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should be reading - Jordan Peterson 18 Great Books You Probably Haven't Read ~~Philosophy For A Quiet Mind Thoreauvian simple living: unelectrified, timeless tiny home~~ All the lonely people | Karen Dolva | TEDxArendal **Archer: What Went Wrong? I read 721 books in 2018** 7 Stoic Exercises For Inner Peace **Jim Carrey - What It All Means | One Of The Most Eye Opening Speeches** ~~TAOISM | The Power of Letting Go~~ ~~Stephen Batchelor: The Art of Solitude~~ *The Power Of Solitude* ~~PHILOSOPHY—~~ ~~Montaigne~~ *Stoicism | An Introvert's Philosophy?* *The High Price We Pay for Our Fear of Loneliness* **Book Review | On Solitude**

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by Michel de Montaigne. Solitude—A Return to the Self Why Every Student in America Should Read Henry David Thoreau's \"Walden\" A Philosophy Of Solitude

Solitude, for Powys, is the only way in which we can maintain our dignity in a world out of balance. It is only through withdrawal from society and its follies, its grim demand to keep on smiling in spite of the constant horrors of modern life, that we can reach a state of enjoyment of our own miraculous consciousness.

~~A Philosophy of Solitude by John Cowper Powys~~

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Melvyn Bragg and his guests discuss the philosophy of solitude. The state of being alone can arise for many different reasons: imprisonment, exile or personal choice. It can be prompted by...

~~BBC Radio 4 - In Our Time, The Philosophy of Solitude~~

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~~A Philosophy Of Solitude : John Cowper Powys
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Solitude was a central element of Merton's worldview and faith, most fully expressed in his essay "Notes for a Philosophy of

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Solitude.” He invokes the solitary, creative lives of those ...

~~The single life is a sacred vocation and it's more ...~~

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Summary Solitude may be a very positive and constructive experience, whenever it is a desirable choice of the way of life or otherwise it may be a distressing experience, inducing negative...

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Indeed, solitude can only ever be an artificial state. One needs extraordinary discipline – to maintain silence, to lose physical contact with other human beings.

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Indeed, unless it is explicitly chosen as a methodological way to gain access to oneself, solitary confinement is a punishment – a torture for human beings.

~~The phenomenology of solitude | Dermot Moran~~
~~» IAI TV~~

And this is the philosophy of solitude that Powys sets out of construct. To Powys, solitude is the necessary social, psychological, and intellectual state of the individual. It is social in pulling away from the life and tumult of the crowd (Powys lived for decades in New York City, finally moving

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to a small town in upper-state New York before returning to Wales a few short years after this book's publication).

~~John Cowper Powys: A Philosophy of Solitude
Book Reviews ...~~

Solitude in Nietzsche can be approached in at least three ways: 1) as an aspect of his personal and professional life, voluntary and involuntary, 2) Nietzsche's personal use of solitude as a creative person, and 3) his concept of solitude as a philosophical and existential state of being for the individual.

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~~Nietzsche on Solitude - Articles - House of Solitude ...~~

Philosophy The terroir of La Solitude is a magical combination of natural and human elements. Here, the plants grow in an area in which every living thing has a role to play: the wildlife and natural vegetation, the vines, and the people. A great wine is created by the vines, without artifice, and tells the story of their setting.

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Melvyn Bragg and his guests discuss the

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philosophy of solitude. The state of being alone can arise for many different reasons: imprisonment, exile or persona...

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The solitude here is that of an individual

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whose mind is already relaxed. No matter how rare the aesthetic realm of solitude is in practice, it occupies a special hold in the popular imagination today. This is because the aesthetic quality of literary accounts of this solitude has settled on an idyllic image of solitary life in nature.

~~Three Types of Deep Solitude: Religious Quests, Aesthetic ...~~

Buy A Philosophy of Solitude Cover is Faded by Powys, John Cowper. (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Powys, John Cowper ...~~

Solitude, according to the Renaissance poet-philosopher Petrarch, rehabilitates the soul, corrects morals, renews affections, erases blemishes, purges faults, (and) reconciles God and man. Here are...

~~Why philosophers say solitude can be helpful
(even if you ...~~

Editor's note: In Thursday's programme Melvyn Bragg and his guests discussed the philosophy of solitude. As always the programme is

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available to listen online or to download and keep

~~The Philosophy of Solitude — BBC~~

Posts about philosophy of solitude written by Diana Senechal. In April I took part in a panel discussion on solitude, along with authors Eleanor Catton and Yiyun Li and host Bridget Kendall, on BBC World Service's program The Forum. (Update: I thought the podcast was going to expire on July 28, but it appears that it will be up for another year.)

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For many of us it is the ultimate fear: to die alone. Loneliness is a difficult subject to address because it has such negative connotations in our intensely social world. But the truth is that wherever there are people, there is loneliness. You can be lonely sitting in the quiet of your home, in the still of an afternoon park, or even when surrounded by throngs of people on a busy street. One need only turn on the radio to hear a crooner telling us just how lonesome

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we can be. In this groundbreaking book, philosopher Lars Svendsen confronts loneliness head on, investigating both the negative and positive sides of this most human of emotions. Drawing on the latest research in philosophy, psychology, and the social sciences, *A Philosophy of Loneliness* explores the different kinds of loneliness and examines the psychological and social characteristics that dispose people to them. Svendsen looks at the importance of friendship and love, and he examines how loneliness can impact our quality of life and affect our physical and mental health. In a

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provocative move, he also argues that the main problem in our modern society is not that we have too much loneliness but rather too little solitude, and he looks to those moments when our loneliness can actually tell us profound things about ourselves and our place in the world. The result is a fascinating book about a complex and deeply meaningful part of our very being.

