

## Schopenhauers Compass An Introduction To Schopenhauers Philosophy And Its Origins By Urs App 2014 10 10

Ecocriticism in Japan provides an answer to the question, "What can ecocriticism do when engaging with Japanese literature and culture?" Engaging works ranging from *The Tale of Genji* to Abe, ?e, Ishimure, and Miyazaki, this volume examines works Japanese people and culture in terms of nature and environment.

More than two hundred years after the publication of his seminal *The World as Will and Representation*, Arthur Schopenhauer's influence is still felt in philosophy and beyond. As one of the most readable and central philosophers of the 19th century, his work inspired the most influential thinkers and artists of his time, including Nietzsche, Freud, and Wagner. Though known primarily as a herald of philosophical pessimism, the full range of his contributions is displayed here in a collection of thirty-one essays on the forefront of Schopenhauer scholarship. Essays written by contemporary Schopenhauer scholars explore his central notions, including the will, empirical knowledge, and the sublime, and widens to the interplay of ethics and religion with Schopenhauer's philosophy. Authors confront difficult aspects of Schopenhauer's work and legacy—for example, the extent to which Schopenhauer adopted ideas from his predecessors compared to how much was original and visionary in his central claim that reality is a blind, senseless "will," the effectiveness of his philosophy in the field of scientific explanation and extrasensory phenomena, and the role of beauty and sublimity in his outlook. Essays also challenge prevailing assumptions about Schopenhauer by exploring the fundamental role of compassion in his moral theory, the Hindu, Christian, and Buddhist aspects of his philosophy, and the importance of asceticism in his views on the meaning of life. The collection is an internationally constituted work that reflects upon Schopenhauer's philosophy with authors presently working across the globe. It demonstrates fully the richness of Schopenhauer's work and his lasting impact on philosophy and psychoanalysis, as well as upon music, the visual arts, and literature.

*The World as Will and Representation* is the central work of the German philosopher Arthur Schopenhauer. One of the most important philosophical works of the nineteenth century, the basic statement of one important stream of post-Kantian thought. It is without question Schopenhauer's greatest work. Conceived and published before the philosopher was 30 and expanded 25 years later, it is the summation of a lifetime of thought. "...This book will be of interest to general readers, undergraduates, graduates, and scholars in the field." --George L?z?roiu, PhD, Institute of Interdisciplinary Studies in Humanities and Social Sciences, New York, Analysis and Metaphysics

Schopenhauer was the first major Western philosopher with a deep interest in Asian philosophies and religions. His favorite book was a Latin version of the Indian Upanishads—the *Oupnek'hat*—that he used to call the consolation of his life and death. Urs App explains in this book for the first time why Schopenhauer regarded this work as the most excellent in the world, how it is connected with the birth of his philosophy, and what caused him to list it even ahead of Plato and Kant as his major inspiration. This groundbreaking new introduction to Schopenhauer's thought and its genesis explains the role of Indian, Persian (Sufi), Neoplatonic, and mystical ideas as well as meditative states ("better consciousness"). But its focus lies firmly on the central dynamic at the heart of Schopenhauer's entire work: the inner compass that gave it its overall direction.

When Schopenhauer was asked where he wished to be buried, he answered, "Anywhere; they will find me;" and the stone that marks his grave at Frankfort bears merely the inscription "Arthur Schopenhauer," without even the date of his birth or death. Schopenhauer, the pessimist, had a sufficiently optimistic conviction that his message to the world would ultimately be listened to—a conviction that never failed him during a lifetime of disappointments, of neglect in quarters where perhaps he would have most cherished appreciation; a conviction that only showed some signs of being justified a few years before his death. Schopenhauer was no opportunist; he was not even conciliatory; he never hesitated to declare his own faith in himself, in his principles, in his philosophy; he did not ask to be listened to as a matter of courtesy but as a right—a right for which he would struggle, for which he fought, and which has in the course of time, it may be admitted, been conceded to him. Although everything that Schopenhauer wrote was written more or less as evidence to support his main philosophical thesis, his unifying philosophical principle, the essays in this volume have an interest, if not altogether apart, at least of a sufficiently independent interest to enable them to be considered on their own merits, without relation to his main idea. And in dissociating them, if one may do so for a moment (their author would have scarcely permitted it!), one feels that one enters a field of criticism in which opinions can scarcely vary. So far as his philosophy is concerned, this unanimity does not exist; he is one of the best abused amongst philosophers; he has many times been explained and condemned exhaustively, and no doubt this will be as many times repeated. What the trend of his underlying philosophical principal was, his metaphysical explanation of the world, is indicated in almost all the following essays, but chiefly in the "Metaphysics of Love," to which the reader may be referred. These essays are a valuable criticism of life by a man who had a wide experience of life, a man of the world, who possessed an almost inspired faculty of observation. Schopenhauer, of all men, unmistakably observed life at first hand. There is no academic echo in his utterances; he is not one of a school; his voice has no formal intonation; it is deep, full-chested, and rings out its words with all the poignancy of individual emphasis, without bluster, but with unflinching conviction. He was for his time, and for his country, an adept at literary form; but he used it only as a means. Complicated as his sentences ...

