general tragic pituation.

SUMMATION - of mittial discussion - Do There a possiblety of an ethical lead.

Ethical Theory arises in Greece, but in a breeze which is done and finished - Socrates was after The Pelgennsian It arrais, if not after collapse Then in a time of cries, as today. Socretes & Plato we so shaken with a passion for the good That They are almost Jews. Someter had 3 types of theto: Anistippus Autisthenes Hedonism Zeno Stoics Epicurus ((yrenaics) These are examples of 2 externe weres in ethis: Aristippus - most important they in life is hot pleasure, of belly + body - not refined pleasures as Thiurus says later Walter Pater is chief exponent gonied. Eng. lit. do not postpone life. auful hevity of life vs. spender of experience! Theophile Gantier anatole France, socar wilde.

10/23

Epicerus is accoriated with his garden, wherein walked men who lived without gods. "If There are any gods They have no concern for wankind."

We should want to be happy - is
Theme of Epic. Get rich of wain fears of
The begond. It is against The postpone mut
of living - also against an extraoragence of
Leoise which makes it civilized + gentle.

Various forms of Epic.:

1) Joyous & sensusus form - Andhippus put. 2) Cultivation of sensation & experience - subtle

5) English type - simple of unafacial reformers,

Steering with Bentham Mill, Utilitariums.

Contracting with Carlyle - who called desire

for pleasure "hagwash". Epic. of Mese

Englishmen very simple - desiring certain counte

meeds for men to wrote them happy or good.

It is more to regard fix as impolarly a moral expericism. It recents met function the defeat. It is much healthy pagamism. It is for the senemous and also for Those who are not. Brown K. and Eccles. are not bedonists, because They come to it as disappointed transcendentalists. True most of hedrism entered in 3 mords by Ariotippus, when he was represented for two much fun - "I have I am not had."

THESIS:

phould be the end of life. No wastage in eastatic devotions and idealistic sacrifices. This is The anti-heroic hedenism - The commen the denominator of all forms - from the hot tristippeedism to the mild Utilitarlanism.

Fallacy is That not all men desire pleasure. Hedrism says They should be made to desire it.

Hedonism is a most of helight mot The filosophy with which to
fight Rometheum battles for clade. Ant
is high hedonism - The laughter before
The Pensitans enter - The laughter before
youth went out to fight of ideals. all
This is developed in Walter Pater's Remaisure
Entreto bedging in his mind and not indulying
in sense - but was the formtainhear of the
entrie go's. The epilopue to the Renn. was The
cued for cothetes of the period.

Great task, real meaning of his is to see all That can be seen by the senses. Phil. behind This is that of Heracliters - all life is in flux - no abidity 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. Whate desperate effort to see of touch hipe bath.

8

This shocks our sense of transcendentalism. when we've not hungry, but when we've hungry we agree with it. Bentham got a commic & porcial reform Through Parliament with his Theory.

Epic. is a loction of pelfishmens, eguism to give it its moust make right eway. Bet it is hones?.

Wallace - Epic - p. 95-6 - no reality
outside of matter + motion. Whatever is, is body,
athatever is not body, is not. - Hobbes. This rules
put poul, gods, beavens etc. No such thing as
immaterial reality. is Epic. based on atomic
Theory of Democritus; man is not derivable from
any surreen appretual area. The incorporal is The
moneyisters. body True reality is that we can touch.
Misd, intelligence, soul are not generical defferent

doctrine of living or desire for happiness.

P. 110 - religion was an evil - of superation, fear, leek of beneficiance. 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 . I god is pure, shefuly but uncorrected with man. e) book in without peeling

wasn't interested in natural science - only in a

from body - only variants of body. But Epic.

To consciousness hence without niterest for us.

17. 118 - acc. to atomic Theory, everything is determined - but Chic. has one sure inconsistenyfreedom of will. Essential in pursuit of happiness.

That man be not tied by fate or destiny - free low.

p. 121 - Philodesurs - man reaps pleasure

from a single day as if it were an age. Never

postfore living. So if we can unge against

God is The one Thing what we the .

Epic. Phat it is unheroric & untragic which is there - nevertheless it is real, growt advice for living. What They advice - i.e. to nit reaches of thought of death - is not easy - boil still important. Once having learned to except death - Then freget about it and don't wrong. Spinosan - The free man Thinks of mothing less than of learner. Wridon is not a meditation of death short of life."

pres - Though we die tomorrow, That should not interfere with our enjoyment of today."

ARCHIVES



1) The hollowners and mordiners of Transcendentalism or religiosity - The weathers is mito which these degenerate sometimes - are nowhere better outlined than in The honeathy and candon & cynésison of Epicareamin. The world is matter or motion and mothing else. Man should pursue not vague ideals but pleasure and happiness. This may be called enlightened egoism, with a monderful cult of friendship It can be seen well in its attitude toward proble. 13 & is absolute for the Jews + Plato wither in The stars for all men to pursue.

Epic- pays Mad so long as justice is necessary for happiness it is OK - but to be sought in + for itself - no, sia! On The idea of justice and other moral ideals - Upic is realf an delpok because the devices They are external verities.

The Limitations are obnoins - it's a religion That preaches resignation with deaval - deliberated avoids beroism - preaches undistrubability Psychological Jallacy of bedonism is That when you set out easting pleasure you'll never get it - if you don't seek it, it will come as an eacht to other activity.

Rendom House ed. Spic. Phil. p.19 - aim of thelosofty - Plato, pursuit of Kuroledge, speculative interest; for Empediales it was attempt to find place of mind are pasia. self-- Epic. makes of phil. a religious ethic - able to hear ruffering, and if it count, Then it is in vain. p. 30 - man should begin to study phil. lie. practice e life- experience) young and not cease even when old. This simply means not to postpone living. as he grows sed be will be young by withe of his memones - and in your be will be sell because unafaid I what is coming. Buddha! formaled a religion of regation & Nisvana because he know That men's desires turn to askes in the month when finelly achieved. But This is exactly what Epic. wented to avoid - he did not want man reality from pleasure to new desire - he wanted quiet pursuit I happiners mat would actuall be realized and enjoyed. Death is nothing to us because it is The deprivation of sensation. Nictsche - " We all Know we've got to die -OK let' be cheaful about it.

Sitting in judgment on others is a quat come of earl. The thazins would tend to discourage This Kind of morel-critique.

The attitude that you are tad and I am you is a boutle 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 equistic self-easentive. Also ofting defracts attention from grussely by damning The other fellow. It is The very devil in causing hatred.

The beginning of mindown would be to regard.

The Musius as true of ourselves and not of our neighbors. These mexims should sewe as a means of self-searching - and as such we do a double work of good - reducing our assertivesers and reducing a cause of hate.

Judge ourselves instead of others.

Peverse The forcers of nature. Particularly good for preachers, who, if They denormes, must include Themselves in the denunciation.

Better yet, leave The way, out and denormes only yourself. like the religious genius of do. 55.

