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The quest and conquest of happiness, 1930.

THE QUEST AND CONQUEST OF HAPPINESS

GIVEN BY

RABBI ABBA HILLEL SILVER

AT THE TEMPLE

CLEVELAND, SUNDAY, Dec. 7th, 1930

In discussing the subject of the Quest and the Conquest of Happiness it should be borne in mind at the very outset that there is an element of unhappiness, of sadness, perhaps also of tragedy involved in the very constitution of human life. There is sickness, pain, bereavement, loss of dear ones. There is old age. There is death, - circumstances of life which no one can escape. The great literature of the world is replete with references of these inevitable and inescapable sorrows of human life.

Thus we read in our Bible: "Man that is born of woman is of few days and full of trouble."

We read in our Bible too (quote Hebrew)

"Man is born unto trouble like sparks that fly upward." And that magnificent psalm attributed to Moses; "The days of our years are three score years and ten or even by reason of strength four score years; yet most of them are full of travail and sorrow."

Our Rabbis said (quote Hebrew)

"There is no man who goes through life without suffering." They even declared that if a man passed forty days without suffering he had already received his reward in life.

We recall a very charming fable that is told of a great king whose daughter was desperately sick and the king summoned his wise men and soothsayers and asked them how the princess might be saved. They tried everything and still the princess was on the brink of death. And one of the wise men declared unto the king: "If you can find a man who is absolutely happy and take that man's coat and put it on the princess she would be cured of her malady and restored to health."

And the messengers of the king were sent throughout the provinces seeking for a man who was altogether and completely happy. And they brought in many people whom they thought were happy. There was the rich man who had all he wanted of earthly goods. He certainly ought to be happy. But when they tried his cloak upon the princess she was not restored to health.

There was the warrior who had won great victories and received great recognition. He surely ought to be happy. But his cloak did not perform the miracle.

There was the wise man, who could foresee the future. But neither did his cloak achieve the desired result.

Finally they found one man, a beggar, who said that he was absolutely and completely and thoroughly happy. But he was unable to cure the princess because he had no cloak.

This fact of the unavoidable element of sorrow in human life forms the thesis of Sigmund Freud's recent book "Civilization and its Discontents."

As Metchinkoff a few years ago, in his book, you will remember based his thesis on biology. That is to say, that men in passing from the anthropoid stage to the present man stage, developed a certain number of organic maladjustments which bring pain to his life and unavoidable unhappiness.

Dr. Freud's basds his thesis on psychology. He maintains that man's chief concern in life is the pursuit of happiness; that the entire world is organized to thwart this purpose of man so that man has to devote himself in his life not so much to the pursuit of happiness as to the desperate attempt to escape unhappiness; to escape pain, and that mankind has developed a complete program by which to escape pain.

Thus for example, some men in order to avoid pain will seek isolation from the world. They will isolate themselves so that the of the outer world will not reach them. Others will protect themselves through intoxication of one form or another. Still others will seek annihilation. There are some religious sects which attempt to do just that, - complete sublimation and annihilation of instincts and desires. Still others ~~who~~ try to do that very same thing through the use of intoxicants and narcotics. Others will create illusions for themselves in order to escape the crude and crushing realities of life. Others seek refuge in religion and still others take flight from reality altogether in some form of neurosis or neurotic illness. These are all escapes from pain. And most men are engaged in this enterprise, claims Dr. Freud.

Now suffering comes to man from three sources. First from within himself, from his own body, from the decay, the unavoidable decay of his own constitution.

Secondly from the world outside, from the forces of nature which oftentimes crush man.

The third, from man's contact with other men, from society.

Now the first two of these, suffering which comes from man's own body and from nature outside, - that kind of suffering we can't do very much about. We may be more fortunate or less fortunate but you can't control the laws of nature. You can't change them. You can't keep your own body from its unavoidable and predestined decay.