In *Ethics: The Essential Writings*, philosopher Gordon Marino skillfully presents an accessible, provocative anthology of both ancient and modern classics on matters moral. The philosophers represent 2,500 years of thought—from Plato, Kant, and Nietzsche to Alasdair MacIntyre, Susan Wolf, and Peter Singer—and cover a broad range of topics, from the timeless questions of justice, morality, and faith to the hot-button concerns of today, such as animal rights, our duties to the environment, and gender issues. Featuring an illuminating preamble, concise introductory essays on the giants of ethical theory, and incisive chapter headnotes to the modern offerings, this Modern Library edition is a perfect single-volume reference for students, teachers, and anyone eager to engage in reflection on ethical questions, including "What is the basis for our ethical views and judgments?" Gordon Marino is professor of philosophy and director of the Hong Kierkegaard Library at St. Olaf College in Northfield, Minnesota. A recipient of the Richard J. Davis Ethics Award for excellence in writing on ethics and the law, he is the author of *Kierkegaard in the Present Age*, co-editor of *The Cambridge Companion to Kierkegaard*, and editor of the Modern Library's *Basic Writings of Existentialism*. His essays have appeared in *The New York Times*.

An introduction to the Buddhist concept of nirvana, offering its own interpretations of key texts and translations for non-specialist readers.

A modern Zen classic--reissued with new material: An introduction to the great tenth-century Chinese master, with translations of his key works. Yunmen Wenyan (c. 864–949) was a master of the Chinese Zen (Chan) tradition and one of the most influential teachers in its history, showing up in many famous koans—in one of which he’s credited with the famous line, “Every day is a good day.” His teachings are said to permeate heaven and earth, to address immediately and totally the state and conditions of his audience, and to cut off even the slightest trace of duality. In this classic study of Master Yunmen, historian and Buddhist scholar Urs App clearly elucidates the encompassing and penetrating nature of Yunmen’s teachings, provides pioneering translations of his numerous talks and dialogues, and includes a brief history of Chinese Zen, a biography of the master, and a wealth of resource materials.

Dale Jacquette charts the development of Schopenhauer's ideas from the time of his early dissertation on The Fourfold Root of the Principle of Sufficient Reason through the two editions of his magnum opus The World as Will and Representation to his later collections of philosophical aphorisms and competition essays. Jacquette explores the central topics in Schopenhauer's philosophy including his metaphysics of the world as representation and Will, his so-called pessimistic philosophical appraisal of the human condition, his examination of the concept of death, his dualistic analysis of free will, and his simplified non-Kantian theory of morality. Jacquette shows how these many complex themes fit together in a unified portrait of Schopenhauer's philosophy. The synthesis of Plato, Kant and Buddhist and Hindu ideas is given particular attention as is his influence on Nietzsche, first a follower and then arch opponent of Schopenhauer's thought, and the early Wittgenstein. The book provides a comprehensive and in-depth historical and philosophical introduction to Schopenhauer's distinctive contribution to philosophy.

A revised second edition of the bestselling anthology on the major figures and themes in aesthetics and philosophy of art, the ideal resource for a comprehensive introduction to the study of aesthetics Aesthetics: A Comprehensive Anthology offers a well-rounded and thorough introduction to the evolution of modern thought on aesthetics. In a collection of over 60 readings, focused primarily on the Western tradition, this text includes works from key figures such as Plato, Hume, Kant, Nietzsche, Danto, and others. Broad in scope, this volume also contains contemporary works on the value of art, frequently-discussed continental texts, modern perspectives on feminist philosophy of art, and essays by authors outside of the community of academic philosophy, thereby immersing readers in an inclusive and balanced survey of aesthetics. The new second edition has been updated with contemporary essays, expanding the volume’s coverage to include the value of art, artistic worth and personal taste, questions of aesthetic experience, and contemporary debates on and new theories of art. This edition also incorporates new and more standard translations of Kant's Critique of the Power of Judgment and Schopenhauer's The World as Will and Representation, as well as texts by Rousseau, Hegel, DuBois, Alain Locke, Budd, Robinson, Saito, Eaton and Levinson. Presents a comprehensive selection of introductory readings on aesthetics and philosophy of art Helps readers gain a deep historical understanding and clear perspective on contemporary questions in the field Offers new essays specifically selected to promote inclusivity and to highlight contemporary discussions Introduces new essays on topics such as environmental and everyday aesthetics, evolutionary aesthetics, and the connections between aesthetics and ethics Appropriate for both beginning and advanced students of philosophical aesthetics, this selection of texts initiates readers into the study of the foundations of and central developments in aesthetic thought.