Concentrate on yourself and That will personale Them to do The same. The Three respective images of all time are do 53, person on the Gross and The Shearit Israel Through The uges - They all hated Themselves.

at The other end is The range ada.

God our virtues are dictated by self-interest

(good act in such a way That whatever of your do would be done by every lody else mithent hunt to anyons.

Salf- judgment is The first step toward this high Kantian worslity.

Varity, paide & Komperamen . account for comage in men & writne in norman.

Maybe Colin Kelly is The exception.

La R. eags, it's true of one, when I went into battle. This is reof examination.

and are full more widely applicable —

bence are reveletions of Russian nature.

Magnerimity #248, p.43
Mag. effects to disdain all in order
to jain ell.

though 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

At runled seem That nature

has given us file in order to cover

our déficiencies.

However auch good we tell of ownelves we never learn anything new.

(11)

fride rather Than produill accounts
for the retukes we bestow on the faults of
Theirs.

Then benefit but to show ourselves y.

The selfane faicle

Generosity # 246, p. 8/ MERICAN JEWISH

what look like generally is after no more Than a disquise for audition distaining The small aims in pursuit of great over.

Philosophy

Phil. triumphs over The part & plant but what about The present?

120, 1.131

Death

Death which terminates The senses is The great evil. "Two Things you can't look in The face - The sun and death." Le R died with immense superivity our The eincumstance.

Lordenned man displays stricism which is really a refusal to face death.

some brownste pretext to word contemplate of deals.

" All intres dictated by self-interest"

Temperance
p.171 #25
absternious is dictated either by regard
for health or inability to set a bij meal.
p. 164, #4

We usual faim cat more, but afreid to
math ourselves ill.

p. 91 #253

Moderation as opposed to ambition is

passinity and sloth of The spirit.

p. 9, #17-18

Modesty displayed by success ful people
is due to the place of mind which god

furture trings Them.

Modesty is due to a fear of incurring

The well-mented energy & contempt that

follows Those who are intoxicated by good

forture

p.19, # 54
Contempt of wealth was among early
philosophers a form of reverge against fate
of defining Them. RESSENTIMENT:
(acc. to Hictoria This

M.B. Maybe This is The seefing presering gibe of life - and is wrong. Kard says

accounts for training violent jealousy people like
Paul enviel The Romans
+ blackened Them.)

modesty which appeads to refuse precies is only me derive to have more Selicate praise.

Times when fride throws of humity & modesty end reveals self in all the glory of its arrogence.

manis Relations to Fellow Man

administra would seem to be purely and most disinterested of Il feelings. When we praise a noble deed macerely we participate Presein. is freedom from enzy.

p.47 # 143

We exequente greatness of others for our own outspection

Sein it for selves.

Never preise others in Mont a motive precise is subtle flattery satisfying jiven + given

Sincerity #62, 9.23 Sin. pen-heartedness - sere. What is common is a nubtle pretense designed to elicit The confidence of others.

(12)

p. 21, #55 Hatred I favorites is a leave of people to arguine four of for relives. We have writereft for successful rivals.

This type of contempt for nealth & position is really due to an inability to attend Them.

p.115, # 358

Humility is true test of the virtue.

P.83 # 254

[turnility is often were prestorion of ruburiain in order to lorainate others.

Paile is never better disquired Than when it wears clock of humility. An artifice wherein finish beloves itself in order to be expelted.

(The week want to inherit the earth.)

p.49, #149
To devide measure. is to device it in
p.\$15, #138

Then would refree malign Memselves withen
Than not talk about Themselves at all.

63, 10.23

Itatred of hier often due to unconscious device to add weight to our own evidence or gain for our ands a part of religious reverence.

p. 185, # 49
Faith in selves chiefly resonable for faith we repose in others.

Vintues Regarded as Binding on all Humans

Difficult to tell whether abovest entire is due to viste or discretion.

171, p.st Vintues for Menselves in relfishmen as river are fost in The sea.

Loyalty gamen profes

L. is device to win confidence raise reef
above others and be entrusted with affairs

By importance.

I is only lively apprehension that romeina is taking away some they that belongs to as. Hence I for neighbor is destred so that we ouselves may not suffer from injustice.

237, p.79

(If in doubt pember That Joine a gonor.)

Goodness deserves eredit only in Those
strong enough to so evil. In others it is

only leziners a want of character.

Sympathy Pity # 264, p.87

Pity is often sense of personal calamy aroused by calam of others - a mattle insurance against possible colversity.

Crafffule

223, 9.73

our debts in order to borrow again

#83, p. 29 (Friendship world seem to sent on

what men call friends hip is

Miles. partnership, a bartering of good

87, p. 27

to ourselves. There is nothing disinferested.

Love

L. is a fever of the senses

263 0.87

In more of the passions loss selfisher play so great a part es in above. We are always ready to passifice the comfort of those we love rather Than our own.

Men who Prints he loves his mistees only out of love for her is very much misteen.

Disdain of nomen is employed by them like fire apparel + cosmeties to enhance their beauty. Virtue is enotic trick.

367, p.117
There are few writions nomen who aren't tried of their profession.

19, p. 9 We all have enough strength to bean The might tunes of others.

If 235, p. 77 We are excite consoled for the misfortunity to display our affection.

in The misfetures of our hearest friends.

Bereavenut give nie to severel Kinds I hyponisy. We min The esteem in which The departed held us.

Vanity of self interest are present not only in friendship and love but also in hated & enmity. Hated rouses from envy, which is wounded vanity.

por ill deeds do not big afor us so much persecution + heted as our good qualities - because of energ.

23t, p.71

In most cases it is refer to do a
men an injury Than to heap too many
fours ofor him. (Hill hate you for it.) Between
equals There are one fours.)

but have men benefactors and are respected to Those at whose hands They have suffered wrong.

There is certain value to bak. - not just cynical - but clears the air of anne disposerty - and through This throwledge of human nature of 27, p. 178

Praise has at least The ment of confirming me in our vintues "This is your pelagogetul device.)

Prince accorded to comege, wit a beauty tends to enhance mean quelities

Repentance - how does he explain This?

we confess our misleads in order Phat our frankners may repair The damage They do no in The eyes of others.

Refuntance is not so much regret for The circl we have done as for that which may befall us.

(15)

153

Ment is a gift of nature - and fortune fromther occasions for its display. (Our ment loveril defend or us - but on success or fortune. Is There anything more non-ethical?)

"he ruccies fait be mente" - This endoes the Bible - both cannot be true.

freat deeds not remet of high purpose but of good fature & cincumstance. a modest man will know This.

La R locant believe in free will -

Man is selfish without hopeless self-centered.

His virtues are all masts. This view of human nature may be more time than we are disposed to educt.

port that There is an exhics. We have no free will a eshical ideals - we are run by other forces beyond us. Le R opposes Kanil, who says—"Vos du pollor, Kannot der." Le R pays no - wanty, selfishers prevent us from doing what we should. We are all driven by powers not ourselves.

when me moved by amoun proper, while all men are moved by amoun proper, will Thin a-p can be trained in a contain measure to achieve social of movel persets.

