

# **Metaphysics University University Of Metaphysical Sciences**

Many significant problems in metaphysics are tied to ontological questions, but ontology and its relation to larger questions in metaphysics give rise to a series of puzzles that suggest that we don't fully understand what ontology is supposed to do, nor what ambitions metaphysics can have for finding out about what the world is like. Thomas Hofweber aims to solve these puzzles about ontology and consequently to make progress on four central metaphysical problems: the philosophy of arithmetic, the metaphysics of ordinary objects, the problem of universals, and the question whether reality is independent of us. Crucial parts of the proposed solution include considerations about quantification and its relationship to ontology, the place of reference in natural languages, the possibility of ineffable facts, the extent of empirical evidence in metaphysics, and whether metaphysics can properly be esoteric. Overall, Hofweber defends a rationalist account of arithmetic, an empiricist picture in the philosophy of ordinary objects, a restricted form of nominalism, and realism about reality, understood as all there is, but idealism about reality, understood as all that is the case. He defends metaphysics as having some questions of fact that are distinctly its own, with a limited form of autonomy from other parts of inquiry, but rejects several metaphysical projects and approaches as being based on a mistake. An introduction to metaphysics concentrating on central metaphysical concepts and problems. Includes the principles of ontology, substance, particulars and universals, monism and pluralism, space and time, minds, self and personal identity.

The iconoclastic Brazilian anthropologist and theoretician

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Eduardo Viveiros de Castro, well known in his discipline for helping initiate its “ontological turn,” offers a vision of anthropology as “the practice of the permanent decolonization of thought.” After showing that Amazonian and other Amerindian groups inhabit a radically different conceptual universe than ours—in which nature and culture, human and nonhuman, subject and object are conceived in terms that reverse our own—he presents the case for anthropology as the study of such “other” metaphysical schemes, and as the corresponding critique of the concepts imposed on them by the human sciences. Along the way, he spells out the consequences of this anthropology for thinking in general via a major reassessment of the work of Claude Lévi-Strauss, arguments for the continued relevance of Deleuze and Guattari, dialogues with the work of Philippe Descola, Bruno Latour, and Marilyn Strathern, and inventive treatments of problems of ontology, translation, and transformation. Bold, unexpected, and profound, *Cannibal Metaphysics* is one of the chief works marking anthropology’s current return to the theoretical center stage. The *Metaphysics of Experience* styles itself as “a Sherpa guide to Process and Reality, whose function is to assist the serious reader in grasping the meaning of the text and to prevent falls into misinterpretation.” Although originally published in 1925, *Process and Reality* has perhaps even more relevance to the contemporary scene in physics, biology, psychology, and the social sciences than it had in the mid-twenties. Hence its internal difficulty, its quasi-inaccessibility, is all the more tragic, since, unlike most metaphysical endeavors, it is capable of interpreting and unifying theories in the above sciences in terms of an organic world view, instead of selecting one theory as the paradigm and reducing all others to it. Because Alfred North Whitehead is so crucial to modern philosophy, *The Metaphysics of*

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Experience plays an important role in making *Process and Reality* accessible to a wider readership.

Since its publication in 1959, *Individuals* has become a modern philosophical classic. Bold in scope and ambition, it continues to influence debates in metaphysics, philosophy of logic and language, and epistemology. Peter Strawson's most famous work, it sets out to describe nothing less than the basic subject matter of our thought. It contains Strawson's now famous argument for descriptive metaphysics and his repudiation of revisionary metaphysics, in which reality is something beyond the world of appearances. Throughout, *Individuals* advances some highly influential and controversial ideas, such as 'non-solipsistic consciousness' and the concept of a person a 'primitive concept'

