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The Six Great Themes of Western Metaphysics and the End of the Middle Ages
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Century Philosophy An Introduction to Metaphysics Collingwood and the Crisis of Western Civilisation Richard Rufus of Cornwall: *Scriptum in Metaphysicam Aristotelis I*

This extraordinary text totally paved the way for the rest of Western metaphysics. *Metaphysics* is a lucid text, though still difficult because of the complexity of the ideas. In it, Aristotle posits his famous causes of being, material, formal, efficient, final. And he conceptualizes the criteria for essence. There is almost no way to master the contents of this body of work, it has challenged the greatest thinkers ever since its rediscovery and will continue to astound and mystify for as long as it continues to exist. One learns a great deal about a major philosopher by coming to appreciate his perspective on the history of philosophy. Here Charles Hartshorne gives us just such a perspective on the history of philosophy and thereby on himself. This is a reexamination of the history of philosophy, looking at neglected aspects of the philosophers' thought, interpreting their views in a sharply focused, controversial manner in order to show the origins and development within the Western tradition of the metaphysical and moral views represented by process philosophy. The result is a fresh look at the tradition. This is a clearly written, readable, original, and constructive interpretation of the history of philosophy in the West from the sixth century before Christ to the present. As the best-known living representative of process philosophy, Hartshorne shows that it has anticipations in Plato, Aristotle, Leibniz, Hegel, Schelling, and many others, even including the materialist Epicurus and the atheist Nietzsche. Process philosophy and theology have significant overlap with the views of most of the creative, constructive philosophers and theologians of recent times, including Peirce, William James, Bergson, Heidegger, Paul Weiss, Berdyaev, John Findlay, Paul Tillich, Sartre, Merleau-Ponty, and others. This philosophy takes creative freedom, transcending causal determinism, and a generalized idea of sympathy—"feeling of feeling," love—as universal principles of life and nature. This book represents the summation of Murdoch's work as a philosopher. It surveys the development of Western philosophy, from Plato to Schopenhauer and Wittgenstein, and takes issue with new trends such as structuralism,

arguing the case for a moral view in metaphysical argument. This narrative shows how the contours of moral and political philosophy in the seventeenth and eighteenth centuries were shaped by Kant's two distinct philosophical responses to the results of modern science. This history of early modern Western philosophy takes its inspiration from Kant's claim that the battle between the metaphysics of matter and that of spirit is the principal axis around which modern philosophy up to his time, in all its aspects, has revolved. The empiricist-materialist trend that dominates in England is first examined in the progressively unfolding works of Hobbes, Locke, Berkeley, Hume, and Adam Smith. A contrasting and competing dialectic develops in the rationalist/spiritualist trend in the continental philosophy of Descartes, Leibniz, and Rousseau. Framing this history is the background context of the philosophy and science of Aristotle and the challenges to the traditional paradigm presented by the revolutionary sciences of Copernicus, Galileo, and Newton. James Lawler is Professor of Philosophy at the State University of New York at Buffalo. In an age of ecological decay, Western ontological and epistemological assumptions have to be revisited. This book offers such a revision. It opens with a critical analysis of the paradigm of sustainable development and problematically situates it within the ecocidal trajectory of Western metaphysics. In search of some tools for examining the ecological conundrum, the book develops a pool of new categories of knowledge called "transpositions". Though of cross-disciplinary nature, this work must be situated within the tradition of the post-Kantian critique of reason. To develop its own framework of analysis, it relies heavily upon Nietzsche's oeuvre and that of part of his entourage (including Heidegger, Foucault, Derrida, and Plotnitsky). Major inputs also come from the work of the ecophilosopher of science Patrick Curry and ecofeminism at large. It will appeal to students and established scholars in environmental studies, ecology and philosophy. In *Questioning Martin Heidegger*, Martin Heidegger's "Overcoming Metaphysics" provides the jumping-off point for a wide-ranging critique and deconstruction of Western philosophy. This book also addresses Martin Heidegger's controversial relationship with German National Socialism (Nazism) and the Holocaust, as well as with contemporary philosophers