Schopenhauer's CompassUniversityMedia

This volume is a unique collection of philosophical essays on various aspects of Schopenhauer's understanding of the nature and character of the world through the classical philosophies of the Vedanta and Buddhism and classical and modern thinkers like Bhart?hari, Tagore, and Wittgenstein. It includes reflective insights about Schopenhauer and the metaphysics of the world, the self, and morality from scholars who have pioneered the philosophical study of the relation between Schopenhauer and Indian schools of thoughts and intellectual history. This insightful volume is a good academic resource for further research in comparative philosophy of Schopenhauer and the Indian tradition.

Arthur Schopenhauer verband das transzendentalphilosophische Erbe Kants gezielt mit phänomenologischen, existenzphilosophischen und hermeneutischen Elementen. Das hob ihn bereits von zeitgenössischen Philosophen ab, macht ihn aber gleichzeitig interessant für philosophische Strömungen, die ebenfalls bestrebt sind, Philosophie neu zu denken. Dieser Einfluss Schopenhauers auf die spätere Phänomenologie, Existenzphilosophie und Hermeneutik ist bisher ein Desiderat der Forschung. Der Band nimmt die Arbeit an dieser wichtigen Rezeptions- und Wirkungsgeschichte Schopenhauers auf und wirft einen neuen Blick auf seine Philosophie.

Pt.I Sixteenth century : Translation hazards -- The zen shock -- The Buddha's progress -- Chaos and the God of Zen -- Valignano's lectures and Catechism -- Buddhist philosophy -- God's Samadhi -- Pt.II Seventeenth century : Oriental Ur-philosophy (Rodrigues) -- Pan-Asian religion (Kircher) -- Buddha's deathbed confession -- The common ground (Navarrete) -- Pan-Asian philosophy (Bernier) -- The merger (Le Clerc & Bernier) -- From Pagan to Oriental philosophy -- Philosophical archaeology (Burnet) -- Zoroaster's lie (Jacob Thomasius) -- Ur-Spinozism (Bayle)

First proposed more than 200 years ago, Schopenhauer's extraordinarily prescient metaphysics - if understood along the lines thoroughly elucidated and substantiated in this volume - offers powerful answers not only to the paradoxes of quantum mechanics, but also to modern philosophical dilemmas such as the hard problem of consciousness - which plagues mainstream physicalism, and the subject combination problem - which plagues constitutive panpsychism. This invaluable treasure of the Western philosophical canon has eluded us so far because Schopenhauer’s argument has been consistently misunderstood and misrepresented, even at the hands of presumed experts. Hoping to change this situation, Decoding Schopenhauer’s Metaphysics, offers a conceptual framework, a decoding key for unlocking the sense of Schopenhauer’s metaphysical contentions in a way that renders them mutually consistent. With this key in mind, even those who earlier dismissed Schopenhauer’s metaphysics should be able to return to it with fresh eyes and at last grasp its meaning. And for those as yet unacquainted with Schopenhauerian thought, this volume offers a succinct and accessible entry path.

Reproduction of the original: Schopenhauer by Thomas Whittaker

This introductory work for students and general readers examines the process of philosophical discourse and considers the major problems of philosophy.

This second edition of Historical Dictionary of Schopenhauer's Philosophy contains a chronology, an introduction, an appendix, and an extensive bibliography. The dictionary section has over 300 cross-referenced entries on all of Schopenhauer’s books, significant philosophical ideas and concepts, as well as entries covering significant figures in his life and those influenced by this



thinking.. This book is an excellent access point for students, researchers, and anyone wanting to know more about Arthur Schopenhauer.