As regards this type of suffering I suppose our Rabbis gave us a pretty good clue of how to meet them. They said the Bible had four kinds of people who met suffering in four different ways, - Abraham, Job, Hezekiah and King David.

Abraham met his misfortune in silence, without complaint and when God told him "take thy son, thy only son and offer him up to me" Abraham said nothing but proceeded to obey the command. He bore his luck in stoic silence.

Job, when he was tried by bereavement and loss and sickness complained bitterly, raised a howl of resentment against destiny and against God.

Hezekiah when he was visited by sickness, groveled in the dust and prayed and begged.

David took the attitude of writing the psalms. David not only welcomed his suffering but asked for more because he looked upon suffering as a means of reproach and cleansing his soul.

"Now" the Rabbis said, "choose which attitude to adopt toward suffering." Perhaps the noblest and the wisest was that of Abraham.

But even the third source of suffering says Freud, the suffering which comes from our contact with our fellowmen, that to, to a large degree is unavoidable. Hence the discontents with civilization. For he maintains that civilization itself is to blame for much of human misery.

Civilization imposes upon human beings a state of privation, of restriction, which they resent, to which they have not yet adjusted themselves, against which they yield conscious or unconscious Hence human unhappiness.

Now, said Freud, of course civilization has enabled man to gain power over nature in the same way but even that power is disillusioning. It does not mean as much as we think it means. "And there exists an element of disappointment, in addition. In the last generations man has made extraordinary strides in knowledge of the natural sciences and technical application of them, and has established his dominion over nature in a way never before imagined. The details of this forward progress are universally known: it is unnecessary to enumerate them. Mankind is proud of its exploits and has a right to be. But men are

beginning to perceive that all this newly-won power over space and time, this conquest of the forces of nature, this fulfilment of age-old longings, has not increased the amount of pleasure they can obtain in life, has not made them feel any happier. The valid conclusion from this is merely that power over nature is not the only condition of human happiness, just as it is not the only goal of civilization's efforts, and there is no ground for inferring that its technical progress is worthless from the standpoint of happiness. It prompts one to exclaim: is it not then a positive pleasure, an unequivocal gain in happiness, to be able to hear, whenever I like, the voice of a child living hundreds of miles away, or to know directly a friend of mine arrives at his destination that he has come well and safely through the long and troublesome voyage? And is it nothing that medical science has succeeded in enormously reducing the mortality of young children, the dangers of infection for women in childbirth, indeed in very considerably prolonging the average length of human life? And there is still a long list one could add to these benefits that we owe to the much-despised era of scientific and practical progress - but a critical, pessimistic voice makes itself heard, saying that most of these advantages follow the model of those cheap pleasures in the anecdote. One gets this enjoyment by sticking one's bare leg outside the bedclothes on a cold winter's night and then drawing it in again. If there were no railway to make light of distances my child would never have left home and I should not need the telephone to hear his voice. If there were no vessels crossing the ocean my friend would never have

embarked on his voyage and I should not need the telegraph to relieve my anxiety about him. What is the use of reducing the mortality of children when it is precisely this reduction which imposes the greatest moderation on us in begetting them, so that taken all round we do not rear more children than in the days before the reign of hygiene, while at the same time we have created difficult conditions for sexual life in marriage and probably counteracted the beneficial effects of natural selection? And what do we gain by a long life when it is full of hardship and starved of joys and so wretched that we can only welcome death as our deliverer?"

It seems to be certain that our present day civilization does not inspire within us a feeling of well-being. Not only then has this power won over nature been disappointing, according to Freud, but civilization has definitely done man a great wrong. It has robbed him of much of his freedom. It has imposed upon him a series of privations. It has compelled him to delimit his institutional gratifications.