Are there such things as merely possible people, who would have lived if our ancestors had acted differently? Are there future people, who have not yet been conceived? Questions like those raise deep issues about both the nature of being and its logical relations with contingency and change. In *Modal Logic as Metaphysics*, Timothy Williamson argues for positive answers to those questions on the basis of an integrated approach to the issues, applying the technical resources of modal logic to provide structural cores for metaphysical theories. He rejects the search for a metaphysically neutral logic as futile. The book contains detailed historical discussion of how the metaphysical issues emerged in the twentieth century development of quantified modal logic, through the work of such figures as Rudolf Carnap, Ruth Barcan Marcus, Arthur Prior, and Saul Kripke. It proposes higher-order modal logic as a new setting in which to resolve such metaphysical questions scientifically, by the construction of systematic logical theories embodying rival answers and their comparison by normal scientific standards. Williamson provides both a rigorous introduction to the

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technical background needed to understand metaphysical questions in quantified modal logic and an extended argument for controversial, provocative answers to them. He gives original, precise treatments of topics including the relation between logic and metaphysics, the methodology of theory choice in philosophy, the nature of possible worlds and their role in semantics, plural quantification compared to quantification into predicate position, communication across metaphysical disagreement, and problems for truthmaker theory.

This study of Hegel and Nietzsche evaluates and compares their work through their common criticism of the metaphysics for operating with conceptual oppositions such as being/becoming and egoism/altruism. Dr Houlgate exposes Nietzsche's critique as employing the distinction of Life and Thought, which itself constitutes a metaphysical dualism of the kind Nietzsche attacks. By comparison Hegel is shown to provide a more profound critique of metaphysical dualism by applying his philosophy of the dialectic, which sees such alleged opposites as defining components of a dynamic. In choosing to study a theme so fundamental to both philosophers' work, Houlgate has established a framework within which to evaluate the Hegel-Nietzsche debate; to make the first full study of Nietzsche's view of Hegel's work; and to compare Nietzsche's Dionysic philosophy with Hegel's dialectical philosophy by focusing on tragedy, a subject central to the philosophy of both.

“What a strange invention marriage is!” wrote Kierkegaard. “Is it the expression of that inexplicable erotic sentiment, that concordant elective affinity of souls, or is it a duty or a partnership . . . or is it a little of all that?” Like Kierkegaard a few decades later, many of Germany’s most influential thinkers at the turn of the eighteenth century wondered about the nature of marriage but rejected the easy answers

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provided by biology and theology. In *Uncivil Unions*, Adrian Daub presents a truly interdisciplinary look at the story of a generation of philosophers, poets, and intellectuals who turned away from theology, reason, common sense, and empirical observation to provide a purely metaphysical justification of marriage. Through close readings of philosophers like Fichte and Schlegel, and novelists like Sophie Mereau and Jean Paul, Daub charts the development of this new concept of marriage with an insightful blend of philosophy, cultural studies, and theory. The author delves deeply into the lives and work of the romantic and idealist poets and thinkers whose beliefs about marriage continue to shape ideas about gender, marriage, and sex to the present day.

Metaphysics has shifted ground, moving away from necessity and possibility as the lens through which we look at things. Ted Sider shapes the agenda for the subject by exploring how this shift transforms the project of understanding the objects, properties, and quantities of the universe, and the relations between them, in terms of structures.

Metaphysicians should pay attention to quantum mechanics. Why? Not because it provides definitive answers to many metaphysical questions—the theory itself is remarkably silent on the nature of the physical world, and the various interpretations of the theory on offer present conflicting ontological pictures. Rather, quantum mechanics is essential to the metaphysician because it reshapes standard metaphysical debates and opens up unforeseen new metaphysical possibilities. Even if quantum mechanics provides few clear answers, there are good reasons to think that any adequate understanding of the quantum world will result in a radical reshaping of our classical world-view in some way or other. Whatever the world is like at the atomic scale, it is almost certainly not the swarm of particles pushed

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around by forces that is often presupposed. This book guides readers through the theory of quantum mechanics and its implications for metaphysics in a clear and accessible way. The theory and its various interpretations are presented with a minimum of technicality. The consequences of these interpretations for metaphysical debates concerning realism, indeterminacy, causation, determinism, holism, and individuality (among other topics) are explored in detail, stressing the novel form that the debates take given the empirical facts in the quantum domain. While quantum mechanics may not deliver unconditional pronouncements on these issues, the range of possibilities consistent with our knowledge of the empirical world is relatively small-and each possibility is metaphysically revisionary in some way. This book will appeal to researchers, students, and anybody else interested in how science informs our world-view.