DETERMINISM Power of fortune in all our 1/8/43

all our quelities are unstable and are almost always at The mercy of a sudden crisis.

fate no less Than our worldly goods.

have to guarantee our conduct me should but for the grace of took go 2.)

St, p.21

Affarently our actions have lucky

+ unlikely stars and to These most of

The prairie or blame is really due.

present of our behavior resides in the equilibran of our fessions, which is not a moral othing.

uedit is due to Their weekness more Than our strength.

-91, p.95 men's voitues like fruit have mein seasons.

the is led. While his mind (moral) takes him in one ducition his heart (passion) takes him in one ducition his

The heart always out in the the

177, p.57 #5, p.3 We can mo more quarantee The continuance of our fassions Phan That of our lives.

Sall we really say we are heafters in face of our fassions? Where is shucebin - morel pressure - restaping of character? Can we free ourselves from our passions?

No - not runlers The pleasine to be fore is stronger than the sam of the foreions. This desire to be fee must be an immunity strong passion: Healf.

710, p.5 Human heart gives bit to unending series of famions.

192, p63 When our vices abandon us we flatter ourselves That it is we who abandon Them.

the views which haven't us may be compared to issues at which we must lodge - and I doubt, if we were to make The Trip again, whether we could avoid Them.

(D)

Is There me common benominator to which we can reduce the passions?

H 2, p. 169
The famions are in every case more penactions (wormth or coldness)

#44, p.17
Force of character + weathers of character are ill-named. They are in Truth nothing but good or back physique.

The most violent fessions 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 Spportimities & ways

b displaying pride.

(New is where all can step in
a man may be made to be proud if

porial behavior, 2.6.)

Ultimate triving force - amoun proprie. The center about which revolve all movements of The poul. It is poul itself and life. If we have no ap we are dead. Even the humble man - parmilip is his ap and he is alive.

It is britispical - not something for the moralists to nave about. ap in itself is not cirl - depends to what

Amour propre = self pride = Life Neither a sin nor a vintue - simply the indisponsable condition & being alive. use it is just. p.163 A amour propre is love of Freef -males men ilolice Themselves - tyranica Their neighbro. who attack it - conspires for its own lefeet. It is content to be its our every growided it can exist. never at lest. This is man. The only which of hope is That prine fusions can be developed, which are leas wit, at the expense of others which are more deleterious. This can be done by appealing to The amoun perspere, which is the only of peal you can make to a human being. aum proprie is indifferent to morels existed before moved wintue and away from the as much as possible. This is

accomplished by social pressures, which

sperate with revail or pains as Their weafons.

Man is a weature of pense, but a complicated animal - the world is a chain of course + effect - There is nothing beyond what we see - no teleology.

In contrast, There is The view That a spiritual world does excit, 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 religious, That believe in The

all The religions, That believe in The order of the universe, a spiritual moreld-order, with God & pouls as instruments, are in This pecond camp. and all the philosophies are in it - from Plato to Kant.

aiticism 9 LaR.

ha R. oversimplifies - There are
other suctivations of human conduct Than
amoun proper. I some tation, suggestion are two.
Thorever There is a hierarchy within the
a-p - one man portrid in desire for money;
another man eager for power and glory and
fave. There are even exceptions
to the general rule of a-p. Simethines we
do give charity when notroly is looking.
The value of his maxims is that we
phould bear to be self-examining - ty to fee
our intellect from our heart.

The difference between LaR and other viewpoint is based on a radical fact, beyond proof. Either you to not not believe That There is something more than The makind world.

law a write from The mountened world.

pays That when religion touches a manbe becomes transformed.

There are one or two wen 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 manis story - They are high + feagile - The Things most easily given up.

Dostococky - Book II - The Russian Mank
This is highest point to which The Slavic
and has ever main. Each of us is responsible
at all thries for all Things to everybody also.
This is The Opposite extreme from a morn paper.

(19)

RELIGION

The way to have a tool, 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 peurice & policitude & pendenses. The proof of God is inductive - comes to

gue gradually from your our life, depending on

The amount of love you showfor mankind. H's as simple as Mad, and as impossible. Love men and you will know look. One in a million can aspice to it - as me in a mellion aspired to manhood when we were all chimpanzes.

Kant starts with This feeling That is PHILOSOPHY

present in These very rare individuals - This feeling of conscience. Certain men have The feeling must the moral law is imperative. The only fact to explain The presence of this morel law is The fact That there is freedom and not determinism - That There is a opinitual world with which we have contact. Start with the premise That There is in you The sured low -"du pollot" - "Those shelt". This leads to the step inevitably du Kannst", in spite of everything you say about determinism.

The world of emon people vs. The world Recap. of love; model without God vs. would with God.

> Jeleleddin, Reisiam Sufi mystic, pays - Where love awakens, Their dank desport- 90 - dies." Holderlin - "ellein zu sein, und ohne Gotter

ist der Tod. " But most of me any whose in

our peef-love. delplove means hatred of others.

Dostoerski - Fespons, hlif to all men for all Things. That is love - That sense of book cannot be proved or disproved. It is.

AMERICAN JEWISH

Man- mi Thout The mistiacts of the animal to quide him and in Thout enough mtelligence to substitute for instinct - is The blind eller of all animals. Hence The nightonare of his tory.

That is The world - for most of us; without God and with pelf-interest as prime motivation. all The prop are against God - asp. is human experience against him. The Jaws invented 222 k /2/0, to rescue Their God from being a Devil.

How all of God to have chosen This people as the wessel of despet insights. One of them T later enother paid That men must be within himself and be born again reborn (like the peed dying, Then yielding fuit). This dying to onesself is The hardest thing for man to lo - man even begins to hate That which makes him die to be born again on a higher level. But if one man in a myisted can till his pelf-withest - That is The clearest prof 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 form pelfishness. Force leads only to more free - that has

been The efference of history. If me be capable of hove - one has passed wer and become The new man. This is the common treasury of markind - The living heart of tianity and Julaism. These are The most important contributions to the understanding of and in modern times - St. Francis discovers hore Christ resurrected has puch a hold on imagination of man because it is a symbol and any sufreme embodiment of human and natural rotuct. we as a people are a Kind of Christ- people in our paned riske Kant - voice of conscience - inner heart of some men inflamed by augustness of moral law - By ofice will - by God. Possible to derive a perfectly tolerable athis from the other point of view. Bentham believed in deterministm, no I boil, no such min as love - yet was benefactor of mankind.

There are a dozen spileptice by whose authentic visions william of humans have kired through The contraction. KANI 2/4/43 The only good in The world is that expressed by The good will. This is The spening sentence - he is on the side of the Benthamis first sentence is: There are two meeters in nature by whom the human conduct is controlled - Pleasure of Pain. Does The runed believe Kant? Do men matintively believe That character is more desirable Then wealth, position, power? (Mendelsook & dienterent) are not These things good? is the good will, which will is good? That will is good which acts out of respect In The alaw and does not yield to temptation (such as desire for money, revenge, ambilition, 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 back in mind. law of lawfullness nothing specific but law in the onhattiver you do could be done by everybody else and would be made into a law. Every action must be such that you can maybe everybordy else doing it, and its becoming past of The general moral laws.

for all.