Thus for example, civilization has thrown barriers around his love-life, restricted it, placed it within hard bounds. Sanction is given to sexual relations within the marriage bonds only; There are the definite restrictions of legitimacy, monogamy, among other restrictions to which the untamed beast man is not completely reconciled. There is in man too, says Freud the instinct of aggression, he wishes to dominate and exploit his neighbor, to seize his possessions, to humiliate him to cause him pain, to torture him, to kill him. There is in every human being an aggressive cruelty instinct. Civilization is impossible unless such an

instinct is curbed so it has surrounded man with a set of laws which sharply or definitely curb this instinct. Ney more, it has placed within man himself an agency which we call conscience which governs a man's instincts. And this conscience, which is the voice of the higher ego, a super-ego, - this conscience gives to men a sense of guilt which is responsible for a good deal of their unhappiness.

In other words there is a continual conflict between man as nature fashioned him way back there in the distant days and the ethical man, the animal man, and the cultural ideals of a cultured humanity, a civilized humanity. Hence there is a tension, a strain in life which makes for unhappiness.

Dr. Freud sees no way out of it and offers no solution. Hence he is a very wise scientist. And yet assuming that these elements are real, that they are really within the frame-work of these restrictions, it is possible for man to gain a large measure of happiness. There is the danger of over-estimating man's maladjustment, of over-estimating the elements of unhappiness in life. And that is the thesis of Bertrand Russell's book "The Conquest of Happiness."

Much of human unhappiness, claims Mr. Russell, is within our control and within our possible cure. Much of it is due to our own individual mistaken and faulty ideals, about society. Much of it is due to our own faulty habits.

I recommend the book because in spite of the fact that

that Mr. Russell likes to pose as a rebel and a revolutionary in thought, this book is very orthodox, made up of home-spun of conventional wisdom and accumulated wisdom of the ages.

Mr. Russell proceeds to outline some of the causes of human unhappiness and first among these mentioned the too-great pre-occupation with self. A person who is too self-centered is likely to be unhappy. A person who reaches out for power, who looks for admiration to himself, who thinks that the world revolves around him, who sees all life through himself only, with himself as the source and goal of all things, that man is likely to win for himself a full measure of unhappiness in life. For after all no human life is large enough to interest a man all his life. Every man has so many ambitions, so many cravings, many of them which will never be satisfied in life, for life is too short to satisfy all of our ambitions, so you are likely to become very much disappointed in yourself and at times very much disgusted with yourself.

The ideal way of living is to throw open your world and invite the whole world of man to come in and people your world to make your world more happy and the other world more lovable.

A second series of discontents in life, according to Mr. Russell, is the one-sided direction in life. The man who sets all of his life's hopes on one thing or one objective, whether it be his profession, or his business, or his job - the man who focuses his entire life on one thing, that man is likely to be unhappy because he is likely to be unsuccessful in achieving that thing and he has lost everything.

The Rabbis said (quote Hebrew)

"The will enherit three hundred and ten worlds." That is a profound observation. A man needs more than one world. He wants thousands of worlds to live. Perhaps he is driven. He needs other worlds to which to turn

As a third ingredient for unhappiness, Mr. Russell names competition. By that he means not struggle for life, but the struggle for success. The struggle for success makes man unhappy. It is failing to outdo your neighbor that makes man unhappy and men go through life bent upon this tread-mill of competition.

"Consider the life of such a man," says Russell, "He has, we may suppose, a charming house, a charming wife, and charming children. He wakes up early in the morning while they are still asleep and hurries off to his office. There it is his duty to display the qualities of a great executive; he cultivates a firm jaw, a decisive manner of speech, and an air of sagacious reserve calculated to impress everybody except the office boy. He dictates letters, converses with various important persons on the phone, studies the market, and presently has lunch with some person with whom he is conducting or hoping to conduct a deal. The same sort of thing goes on all the afternoon. He arrives home, tired, just in time to dress for dinner. At dinner he and a number of other tired men have to pretend to enjoy the company of ladies who have no occasion to feel tired yet. How many hours it may take the poor man to escape, it is impossible to foresee. At last he sleeps, and for

a few hours the tension is relaxed.