As a teacher, you long to help others do more than understand the Bible. You want them to experience its relevance and power for their lives. Teaching like Jesus is the answer! This commonsense guide offers examples of Jesus' teaching style from the Gospels, then shows how you can make these principles work for you -- regardless of what age group or ethnic background you're dealing with. Using a proven, four-step plan, Teaching Like Jesus gives you action steps, summaries, and other practical resources that will make your classroom a lively place to learn and apply the lessons so vitally important for transforming lives and nurturing disciples. You'll learn to think in terms of "see, hear, and do" in your lesson plans. And you'll find sample plans for age groups and cultures ranging from African-American preschoolers to Chinese married couples.

Studies in Metaphysics was first published in 1979.

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published unaltered from the original University of Minnesota Press editions.

Provides a minimal metaphysics for scientific practice, yielding new accounts of lawhood, causation and reduction. What are physical quantities, and in particular, what makes them quantitative? This book articulates and defends an original answer to this important, insufficiently understood question through the novel position of substantival structuralism. This position argues that quantitateness is an irreducible feature of attributes, and quantitative attributes are best understood as substantival structured spaces. The book first explores what it means for an attribute to be quantitative, and what metaphysical implications a commitment to quantitative attributes has. It then sets the stage to address the metaphysical and ontological consequences of the existence of quantitative attributes.

Unity of science was once a very popular idea among both philosophers and scientists. But it has fallen out of fashion, largely because of its association with reductionism and the challenge from multiple realisation. Pluralism and the disunity of science are the new norm, and higher-level natural kinds and special science laws are considered to have an important role in scientific practice. What kind of reductionism does multiple realisability challenge? What does it take to reduce one phenomenon to another? How do we determine which kinds are natural? What is the ontological basis of unity? In this Element, Tuomas Tahko examines these questions from a contemporary perspective, after a historical overview. The upshot is that there is still value in the idea of a unity of science. We can combine a modest sense of unity with pluralism and give an ontological analysis of unity in terms of natural kind monism.

Keith Hossack presents an original approach to philosophy founded on the thesis that knowledge is an absolutely

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fundamental relation. He takes knowledge as the key to understanding a wide range of issues in metaphysics, philosophical logic, and philosophy of mind and language. What is truth? What role does truth play in the connections between language and the world? What is the relationship between truth and being? The *Metaphysics of Truth* tackles these fundamental philosophical questions and develops a distinctive metaphysical worldview. Moreover, it does so in a climate where the traditionally central issue of the nature of truth has diminished in significance due to the rise of deflationary and primitivist views, which deny that there are interesting and informative things to say about truth. Douglas Edwards responds to these views, and demonstrates the importance of the metaphysics of truth with regard to both the study of truth itself, and metaphysical debates more generally. He also develops a detailed pluralist metaphysical approach, which starts with the diversity of different subject areas, and holds that there are different relationships between language and the world in different areas, or 'domains'. He develops a pluralist approach which explains what domains are; how different domains are individuated; which metaphysical frameworks apply in different domains; and how truth plays a key role in the picture. The picture is extended to incorporate ontological pluralism - the idea that there are different ways of being - which increases the



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explanatory power of the view. Edwards gives particular attention to important domains which have not yet received a great deal of attention in debates about truth, namely the institutional and social domains, and thus connects work on the metaphysics of truth and being to key issues in social construction.

Some of the world's specialists provide in this handbook essays about what kinds of things there are, in what ways they exist, and how they relate to each other. They give the word on such topics as identity, modality, time, causation, persons and minds, freedom, and vagueness.

Scholarly debates on the Critique of Pure Reason have largely been shaped by epistemological questions. Challenging this prevailing trend, Kant's Reform of Metaphysics is the first book-length study to interpret Kant's Critique in view of his efforts to turn Christian Wolff's highly influential metaphysics into a science. Karin de Boer situates Kant's pivotal work in the context of eighteenth-century German philosophy, traces the development of Kant's conception of critique, and offers fresh and in-depth analyses of key parts of the Critique of Pure Reason, including the Transcendental Deduction, the Schematism Chapter, the Appendix to the Transcendental Analytic, and the Architectonic. The book not only brings out the coherence of Kant's project, but also reconstructs the outline of the

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'system of pure reason' for which the Critique was to pave the way, but that never saw the light.

