

Philosopher Of The Heart The Restless Life Of Sore

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2022-07-18

QUINN JAIRO

Between Psychology and Philosophy InterVarsity Press

Chosen as one of fifteen remarkable books by women that are shaping the way we read and write in the 21st century by the book critics of The New York Times "Funny...odd, original, and nearly unclassifiable...unlike any novel I can think of."—David Haglund, The New York Times Book Review "Brutally honest and stylistically inventive, cerebral, and sexy."—San Francisco Chronicle Named a Book of the Year by The New York Times Book Review, The New Yorker, San Francisco Chronicle, Salon, Flavorpill, The New Republic, The New York Observer, The Huffington Post A raw, startling, genre-defying novel of friendship, sex, and love in the new millennium—a compulsive read that's like "spending a day with your new best friend" (Bookforum) Reeling from a failed marriage, Sheila, a twentysomething playwright, finds herself unsure of how to live and create. When Margaux, a talented painter and free spirit, and Israel, a sexy and depraved artist, enter her life, Sheila hopes that through close—sometimes too close—observation of her new friend, her new lover, and herself, she might regain her footing in art and life. Using transcribed conversations, real emails, plus heavy doses of fiction, the brilliant and always innovative Sheila Heti crafts a work that is part literary novel, part self-help manual, and part bawdy confessional. It's a totally shameless and dynamic exploration into the way we live now, which breathes fresh wisdom into the eternal questions: What is the sincerest way to love? What kind of person should you be?

The Heart of Wisdom Princeton University Press

For Aristotle, excellence is not an act but a habit, and Hume regards habit as 'the great guide of life'. However, for Proust habit is problematic: 'if habit is a second nature, it prevents us from knowing our first.' What is habit? Do habits turn us into machines or free us to do more creative things? Should religious faith be habitual? Does habit help or hinder the practice of philosophy? Why do Luther, Spinoza, Kant, Kierkegaard and Bergson all criticise habit? If habit is both a blessing and a curse, how can we live well in our habits? In this thought-provoking book Clare Carlisle examines habit from a philosophical standpoint. Beginning with a lucid appraisal of habit's philosophical history she suggests that both receptivity and resistance to change are basic principles of habit-formation. Carlisle shows how the philosophy of habit not only anticipates the discoveries of recent neuroscience but illuminates their ethical significance. She asks whether habit is a reliable form of knowledge by examining the contrasting interpretations of habitual thinking offered by Spinoza and Hume. She then turns to the role of habit in the good life, tracing Aristotle's legacy through the ideas of Joseph Butler, Hegel, and Félix Ravaisson, and assessing the ambivalent attitudes to habit expressed by Nietzsche and Proust. She argues that a distinction between habit and practice helps to clarify this ambivalence, particularly in the context of habit and religion, where she examines both the theology of habit and the repetitions of religious life. She concludes by considering how philosophy itself is a practice of learning to live well with habit.

Kierkegaard: A Guide for the Perplexed Henry Holt and Company

Selected as a Book of the Year in The Times Literary Supplement 'This lucid and riveting new biography at once rescues Kierkegaard from the scholars and shows why he is such an intriguing and useful figure' Observer Søren Kierkegaard, one of the most passionate and challenging of modern philosophers, is now celebrated as the father of existentialism - yet his contemporaries described him as a philosopher of the heart. Over about a decade in the 1840s and 1850s, writings poured from his pen analysing love and suffering, courage and anxiety, religious longing and defiance, and forging a new philosophical style rooted in the inward drama of being human. As Christianity seemed to sleepwalk through a changing world, Kierkegaard dazzlingly revealed its spiritual power while exposing the poverty of official religion. His restless creativity was spurred on by his own failures: his relationship with the young woman whom he promised to marry, then left to devote himself to writing, haunted him throughout his life. Though tormented by the pressures of celebrity, he deliberately lived amidst the crowds in Copenhagen, known by everyone but, he felt, understood by no one. When he collapsed exhausted at the age of 42, he was still pursuing the question of existence: how to be a human being in this world? Clare Carlisle's innovative and moving biography writes Kierkegaard's remarkable life as far as possible from his own perspective, conveying what it was like to be this Socrates of Christendom - as he put it, living life forwards yet only understanding it backwards.