The working life of this man has the psychology of a hundred yard race, but as the race upon which he is engaged is one whose only goal is the grave, the concentration, which is appropriate enough for a hundred yards, becomes in the end somewhat excessive. What does he know about his children? On week-days he is at the office; on Sundays he is at the golf links. What does he know of his wife? When he leaves her in the morning, she is asleep. Throughout the evening he and she are engaged in social duties which prevent intimate conversation. He has probably no men friends who are important to him, although he has a number with whom he effects a geniality that he wishes he felt. Of springtime and harvest he knows only as they affect the market; Europe he has probably seen, but with eyes of utter boredom. Books seem to him futile, and music highbrow. Year by year he grows more lonely; his attention grows more concentrated, and his life outside business more desiccated. I have seen this type of man in later middle life, in Europe, with his wife and daughters. Evidently they had persuaded the poor fellow that it was time he took a holiday, and gave his girls a chance to do the Old World. The mother and daughters in ecstasy surround him and call his attention to each new item that strikes them as characteristic. Paterfamilias, utterly weary, utterly bored, is wondering what they are doing in the office at this moment, or what is happening in the baseball world. His womenkind, in the end, give him up and conclude that males are Philistines. It never dawns upon them that he is a victim of their greed. The business man's religion and glory demand that he should make much money; therefore like the Hindu widow,

he suffers the torment gladly. If the American business man is to be made happier, he must first change his religion. So long as he not only desires success, but is whole-heartedly persuaded that it is a man's duty to pursue success and that a man who does not do so is a poor creature, so long his life will remain too concentrated and too anxious to be happy. Take a simple matter, such as investments. Many Americans would sooner get eight percent from a risky investment than four percent from a safe one. The consequence is that there are frequent losses of money and continual worry and fret.

For my part, the thing that I should wish to obtain from money would be leisure with security. But what the typical modern man desires to get with it is more money, with a view to ostentation, splendor, and the outshining of those who have hitherto been his equals. The social scale in America is indefinite and continually fluctuating. Consequently all the snobbish emotions become more restless than they are where the social order is fixed, and although money in itself may not suffice to make people grand, it is difficult to be grand without money. Moreover, money made is the accepted measure of brains. A man who makes a lot of money is a clever fellow; a man who does not, is not. Nobody likes to be thought a fool. Therefore when the market is in ticklish condition, a man feels the way young people feel during an examination.

The root of the trouble springs from too much emphasis upon competitive success as the main source of happiness. I do not deny that the feeling of success makes it easier to enjoy life. A painter,

let us say, who has been obscure throughout his youth, is likely to become happier if his talent wins recognition. Nor do I deny that money, up to a certain point, is very capable of increasing happiness; beyond that point, I do not think it does so. What I do maintain is that success can only be one ingredient in happiness, and is too dearly purchased if all the other ingredients have been sacrificed to obtain it."

All this summed up in one sentence, a sentence from the Rabbis (quote Hebrew)

"A man who is too much engrossed in business is not a very wise man."

One other item pointed to by Mr. Russell as the source of unhappiness is the desire for excitement. The tempo of our life has been speeded up. We are afraid of boredom and we try to avoid it by a vigorous pursuit of excitement. The excitement becomes more and more intense as we rise in the social scale. We have to have parties every night in the week. And when we play games we must introduce an element of excitement into the game, the element of gambling, otherwise we can not enjoy the game. A life too full of excitement is an exhausting life. We need continually new stimuli when we lead an exciting life.

Now Mr. Russell claims that the element of boredom is essential in life. Life requires an element of monotony. Real joy comes from the quiet life. It makes the outstanding moments of intense emotion so much more enjoyable and gratifying. We are all over-

stimulated. We over-stimulate ourselves. That is one of the reasons why we have so much nervous fatigue in the world today, so many people who break under the strain of life. Added to this strain for over-excitement comes the over-fatigue which comes from worry, induced largely by the fear of losing the job.