The frist 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 for beyond the naturalistic. It is an approach to a different well already.

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

personality. Moral reason is The tile between many dock man who is his run law given who makes up his run laws Then as obeshed sewant has to live by them. This is the only way to be free - self-determination, on basis I own moral gulywent.

Personality emerge when individual lew-given makes pattern for others and also follow futterns of others. In this way ere men bearers I human ty, Shich is implicit is all.

Third, human beings as moral lawgivers, are citizens of higher order Than more until order - They are citizens of the "Kigden of brees". This is religious. Goodners has a primary of its own.

beything clase has a finite, but morality or humanity are ends in Tremelus, weighting clase can be used as a means, but humanity must not be used as a mean at least all The time. Humanity in growth is do holy as well as humanity is others.

religious world view. .. no objections to any letails of The ethic can shake The Thing as a whole.

K. ethic based on notion of freedow, in general sense of spontaneous erecetive activity we humans must shape Things, cather Than be shaped. We must make laws for Things. This is poposite to L.R. who cays we are pushed around, we are shaped. His book Metaphysius of Morals" - means morels represent valid a priori laws - just as "metagohypics of nature" discovers a set of laws a prini, valid which hold for all of nature. There a priori word laws are true before we even look at a man - just is There are how in it matter which are true before you look at nature. These a prini morel laws are evolved out of our understanding, our sense of merality - before we come anywhere near experience. Take it a herve it - These laws are true even Though no human being can live up to Them.
Thirdly, There is a "Ohypics of Merals". how man actually lives, let jo to the octentito of behavior - anthropologists, pegchologists - to see

how people at in world. This has nothing to

F. Our moral reason is a law given, a source of laws for moral behavior.

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

a. We have drives, wyes, appetites.

These turn into desires when an object presents itself.

Satisfection of Mean desires is happiness.

b. Reason is embodied in The moral law which is valid a binding for all men.

b without a responsent divine will a " b " animal " S 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 sixed upon by his senses.

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

themis more consciousness shows The clash between duty and desire - between what we ought to do and what we'l like to do as would g being solicited & kmpted by our sense apparatus.

The only moral value is then we do something out of respect for the moral law, not out of sense. I pleasure in loing that act. Moreover, The only good is That which comes as a result of duty as result of fuefolling the moral law - good which comes as result of some emotional response (pity, love, etc) is ok but is not enough because it havit come as result of moral duty.



merefre The moral law is a categorical imperative — do what The law commands unequivocall to unconditionally. All other imperatives are hypotheticality. you can frumes to have a movement — but The moral imperative is unconditional, categorical.

The God in man is this moral reason - The unimal is his Kishkes of genitals.

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.

uny being without freedom is not
subject to moral evaluation.

spontaneity not under pressure of causes.

If everything in morel of nature is

consulty determined, not free - Then There

rount be another world where freedom does obtain. The world of nature is oftenomenal world — The really real world. The intelligible me is called nonmenal. In That world freedom holds, and when we act with moral reason we are in touch with that world.

proten will allow us to Throw over Plato's Moses and go to a nite club to have some fun.

2/11/43

Freedom as The absolutely indispensable condition for anorality - puts us on the level of Gol, because freedom means weatherity spontaneity.

themens are it once parts of numbers and citizens of a higher world - mostly the former like bend animals. But if this is all we were we would be inexpelle of morelity.

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

For most were The petter is to make the law of the movement world overcome the law of the phenomenal world. This struggle This problem is the human transa called history, growth, accent,

The supreme charecter of growns postulates The existence of freedom which exists nowhere in the natural north, since we are all pushed. But when we obey the sural law out of respect for it (not not of pleasure a vanity), as if we were citizens of a super-natural world - Then we are free; true riginators of westers.

Man being a citizen of both worlds must have The higher conquer The lower - This natural world can be turned into a wessimic Kinglow.

"Du sollot" - unconditional moral law Therefore "du Kennst" - you have The freedom to do it.

Mark would be explained by Markian materialism - because Mark was not a proletanian driven by externals. He was a visionary with a prolphetic fusion - bow do the materialists explain your?

2/25/43 1. Primacy of Practice Beason ethics more important than knowledge or screnic, art & beauty. Though These are almost basic in human civilization There is one Thing deeper-Knowledge + prience, by itself, important B. Russell - free Manis Worship - no Gol no purpose accidental existence - This error represents The point that science + matimality is enough. asstretism also is a view - That beauty can displace The laws of morality, and That B. can have a primary. This view held by Keats, wille.

But neither science nor ant can lead us to The heart of Things Will character The faith which makes of a character - These alone can lead us to Screine vaes intellect and uses senses Will calls together the entire integrated mind of man - soul or spirit Whom science is religion - but not for great mass of scientists or kaymen.) Good will 2. Strips each man of his trappings equates The scholar of The ignoranil. The

noble of the purper. The good will alone

is That which counts - all clas is sufferficial of attends. Regno porter as good as English earl.

That is the teaching of religion - pirch plan.

Remorrary is a religious concept - mersianis

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 Pousseau.

1776 French Revolution - Kent rums it all

up - This demorration view of man.

Peligious AMERICAN JEWISH

poles of arriver in met Kant pays man is a citizen of a higher world, shile Hobbes, La R, say no.

Man's task is to have The lower dominated by the higher. This is his life spuyle. Man cheady participates in This higher order while on This earth.

They can suppress the laws of nature in fair of the laws of freedow. Moral judgment impossible except where there is freedow - but freedow doesn't crist in nature. ... were must reach for the higher free world where lew of causality does not prevail.

Sf a men gerfoms a moral ect, over to his netwal desires, Then he is specify in well of freedom. He has membership in non-natural, outer-natural owld - he has a soul. This applies to all men, at least potentially. It corresponds to the messiance type of person.

4. God and Immortality

In a way The westest part of his acquirent. Sense of tool aheady given in a better sense in ilea of men being citizens of another world. But he has specific argument of God: I rive to good men is one worthy of happiness. & because he acts out of respect of moral law and not for fersmal gain, a bleause he would gets from a moing not hippiness (which is The so-welled froblem of evil) . Kent says men must be postulated a bol who will reduces me bolance. There must be a bod who will repay The good for Their suffering H.S. not satisfied with This God. a better God is implied in Herno 2 and 3 above a god who inspires to the good will, a god who is in That piritual order which men glimpse. But a god who is simply a rewarder of the unjustly heated is rether immorthy 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 disembolish souls enjoy ? There is no file in The sky. The my Kind of hyppiness in hence is contemplation of God.

Immortality is a necessity because it is
The function of one coul to become more good - an
entless progression toward perfection. But The fellows
of this argument is That The progression, The growth
can only have meaning in the struggle over matture which takes place in the embodied spirit, makere also.