In Koch's Solitude, both solitude and engagement emerge as primary modes of human experience, equally essential for human completion. This work draws upon the vast

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corpus of literary reflections on solitude, especially Lao Tze, Sappho, Plotinus, Augustine, Petrarch, Montaigne, Goethe, Shelley, Emerson, Thoreau, Whitman and Proust. "Koch uses the work of philosophers, historians, and writers, as well as texts such as the Bible, to show what solitude is and isn't, and what being alone can do to and for the individual. Interesting for its literary scope and its conclusions about all the good true solitude can bring us."
-Booklist "Reading this book is like dipping into many minds, fierce and gentle. The author reveals his long study of great

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philosophers, and interprets their thoughts through the lens of his own experience with solitude. He traces our early brushes with solitude and the fear it can engender, then the craving for solitude that comes with full, adult lives." –NAPRA Review

This book presents an intricate, interdisciplinary evaluation of loneliness that examines the relation of consciousness to loneliness. It views loneliness from the inside as a universal human condition rather

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than attempting to explain it away as an aberration, a mental disorder, or a temporary state to be addressed by superficial therapy and psychiatric medication. • Provides key insight into the dynamics of loneliness, enabling readers to be able to recognize its sources and counter its insidious and invidious force—not only in one's self, but in others as well • Presents cross-disciplinary perspectives that addresses and critiques both philosophical and psychological views on loneliness • Reviews the works and words of philosophers from Descartes to Kant and Wittgenstein, and of

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psychologists from Freud to Erikson, Fromm, and Mahler • Authored by a former mental health therapist who has taught philosophy for more than 30 years

Drawing on the fields of psychology, literature, and philosophy, *Loneliness in Philosophy, Psychology, and Literature* argues that loneliness has been the universal concern of mankind since the Greek myths and dramas, the dialogues of Plato, and the treatises of Aristotle. Author Ben Lazare Mijuskovic, whose insights are culled from both his theoretical studies and his

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practical experiences, contends that loneliness has constituted a universal theme of Western thought from the Hellenic age into the contemporary period. In *Loneliness in Philosophy, Psychology, and Literature*, he shows how man has always felt alone and that the meaning of man is loneliness. Presenting both a discussion and a philosophical inquiry into the nature of loneliness, Mijuskovic cites examples from more than one hundred writers on loneliness, including Erich Fromm, Frieda Fromm-Reichmann, Clark Moustakas, Rollo May, and James Howard in psychology; Thomas Hardy, Joseph Conrad, James Joyce,

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Thomas Wolfe and William Golding in literature; and Descartes, Kant, Kierkegaard, Nietzsche, and Sartre in philosophy. Insightful and comprehensive, Loneliness in Philosophy, Psychology, and Literature demonstrates that loneliness is the basic nature of humans and is an unavoidable condition that all must face. European Review, 21:2 (May, 2013), 309-311. Ben Mijuskovic, Loneliness in Philosophy, Psychology, and Literature (Bloomington, IN: iUniverse. 2012). Ben Lazare Mijuskovic offers in his book a very different approach to loneliness. According to him, far from

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being an occasional or temporary phenomenon, loneliness—or better the fear of loneliness—is the strongest motivational drive in human beings. He argues that “following the replenishment of air, water, nourishment, and sleep, the most insistent and immediate necessity is man desire to escape his loneliness,” to avoid the feeling of existential, human isolation” (p xxx). The Leibnizian image of the monad—as a self-enclosed “windowless” being—gives an acute portrait of this oppressive prison. To support this thesis, Mijuskovic uses an interdisciplinary approach--philosophy,

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psychology, and literature—through which the “picture of man as continually fighting to escape the quasi-solipsistic prison of his frightening solitude” reverberates. Besides insisting on the primacy of our human concern to struggle with the spectre of loneliness, Mijuskovic has sought to account for the reasons why this is the case. The core of his argumentation relies on a theory of consciousness. In Western thought three dominant models can be distinguished: (a) the self-consciousness or reflexive model; (b) the empirical or behavioral model; and (c) the intentional or phenomenological model.

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According to the last two models, it is difficult, if not inconceivable, to understand how loneliness is even possible. Only the theory that attributes a reflexive nature to the powers of the mind can adequately explain loneliness. The very constitution of our consciousness determines our confinement. "When a human being successfully 'reflects' on his self, reflexively captures his own intrinsically unique situation, he grasps (self-consciously) the nothingness of his existence as a 'transcendental condition'—universal, necessary (a priori—structuring his entire

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being-in-the-world. This originary level of recognition is the ground-source for his sensory-cognitive awareness of loneliness” (p. 13). Silvana Mandolesi

Details the life of the acclaimed philosopher and author of Principia Mathematica, in particular his inner conflict between rigorous principle and romantic desire and his relationships with his contemporaries. 15,000 first printing.

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Cumming also shows that conversion is not merely a personal predisposition of Sartre's--further manifest in his later conversions to Heidegger and to a version of Marxism. Conversion is also philosophical preoccupation, illustrated by the "conversion to the imaginary" whereby Sartre explains how he himself, as well as Genet and Flaubert, became writers. Finally, Cumming details how Husserl's phenomenological method contributed both to the shaping of Sartre's style as a literary writer and to his theory of style.

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