The working man fears the loss of his job. The business man fears the slump in the market, bankruptcy and what not. Every one is on the tense. It is not work which kills, it is worry which kills. And nervous fatigue is the result of worry induced by fear.

And then comes envy. Envy which is in a way the basis of justice and democracy. The Rabbis said (quote Hebrew) "If it were not for the element of envy the world would never have been established." But envy driven to a degree of slavery robs life.

(quote Hebrew)

"A man who is consumed by envy, his bones rot."

One of the unfortunate things in life today is that whatever we do, we do by comparison with what others do. We are not satisfied with the thing itself but from the joy we derive in comparison with what others do that makes for happiness.

And lastly, the persecution mania. Some of us think we are not appreciated. The world is against us. Somehow the world is conspiring against us deliberately, maliciously. That of course is caused by a too exaggerated conception of our own importance, our own merits. The fellow who has a play that is as good as but can't get it performed, is convinced that the world is conspiring

against him. The element of self-pity does not make for happiness.

These are the ways of unhappiness. But how are we to find happiness. All that Mr. Russell says in the second half of the book can be summed up in a few phrases.

Given love, without love there can not be happiness, - and given freedom from actual physical want, as a man who is starving or suffering from cold can not be happy, - given these elementary things in life, there are three causes which can make a man happy.

One is interesting work to do. The second a friendly interest in people and things generally. The third a well adjusted family life.

Now that doesn't sound very revolutionary. It sounds very old fashioned. - There it is.

As regards finding interesting work to do, Mr. Russell maintains that the happiest people in the world today are the scientists. "Of the more highly educated sections of the community, the happiest in the present day are the men of science. Many of the most eminent of them are emotionally simple and obtain from their work a satisfaction so profound that they can derive pleasure from eating, and even marrying. Artists and literary men consider it de rigueur to be unhappy in their marriages, but men of science quite frequently remain capable of old-fashioned domestic bliss. The reason of this is that the higher parts of their intelligence are wholly absorbed by their work and are not allowed to intrude into regions where they have no functions to perform. In their work they are happy because in the modern world science is progressive and powerful, and because its importance is not doubted

either by themselves or by laymen. They have therefore no necessity for complex emotions, since the simpler emotions meet with no obstacles. Complexity in emotions is like foam in a river. It is produced by obstacles which break the smoothly flowing current. But so long as the vital energies are unimpeded, they produce no ripple on the surface, and their strength is not evident to the unobservant. All the conditions of happiness are realized in the life of the man of science. He has an activity which utilizes his abilities to the full, and he achieves results which appear important not only to himself but to the general public, even when it cannot in the small degrees understand them. In this he is more fortunate than the artist. When the public cannot understand a picture or a poem, they conclude that it is a bad picture or a bad poem. When they cannot understand the theory of relativity they conclude (rightly) that their education has been insufficient. Consequently Einstein is honored while the best painters are or at least were left to starve in garrets, and Einstein is happy while the painters are unhappy. Very few men can be genuinely happy in a life involving continual self-assertion against the skepticism of the mass of mankind, unless they can shut themselves up in a coterie and forget the cold outer world. The man of science has no need of a coterie ~~XXX~~ since he is thought well of by everybody except his colleagues. The artist, on the contrary, is in the painful situation of having to choose between being despised and being despicable. If

his powers are of the first order, he must incur one or the other of these misfortunes - the former if he uses his powers, the latter if he does not. This has not been the case always and everywhere. There have been times when even good artists, even when they were young were thought well of. Julius II though he might ill-treat Michael Angelo, never supposed him incapable of painting pictures. The modern millionaire though he may shower wealth upon elderly artists after they have lost their powers, never imagines that their work is as important as his own. Perhaps these circumstances have something to do with the fact that artists are on the average less happy than men of science."