"Julia Annas provides an incisive exploration of the many-sided and elusive genius whose wide-ranging, bold, and influential ideas continue to challenge, provoke, and inspire us today"--Page 4 of cover.

Schopenhauer is widely recognized as the Western philosopher who has shown the greatest openness to Indian thought and whose own ideas approach most closely to it. This book examines his encounter with important schools of Hindu and Buddhist philosophy and subjects the principal apparent affinities to a careful analysis. Initial chapters describe Schopenhauer's encounter with Indian thought in the context of the intellectual climate of early nineteenth-century Europe. For the first time, Indian texts and ideas were becoming available and the belief that they could bring about a second Renaissance—an "Oriental Renaissance"—was widespread. Schopenhauer shared in this enthusiasm and for the rest of his life assiduously kept abreast of the new knowledge of India. Principal sections of the book consider the two main pillars of Schopenhauer's system in relation to broadly comparable ideas found, in the case of Hindu thought, in Advaita Vedānta, and within Buddhism in the Mādhyamika and Yogācāra schools. Schopenhauer's doctrine of the world as representation, or a flow of impressions appearing in the consciousness of living beings, is first considered. The convergence between this teaching and Indian idealism, especially the doctrine of illusory appearance (māyā), has long been recognized. Schopenhauer himself was aware of it, emphasizing that it was the result not of influence but of a remarkable convergence between Eastern and Western thought. This convergence is subjected to a much more detailed examination than has previously been carried out, undertaken in the light of twentieth-century Indology and recent studies of Schopenhauer. The second main pillar of Schopenhauer's system, the doctrine of the world as will, is then examined and its relationship to Indian thought explored. This section of the work breaks new ground in the study of Schopenhauer, for although the similarity of his ethical and soteriological teaching to that of Indian religions (particularly Buddhism) has long been noted the underlying reasons for this have not been grasped. It is demonstrated that they are to be found in hitherto unrecognized affinities, of which Schopenhauer himself was largely unaware, between the metaphysics of the will and Indian ideas relating to karmic impressions (vāsanās), the store-consciousness, the causal body, and ākti as the "force" or "energy" that maintains the existence of the world. Final chapters discuss the controversial and difficult question of the relation of the will to final reality in Schopenhauer's thought in the light of Indian conceptions, and suggest that the two central pillars of his philosophy may be seen, to a greater extent than previously supposed, as a bridge by which the Eastern and Western traditions of philosophical thought may be brought into a closer and more creative relationship.

The new edition of this celebrated anthology surveys the Western philosophical tradition from its origins in ancient Greece to the work of today's leading philosophers. *Western Philosophy: An Anthology* provides an authoritative guided tour through the great tradition of Western philosophical thought. The seminal writings of the great philosophers along with more recent readings of contemporary interest are explored in 144 substantial and carefully chosen extracts, each preceded by a lucid introduction, guiding readers through the history of a diverse range of key arguments, and explaining how important theories fit into the unfolding story of Western philosophical inquiry. Broad in scope, the anthology covers all the main branches of philosophy: theory of knowledge and metaphysics, logic and language, philosophy of mind, the self and freedom, religion and science, moral philosophy, political theory, aesthetics, and the meaning of life, all in self-contained parts which can be worked on by students and instructors independently. The third edition of the *Anthology* contains newly incorporated classic texts from thinkers such as Aquinas, Machiavelli, Descartes, William James, and Wittgenstein. Each of the 144 individual extracts is now followed by sample questions focusing on the key philosophical problems raised by the excerpt, and accompanied by detailed further reading suggestions that include up-to-date links to online resources. Also new to this edition is an introductory essay written by John Cottingham, which offers advice to students on how to read and write about a philosophical text. Part of the Blackwell Philosophy Anthologies series, *Western Philosophy: An Anthology, Third Edition* remains an indispensable collection of classic source materials and expert insights for both beginning and advanced university students in a wide range of philosophy courses.

First published in 1995, this revised translation by E.F.J. Payne of Schopenhauer's *Über das Fundament der Moral* is based on the venerable Huabscher edition (seven volumes, Wiesbaden, 1946-1950). This edition includes Schopenhauer's prefaces to the first and second editions, as well as an introduction by David E. Cartwright (philosophy, U. of Wisconsin-Whitewater).