like J. F. Lyotard and Jacques Derrida. This book contains a series of lectures delivered by Heidegger in 1935 at the University of Freiburg. In this work Heidegger presents the broadest and the most intelligible account of the problem of being, as he sees this problem. First, he discusses the relevance of it by pointing out how this problem lies at the root not only of the most basic metaphysical questions but also of our human existence in its present historical setting. Then, after a short digression into the grammatical forms and etymological roots of the word being, Heidegger enters into a lengthy discussion of the meaning of being in Greek thinking, letting pass at the same time no opportunity to stress the impact of this thinking about being on subsequent western speculation. His contention is that the meaning of being in Greek thinking underwent a serious restriction through the opposition that was introduced between being on one hand, and becoming, appearance, thinking and values on the other.

Indigenous Education and the Metaphysics of Presence: A worlded philosophy explores a notion of education called 'worldedness' that sits at the core of indigenous philosophy. This is the idea that any one thing is constituted by all others and is, therefore, educational to the extent that it is formational. A suggested opposite of this indigenous philosophy is the metaphysics of presence, which describes the tendency in dominant Western philosophy to privilege presence over absence. This book compares these competing philosophies and argues that, even though the metaphysics of presence and the formational notion of education are at odds with each other, they also constitute each other from an indigenous worlded philosophical viewpoint. Drawing on both Maori and Western philosophies, this book demonstrates how the metaphysics of presence is both related and opposed to the indigenous notion of worldedness. Mika explains that presence seeks to fragment things in the world, underpins how indigenous peoples can represent things, and prevents indigenous students, critics, and scholars from reflecting on philosophical colonisation. However, the metaphysics of presence, from an indigenous perspective, is constituted by all other things in the world, and Mika argues that the indigenous student and critic can re-emphasise worldedness and destabilise presence through creative responses, humour, and speculative thinking. This book concludes by positioning

well-being within education, because education comprises acts of worldedness and presence. This book will be of key interest to indigenous as well as non-indigenous academics, researchers and postgraduate students in the fields of philosophy of education, indigenous and Western philosophy, political strategy and post-colonial studies. It will also be relevant for those who are interested in philosophies of language, ontology, metaphysics and knowledge. This title was first published in 2001. "The Revelation of Nature" embraces pragmatism, aesthetics and metaphysics in an effort to narrate a fundamental relationship between the contemporary world and the natural source and site for any world of meaning. Beginning with an exploration of Heidegger's seminal insight into the way we exist - that human existence must be understood in its everydayness - Matthews links these ideas to Heidegger's interpretation of the development of Western history in terms of its grounding metaphysical determinations to do with truth, reality and the nature of things. Matthews concludes that our everyday lives are informed and shaped by intellectual precepts and normative modes of behaviour that promote the combination and enslavement of both nature and ourselves within a mass technological grid. This book breaks new ground in theology, without underpinning the analysis with a particular religious viewpoint. This book argues that R.G. Collingwood's philosophy is best understood as a diagnosis of and response to a crisis of Western civilisation. The various and complementary aspects of the crisis of civilisation are explored and Collingwood is demonstrated to be working in the traditions of Romanticism and 'historicism'. On these subjects, the theories of Collingwood and Ortega y Gasset are contrasted with those of Nietzsche and Weber. Inleidend overzicht tot en met de 19e eeuw. "In this stunning philosophical accomplishment, McCumber sheds important new light on the history of substance metaphysics and Heidegger's challenge to metaphysical thinking.... Well-documented, brilliant, definitely a major contribution to philosophy!" --Choice In this compelling work, John McCumber unfolds a history of Western metaphysics that is also a history of the legitimation of oppression. That is, until Heidegger. But Heidegger himself did not see how his conception of metaphysics opened doors to challenge the domination encoded in structures and