Jewish Ethics

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

"a knd Toward The Remotering of may 1925 Interest in Jewish Ethics." 318 Runs. I. 4

theldren Cugenics · Hygrene Love - Romentic or Conjugal

Pacifism 1 and asceticism Intellectualing + Patinclism

Menianic Ideal

Expediency of Virtues must be notionally justified - not merely glosjoch as ends in Menselves.

3/5/43

Jenish Ethic is Life-Island - most Jenish Shease in N.T. is "life & life more chundant

European idealism requires That men accinque Their lives for it at times. an ideal means something more Than life - apart from The flesh - as if ideals were too holy to wix with material interests. This tension is characteristic of Europe for 2000 years - between idealism and simple life welfare.

The national relation should be one of wrielation - mutual service. Otherwise This idealism is a leath-idealism barriprial patriotism retionalism romantic love are ideals - because but mistaken ideals because They beward leath.

Because a Thing is called an ideal does not make it good or while. This ideal must prove its margalmens for life or clase it is a horson. I though They father + mother" is an ileast because it makes for life resepatives manuely—"That They lay may be long on The earth."

This is not loss or mercenery but proper.

There is Thus a difference between

absolute ideals and rational life-ideals. Former one ideals without reason - They only make the does feel good. Latter are judged by how They untribute to life.

lesires not no-life but a better life. Thus himmen is not a refutation of our exion that life is a good-but a kind of confirmation.

Met it can be travel every."

anything contrary to This, any attempt

The guy who remains alive - he has right.] (28)

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

less roachy. The grodners of life at any price is

The Theme of D.H. Laurence.

W. James say, The True heroes of humanity were Those who carried on life before history began - who lived for nameless Thomasands of years in home or storm accomplished The transmission of the feeble fliker so That his try could be written.

Judaism is The life-idealism religion. Unen
The Torah is held up and called an p"to Es There is promised to its adherents long life and
wealth & honor. This is life-idealism.

western Christian wentality & spirituality has rejected and despised this is achancel of it and afraid of it.

War

produism as a majure religion may be said to be profed by a reproduction of won.

God, who is functional - to be achieved

(1600 pl'2, is a reflex of The nothin of one
mentional, which exists only when war is outland.

Was is the mother of evils - metrial + psychical. When
was is no more, and mential is one, Then God
is one. This is The essential were up of Jerish.

Monotherium means a warles world.

polso 186.

L'So Note 103/16/16

So was There is inevitably a seems reversion to polytheism,

because each nation claims its our book. God becomes

because French etc. and nothing close. Thus The culmination of God of This cult of life is The removal of war (and foresty & slewey or oppression.)

Health

mark of life-religion to be concerned over practical details of beauth of hygiene of economis.

These are not to be rejected by spirituality - but are the very fabric of religion. The body is the base of soil of soul and spirit. Body is not left outside, in Juliusian as grosse - is not devied as being bustful. This is The genius of Juliusian to include the body.

Money

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

Juy

Joy is a sign of the good functioning of the soul. A sed men is a bad man - This is good charitic doctine. Sedness is sign of a death-religion. Too much blood- two many tears - That's the trouble with Jeans bee Jews are made said by history at times, but we have no cult of sudness. We have a cult of happiness, rather.

Our ABS are performed and place.

Sex family it.

have choked the years have solved to a certain extent, by various surgeries.

instinctivistic idealism = absolute vintues Life virtues # idealism which is moulted when for not it for a case of assumes itself instructively 3/10/83

for the True above nearm - it feels as 3/10/83 Sex is physiological drive. Love is what man has made of that drive love is paturation of pex with heart + opinit, ong o joy, play of religion itself. Love is by product of sex, whose main function In proceedin. But The by-product has outshadoved The fundament in wen's minds. Eros has dominated men a josh deal of Time. But is distinction between love & sex correct in case of man! No. In arrival sex is relegated rigidly to utility + seasons. In man, love permentes all life. Hence The supreme importance of sex-its deamonic quality. "Fore is aprivate between enstry & terture. - tralountly. Love & sex occasion The outreaching of The mind to grinit - provoke and to music. Desire - libido is The clan vital, The index of all ambition, interest T curiosity - which Things are largely if not mostly determined by The love feeling. Nations have choted on the problem -Balzac & Proust show a mation sighis trated The Jews, on The whole, have solved The follen as least while Their mores were intact. They impelled early maniages, ent out romantic love. Why have The nextons failed in The matter of pex? a) In prehistoric history man + armen franthers in fight for life vs. makine. 2) When life successfulf handed on + civilization

ensured (as in Egypt, mentalamin, thing) with its leave & refuges, Then usman is sensualized instead of being partner. This is enthe economy - noman is vessel of quatification, sexuely subservient. 3.) Reaction, spiritual & religious, to Phis lauses uman, as equilal of his lust, to be considered bad. as he hates himself In being senanal (now that he has become opinimil), so he hates his lust - and hates woman love, sex + marriage because mese are symbols of his simpliners. Hence acceticism, and all spiritual religions hate sex- leading even to Castration in Origen. Paul says no maniago. Genetia is reaction, i.e. against The degrelation of sex by spirituality - This even more man # + singulity. hist even more man # + singuality. hist at least is homest. There is difference between frankly crotic acromy (even related to met of life, phellie mornip it.) and licentiousness, which mudees life & happiness. Woman is passive, plaything. Women partners again in future? y Russia

#4 is era of nomartic love-making intend of love for pall of life. Falling in love is a modern notion. Noble and aristorial ladies & peoples had policy? - calculated maniages. Some of the malaulations were lad - for money convenience, at. .

But some were good.

Donatinetivism in meeting leads to instability in home. Hollywood variety to nich boy Island set are result of is finitive selection of mate. Nothing more sardonic Than grounds given for drivine - writty, incomfeliability, etc.

3/11/43

Importance of sex mores:

1) Determine stock of group engines

2) Education in large sense whether
fulne generations will be civilized to not

5) Personal happiness

Jewish sex mores with regard to These:

1) Life-ilealism of primary common sment (201/20

This is otherwish most metaphysical ruge will to heathlessness. Birth worth is preporterous for highest protoplasm on earth. the who has no children is NASO CONN decreases of the goddead. Shulchan aruch. Here, as headly anywhere, is a will to life right to the end of time - so that we'll be there at the end, at the great mensionic phoping. That is being the protogonist of history.

The women want children - it is

The women want children - it is Their fore-ordained self-fulfillment, as every woman Know benself.

Antiant This with European histry which is record of self-immolation. Most ophituse taken away by church — unecasing was took away hardy + strong — only weak + ignorant

left to perfethate The races. In Judaism
There are no tachelors - no old maids avery body maines young. This is integral
Judaism! Herosen exhibited in thying to
meth early mening economic passible. In the
integral Junich community There is little in no
prostitution - which already were a large
part of whole sex problem.

Engenies - This is pitting intelligence is mere motivat in matters of live.

3/15 pp is in Talmuk.