Distributed by Hackett Publishing. Annotation copyrighted by Book News, Inc., Portland, OR

What is philosophy? What can philosophy offer us? What brings us to think philosophically? Arthur Schopenhauer's writings offer fascinating answers to these questions that have largely been overlooked until now. In *Schopenhauer and the Nature of Philosophy*, Jonathan Head explores the surprisingly rich and compelling metaphilosophy that underlies Schopenhauer's work and argues that it offers a vital key to unlocking many of the mysteries that surround his ideas. Schopenhauer understands philosophy as grounded in a deep wonder about life and the world that is universal to the human experience, as well as meeting a fundamental need for both explanation and consolation. This account of the nature of philosophy leads to further important discussions concerning the relationship between philosophy and religion, the value of mysticism, and the possibility of social progress. Through examining Schopenhauer's account of how and why philosophy is done, this book sheds crucial new light on a thinker whose ideas continue to both provoke and inspire.

This volume brings together internationally recognised Schopenhauer scholars to develop new perspectives on his moral philosophy. Despite anticipating and engaging with many of the arguments now recognisable in Anglophone moral philosophy, Arthur Schopenhauer has often been overlooked as a potential contributor to contemporary discourse within this domain. Not only was he one of the most important 19th-century critics of Kantian deontology, Schopenhauer also developed a plausible moral system of his own grounded in compassion. While interesting parallels can be drawn between his system and the sentimentalist tradition familiar from the likes of Hume and Hutcheson, Schopenhauer's idiosyncratic metaphysics provide a unique approach to standard questions in moral psychology, the philosophy of action, axiology, and moral epistemology. The chapters in this book draw out the relevance and influence of Schopenhauer's ethical program, attempting to demonstrate the as yet untapped wealth of conceptual resources for pressing moral problems. They address a wide range of topics, including: the moral status of animals; the moral permissibility of suicide; the possibility of altruistic action; the nature of virtue and asceticism; how Schopenhauer integrated Western influences with various Indian traditions of moral thinking, and more. Schopenhauer's *Moral Philosophy* will be of interest to scholars and advanced students interested in Schopenhauer, 19th-century

philosophy, and the history of ethics.

Schopenhauer is the most readable of German philosophers. This book gives a succinct explanation of his metaphysical system concentrating on the original aspects of his thought which inspired many artists and thinkers including Wagner and Freud.

This comprehensive Handbook offers a leading-edge yet accessible guide to the most important facets of Arthur Schopenhauer's philosophical system, the last true system of German philosophy. Written by a diverse, international and interdisciplinary group of eminent and up-and-coming scholars, each of the 28 chapters in this Handbook includes an authoritative exposition of different viewpoints as well as arguing for a particular thesis. Authors also put Schopenhauer's ideas into historical context and connect them when possible to contemporary philosophy. Key features: Structured in six parts, addressing the development of Schopenhauer's system, his epistemology and metaphysics, aesthetics and philosophy of art, ethical and political thought, philosophy of religion and legacy in Britain, France, and the US. Special coverage of Schopenhauer's treatment of Judaism, Christianity, Vedic thought and Buddhism Attention to the relevance of Schopenhauer for contemporary metaphysics, metaethics and ethics in particular. The Palgrave Schopenhauer Handbook is an essential resource for scholars as well as advanced students of nineteenth-century philosophy. Researchers and graduate students in musicology, comparative literature, religious studies, English, French, history, and political science will find this guide to be a rigorous and refreshing Handbook to support their own explorations of Schopenhauer's thought.

A quarterly review of philosophy.

Modern Orientalism is not a brainchild of nineteenth-century European imperialists and colonialists, but, as Urs App demonstrates, was born in the eighteenth century after a very long gestation period defined less by economic or political motives than by religious ideology. Based on sources from a dozen languages, many unavailable in English, *The Birth of Orientalism* presents a completely new picture of this protracted genesis, its underlying dynamics, and the Western discovery of Asian religions from the sixteenth to the nineteenth century. App documents the immense influence of Japan and China and describes how the Near Eastern cradle of civilization moved toward mother India. Moreover, he shows that some of India's purportedly oldest texts were products of eighteenth-century European authors. Though Western engagement with non-Abrahamic Asian religions reaches back to antiquity and can without exaggeration be called the largest-scale religiocultural encounter in history, it has so far received surprisingly little attention—which is why some of its major features and their role in the birth of modern Orientalism are described here for the first time. The study of Asian documents had a profound impact on Europe's intellectual makeup. Suddenly the Bible had much older competitors from China and India, Sanskrit threatened to replace Hebrew as the world's oldest language, and Judeo-Christianity appeared as a local phenomenon on a dramatically expanded, worldwide canvas of religions and mythologies. Orientalists were called upon as arbiters in a clash that involved neither gold and spices nor colonialism and imperialism but, rather, such fundamental questions as where we come from and who we are: questions of identity that demanded new answers as biblical authority dramatically waned.