Based on author's thesis (Ph. D., University of Victoria, 2010).

This Element is an introduction to the metaphysics of biology, a very general account of the nature of the living world. The first part of the Element addresses more traditionally philosophical questions - whether biological systems are reducible to the properties of their physical parts, causation and laws of nature, substantialist and processualist accounts of life, and the nature of biological kinds. The second half will offer an understanding of important biological entities, drawing on the earlier discussions. This division should not be taken too seriously, however: the topics in both parts are deeply interconnected. Although this does not claim to be a scientific work, it does aim to be firmly grounded in our best scientific knowledge; it is an exercise in naturalistic metaphysics. Its most distinctive feature is that argues throughout for a view of living systems as processes rather than things or, in the technical philosophical sense, substances.

In *Metaphysical Perspectives*, Nicholas Rescher offers a grand vision of how to conceptualize, and in some cases answer, some of the most fundamental issues in metaphysics and value theory. Rescher addresses what he sees as the three prime areas of metaphysical concern: (1) the world as such and the

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architecture of nature at large, (2) ourselves as nature's denizens and our potential for learning about it, and (3) the transcendent domain of possibility and value. Rescher engages issues across a wide range of metaphysical themes, from different worldviews and ultimate questions to contingency and necessity, intelligent design and world-improvability, personhood and consciousness, empathy and other minds, moral obligation, and philosophical methodology. Over the course of this book, Rescher discusses, with his characteristic fusion of idealism and pragmatism, an integrated overview of the key philosophical problems grounded in an idealistically value-oriented approach. His discussion seeks to shed new light on philosophically central issues from a unified point of view.

### Mystical Insights Knowing the Unknown

Mulla Sadra (ca. 1572-1640) is one of the most prominent figures of post-Avicennan Islamic philosophy and among the most important philosophers of Safavid Persia. He was a prolific writer whose work advanced the fields of intellectual and religious science in Islamic philosophy, but arguably his most important contribution to Islamic philosophy is in the study of existence (wujud) and its application to such areas as cosmology, epistemology, psychology, and eschatology. Sadra represents a paradigm shift from the Aristotelian

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metaphysics of fixed substances, which had dominated Islamic philosophy, to an analysis of existence as the ultimate ground and dynamic source of things. He posits that all beings derive their reality and truth from their *wujud* and that a proper philosophical analysis must therefore start and eventually end with it. The present work's focus on Sadra's gradational ontology provides a strong foundation for the reader to understand Sadra's other works and later texts by other philosophers working in the same field. This edition contains parallel English-Arabic texts and a new translation by preeminent scholar of Islamic philosophy Seyyed Hossein Nasr.

This collection of previously unpublished essays on Spinoza provides a sample of new and interesting research on the philosopher. The essays investigate such themes as Spinoza's monism, the nature of the individual, the relation between mind and body, and his place in 17th century philosophy.

*Metaphysics and Science* brings together important new work within an emerging philosophical discipline: the metaphysics of science. In the opening chapter, a definition of the metaphysics of science is offered, one which explains why the topics of laws, causation, natural kinds, and emergence are at the discipline's heart. The book is then divided into four sections, which group together papers from leading academics on each of those four topics. Among the questions discussed are: How are laws and measurement methods related? Can a

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satisfactory reductive account of laws be given? How can Lorentz transformation laws be explained? How are dispositions triggered? What role should dispositional properties play in our understanding of causation? Are natural kinds and natural properties distinct? How is the Kripke-Putnam semantics for natural kind terms related to the natural kind essentialist thesis? What would have to be the case for natural kind terms to have determinate reference? What bearing, if any, does nonlinearity in science have on the issue of metaphysical emergence? This collection will be of interest to philosophers, scientists and post-graduates working on problems at the intersection of metaphysics and science.