Guaranteein of better & better stock, by confully arranging all marriages. The senormous incidence of gifts I talents among yearsh people is live to feel that sex weres per considered the best match to be with the highest boy.

Engenic breeding now given up as other sex mores being given up.

muital - not romantic. If any nomence aceps in that is five truck.

Turspean romantic love comes from troubactors of 13th c. In troub mores, The only fifter women to make love to was a married women, to make it more piquent.

and all love poetry was before maniage no poems except Coventry Patrion devoted to nomen as wife. This implies that beauty or romince deports at marriage.

genish mores devoted exactly to The conjugal happiness - sented + tender thusbands.

(31)

The substitution of the unjugal ideal of love for the somewhat is lead has led to stabilistic. O more permanent happiness. It is a profound difference - instring question of what is beauty - dizzy blond on I'm relicionary 18 or 35 years mores say you have to invest your love with your child bearer - your wife. This goes against The twentradomistic Don Juen notion. Fru Thermore you must make love to her as her just due - can't just take her and then her aside. She has this right querenteed in the works.

ARCHIVES

family consisted of the interpenetration of whole institutive love nature with a religious consciousness.

Conjugal ideal of love vs. somewhich ideal.

One is matherity of strength - The other is

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

Tais type of love requires constant otherwards on etc. - is net against The stability of the family. I refound failure of This type tringing hollowness.

Jeans is a lit romente and goes with rest

Conjugal ideal is a high valuation of per plus a moralisation of love. Enos rathos.

Jewish home of family is a supreme occation of the Jewish agains. A 3232 is theoretically required at the very moment of proceeding. Sociologically this is of inverse significance. Tompera what mostle own Governi say to interrupting himself at this from Governi say to interrupting himself at this from Governi say to interrupting himself at this from the idea of Joseph is for mature people. Whitman constantly former out that the grown full mationly women is more appealing to him. Kerl their made hove to his risk eight who had a children of was middle-aged.

Jewith of formula - DATE 028 158

and legally. The frequency of intercourse for
men is regulated so That men will bear control. all these regulations attempt to overcome The frightful blunder of nature, which specials so unfairly against the woman.



at just The time when the world was man dominated and nomen was paid of crotic economy - etitude of Jeane to Rebetch, full of love & tendemens, is all The more remarkable.

also desire for children on fait y women was mark of life-; lealism, as today refusal of affihisticated women to have children is beathidealism.

There was always single standard in Jawih life les 20,10. Jame punishment for men & norman. Dent. 22:22.

Thus even in That drient, Jewish momen seemed to move more fiely - to be more equally received.

Monogramy

de juie it bolant une till late in

Jonit histry but de facto it was very

carly befre the positie. Results for Jewelly

cleration of position of momen.

The splits makes a contract

guaranteein her rights - Michs oborns a

distinct alleance in the status of momen.

divoce which also is a victory for ten.

If her hus tend gives her no children often so yes, she gets divoce.

Gethalf althor divoca is relativel easy, it is relativel acare which speaks for stability

& Jamily.

Children

Frist confulory elucation

Careful consideration for lowry of girl.

Life I Dealism of Jenish Ethics

Dt. 30:15-19 - p"na nità Pra. 3:16-18

HERICAN PANSASH

Dt. 16: 19.14, 15 - affirmation of Phis life This world.

26:11 moral importance of happiness -

paychological The best pattern of life.

Noel Coward - a ship must be a

happy me to be efficient.

post uses who to his

3. 45. 18

3/19/43

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

Intellectualism is a moderation and an integration of the instinctive life of the individual. The 31th of reason & mind with our affectives that I drives is a prophylastic against injunity and whappivers. This is nighted religion good morality—

B. Hart's Tracis

a reasonable reason (i.e. me which does not despise me flesh) is The only safeguardagainst insanity.

- 1. There is continuity between pane I misure.
- 2. Irisociation is present in all minels, get The normal will have a control over it while The hapteric has no control. automatic writing, complete hisorciation to The point of fragething from planmatic
- 3. Delusion cannot be changed by any logic or acquirent, because the mind is not united of but consists of isolated mental processes which he not come into contact. He fully believes he is a King yet he has to beg The quand for a cigarette. These two Things are in separate compartments so he sees no inconsistency. This is

distriction.
This type of compartment-like brain is also prevalent in every mind ever The normal. Our political ider are in the realin of delusions - They are imperious to argument. So also our religious ideas.

In The case of serious conflicts in The personality, The way gut with etrically + wedically is integration choosing a compromise and carrying it mough nationally, with The assistance of reason. The abternative to this hervie battle is to acrist the conflict by ecupism - by not allowing The conflicting sets of ileas to come into untact, but rather by allowing each logic type compartment to develop itself. Thus There can be a wish divergence between grecept to practice in ethics, for example -There can be two separate sets of mosalsme for church me for brainers. and in most cases These are never allowed to conflict. There is never an application of reason to The conflict, in when to integrate it, except in the case of heroic individuals. Most I us never want to face smarter or me conflicts.

Dissociation is one way mind has if avoiding conflict + mus dissociation is always an indication of an unsolved, except enflict.

Projection into others of brais sum inferiority.

is a peculiar reaction of mind to presence
beginning are intolerant of people possessing famely or

deficiency are intolerant of people possessing some
fault. In general an intense prejudice will

indicate must be person himself possesses me

effending complex which he tries to project not one
often person. The more comprohable empedient of

soliting a neighbor substitutes for all reprosects. This

tatter in the and herois way of achieving peace of wind.

refusion old maid always complain That They are being amonged - actually they are projecting a suffressed conflex onto someone class. Complexes are produced by the failure to effoly reason to emplits - and transfirm complexes are imperious to logic and caunit be and Thereby. 3/25/43 Jewish Engenies -1. Prus blood - abraham sendo Eliezer to fick perfet wife. 2. Early marriages - from of herosism ; renunciation of thilandering; 3. Reproduction - 3/15 / A - to produce best type of chillen. 4. Intelligent love - man should injurie about wife family went Rish vious against mangages involving i) fort 100 hereditary defect 1) place mes personal defect 7/ >6 - (leadners) cross maniges between relatives meting.

3/26 1. a mores that will insist on moderation in sex is a very intelligent, life-conserving mores M. Ketnoot 5 - details may be laughable but idea I having a rule of regularity is important. 2. J. Bin. 3,6c 3. Cohabitation never without consent of noman and never in non-natural positions. Gillia 70a 4. adultery of mind while coholisting with wife. Nederim 206 This is common in applicated preserves - nuttis recognized it - excertisted it. 5. No whalitation if he contemplates divorce, in hotes her is drunk. 6. Contact during menotual period is armambed by temendous tubors & inhibitions - Nidlah could fruit her or go near her, let slove sleeps in same bed. Vayik. R. 21 - plot palle - exercis posibles pinnik man trubation forbibles 23,1 2540 /2/4 - ormatival forthins PAN DOLL 240, to pen with - no relating when anguy 240 /0/0 25,9 23 42 pt - marriage for money is golible 2,1 early weriege: men 18-20; novem 17-18

2010 - DNNS 136 JA SHAF Importance of being Happy! Never in any Gian literature will you find such a statement. The moral importance of happiness! Chasidism made happiners a cult! Thackerry he two firther one of the crown + still broude standing by itself - This is called. Magnus: next to it is a little shrivelled toped nated + chivering - This is called bullowins. The two together make Louis me Grand. So too - me jour devoid of his mores, which is The Magnus, is nothing - either a busileary tout or a beast of frey in france. But with his mores he is a civilized person.