But we can not all be scientists and yet we can all find interest in our work and if the work in which we are engaged does not interest us and if we can at all escape it, then it is our bounden duty to seek escape. For anyone can be happy in life, in work that gives him a sense of satisfaction. It may be the humblest job. It may be the job of a street cleaner. It may be the most exalted job, providing it brings the satisfaction that you are doing that which you are equal to, that which you are equal to, that which you can do and which you can do well. And certainly a man who has no job to do in the world can never be happy. Idleness is the most prolific ^{source} of unhappiness. Idleness means boredom of the worst kind. The hardest thing in life to do is to try to kill time. Time which you do not use carefully will kill you and destroy you.

And so the first is interesting work to do.

Secondly - a friendly interest in the world about you and in people, - a Zest for living, in meeting other people, in exchanging ideas, a wide-awake mind, making new contacts, - a zest for living, - a magnificent appetite for life. That's something to be cultivated. That makes for happiness. Because when you are a bit disgruntled with yourself, you are not so smart, so successful, you come to that sooner or later

And lastly, and I am through, I come to the family life which I believe is one of the most critical considerations in building up a philosophy of human happiness.

The surest happiness comes from the family life in which each member of the family has freedom and shares in responsibility, in which all are concerned with the preservation of the security of the family life. A complete sex adjustment within the family and within the fine traditions of family life makes for happiness. The minute people begin to talk about their right to their own happiness, they are on the road to disaster. The unit in life is the family not the individual. There is such a thing as individual happiness, of course, but it can only be realized through family happiness. There are times when an individual has to sacrifice the most precious things he has in life for an ideal. Seemingly there are aspirations which are higher than the

happiness of an individual.

A great deal of anarchic cravings have sought reinstatement in recent years on the basis of assumed psycho-analytic discovery out of moral temperamentalism, sex, lack of restraint has paraded under assumed sanction of modern psychology and a new terminology is being employed. As if new names import new truths. And there is nothing new in these undisciplined appetites of men under whatever name they travel. There is no new recipe for unhappiness. An undisciplined life led in the past and leads in the present to degeneration, to private and social dissatisfaction.

And so here you have the three ways by which you can acquire that measure of happiness which it is possible to obtain in life. Interesting work, to be interested in the world around you and an adjusted family life.

1. Element of sadness involved in very constitution of human life. No escaping it - Sickness, accidents, bereavements, pain, old age, death. In many lives an inescapable element of tragedy.

(1) "Man that is born, is born in a few days, and full of trouble. He cometh like a flower and withereth."

(2) "Man is born to trouble, as sparks fly upwards"

(3) "No days, no years, no rest, then full of travail & sorrow" Psalmist -

(4) "Alas, the poor man's lot is hard."

(5) Legend - Pauper - Coat - No absol happy man.

2. This is ~~concluded that~~ ~~who found his theme in~~ ~~psychology~~ ~~the study of - pain - on basis of biology - human found from anthropol~~ ~~hope to man~~ ~~disturbed series of organic disharmonies~~ ~~He does not dev.~~ ~~rather making~~

3. Shd, within this frame-work, ~~reduced happiness~~ ~~one can over-start the case for material~~ ~~it is possible for man to gain a measure of it. & thereby~~

Thyres, Russell - "Conquest of Happiness" - A new - quite shameless - a thesis.

There are certain things which make men unhappy within their control - There are mistaken views of life, mistaken ethics, mistaken habits which lead to unhappiness.