institutions--such as slavery, colonialism, and marriage--that in the past have given order to the Western world. The work of French Philosopher Luce Irigaray has exerted a profound influence on feminist thinking of recent decades and provides a far-reaching challenge to western philosophy's entrenched patriarchal norms. This book guides the reader through Irigaray's critical and creative transformation of western thought. Through detailed analysis of her most important text, *Speculum of the Other Woman*, Rachel Jones carefully examines Irigaray's transformative readings of such icons of the western tradition as Plato, Descartes, Kant and Hegel. She shows that these readings underpin Irigaray's claim that western philosophy has been dependent on the forgetting of both sexual difference and of our singular beginnings in birth. In response, Irigaray seeks to recover a positive account of sexual difference which would release woman from her traditional position as the 'other' of the subject and allow her to speak as a subject in her own right. In a sensitive reading of Irigaray's work, Jones shows why this distinctively feminist project necessarily involves the transformation of the fundamental terms of western metaphysics. By foregrounding Irigaray's approach to questions of otherness and alterity, she concludes that, for Irigaray, cultivating an ethics of sexual difference is the condition of ethical relations in general. Lucidly and persuasively written, this book will be an invaluable resource for students and scholars seeking to understand Irigaray's original contribution to philosophical and feminist thought. This book presents detailed discussions from leading intercultural philosophers, arguing for and against the priority of immanence in Chinese thought and the validity of Western interpretations that attempt to import conceptions of transcendence. The authors pay close attention to contemporary debates generated from critical analysis of transcendence and immanence, including discussions of apophasis, critical theory, post-secular conceptions of society, phenomenological approaches to transcendence, possible-world models, and questions of practice and application. This book aims to explore alternative conceptions of transcendence that either call the tradition in the West into question, or discover from within Western metaphysics a thoroughly dialectical way of thinking about immanence and transcendence. First published in 1967, *Writing and*

Difference, a collection of Jacques Derrida's essays written between 1959 and 1966, has become a landmark of contemporary French thought. In it we find Derrida at work on his systematic deconstruction of Western metaphysics. The book's first half, which includes the celebrated essay on Descartes and Foucault, shows the development of Derrida's method of deconstruction. In these essays, Derrida demonstrates the traditional nature of some purportedly nontraditional currents of modern thought—one of his main targets being the way in which "structuralism" unwittingly repeats metaphysical concepts in its use of linguistic models. The second half of the book contains some of Derrida's most compelling analyses of why and how metaphysical thinking must exclude writing from its conception of language, finally showing metaphysics to be constituted by this exclusion. These essays on Artaud, Freud, Bataille, Hegel, and Lévi-Strauss have served as introductions to Derrida's notions of writing and *différance*—the untranslatable formulation of a nonmetaphysical "concept" that does not exclude writing—for almost a generation of students of literature, philosophy, and psychoanalysis. Writing and Difference reveals the unacknowledged program that makes thought itself possible. In analyzing the contradictions inherent in this program, Derrida goes on to develop new ways of thinking, reading, and writing,—new ways based on the most complete and rigorous understanding of the old ways. Scholars and students from all disciplines will find Writing and Difference an excellent introduction to perhaps the most challenging of contemporary French thinkers—challenging because Derrida questions thought as we know it. For many of us, the image of the cowboy hero facing off against the villain dominates our memories of the movies. Peter French examines the world of the western, one in which death is annihilation, the culmination of life, and there is nothing else. In that world he finds alternatives to Judeo-Christian traditions that dominate our ethical theories, alternatives that also attack the views of the most prominent ethicists of the past three centuries. More than just a meditation on the portrayal of the good, the bad, and the ugly on the big screen, French's work identifies an attitude toward life that he claims is one of the most distinctive and enduring elements of American culture. Gender scholarship during the last four decades has shown that the

exclusion of women's voices and perspectives has diminished academic disciplines in important ways. Traditional scholarship in philosophy is no different. The 'recovery project' in philosophy is engaged in re-discovering the names, lives, texts, and perspectives of women philosophers from the 6th Century BCE to the present. Karen Warren brings together 16 colleagues for a unique, groundbreaking study of Western philosophy which combines pairs of leading men and women philosophers over the past 2600 years, acknowledging and evaluating their contributions to foundational themes in philosophy, including epistemology, metaphysics, and ethics. Introductory essays, primary source readings, and commentaries comprise each chapter to offer a rich and accessible introduction to and evaluation of these vital philosophical contributions. A helpful appendix canvasses an extraordinary number of women philosophers for further discovery and study. This book was born of the paperback boom, and it is meant as an aid in the interpretation of the history of Western philosophy. It is designed especially for use in a course in the history of philosophy, but I hope that it may also prove useful for other purposes, such as an historical introduction to philosophy or a comprehensive review of the history of philosophy or just as a help to the general reader trying to make some sense out of the history of Western philosophy.