In america to lay we must get together and arrange some 11/2 Sis for ourselves - not The DOS of ilivery, but of civilization. without so is no gudaism - extreme so is ridiculous: we must have a Santadiin to set up for us an intelligent a wericum so dir. Judaism stands for me notion of discipline, law - and berein split from xianing.

36

To be willed his trical is applicable only to a Cimited number of peoples - certainly among mem are the Jews of Greeks. Dostovorsky claims it for Russia - and it may well be so. It netion which feels itself called - a chosen nation.

chosen nation.

Distributy - The Gossessed p. 235-4 Edithin

This may be viewed as a Kind of megalomania
but if so, Then The Brisis suk and he Age of

Pericles are also insanities.

Whenever power of geneins come to a transundent glow it it is the most of choserous. America had it for my moment in Whitmen.

Zanguill - "Chosen Resple" Actual Edeal vs.
Tentonic, 1919.

"Chosen people is choosing people"
Good goes people Torah - only the Year chose it.

anyme who lossn't feel chosen naturally isn't.

Zionism, The desire to become normal (a small bevantine state) is somehow a descent from the wild historic chosenvers — a sort of south climax to a magnificent his try.

If wive lost the sense of chosenvers, Then we become welivere.

Bubeis 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, thinese Itsider Grostic, Jewish etc.

This was The first step - an approach to all religious - religion as such - invail remarking.

He became a Zionist as one way of becoming

His first love was chasidism. Mich he uncovered as The last great religious movement which Europe has seen. He pened Chesidism to The finest intellects of all Europe and reised The curtain from befor the Jew, a that are soon and admired. It was an immense service which he rendered the jews.

Buten founded magazine der Jude wor respect for it from Calholic Meologians - forced Knowledge & recognition of best in Juliaism.

Buber Cohen Rosencoreis are fillars.

Der blanke des Julentume - Buten

He has reveral mut opposites to:

1. what The fundamental experience in religion

2. what mono Merson is - what 3/11' is

3. what evil is

4. language

- 1. Pelizion is a wider concept Then Jaith.

 Faith means the deep to simple sense of trust.

 Thus Glaube is less in quantity and more in

 depth Than religion Shich includes situal, etc.

 He wants to lay base The DIAK
- 2. Dues Judaism have dagmas? I consee
 The only question is what dagmas to how many.

 But the primary Thing in the religious life of Jews
 is not dogma when a meeting with tool, in a

 concerte corperience. Thus, dogman are perhaps

 God and man. all encepts i has philosophies

 are meet projections on an abstract plane of

 This concerte experience.

MonoPheism is to be understood from
This point of view. In new of the intensity of
This experience of meeting with book the Thought
writers that it is always The same book. It is
needly the inability to see That it is me and
the same book which makes some people beethers.
The world 3/11 wearns the unceasing
renewed confirmation

3. This 311' is taught in spite of the funcifie of earl - in the face of the conflicts or tensions. all situations are part of book - all phenomenomical variations of God.

H. If the dialogic situation is the tasic one,

Then the speech becomes important. tenguage is an

event which spans the existence of man to the

world. Language in the dynamic sense - not

the static character of the togas- idea - but

language as thet which puppens. The interior

God's wested act is language - every lived insonent

is language - This is reality on bod's toward gout.

Manis tipe is a dialogue with the whole world—

all his tryp is part of this dialogue, in Mich

man is a real partner not a puppet. Than

can say what he will

5. Human Conduct.

Life is not the struggle between good & evil
but a Kind of pull between Good & man, who is

fiel but can answer good back nevertheless.

France Evil is not an anti-good a given in its

For right - but end is subordinate to god.

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

tuman freedom & choice is fait of ultimate reality not merely psychological. Then is really free to choose book or reject him, and That is primarif a matter of living daily acts. adams fall is a constant occurrence, and men is free to choose in spite of a large amount of letermination. This appears

to be illogical but The reality of life allows.

Freedom of determination at pame time. *

Evil is only an element - passion without

direction is evil - passion with direction (toward God)

is good. The 6000 B, is that power out of

Naich all great worts arise, not merely secular

but also holy. 33, is power becoming 8)

only when it turns away from God. all eith

is failure to direct 35. Decision and

freedom is the act of integrating the 35.

There is no such Thing as ethical disorted from religion. The reality of men as a full partner etc. has also another side to the coin, namely The grace of God - end the two go together.

The prestion arises - will book mi? May not man turn all his power toward evil? According to Persian dualism Manicheanism finitism etc. They say There is a real fight between the gods, but They all vay that good will wim. That wears The verdict is decided, and Then life is just a sort of prelaptiment play bound to end with The victory of good. But is There not a real possibility that end will win?

The answerplems to be that There is freedom (to extent that forces can be undirected, i.e. - purely evil) but also predestination (to extent that joid will win).

There is a contradiction bere in logic, but not in life.

Than is free, and is the author of evil four is also in hand of destiny and book.

is let sylve wern

only way to God is Phrough afreian 39

What Buber means by 3/11' is coming to the light after going through the leggest doubts and pany of denials - 50 AKita, so Jesus.

Bubeis view, constained in ophrase - dialogue citration - men is born of confronts book upon occasion. Then loses him - which loss can be described spiller met book abstracts of hills himself and man must instit in the act called 3/hi in ascerting and proving him by struggle of faith. Thus the mored is not optive in hely (proof of evil) but is between man of book and if he goes away from book in their dialogue. Then he is going toward evil (misdrested giover).

What loses Briber jain by his denial of dualism? He gains a formal retention of the

apr 27, 43

Gods sunifortence is self-limited by man's fortery.

He may have voluntarily given up something in order to make men a genuinef creative factor. Men is free,

Freedown of will means being a poch.

Man can either help a hurt The divine intention.

The source of earl is the god man - going of on a nist of bust or undirected power.

Put all The Kame or reponsibility or man because he can been it. But took?

The righteous? Both Jeans & The Rathis agree he is. Why is The soles Fix better Than The slow pass of both Jeans or rethis run some The minter trap or concentrate on the sincer, There must be interesting behind it. In inter you have the actual drawn of the wan who falls & rises - This is The enrichment of The soul, prince sweet is not returning to any former state of vinocence, but to a more metine state. He is a better man man he one who has never strayed since The latter has not grown. solen & The owning of 25, in The direction of God. I man would remain mostly injurille if he never became acquainted with his weatheres and temporations he grows in the struggle to re-achieve Through suffering to suffering the feel feel. adulthord comes solet is me of most important phase of the essential human drama - to suin to suffer to grow wise - this is beauty - different from The insigno beauty of an unliked face. Love is forgiveness with a without water and considered something better Than when because it will lift man higher Than when could. This is than view. Sevich view is that man has to be wirlend 25/15 Then God will help + give forgiveness.