(1) Too great pre-occupation with self - Not enough interest in others, in external objects & ~~affiliated in a new series~~ ~~(the) material world is seeking to reach for~~ ~~the~~ - Power - Admiration - Lust - Love - White

(2) One-sided direction To set all your life on one thing -

(3) Competition - It is not the struggle for life - but struggle for success which makes for amb. Fail to sublim. vegetat. -

← (Intro p 45) Robertson begins - albeit, knew what to do with success after getting it - Has lost self cultivation - Robertson begins during camp years - & degrades them for usage Robertson in their return went - working to do better than -

→ 2011 2012 2013 2014 2015 2016 - ←

(4) Alone for excitement - Swift tempo - Afraid of boredom - Escape this excitement as we are in social scale our present & Ex. become more & more intense (Parker says very well). Gains - gamble -

→ A life too full, Ex. is exhausting - Cartkittage stimuli is needed. "Must be craving for peppe"!

Essential Boredom is essential Have to endure it & show to cultivated. A measure of monotony by life the pop life -

"A happy life must to a great extent be a quiet life" -

→ Our youth over stimulated - fast every thing is stale to their palate by time they are 20 -

⑤ Nervous fatigue - ^{comes with strain & ind. mind} Fear & Worry - Fear, long job -
 bankruptcy - led to take numbers in security

⑥ Envy - basis, justice & desire, but fatal. ←
 - 3 מלך פלסן ולי סדור א (מלך)
 Should not think in terms of comparison. But
 121 ק 11 מלך 1212 ק 11 מלך 11 מלך 11 מלך

⑦ Persecution Mania - Victim of inequality,
 bullies, greed, conspiracy. Caused by
 too exaggerated conception, mis. in mind -

~~11 מלך 11 מלך 11 מלך 11 מלך 11 מלך~~

⑧ Fear & Jealousy - being afraid - we
 are afraid of each other. True from real life -
 11 מלך 11 מלך 11 מלך 11 מלך 11 מלך
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13. How to gain Happiness?

- ① Original position - neutral (p. 146)
 - Zent-hallgap for unit.
- ② A Cause - less objectively - actual
- ③ 15th
- ④ A friendly interest in person & things - affection
- ⑤ Family

b). How to find happiness: - assuming good health + freedom from actual want - the whole 100 paps - summarized

- 1- Interesting work to do -
- 2. A friendly interest in people and things
- 3. Adjusted family life -

1- Work - Scientists (p. 146). Zest for work
2. Friendly interest - Zest for life - to meet people -
- affectionate

3. Family - Rumors belabors hard his theme, the newer morality - but when he gets down to basic fundamentals - a theory - Surest hap. comes from adjusted fam. life. Interim goal member enjoys freedom & their respect - and all bent upon enjoying its certainty & beauty -

① The family is the unit not the member - when began to care for unit's right to hap. - lost. Muslow's doctrine - Man possesses (Hap.) and an end -

② ^{nothing wrong with} We claim individualism - politics - ret. lock strength, char. to reclaim restored pure fam. life - prefer loyalty - blame family

③ Many anarchic craving seek reinstatement psycho am. best of present. Moral regans. man's picture paradox. Psychic evils of world inhibits an argument employed in French anarchism

change
life

New name - new fruits - nothing new in
these underdeveloped appetites of men - would what
God protect thy people as - no new
recipe - lead to degeneration -

(4) That measure of h. which can be derived from
work - people - family - is within reach of
all of us -



~~Care as pointing, the main~~ ~~That is main~~ ~~sub-ego.~~ ~~It~~ ~~is~~ ~~just~~ ~~man~~ ~~a~~ ~~series~~ ~~of~~
 fruit. and "The price of progress in that is paid in
 perfection, happens then the heightening, the series of
 fruit" - the regression of consciousness. There is always
 a stream reversion bet. stagnation & Ego & Standard,
super-ego sub-ego - Ego.