Francisco Suárez (1548-1617) was one of the most important philosophers and theologians of Early Modern Scholasticism. Although Suárez spent most of his academic career as a professor of theology, he is better known today for his *Metaphysical Disputations* (Salamanca, 1597). The present volume contains a facing-page English translation of *Metaphysical Disputation I*, which is introductory and devoted to the nature of metaphysics itself. In it, Suárez first specifies this science's object and nature (Sections 1 and 2) and then discusses its unity (Section 3), its end, utility and functions (Section 4), its status as the most perfect natural science and true wisdom (Section 5), and finally the thesis that it is the science most of all desired by means of a natural appetite (Section 6). Those interested in late scholastic conceptions of metaphysics and their influence on the better known metaphysical systems of the seventeenth century – e.g., Descartes's – will find

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the volume especially useful. The Latin text contained in this volume introduces a significant number of corrections to the text of the Vivès edition, the one standardly used by scholars of Suárez, and thus more faithfully reproduces the text of the first edition. The volume also contains a lengthy introduction that provides a detailed survey of the disputation's principal claims and arguments.

With this manifesto, John Dupré systematically attacks the ideal of scientific unity by showing how its underlying assumptions are at odds with the central conclusions of science itself.

John Hawthorne is widely regarded as one of the finest philosophers working today. He is perhaps best known for his contributions to metaphysics, and this volume collects his most notable papers in this field. Hawthorne offers original treatments of fundamental topics in philosophy, including identity, ontology, vagueness, and causation. Six of the essays appear here for the first time, and there is a valuable introduction to guide the reader through the selection.

Metaphysical theories are beautiful. At the end of this book, Jiri Benovsky defends the view that metaphysical theories possess aesthetic properties and that these play a crucial role when it comes to theory evaluation and theory choice. Before we get there, the philosophical path the author proposes to follow starts with three discussions of metaphysical equivalence. Benovsky argues that there are cases of metaphysical equivalence, cases of partial metaphysical equivalence, as well as interesting cases of theories that are not equivalent.

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Thus, claims of metaphysical equivalence can only be raised locally. The slogan is: the best way to do meta-metaphysics is to do first-level metaphysics. To do this work, Benovsky focuses on the nature of primitives and on the role they play in each of the theories involved. He emphasizes the utmost importance of primitives in the construction of metaphysical theories and in the subsequent evaluation of them. He then raises the simple but complicated question: how to make a choice between competing metaphysical theories? If two theories are equivalent, then perhaps we do not need to make a choice. But what about all the other cases of non-equivalent "equally good" theories? Benovsky uses some of the theories discussed in the first part of the book as examples and examines some traditional meta-theoretical criteria for theory choice (various kinds of simplicity, compatibility with physics, compatibility with intuitions, explanatory power, internal consistency,...) only to show that they do not allow us to make a choice. But if the standard meta-theoretical criteria cannot help us in deciding between competing non-equivalent metaphysical theories, how then shall we make that choice? This is where Benovsky argues that metaphysical theories possess aesthetic properties – grounded in non-aesthetic properties – and that these play a crucial role in theory choice and evaluation. This view, as well as all the meta-metaphysical considerations discussed throughout the book, then naturally lead the author to a form of anti-realism, and at the end of the journey he offers reasons to think better of the kind of anti-realist view he proposes to embrace.

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[www.jiribenovsky.org](http://www.jiribenovsky.org)

Systematic metaphysics is defined by its task of solving metaphysical problems through the repeated application of single, fundamental ontology. The dominant contemporary metaphysic is that of neo-Humeanism, built on a static ontology typified by its rejection of basic causal and modal features. This book offers a radically distinct metaphysic, one that turns the status quo on its head. Starting with a foundational ontology of inherently causal properties known as "powers", Neil E. Williams develops a metaphysic that appeals to powers in explanations of causation, persistence, laws, and modality. Powers are properties that have their causal natures internal to them: they are responsible for the effects in the world. A unique account of powers is advanced, one that understands this internal nature in terms of blueprint of potential interaction types. After the presentation of the powers ontology, Williams offers solutions to broad metaphysical puzzles, some of which take on different forms in light of the new tools that are available. The defence of the ontology comes from the virtues of metaphysic it can be used to develop.

