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The essential interrelationships are what the great existential psychologist Rollo May (April 21, 1909-October 22, 1994) examined nearly two Later in his influential 1969 book Love and Will (Public Library). Rollo May drawing on his quarter-century experience as a psychoanalytic therapist working with people trying to squeeze from their inner turmoil and existential calm, May writes: Love and will be interdependence and belong together. Both are outlandish processes of the astle - reaching out to influence others, designing, creating, creating the other's consciousness. But it is only possible, in an internal sense, if one opens himself up at the same time to the influence of the other. As a writers half a century ago, May examines the result of distorting the balance of love and the figures, speaking with astonishing havak to and from our time: the fruits of future values can only grow after they are sown by the values of our history. In this transition [time], when the full results of our bankruptcy of internal values are brought home to us, I believe it is especially important that we seek the source of love and will. [...] The most striking thing about love and our love is that, while in the past they have always held us up as an answer to life's predicaments, they have now become themselves a problem. It is always true that love will be harder in the transitional era; And our era is an era of radical transition. The old myths and symbols that sometimes ourselves are gone, anxiety rages; We cling to each other and try to convince ourselves that what we feel is love; We're not going to do that because we're afraid that if we choose one thing or one person we lose the other, and we're too insecure to take that chance. The bottom then blows from the feelings and bundle processes — that love and being are the two most important examples. The individual had to turn inward; He's become obsessed with the new form of identity problem, as if I know who I am, I mean nothing, I can't influence others. The next step is indifference. And the next step is violence. Because no man can stand the constant crippling experience of his helplessness. Art from this spreads of anxiety: observations and advice to relieve a concerned mind by Catherine Lepage May argues that during periods of radical transition, when the social structures we used as external guides begin to unravel, we are fit to turn inward and rely on our consciousness. Times like this, then, become a critical testing ground for how capable we are of invoking the complementary forces of love and will be. This great personal responsibility can swell to a source of anxiety, which, upon reaching its most extreme and intolerable border, festers into indifference - as we continually face dangers that we feel powerless to overcome, we turn to this final self-defense mechanism of disabling love and experience. And yet, in these two abilities is the sole Of salvation and sanity. May writes: The interrelationship between love and methods is increasingly possible in the fact that both terms describe a person in the process of reaching out, moving towards the world, seeking to influence others or the still world, and developing himself to be affected; Design, shape, reference to the world or requirement it relates to. That's why love and being so hard in an age of transition, when all the familiar docking places are gone. With an emotion parallel to Hannah Arendt's insight into how bureaucracy leads to violence, May adds: There is a dialectical link between indifference and violence. Living in indifference provokes violence; W. Violence promotes indifference. Violence is the ultimate destructive replacement that burst in to fill the vacuum where there's no connection... When inner life dries up, when feeling diminishes and indifference increases, when a person can't influence or even really touch another person, violence flares up as a daemonic need for touch, a crazy drive forces contact in the most direct way possible. [...] Indifference is Will's retreat and love... Suspension of obligation. This is necessary in times of tension and mayhem; And the current large amount of stimuli is a form of stress. But indifference... Leads to emptiness and makes a person less able to defend yourself, less able to survive. However, the country we describe in the term indifference is also crucial to us looking for a new basis for love and for God's name that were its main casualties. Art by Sean Tan for a special edition of Grimm May Brothers Legends explores the antidote to indifference through the lens of the three key elements of love and will be — Eros, the ancient Greek expression of love that moves toward higher forms of bean and relationship; The Demon, representing the mediator between the divine and the mortal; And deliberately, the impulse of imagination to turn personal impulses into inter-personal experience. He writes: As Eros's function, both within us and in the universe itself, is to draw us into the ideal forms, he inspires us to have the ability to reach out, let ourselves hold on, shape in advance and shape the future. It's the self-conscious ability to respond to what could be. The Daimonic, this dark side that, in modern society, inhabits the underground realms, as well as the lofty kingdoms of the Eros, requires integration from us in the personal dimension of consciousness. Intent is an imaginary attention that underlies our intentions and informs our actions. It is the ability to participate in knowing or performing art proleptically — that is, to try it for size, to perform it in the imagination. Each of these indicates a deeper dimension in humans. Everyone demands participation from us, openness, Give of ourselves and get into ourselves. And each of them is an integral part of the suffering of love and will be. With an eye for the future, which is now our present, May is considering the way to finding such a fertile foundation of love and will be: what is necessary... Is a new consciousness in which the depth and meaning of the personal relationship will take a central place. Such a tedid consciousness is always required in an age of radical transition. In the absence of external guides, we move our morality inward; There is a new requirement on the individual of personal responsibility. We're required to find out on a deeper level what it means to be human. Echoing Alfred Kazan's insistence on the need to embrace our contradictions, Mae adds: The only way to solve — as opposed to a solution — is to change them through deeper, wider dimensions of consciousness. The problems must be fully embraced, the tendencies also resolved with their contradictions. They must be built on; And out of that a new level of consciousness will arise. With an incredible sense of relevance to our turbulent and transitional time, May frames our highest responsibilities to ourselves and the future: the new era falling on the door is still unknown, seen only through painted windows. We only get hints of the new continent in which we gallop: reckless are those who try to plan it, foolish ones who try to predict it, and absurd those who try irresponsibly to dump it by saying that the new man will be as much his new world as we love ours. But whatever the new world is, we don't choose to go back to it. Our human responsibility is to find a plane of consciousness that will be right for him and fill the immense lifeless emptiness of our technology with human significance. Echoing Bertrand Russell's singing claim that not all wisdom is new, nor is it all out of date, May adds: we stand at the height of consciousness of previous ages, and their wisdom is available to us. History — this selective treasure house of the past that every age is allowed to those who follow it — has created us in the present so that we can embrace the future. What difference does it make if our insights, the new forms play to the margins of our minds, always lead us to a virginity land where, whether it's true or not, we stand on strange and bespolt ground. The only way out is forward, and our choice is whether we shrink from it or confirm it. Because in every act of love and will be — and over the long haul both are present in every real act — we shape ourselves and our world at the same time. That's what embracing the future means. Love and Will is an enlightening read in its totality. Complete it with the great humanist philosopher and psychologist Erich Prem, a contemporary May, on the art of life, nobel prize-winning author Toni Morrison for his mission of the creative man in volatile times, and philosopher Martha Nussbaum on how to live with our human fragility. Fragility.

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