~~Pin folder 72-11177 - 11101 - 11212 D~~

400g water sublimation
4 poems (p. 182) Abraham Job Hegelianism,
Wald -

But human nature has an inherent tendency to irregularity & inconstancy. Intellect & Faith. achievement - Ideas. Ethics. which is substituting power & group for peace & order. Members long in a comm. have restricted their propensity & participation & are compelled to make specific plans, then run down. Man was free before Christ - But is now there is an entangled ego - which is opposed to these restrictions - It is opposed to end - How they may be reconciled is problem - not yet solved. "Chr. is built up a renunciation of instinctual satisfaction"

(1) The love life restricted by culture - West - By the way - marriage - Sex relations are permitted only as means of marriage -

(2) obscure for expression - Instinct - There is in man reception to express his neg. abn. - to slay his pos. - to humiliate him - to cause him pain - to torment him - to kill him. There is in man an apparent cruelty - Savage heart - There can be no end for unless this is curbed. Culture must cut barriers against as instinct - "Love thy neighbor" - But Instinct does not readily renounce this instinct - Here, conflict, perhaps will obtain masterly over app. in man. (not only by law) but by effecting it by disarming it by setting up an institute within their mind to keep watch over it - like a garrison in a conquered city - Circumstances -

2. Central Thot of Freud - Psycho - Metchnikoff - Biology
- anthropoid - organic determinism

(1) Man's chief concern - happiness - whole world.
escape from pain - isolation - intoxication - annihilation
sublimation - illusion - religion - Flight

(2) Suffering comes from 3 sources - First 2 =
4 principles - But Even 3rd - Avil. itself is
to blame. - Privations -

(3) Avil. - Power - disappointment (p. 46)

(4) On the other hand - Civ. robbed freedom -
restricted instinctual gratification - Unnatural
Surv. life - Aggression - Conscience

3. Still within frame-work - Over-stake -
Russel - under our control - Mistaken

(1) Too great pre-occupation with self - Power -
Administration - Wasteful - Inevitable

Civilization + its alternatives

Friend T Our possibilities of happiness are limited from the start by our very constitution. "The intention that man should be happy is not included in the scheme of Creation." Man's chief concern is to find happiness but (The whole world is in conflict with no program for finding happiness. So that man has to be satisfied with woeful tasks of avoiding pain & obtaining happiness. Men are much more concerned in Men resort to suffering and

Suffering comes from 3 quarters ① from our own ^{decay} ② from other people ③ from our relations with the world - modern, your method to regulate human conduct. in the family, commun. + state -

We employ various methods to avoid pain ① Isolation from others ② Alleviate pain by ^{+ narcotics} intoxication ③ Annihilation of instincts + desires - Yogi. ④ Subtraction of instincts - from instinct to mental work ⑤ Illusion ⑥ Religion ⑦ Flight into neurotic illness.

The goal is not attainable, we can only try to come near it.
We can write a letter all that we desire. This is no sovereign
recipe for achieving results. / as regards those on 4- Abraham -
Job. Hyslop - David.

✓ But 2 ^{forms of suffering are} unavoidable - When water warms, an
 broken from evolution ^{but even a warms of suffering} ^{in warms}
~~to believe that~~ ^{For} ~~as for~~ 3rd social source, ~~from~~
 But - an civilization itself is to blame
 in a great part of our misery. ~~cannot avoid suffering from~~
 Civ. imposes a degree of punishment on men by virtue of its
~~actual~~ ideal & standard which they cannot bear.
 Civil. has ever man to win power over nature -
 But ^{even this} power over nature is ~~not the only~~ ^{rather disappointing} ~~to be~~
 (note p. 46)

1). What is Civ? ^{man} Activities of all that is useful to man, crafts, industry, commerce, communication, but also to useless - Parks - Play grounds - flowers - Beauty. Also Charities and Order

On the other hand civilization has robbed man
of certain ^{sexual} ~~his~~ freedom. Civil. is
made possible only thru man's restricting many
of his instinctual gratifications. But man's still
has an untamed Ego which is in conflict
with these restrictions. Thus Civil. has thrown
barriers around man's sex life — Sex relat.
are socially sanctioned only within limits of
marriage. There are the rest ~~sexual~~ ^{sexual}
& monogamy