Particular attention is paid to the problems of causation and persistence, simultaneously solving them as it casts them in a new light. The resultant powers metaphysic is offered as a systematic alternative to neo-Humeanism. Both science and philosophy are interested in questions of ontology - questions about what exists and what these things are like. Science and philosophy, however, seem like very different ways of investigating the world, so how should one proceed? Some defer to the sciences,



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conceived as something apart from philosophy, and others to metaphysics, conceived as something apart from science, for certain kinds of answers. This book contends that these sorts of deference are misconceived. A compelling account of ontology must appreciate the ways in which the sciences incorporate metaphysical assumptions and arguments. At the same time, it must pay careful attention to how observation, experience, and the empirical dimensions of science are related to what may be viewed as defensible philosophical theorizing about ontology. The promise of an effectively naturalized metaphysics is to encourage beliefs that are formed in ways that do justice to scientific theorizing, modeling, and experimentation. But even armed with such a view, there is no one, uniquely rational way to draw lines between domains of ontology that are suitable for belief, and ones in which it would be better to suspend belief instead. In crucial respects, ontology is in the eye of the beholder: it is informed by underlying commitments with implications for the limits of inquiry, which inevitably vary across rational inquirers. As result, the proper scope of ontology is subject to a striking form of voluntary choice, yielding a new and transformative conception of scientific ontology.

Metaphysics, almost entirely neglected by experimental philosophers, is the central focus of *Experimental Metaphysics*. The volume brings together a range of views aimed at addressing the question of how cognitive science might be relevant to metaphysics. With contributions from cognitive scientists and philosophers, chapters focus on theoretical and empirical issues

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involving the potential role of cognitive science in metaphysics. Alongside topics such as free will, objects and causation, in which relevant empirical evidence is discussed and connected to relevant metaphysical issues, more programmatic papers explore theoretical issues centered on the connection between cognitive science and metaphysics. This balanced approach exposes metaphysicians to philosophically relevant work in cognitive science, while showing cognitive scientists the ways in which their work might be important for philosophers. Presenting cutting-edge empirical and theoretical research, *Experimental Metaphysics* pushes forward the discussion and encourages further engagement with issues at the intersection of cognitive science and metaphysics.

Is there a universal consciousness in whose consciousness we live, move, and have our being? The exploration of consciousness is the final frontier in the exploration of life and the mysteries of existence - its origin, its on-going presence - as well as for answering questions that intellectual analysis cannot answer because it is based on the speculations of the five senses. Consider then that within every human being there are simultaneous states of existence that are active - pre-dating human life, during human life, and beyond human life. Participate in this world of illusions but always retain the light of universal awareness, wherever your soul's purpose path may lead you. - Dr. Paul Leon Masters

In this book you will discover what the messages from the different body systems mean and how you can heal

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any situation by understanding the message that is being delivered and acting appropriately on that message. This is a secret language that is now being revealed. It is no longer a mystery. Discover for yourself what YOU are trying to say to YOURSELF.

In this bold recasting of operatic history, Gary Tomlinson connects opera to shifting visions of metaphysics and selfhood across the last four hundred years. The operatic voice, he maintains, has always acted to open invisible, supersensible realms to the perceptions of its listeners. In doing so, it has articulated changing relations between the self and metaphysics. Tomlinson examines these relations as they have been described by philosophers from Ficino through Descartes, Kant, and Nietzsche, to Adorno, all of whom worked to define the subject's place in both material and metaphysical realms. The author then shows how opera, in its own cultural arena, distinct from philosophy, has repeatedly brought to the stage these changing relations of the subject to the particular metaphysics it presumes. Covering composers from Jacopo Peri to Wagner, from Lully to Verdi, and from Mozart to Britten, *Metaphysical Song* details interactions of song, words, drama, and sounds used by creators of opera to fill in the outlines of the subjectivities they envisioned. The book offers deep-seated explanations for opera's enduring fascination in European elite culture and suggests some of the profound difficulties that have unsettled this fascination since the time of Wagner.

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