The Concept of Anxiety: A Simple Psychologically Oriented Deliberation in View of the Dogmatic Problem of Hereditary Sin State University of New York Press

Søren Kierkegaard's proposal of "repetition" as the new category of truth signaled the beginning of existentialist thought, turning philosophical attention from the pursuit of objective knowledge to the movement of becoming that characterizes each individual's life. Focusing on the theme of movement in his 1843 pseudonymous texts *Either/Or*, *Repetition*, and *Fear and Trembling*, Clare Carlisle presents an original and illuminating interpretation of Kierkegaard's religious thought, including newly translated material, that emphasizes equally its philosophical and theological significance. Kierkegaard complained of a lack of movement not only in Hegelian philosophy but also in his own "dreadful still life," and his heroes are those who leap, dance, and make journeys—but what do these movements signify, and how are they accomplished? How can we be true to ourselves, let alone to others if we are continually becoming? Carlisle explores these questions to uncover both the philosophical and the literary coherence of Kierkegaard's notoriously enigmatic authorship.

The Philosophy of Horror W. W. Norton & Company

This open access book discusses a variety of important but unprecedented ways in which psychology can be useful to philosophy. The early chapters illustrate this theme via comparisons between Chinese and Western philosophy. It is argued that the Chinese notion of a heart-mind is superior to the Western concept of mind, but then, more even-handedly, the relative strengths and weaknesses of Chinese and Western thought overall are critically examined. In later chapters, the philosophical uses of psychology are treated more specifically in relation to major issues in Western philosophy. Michael Slote shows that empathy and emotion play a role in speech acts (like assertion and thanking) that speech act theory has totally ignored. Similarly, he treats the age-old question of whether justice pays using psychological material that has not previously been recognized. Finally, the implications of psychological egoism are discussed in terms of some new psychological and, indeed, human distinctions. Human life is pervaded by instincts and aspirations that are neither egoistic nor altruistic, and recognizing that fact can help put egoism in its place. It is less of a

challenge to morality than we have realized. This work was published by Saint Philip Street Press pursuant to a Creative Commons license permitting commercial use. All rights not granted by the work's license are retained by the author or authors.

Philosophy in Seven Sentences Harvard University Press

The trajectory of Friedrich Nietzsche's thought has long presented a difficulty for the study of his philosophy. How did the young Nietzsche—classicist and ardent advocate of Wagner's cultural renewal—become the philosopher of Will to Power and the Eternal Return? With this book, Laurence Lampert answers that question. He does so through his trademark technique of close readings of key works in Nietzsche's journey to philosophy: *The Birth of Tragedy*, Schopenhauer as Educator, *Richard Wagner in Bayreuth*, *Human All Too Human*, and "Sanctus Januarius," the final book of the 1882 *Gay Science*. Relying partly on how Nietzsche himself characterized his books in his many autobiographical guides to the trajectory of his thought, Lampert sets each in the context of Nietzsche's writings as a whole, and looks at how they individually treat the question of what a philosopher is. Indispensable to his conclusions are the workbooks in which Nietzsche first recorded his advances, especially the 1881 workbook which shows him gradually gaining insights into the two foundations of his mature thinking. The result is the most complete picture we've had yet of the philosopher's development, one that gives us a Promethean Nietzsche, gaining knowledge even as he was expanding his thought to create new worlds.

Wilderness and the Heart Princeton University Press

Despite the advances of the civil rights movement, many white southerners cling to the faded glory of a romanticized Confederate past. In *The Making of a Confederate*, William L. Barney focuses on the life of one man, Walter Lenoir of North Carolina, to examine the origins of southern white identity alongside its myriad ambiguities and complexities. Born into a wealthy slaveholding family, Lenoir abhorred the institution, opposed secession, and planned to leave his family to move to Minnesota, in the free North. But when the war erupted in 1860, Lenoir found another escape route—he joined the Confederate army, an experience that would radically transform his ideals. After the war, Lenoir, like many others, embraced the cult of the Lost Cause, refashioning his memory and beliefs in an attempt to make sense of the war, its causes, and its consequences. While some Southerners sank into depression, aligned with the victors, or fiercely opposed the new order, Lenoir withdrew to his acreage in the North Carolina mountains. There, he pursued his own vision of the South's future, one that called for greater self-sufficiency and a more efficient use of the land. For Lenoir and many fellow Confederates, the war never really ended. As he tells this compelling story, Barney offers new insights into the ways that (selective) memory informs history; through Lenoir's life, readers learn how individual choices can transform abstract historical processes into concrete actions.

