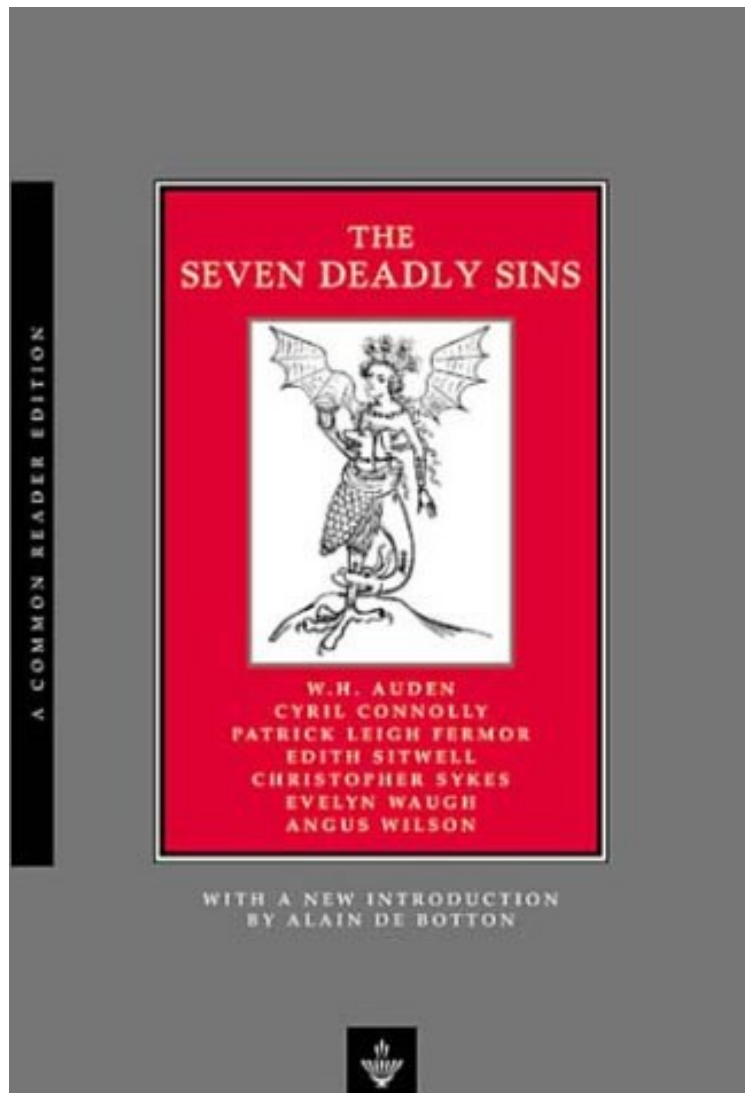


The Seven Deadly Sins

W. H. Auden, Cyril Connolly, Patrick Leigh Fermor
*DOC | *audiobook | ebooks | Download PDF | ePub*



 Download

 Read Online

#2431191 in Books Trafalgar Square Publishing 2002-09Ingredients: Example IngredientsOriginal language:EnglishPDF # 1 .34 x 6.36 x 8.00l, #File Name: 158579043587 pages | File size: 43.Mb

W. H. Auden, Cyril Connolly, Patrick Leigh Fermor : The Seven Deadly Sins before purchasing it in order to gage whether or not it would be worth my time, and all praised The Seven Deadly Sins:

22 of 27 people found the following review helpful. What seven sins and the pursuit of happiness have in commonBy Boris BangemannSins are definitely out of fashion. The last time I came across the Seven Deadly Sins of Envy, Pride, Covetousness, Gluttony, Sloth, Lust and Anger, it was in a glossy Singaporean magazine for the trendy crowd. Under each of the headings it featured big cars, expensive condos, the current "IN"-nightspots, the newest restaurants, fashionable jewelry, designer clothes and so on. The word "sin" may have made monks and Victorians tremble; but we just shiver in anticipation of the latest thrill. Alain de Botton captures this change in attitude perfectly in his 5-page

