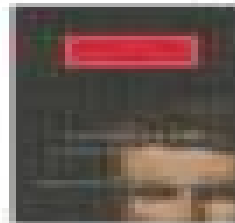


# Notes from Underground (Everymans Library, 271) by Larissa Volokhonsky



## [Deep Analysis Of The Human Condition](#)

I am a sick man...I am a wicked man. With this sentence Dostoevsky began a work which marks the frontier not only between nineteenth- and twentieth-century fiction, but between two centuries' visions of the self. For the unnamed narrator of *Notes From Underground* is a multiplicity of selves, each at war with the others - all at war with everything else. A former official who has retreated from society into an underground existence, he sketches a passionate, obsessive and self-contradictory narrative which serves as a devastating attack on social utopianism and an assertion of man's essentially irrational nature. Richard and Larissa Volokhonsky, whose Dostoevsky translations have become the standard versions, give us a remarkably faithful edition of Dostoevsky's classic which conveys both the tragedy and the tormented comedy of the original Russian.

### My Personal Review

The first words of this deeply disturbing, but powerful, novel are I am a sick man...I am a spiteful man, and these may refer equally to the main character and to the author. Dostoevsky has written an amazing portrait of a loner, whose introverted, sick thoughts spill out on the pages in demented brilliance. The novel is a product of European cynicism, nihilism, and inertia, all of which reached a certain height in the paralyzed upper circles of 19th century Russia. Nobody could write such a book without some personal acquaintance with the mean moods of this anti-hero. The main character, who does nothing except hide from the world, is a total misfit, a loser in life at home, at work, and in love—a jerk, a dweeb, a dork, a geek in modern American parlance—yet through Dostoevsky's clear prose, we see into his wounded soul. Actually, I hold no brief for suffering, nor am I arguing for well-being. He writes, I argue for...my own whim and the assurance of my right to it, if need be. He is apart from society, recognizes no social obligation. He argues that suffering is still better than mere consciousness, because it sharpens the awareness of your being, therefore suffering is in man's interest. Someone who can argue that is not

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**Miro Roman,Alice \_ch3n81**



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Dostoevsky P. H. Brazier, 2016-06-02 As a writer and prophet Dostoevsky was no academic theologian yet his writings are deeply theological his life beliefs even his epilepsy all had a role in generating his theology and eschatology Dostoevsky s novels are riven with paradoxes are deeply dialectical and represent a criticism of religion offered in the service of the gospel In this task he presented a profound understanding and portrait of humanity Dostoevsky s novels chart the movement of the human into death either the movement through paradox and Christlikeness into Christ s cross a soteriology often characterized by the apophatic negation and self denial what we may term the Mark of Abel leading to salvation and resurrection or conversely the movement of those who refuse Christ s invitation to be redeemed and continue to fall into a self willed death and a self generated hell the Mark of Cain This eschatology becomes a theological axiom which he unceasingly warned people of in his mature works Startlingly original stripped of all religious pretence some prostitutes and criminals might just have a better understanding of salvation than some of the pietistic wealthy and cultured classes Dostoevsky as a prophet forewarned of the politicized humanistic delusions of the twentieth century a prophet crying out through the wilderness

**Better Worlds** Peter Roberts, John Freeman-Moir, 2013-02-21 Better Worlds Education Art and Utopia provides a fresh examination of utopia and education Adopting an interdisciplinary approach and drawing on literature and the visual arts as well as traditional non fiction sources the authors explore utopia not as a model of social perfection but as the active imaginative building of better worlds Utopian questions they argue lie at the heart of education and addressing such questions demands attention not just to matters of theoretical principle but to the particulars of everyday life and experience Taking utopia seriously in educational thought also involves a consideration of that which is dystopian Utopia this book suggests is not something that is fixed final or ever fully realized instead it must be constantly recreated and education as an ongoing process of reflection action and transformation has a central role to play in this process

*Modern Fiction Studies* , 1958 **Play Among Books** Miro Roman, Alice \_ch3n81, 2021-12-06 How does coding change the way we think about architecture This question opens up an important research perspective In this book Miro

Roman and his AI Alice\_ch3n81 develop a playful scenario in which they propose coding as the new literacy of information. They convey knowledge in the form of a project model that links the fields of architecture and information through two interwoven narrative strands in an infinite flow of real books. Focusing on the intersection of information technology and architectural formulation, the authors create an evolving intellectual reflection on digital architecture and computer science.

*The Books in My Life* Colin Wilson, 1998. Wilson, who shares his home with over 20,000 books, pinpoints the books that have made a difference in his life and challenged him to learn. Film, Negation and Freedom Will Kitchen, 2023-10-19. Film Negation and Freedom: Capitalism and Romantic Critique explores cinema in relation to the critical tradition in modern philosophy and its heritage in Romantic aesthetics. Synthesising a variety of discursive fields and traditions including Early German Romanticism, Frankfurt School critical theory and the aesthetic philosophy of Jacques Rancière, *Film Negation and Freedom* outlines a radical new approach to film by re-examining the work of Arthur Penn and Lindsay Anderson. A distinction between Light and Dark Romanticism is introduced as a means of interpreting cinema's relationship with capitalism, as well as dualistic concepts such as stillness and motion, passivity and activity, pain and pleasure. *Film Negation and Freedom* revitalises our understanding of modern audio-visual media as well as the aesthetic, philosophical and political conditions of Romantic subjectivity, artistic practice and spectatorship. *The Catholic Periodical and Literature Index*, 2004.

**F.M. Dostoevsky's Soteriology Related to Some Female Types in His Fiction** Ihita Kesarcodi-Watson, 1985.

**Fiction Catalog** H.W. Wilson Company, 1976. Confinia psiquiatrica, 1979. **The North Dakota Quarterly**, 1986. Vol. 1 includes the installation of Frank Le Rond McVey as president of the University of North Dakota Programs and proceedings called Inauguration number dated Sept 1910. **The Religious Background of George Eliot's Novels** Junetta Marjorie Skye Szirotny, 1966. *Birthright of Man* Unesco, Jeanne Hersch, 1969. Fiction, 1876-1983: Authors R.R. Bowker Company. Department of Bibliography, R.R. Bowker Company. Publications Systems Department, 1983. *Review of Contemporary Fiction*, 2004. **The great conversation** Robert Maynard Hutchins, 1952. A massive set of classic books includes the most influential works of literature, philosophy and science in the history of the West. Standard Catalog for Public Libraries H.W. Wilson Company, 1976. Includes an abridged edition of 1908 catalog issued under title English prose fiction list of about 800 titles. **Books in Print**, 1991. **The great ideas** Robert Maynard Hutchins, 1952. A massive set of classic books includes the most influential works of literature, philosophy and science in the history of the West.

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