-Preface.

Heidegger's Introduction to Metaphysics is one of the most important works written by this towering figure in twentieth-century philosophy. It includes a powerful reinterpretation of Greek thought, a sweeping vision of Western history, and a glimpse of the reasons behind Heidegger's support of the Nazi Party in the 1930s. Heidegger tries to reawaken the "question of Being" by challenging some of the most enduring prejudices embedded in Western philosophy and in our everyday practices and language. Furthermore, he relates this question to the insights of Greek tragedy into the human condition and to the political and cultural crises of modernity. This new translation makes this work more accessible to students than ever before. It combines smoothness with accuracy and provides conventional translations of Greek passages that Heidegger translated unconventionally. There are also extensive notes, a German-English glossary, and an introduction that discusses the history of the text, its basic themes, and its place in Heidegger's oeuvre.

In *Metaphorical Metaphysics in Chinese Philosophy: Illustrated with Feng Youlan's New Metaphysics*, Derong Chen examines Chinese philosophy through a critical analysis of Feng Youlan's new metaphysics. He views metaphysics in Chinese philosophy as a metaphorical metaphysics separate from Western metaphysics. In examining the historical influences and contemporary reaction to Feng's work, he identifies Feng's system as the continuation of the Chinese philosophical tradition. This approach is most applicable to scholars of comparative philosophy and Chinese philosophy. The *Blackwell Dictionary of Western Philosophy* is a concise reference to the whole history of western philosophy, from ancient Greece to the present day. Spans all the major branches of western philosophical inquiry, all of the key figures Explains the meaning and usage of each philosophical concept in a fresh and engaging style Each entry on philosophical terms concludes with an illustrative quotation from a significant philosopher, to enhance the reader's understanding Entries on terms and individual philosophers are fully cross-referenced Co-written by the editor of the popular volume *The Blackwell Companion to Philosophy* (Second Edition, 2002) In 1998, the first edition of Anthony Kenny's comprehensive history of Western philosophy was published, to be met with immediate praise and critical acclaim. As the first book since Bertrand Russell's 1945 *A History of Western Philosophy* to offer a concise single-author review of the complete history of philosophy from the pre-Socratics to the modern masters of the 20th century, Kenny's work fills a critical gap in the modern philosophy reading list and offers valuable guidance for the general reader of philosophy—an ideal starting point for anyone with an interest in great thinkers and the family lines of philosophical evolution. Widely considered to be one of the most thorough and accessible historical reviews in philosophy, *An Illustrated Brief History of Western Philosophy* has earned an estimable and distinctive reputation, both for the compelling writing style of Anthony Kenny, one of the most respected and accomplished living philosophers, and for the rich collection of paintings, illustrations, maps, and photos included with every chapter to complement this review of 2,500 years of philosophical thought. Newly revised and expanded for a special 20th anniversary publication, the latest edition of *An Illustrated Brief History*

of Western Philosophy contains all of Kenny's original writings on the history of Western philosophy from ancient to modern, along with new writings on the philosophy of the mid-20th century, covering important contributions from continental philosophers and philosophers of the post-Wittgenstein anglophone tradition, including the work of many women who have too often been neglected by the historical record. This book traces the development of conceptions of God and the relationship between God's being and activity from Aristotle, through the pagan Neoplatonists, to thinkers such as Augustine, Boethius and Aquinas (in the West) and Dionysius the Areopagite, Maximus the Confessor and Gregory Palamas (in the East). The result is a comparative history of philosophical thought in the two halves of Christendom, providing a philosophical backdrop to the schism between the Eastern and Western Churches. Without question, modernist texts have been haunted by what can be known, or more aptly, what cannot be known. This position is foundational to one of the pivotal readings of modernism.