Heart and Soul Open Court

This volume contains a new translation, with a historical introduction by the translators, of two works written under the pseudonym Johannes Climacus. Through Climacus, Kierkegaard contrasts the paradoxes of Christianity with Greek and modern philosophical thinking. In *Philosophical Fragments* he begins with Greek Platonic philosophy, exploring the implications of venturing beyond the Socratic understanding of truth acquired through recollection to the Christian experience of acquiring truth through grace. Published in 1844 and not originally planned to appear under the pseudonym Climacus, the book varies in tone and substance from the other works so attributed, but it is dialectically related to them, as well as to the other pseudonymous writings. The central issue of Johannes Climacus is doubt. Probably written between November 1842 and April 1843 but unfinished and published only posthumously, this book was described by Kierkegaard as an attack on modern speculative philosophy by "means of the melancholy irony, which did not consist in any single utterance on the part of Johannes Climacus but in his whole life. . . . Johannes does what we are told to do—he actually doubts everything—he suffers through all the pain of doing that, becomes cunning, almost acquires a bad conscience. When he has gone as far in that direction as he can go and wants to come back, he cannot do so. . . . Now he despairs, his life is wasted, his youth is spent in these deliberations. Life does not acquire any meaning for him, and all this is the fault of philosophy." A note by Kierkegaard suggests how he might have finished the work: "Doubt is conquered not by the system but by faith, just as it is faith that has brought doubt into the world!"

Desperately Wicked Open Court Publishing

This volume is a study of the relationship between philosophy and faith in Søren Kierkegaard's *Philosophical Fragments*. It is also the first book to examine the role of Socrates in this body of writings, illuminating the significance of Socrates for Kierkegaard's thought. Jacob Howland argues that in the *Fragments*, philosophy and faith are closely related passions. A careful examination of the role of Socrates demonstrates that Socratic, philosophical eros opens up a path to faith. At the same time, the work of faith - which holds the self together with that which transcends it - is essentially erotic in the Socratic sense of the term. Chapters on Kierkegaard's Johannes Climacus and on Plato's *Apology* shed light on the Socratic character of the pseudonymous author of the *Fragments* and the role of 'the god' in Socrates' pursuit of wisdom. Howland also analyzes the *Concluding Unscientific Postscript* and Kierkegaard's reflections on Socrates and Christ.

Wild at Heart Baker Books

The epic wisdom contained in a lost library helps the author turn his life around John Kaag is a dispirited young philosopher at sea in his marriage and his career when he stumbles upon West Wind, a ruin of an estate in the hinterlands of New Hampshire that belonged to the eminent Harvard philosopher William Ernest Hocking. Hocking was one of the last true giants of American philosophy and a direct intellectual descendent of William James, the father of American philosophy and psychology, with whom Kaag feels a deep kinship. It is James's question "Is life worth living?" that guides this remarkable book. The books Kaag discovers in the Hocking library are crawling with insects and full of mold. But he resolves to restore them, as he immediately recognizes their importance. Not only does the library at West Wind contain handwritten notes from Whitman and inscriptions from Frost, but there are startlingly rare first editions of Hobbes, Descartes, and Kant. As Kaag begins to catalog and read through these priceless volumes, he embarks on a thrilling journey that leads him to the life-affirming tenets of American philosophy—self-reliance, pragmatism, and transcendence—and to a brilliant young Kantian who joins him in the restoration of the Hocking books. Part intellectual history, part memoir, American Philosophy is ultimately about love, freedom, and the role that wisdom can play in turning one's life around.