afterword: "[Today] our concerns are of a different order. We worry about whether we are cheerful or depressed, fulfilled or low in self-esteem. We worry about happiness, not sin and virtue." "The Seven Deadly Sins" have originally been published in 1962 by The Sunday Times, and authors from England have written all seven contributions. The book does not rank the sins in any order (rankings are a very American obsession, and it seems the English have not been infected yet in the early sixties). However, it is very fitting for our democratic society to begin with ENVY, Angus Wilson's contribution, and to end the book with ANGER, W. H. Auden's contribution. Envy is the quintessential democratic "sin." Alain de Botton reflects that "envy comes from comparison and [...] the habit for everyone to compare themselves to everyone else is a particularly modern, democratic one." People envy only those who they feel themselves to be like: "There are few successes more unendurable than those of our closest friends [and] it follows that the more people we take to be our equals, the more we will be at risk of dissatisfaction." Which explains why a society of equals does not automatically lead to more happiness for its individual members. Anger is also a very democratic "sin" because anger tends to arise from a sense of entitlement: "We aren't overwhelmed by anger whenever we are denied an object we desire, only when we believe ourselves entitled to obtain it" (Alain de Botton). A sense of entitlement comes with democracy: we are not just in pursuit of happiness, we assume we are entitled to it. Wedged between the highlights of Wilson's and Auden's articles are contributions by Edith Sitwell on PRIDE (a tongue-in-cheek confession to the "virtue" of pride), Cyril Connolly on COVETOUSNESS (a very funny short story about obsessive greed), Patrick Leigh-Fermor on GLUTTONY (an indigestible, rambling piece of writing - skip this part of the menu!), Evelyn Waugh on SLOTH ("Sloth is the condition in which a man is fully aware of the proper means of his salvation and refuses to take them," the state of rejecting the "spiritual good" which - in modern parlance - leads to depression, the contemporary cousin of sloth), and finally Christopher Sykes on LUST (a fine example of British common sense). If we worry about happiness, not sin and virtue, why should we read about "The Seven Deadly Sins" at all? Why worry about the "good" when we can go out and have "fun" instead? The answer is: the "good" is about the value we attribute to our lives looking forward and looking back, the "fun" is just living it. In general, we are bad at "just living" or "living in the moment." but experts in reflecting on the past and planning for the future. It is a smart decision to build on our expertise and put some meaning into our lives to make looking back and forward more enjoyable. After all, the good life and the happy life are complementary, not mutually exclusive. Alain de Botton points it out just so well: "If we listen to pre-Christian philosophers, there is never a conflict between happiness and goodness. For Socrates, the sinful man is at the same time the miserable man, the good one the happy one. It's only with the arrival of Christianity that a conflict starts to appear and that, unwittingly, it starts to seem as though being good is dull and not likely to lead one to happiness, while sinfulness is bad, but actually rather fun."

A diverting, delightful, surprising treasury. With a new Introduction by Alain de Botton.

From Library Journal In 1962, Ian Fleming, as a member of the editorial board of the London Sunday Times, thought it would be entertaining to ask a handful of Britain's top writers to pen essays on the seven deadly sins. He tapped W.H. Auden, Cyril Connolly, Patrick Leigh-Fermer, Edith Sitwell, Christopher Sykes, Evelyn Waugh, and Angus Wilson to contribute their thoughts on anger, covetousness, gluttony, pride, lust, sloth, and envy, respectively. Some approached the assignment with the utmost seriousness, others with humor. Regardless of tack, the result was very readable. This edition contains a new afterword by Alain de Botton. Copyright 2002 Reed Business Information, Inc. From the Publisher This sparkling curiosity was inspired by Ian Fleming, who had the fine idea of asking eminent writers to comment on the deadly sins for THE TIMES of London. The result is a witty display of erudition as each author essays his or her assigned vice Auden Anger, Connolly Covetousness, Wilson Envy, Leigh Fermor Gluttony, Sykes Lust, Sitwell Pride, and Waugh Sloth.