Prodigal Son - Luke, 15 adulteres - John 8

(40)

In story of adulterers terman, From reguses to girly or condemn at all - doesn't want to ask questions either - doesn't want while from her will merely fregive. This philosophy is continued tiday by the quaters - who practice fregiving love. In Catholic thurch - great paint who retends for that is

ARCHIVES

Typy?

Jewish attitude toward The hand

J. religion contains as its prime component a bearer, a people. Universalism morald tend to evoporate, volatilize This physical bearer - as Paul wished to do. a universal religion cannot bear The chackles of being confined to one people. He tried the haw and finding me happiness Therein, he went to the appoint posite pagehology - spirit jail. This is antinomianism (vs. law).

Dulism must be halacha - a else it becomes prophetism universalism universalism universalism universalism universalism universalism. 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? Jewih history is dotted with revolutions against halacha:

Profests

Paul

Mysticism + Cabala

Chasidism

Reform Tudaism

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. Nietsche 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.

Summer "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 -- Prolegoma 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.

Ethios

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.

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

Ethics denied:

- 1) Each individual a law unto himself
- 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 Summer 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:

- 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. Summer -- 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.

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 eften 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?

- 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 Pelopennesian 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 in modern English literature -
do not postpone life. Awful brevity of life vs.

splendor of experience. Theophile Gautier,

Anatole France, Oscar Wilde.

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.

es, mis

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 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 be free the principle of 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.

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 death 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.

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.

for all men to pursue. Epicurus and 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 Diripos 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 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. Nietsche -- "We all know we've got to die -- 0.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 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 <u>courage</u> 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." In 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."

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

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.

p. 19, #54

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

(according to Nietsche 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.)

p. 21, #55

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.

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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.

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.

#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 AMERICAN JEWISH

Love is a fever of the senses.
#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 arises (love but also in hatred and enmity. Hatred # fous from envy, which (is wounded vanity.

AMERICAN IEWISH

#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 er 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 AMERICAN JEWISH

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?)

"Le succes fait le merite" -- this undoes the Bible -- both

\$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 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 <u>only</u> 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 -- aimply 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.

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 zein, 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.

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 מורין של אחבה 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 name.

<u>Kant</u> -- 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

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

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 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."

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. 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 —
would
between what we ought to do and what wetm/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.

AMERICAN IEWISH

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?

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 -- מולה שלה בל של בל שלה בל של שלה בל של בל בל של בל של בל בל של בל של בל של בל של בל בל של בל בל בל בל של בל בל

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.

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.

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 בחים

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

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.

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

Jewith 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 <u>life</u> or else it is a horror.

"Honor thy father and mother" is an ideal because it makes for lifeusefulness, 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 profit -- 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 אוות , 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.

אברדה אחת - עלינר

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 <u>fabric</u> 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 number are to be performed and the land.

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.

Love and sex occasion the outreachings of the mind and spirit -- provoke art and music. Besire -- 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 <u>license</u>, <u>promiscuity</u>, 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?		
((something not clear - is it "of" - or meant for	"Soviel"	?)
	something not clear us in cf or means		

#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 profit -- 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 בו הובן . This is obviously most metaphysical urge -- will to deathlessness. Birth control is preposterous for highest protoplasm on earth. One who has no children is אוס הדמות ששט -- decreaser of the godhead. Shulchan Aruch.

Here, as hardly anywhere, is a <u>will to life</u> 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 selfimmolation. 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.

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 departs 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 '> n nww (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 RIID.

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

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 plus love. Eros and ethos.

Jewish home plus family is a supreme creation of the Jewish genius.

A and 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 and?

The idea of 7.8 nwx 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 לפים אותה

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 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 בחים

Prov. 3:16-18 }
3:2 }
4:22 }

עץ חיים

Dt. 16:11, 14, 15

4:4

רה"ת אך שמח

26:11

affirmation of this life, this world.

moral importance of happiness -- seems

To do something andw jind is psychologically the best pattern of life.

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

Is. 45:18

לא תהר בראה, לשבת יצרה

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 Time 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 same and insame.
- 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.
- Early marriages -- form of heroism; renunciation of philandering;
 no bachelors.
- 3. Reproduction -- און 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) ויחסין -- hereditary defects
- 2) בר שבגרפן -- personal defects
- 3) ארוה (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. 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 (Vagihra?) her, let alone sleep in same bed. Vayik. R. 21
- בירה חים שולחן ערוך excesses forbidden 270, 14 העזר -- masturbation forbidden 23, 1 מרח הים -- unnatural positions forbidden 240, 16 240, 10 מרהח הים -- no relations when angry העזר -- no relations when drunk 25, 9 2, 1 העזר -- marriage for money is forbidden

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

שפחה - הלכה

I.

שמחה עקר בדול

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!

AMERICAN JEWISH

ARCHIVES

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 אלכרת for ourselves -- not the הלכה of idiocy, but of civilization. Without 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.

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 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.

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 <u>Europe</u> 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.

"Der Glaube des Judentums" -- <u>Buber</u> He has several new approaches to:

- 1. what the fundamental experience in religion is
- 2. what monotheism is -- what 711 is
- 3. what evil is
- 4. language

AMERICAN JEWISH

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 3310%.

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 heathers.

The word 711 means the unceasing renewed confirmation.

3. This 718° 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. *

passion with direction (toward God) is good. The ynanx is that power out of which all great works arise, not merely secular but also holy.

All evil is failure to direct nx. Decision and freedom is the act of integrating the nx.

הכל בידי שסים הרץ מיראת שסים

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 referents 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 not clear that the makes about a sort of 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. The this meant to have connection with

Only way to God is through atheism

אברח ממך אליך - כתר מלכות

power of denial contains urge toward confirmation.

What Buber means by 718, is coming to the light after going through the deepest doubts and pangs and denials -- so Akiba, so Jesus.

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 ''n' 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 718.

(out of any commenter?)

4/29/43

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 אונג better than

the אונג pייז ? If both Jesus and rabbis run down the virtue boys

and concentrate on the sinner, there must be something interesting

behind it.

In you have the actual drama of the man who falls and rises -this is the enrichment of the soul, since alwa 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

is the turning of יצי 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.

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 arm -- and considered something better than arm because it will lift man higher than arm could.

This is Christian view.

Jewish view, contained at end of pt. M. Yona, uttered by Akiba, is that man has to be 727072 7778 first, then God will help and give forgiveness.

Prodigal Son -- Luke, 15

Adulteress -- John, 8

Jesus

In story of adulteress woman, Christian refuses to judge or condemn at all -- doesn't want to ask questions either -- doesn't want alivn 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.

A R C H I V E S 5/14/43

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