Hannibal Lecter and Philosophy Penguin

In this essential companion to the classic *The Inward Morning*, sixteen distinguished contemporary

philosophers celebrate Henry Bugbee's remarkable philosophy. The essays trace his explorations of thought, emotion, and the need for a sense of place attuned to wilderness. Representing a range of traditions, the thinkers included here touch on an equally broad spectrum of inquiry, including existential philosophy, religion, and environmental studies. The essays progress from general introductions to considerations of more specific themes in Bugbee's philosophy to reflections on the man as teacher, mentor, and friend. Provocative in their own right, these contributions provide a commentary on *The Inward Morning*. This volume thus becomes a valuable tool for the careful reader seeking to fully appreciate the vivid text that has inspired it while at the same time offering insight into contemporary issues in the philosophy of nature.

Rush and Philosophy Oxford University Press

Presents the story of Plenty Coups, the last great Chief of the Crow Nation. This title contains a philosophical and ethical inquiry into a people faced with the end of their way of life.

Spinoza's Religion Anchor

Sixteen philosophers come at Hannibal the way he comes at his victims—from unexpected angles and with plenty of surprises thrown in. Hannibal is a revolting monster, and yet a monster with whom we identify because of his intelligence, artistry, and personal magnetism. The chapters in this book pose many questions—and offer intriguing answers—about the enigma of Hannibal Lecter. What does the relationship between Hannibal and those who know him—particularly FBI investigator Will Graham—tell us about the nature of friendship and Hannibal's capacity for friendship? Does Hannibal confer benefits on society by eliminating people who don't live up to his high aesthetic standards? Can upsetting experiences in early childhood turn you into a serial killer? Why are we enthralled by someone who exercises god-like control over situations and people? Does it make any difference morally that a killer eats his victims? Can a murder be a work of art? Several chapters look at the mind of this accomplished killer, psychiatrist, and gourmet cook. Is he a sociopath or a psychopath, or are these the same: Is he lacking in empathy? Apparently not, since he has a quick understanding of what other people think and feel. Maybe what he lacks is a conscience.

Jesus the Great Philosopher Cambridge University Press

Philosopher of the Heart is the groundbreaking biography of renowned existentialist Søren Kierkegaard's life and creativity, and a searching exploration of how to be a human being in the world. Søren Kierkegaard is one of the most passionate and challenging of all modern philosophers, and is often regarded as the founder of existentialism. Over about a decade in the 1840s and 1850s, writings poured from his pen pursuing the question of existence—how to be a human being in the world?—while exploring the possibilities of Christianity and confronting the failures of its institutional manifestation around him. Much of his creativity sprang from his relationship with the young woman whom he promised to marry, then left to devote himself to writing, a relationship which remained decisive for the rest of his life. He deliberately lived in the swim of human life in Copenhagen, but alone, and died exhausted in 1855 at the age of 42, bequeathing his remarkable writings to his erstwhile fiancée. Clare Carlisle's innovative and moving biography writes Kierkegaard's life as far as possible from his own perspective, to convey what it was like actually being this Socrates of Christendom—as he put it, living life forwards yet only understanding it backwards.

Philosophy in Context Routledge

This introductory text features Douglas J. Soccio's conversational prose and a well-chosen, reader-friendly array of succinct excerpts from canonical primary sources. PHILOSOPHY IN CONTEXT brings philosophy to life for its readers through the examination of paradigmatic philosophies and philosophers. A student-focused book that speaks out of Soccio's desire to speak to students where they "are" and not where they "should be," PHILOSOPHY IN CONTEXT makes this often-times daunting subject approachable and engaging.

How Philosophy Can Save Your Life Ignatius Press

"The day will come when not only my writings, but precisely my life—the intriguing secret of all the machinery—will be studied and studied." Søren Kierkegaard's remarkable combination of genius and peculiarity made this a fair if arrogant prediction. But Kierkegaard's life has been notoriously hard to study, so complex was the web of fact and fiction in his work. Joakim Garff's biography of Kierkegaard is thus a landmark achievement. A seamless blend of history, philosophy, and psychological insight, all conveyed with novelistic verve, this is the most comprehensive and penetrating account yet written of the life and works of the enigmatic Dane who changed the course of intellectual history. Garff portrays Kierkegaard not as the all-controlling impresario behind some of the most important works of modern philosophy and religious thought—books credited with

founding existentialism and prefiguring postmodernism—but rather as a man whose writings came to control him. Kierkegaard saw himself as a vessel for his writings, a tool in the hand of God, and eventually as a martyr singled out to call for the end of "Christendom." Garff explores the events and relationships that formed Kierkegaard, including his guilt-ridden relationship with his father, his rivalry with his brother, and his famously tortured relationship with his fiancée Regine Olsen. He recreates the squalor and splendor of Golden Age Copenhagen and the intellectual milieu in which Kierkegaard found himself increasingly embattled and mercilessly caricatured. Acclaimed as a major cultural event on its publication in Denmark in 2000, this book, here presented in an exceptionally crisp and elegant translation, will be the definitive account of Kierkegaard's life for years to come.