Simultaneously, economic, legal, and political shifts that occurred during the late nineteenth and early twentieth centuries produced real material changes pertaining to the status of women. Thus, as many others have adeptly argued, modernism is also a crisis in gender. Modernism, Metaphysics, and Sexuality keenly suggests that these narratives - the thinking of what constitutes truth and the rethinking of gender - are intertwined. Interpreting Conrad's *Heart of Darkness* and *Victory*, Forster's *A Passage to India* and *Maurice*, Lawrence's *Women in Love*, and Woolf's *A Room of One's Own* and *To the Lighthouse* through Luce Irigaray's rereading of western metaphysics, Raschke suggests that where there is a crisis in knowing, there is also a crisis in gender. Speaking as one of the founders of American Continental philosophy, Calvin O. Schrag offers an exceptionally clear, balanced, and informative discussion of a complex questions vexing postmodern currents of philosophical and theological reflection: Does the "death" of the god conceived as a "highest being" in Western, and especially modern, traditions open a new space within which to rethink God in terms of a "gift" or "giving" that would stand beyond the usual spate of metaphysical categories? Schrag draws with grace, ease, and precision upon the history of Western metaphysics, from Plato and Aristotle

through Nietzsche and Heidegger. Most important to his central question of God as "otherwise than Being," however, are such influential post-Heideggerian thinkers as Jean-Luc Marion, Jacques Derrida, and Emmanuel Levinas. Schrag's inquiry engages these thinkers at a serious level and also expands recent discussions by relating them to the work of figures hitherto overlooked or underplayed, most notably Paul Tillich. The systematic comparison of Avicenna's *Ilḥiyyāt* of the *Šif'* with Aristotle's *Metaphysics*, accomplished for the first time in the present volume, provides a detailed account of Avicenna's reworking of the epistemological profile and contents of the *Metaphysics* and a comprehensive investigation of this latter's transmission in pre-Avicennian Greek and Arabic philosophy. This book introduces profound reflections of Xavier Zubiri (1898-1983) on the history of philosophy to English-speaking audiences. The book discusses the transcendental in Western philosophy and how a firm grasp of it reveals underlying unity, but also fundamental problems that Zubiri believed require a complete rethinking of certain theories. "This work considers the consequences for political philosophy of what contemporary philosophers have called the end, or closure, of metaphysics. It begins by evoking the different meanings of the notion of closure, especially in the works of Nietzsche and Heidegger." "The book is divided into two parts. In the first part Bernard Flynn considers three philosophers--Marx, Habermas, and Foucault--who in their own self-representation claim to have analyzed the origin and demise of classical metaphysics and to have elaborated a political philosophy that goes beyond it. Through a close reading of aspects of these works, Flynn contests this claim, showing that their writings contain many unanalyzed metaphysical concepts. The second part concerns three thinkers--Arendt, Merleau-Ponty, and Lefort--who, it is argued, have been more successful in resisting the repetitive force of metaphysics." "Political Philosophy at the Closure of Metaphysics opens a perspective on political philosophy that avoids both the foundational claims of classical metaphysics and the nihilistic relativism that often emerges as a consequence of the critique of Western philosophy. It differs from most works in the field of political philosophy in that the analysis is informed by the writings of Heidegger, Lacan, and the phenomenological tradition. It is unique in

effecting a critique of the works of political philosophers from the perspective opened up by the late writings of Merleau-Ponty and the political philosophy of Lefort. Professor Flynn addresses primarily professional philosophers and graduate students in the areas of political philosophy and contemporary European philosophy. His work will also be of interest to political scientists, historians, and literary theorists."--

