Correction to: Spinning Solitude: Coronavirus and the Philosopher

Sanjit Chakraborty¹

Published online: 22 October 2021
© Springer Nature B.V. 2021

Correction to: Sophia

<https://doi.org/10.1007/s11841-021-00859-z>

The original version of this article unfortunately contained some spelling errors. The corrections are given in the following list:

(1) In the sentence ‘Philosophers have been known to isolate themselves in other contexts and situations (Yajñvalkyā and the Buddha withdrawing to the forest; the Jain mendicants crossing “the ford”; the Stoics withdrawing from society, Nietzsche’s retreating regularly to the sanatorium; Heidegger to the Black Forrest; Kant’s unsocial sociability and Wittgenstein living lonesome lives, etc.) give us a taste of what is to come in the dialogue to resist the calamity of the coronavirus and its grim effects that engulf the entire humanity.’, the ‘Yajñvalkyā’ should have read ‘Yājñavalkya’, and ‘Forrest’ should have read ‘Forest’.

(2) In the sentence ‘In the 1960s, under the impact of Allen Ginsburg and Gary Snyder and the sweep of Buddhism, Hindu guru-following, yoga, and meditation, practicing youngsters from middle-class homes retreated to the countryside.’, ‘Ginsburg’ should have read ‘Ginsberg’.

(3) The sentence ‘Some of these youngsters set up communes (like the *Kibbutz* in Israel, and prior to that Tolstoy and *Pheonix Farms* and Gandhi also set up *ashrams* in South Africa and India.’ should be re-written as ‘Some of these youngsters set up communes like the *Kibbutz* in Israel, and prior to that Tolstoy Farm and the Phoenix Settlement, established by Gandhi in South Africa. Gandhi also set up ashrams (Sabarmati Ashram and Sevagram Ashram) in India.’

The original article can be found online at <https://doi.org/10.1007/s11841-021-00859-z>.

✉ Sanjit Chakraborty
sc013@iiserkol.ac.in; apanditsanjit@gmail.com

¹ Teaching Faculty, Indian Institute of Science Education and Research Kolkata, Mohanpur, West Bengal 741246, India

(4) In the sentence ‘**Philosopher:** Well, here we need to remember the valuable words once uttered by sage Yājñavalkya to his beloved wife Maitreyi when he was going into solitude to the forest.’, the ‘Maitreyi’ should have read ‘Maitreyī’.

(5) In the sentence ‘No one loves anything for its own sake; actually, the things become desired to the individual that is attributable to the Self (Ātmanastu kāmāya sarvam priyam bhavati).’, the ‘(Ātmanastu kāmāya sarvam priyam bhavati)’ should have read ‘(ātmanastu kāmāya sarvaṃ priyaṃ bhavati)’

(6) In the sentence ‘Here the subject consciousness (*vishayi chaitanya*) collides with the other consciousness (*vishāya chaitanya*) for its own interest.’ the ‘(*vishayi chaitanya*)’ should have read ‘(*viśayī cetanā*)’, and ‘(*vishāya chaitanya*)’ should have read ‘(*viśayā cetanā*)’.

(7) The quote ‘In a dynamic form, the thesis of cosmopolitanism has been hailed in the Vedic culture and *Upaniṣadic* hymns, where the sages of the Vedās perceive:

Sa no bandhūrjanitā sa vidhātā
Dhāmāni Veda bhuvanāni viśva. (Yajurvedā, 32–10)’

should be re-written as:

‘In a dynamic form, the thesis of cosmopolitanism has been hailed in the Vedic culture and *Upaniṣadic* hymns, where the sages of the Vedās perceive:

स नो बन्धुरजन्ति स विधाता धामानि वेद भुवनानि विश्वा
Sa no bandhūrjanitā sa vidhātā
Dhamāni veda bhuvanāni viśva. (Yajurveda, 32-10)’

The original article has been corrected.

Publisher’s Note Springer Nature remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.