Kierkegaard's Writings, VII, Volume 7 Harper Collins

Drawing on and developing the phenomenological work of figures such as Edmund Husserl and Max Scheler, *Knowing by Heart: Loving as Participation and Critique* provides an account of the various feelings and feeling-states that pertain to matters of the heart. Anthony J. Steinbock's work investigates the special kind of knowing that is revealed most profoundly through love. *Knowing by Heart* describes the movement of loving as a participation that bears on all beings. Eschewing the dichotomy of rationalism and sensibility that has dominated discussions of love and emotion, Steinbock understands the heart as a vast schema ranging from the deepest loving to affects and felt conditions. The book brings into focus the importance of a full-bodied relational account of a normative critique based in emotion. From a phenomenological description of diverse feelings to the normativity of loving as the discernment of the heart, this work evaluates hating's relation to loving. At the basis of all this is a phenomenological and philosophical anthropology in response to the basic question: In reality, who and what are we?

The Making of a Confederate Farrar, Straus and Giroux

A bold reevaluation of Spinoza that reveals his powerful, inclusive vision of religion for the modern age Spinoza is widely regarded as either a God-forsaking atheist or a God-intoxicated pantheist, but Clare Carlisle says that he was neither. In *Spinoza's Religion*, she sets out a bold interpretation of Spinoza through a lucid new reading of his masterpiece, the *Ethics*. Putting the question of religion centre-stage but refusing to convert Spinozism to Christianity, Carlisle reveals that "being in God" unites Spinoza's metaphysics and ethics. *Spinoza's Religion* unfolds a powerful, inclusive philosophical vision for the modern age—one that is grounded in a profound questioning of how to live a joyful, fully human life. Like Spinoza himself, the *Ethics* doesn't fit into any ready-made religious category. But Carlisle shows how it wrestles with the question of religion in strikingly original ways, responding both critically and constructively to the diverse, broadly Christian context in which Spinoza lived and worked. Philosophy itself, as Spinoza practiced it, became a spiritual endeavor that expressed his devotion to a truthful, virtuous way of life. Offering startling new insights into Spinoza's famously enigmatic ideas about eternal life and the intellectual love of God, Carlisle uncovers a Spinozist religion that integrates self-knowledge, desire, practice, and embodied ethical life to reach toward our "highest happiness"—to rest in God. Seen through Carlisle's eyes, the *Ethics* prompts us to rethink not only Spinoza but also religion itself.

Knowing by Heart Routledge

Drawing parallels with other traditions, the author emphasizes that Plotinus' philosophy was not a purely mental or rational exercise, but a complete way of life incorporating the spiritual virtues. He provides an introduction to his teachings and an informative commentary on the *Enneads*.

Philosopher of the Heart InterVarsity Press

With its message of universal harmony, the martial art of Aikido is attracting an ever-expanding number of followers all around the world. There are now 1,600,000 Aikido practitioners in 90 different countries. *The Heart of Aikido: The Philosophy of Takemasu Aiki* focuses on the human values and promotion of peace that legendary founder Morihei Ueshiba believed were at Aikido's core. Takemasu Aiki means, "the life-generating force capable of unlimited transformations," an idea that serves as the spiritual foundation on which Aikido rests. The book, translated into English for the first time, draws on the essence of the founder's philosophy and spirituality, which was based on the Shinto religion. It presents such tenets as: the importance of harmony in the martial arts, the ultimate promotion of peace by dispelling any aggression through such harmony, and the divinity of the true self and the universe. The Japanese version of the book holds a special place in the hearts of Aikido practitioners; the English-language edition has been eagerly awaited and is sure to be greeted with great excitement.