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Parens argues that Alfarabi, the tenth-century Muslim philosopher, demonstrated that Plato is not the originator of Western metaphysics, and that what appears to be Plato's metaphysics was intended as a rhetorical defense of his politics. In this new collection of recent essays, Habermas takes up and pursues the line of analysis begun in *The Philosophical Discourse of Modernity*. He begins by outlining the sources and central themes of twentieth-century philosophy, and the range of current debates. He then examines a number of key contributions to these debates, from the pragmatic philosophies of Mead, Peirce and Rorty to the post-structuralism of Foucault. Like most contemporary thinkers, Habermas is critical of the Western metaphysical tradition and its exaggerated conception of reason. But he cautions against the temptation to relinquish this conception altogether. In opposition to the radical critics of Western philosophy, Habermas argues that postmetaphysical thinking can remain critical only if it preserves the idea of reason while stripping it of its metaphysical trappings. Habermas contributes to this task by developing further his distinctive approach to problems of meaning, rationality and subjectivity. This book will be of particular interest to students of philosophy, sociology and social and political theory, and it will be essential reading for anyone interested in the continuing development of Habermas's project. The main aim of this book is to discuss fundamental developments on the question of being in Western and African philosophy using analytic metaphysics as a framework. It starts with the two orthodox responses to the question of being, namely, the subject-verb-object language view and the rheomodic language view. In the first view, being is conceived through the analysis of language structure, where it is represented by subjects (particulars), objects, and relations (often universals). In the second view, there are different variations;

however, the common idea is that the world's structure is revealed in the root verb of terms. This suggests a holistic and dynamic conception of being, where everything is in a continuous process of action. The book builds on analytic philosophy and explores metaphysical concepts such as space-time, modality, causation, indeterminism versus determinism, and mind and body. The book shows that in both Western and African thought, (i) similarities in different studies confirm that philosophy is a universal activity, (ii) differences within a context and beyond confirm the perspectival nature of human knowledge as individuals attempt to interpret reality, and (iii) language influences the conceptualization of being in a particular area. One of the novel aspects is the development of visual and mathematical African models of space and time. Chinese-Western Comparative Metaphysics and Epistemology: A Topical Approach features a comparative analysis of the fundamental metaphysical assumptions and their epistemological implications in Chinese and Western philosophy. Adopting the methodology of topical comparison that seeks to correlate two or multiple approaches to the same set of questions raised by a single topic or issue, Mingjun Lu argues for commensurability in Chinese and Western metaphysics of both Nature and the mind, and in the epistemology of knowledge dictated by these two fundamental hypotheses of the first principle or primary cause. Lu explores this philosophical commensurability through a comparative analysis of the canonical works written by Plato, Aristotle, Bacon, Descartes, and Leibniz on the Western side, and by Confucius, Laozi, Zhuangzi, Xunzi, Lu Jiuyuan, Zhu Xi, and Wang Yangming on the Chinese side. The parallels and analogues revealed by the comparative lens, Lu proposes, bring to light a coherent and well-developed Chinese metaphysical and epistemological system that corresponds closely to that in the West. By inventing such new categories as cosmo-substantial metaphysics, consonant epistemology, natural hermeneutics, and onto-mind reading to reconceptualize Chinese and Western philosophy, Lu suggests alternative and more commensurable grounds of comparison. Heimsoeth enters boldly into the historical drama of Western philosophical thought at its deepest level and tells a story focused not so much on actors as on the plot itself: the great metaphysical questions about philosophy and life. In Being and

Time, Heidegger announced the "Task of Destroying the History of Ontology" in order to free what had remained "unthought" in Western metaphysics. The unpublished part of that work was to be titled "Basic Features of a Phenomenological Destruction of the History of Ontology. According to the Guiding Thread of the Problem of Temporality." This latest work in the Reiner Schürmann Selected Writings and Lecture Notes series aims to carry out Heidegger's plan. The destruction, or, as it is later called, the deconstruction of metaphysics, has a negative side--the peeling off, or the archeology, of metaphysical history by means of the guiding thread of the question of Being--and a positive side--"retrieval" of the original experience of Being in ancient Greek philosophy. "The destruction has no other intent than to win back the original experience of metaphysics through a deconstruction of those conceptions which have become current and empty." The purpose of taking to pieces the fabric of Western metaphysics is to show how at each important stage "the question of the meaning of Being has not only remained unattended to or inadequately raised, but that it has become quite forgotten in spite of all our interest in 'metaphysics'." This is the first great commentary in the Western European tradition of expounding Aristotle's Metaphysics. Rufus addresses questions such as 'what is truth?' `what is matter?', 'what are numbers?', `how do corruptible and incorruptible substances differ?', and `how do sensible objects act on the soul?'.

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