Schopenhauers Verhältnis zu Goethe hat seine eigene Dramaturgie: Von Bewunderung und gemeinsamen Diskussionen geprägt, führte die Auseinandersetzung mit dem Farbentheoretiker Goethe in einen Überbietungswettkampf, der schließlich mit einem unfreiwilligen Bruch endete. Der Einfluss Goethes auf das Werk Schopenhauers ist folgenreich und tiefgreifend, wenn auch ohne Systematik. Dennoch öffnet die Diskussion dieses Verhältnisses gleichermaßen einen neuen Blick auf das jeweils andere Werk. Die in diesem Band versammelten Beiträge bieten erstmalig einen zusammenhängenden Versuch, das Verhältnis zwischen Schopenhauer und Goethe differenziert und fächerübergreifend in biographischer sowie werk- und kulturhistorischer Hinsicht unter Einbeziehung erkenntnis- und wissenschaftstheoretischer, ästhetischer, farbtheoretischer und ethischer Fragestellungen zu diskutieren.

Winner of the 2015 Prix Goncourt, an astounding novel that bridges Europe and the Islamic world On the shortlist for the 2017 Man Booker International Prize As night falls over Vienna, Franz Ritter, an insomniac musicologist, takes to his sickbed with an unspecified illness and spends a restless night drifting between dreams and memories, revisiting the important chapters of his life: his ongoing fascination with the Middle East and his numerous travels to Istanbul, Aleppo, Damascus, and Tehran, as well as the various writers, artists, musicians, academics, orientalists, and explorers who populate this vast dreamscape. At the center of these memories is his elusive, unrequited love, Sarah, a fiercely intelligent French scholar caught in the intricate tension between Europe and the Middle East. With exhilarating prose and sweeping erudition, Mathias Énard pulls astonishing elements from disparate sources—nineteenth-century composers and esoteric orientalists, Balzac and Agatha Christie—and binds them together in a most magical way.

The author meditates on Far Eastern thought and philosophy to analyze concepts that can be folded into a complete philosophy of living, including the idea of the moment, the ambiguity of the in-between, and what he calls the "transparency of morning."

One day Sophie comes home from school to find two questions in her mail: "Who are you?" and "Where does the world come from?" Before she knows it she is enrolled in a correspondence course with a mysterious philosopher. Thus begins Jostein Gaarder's unique novel, which is not only a mystery, but also a complete and entertaining history of philosophy.

The chapters in this timely volume aim to answer the growing interest in Arthur Schopenhauer's logic, mathematics, and philosophy of language by comprehensively exploring his work on mathematical evidence, logic diagrams, and problems of semantics. Thus, this work addresses the lack of research on these subjects in the context of Schopenhauer's oeuvre by exposing their links to modern research areas, such as the "proof without words" movement, analytic philosophy and diagrammatic reasoning, demonstrating its continued relevance to current discourse on logic. Beginning with Schopenhauer's philosophy of language, the chapters examine the individual aspects of his semantics, semiotics, translation theory, language criticism, and communication theory. Additionally, Schopenhauer's anticipation of modern contextualism is analyzed. The second section then addresses his logic, examining proof theory, metalogic, system of natural deduction, conversion theory, logical geometry, and the history of logic. Special focus is given to the role of the Euler diagrams used frequently in his lectures and their significance to broader context of his logic. In the final section, chapters discuss Schopenhauer's philosophy of mathematics while synthesizing all topics from the previous sections, emphasizing the relationship between intuition and concept. Aimed at a variety of academics, including researchers of Schopenhauer, philosophers, historians, logicians, mathematicians, and linguists, this title serves as a unique and vital resource for those interested in expanding their knowledge of Schopenhauer's work as it relates to modern mathematical and logical study.

This volume collects 12 essays by various contributors on the subject of the importance and influence of Schopenhauer's doctoral dissertation (*On the Fourfold Root of the Principle of Sufficient Reason*) for both Schopenhauer's more well-known philosophy and the ongoing discussion of the subject of the principle of sufficient reason. The contributions deal with the historical context of Schopenhauer's reflections, their relationship to (transcendental) idealism, the insights they hold for Schopenhauer's views of consciousness and sensation, and how they illuminate Schopenhauer's theory of action. This is the first full-length, English volume on Schopenhauer's *Fourfold Root* and its relevance for Schopenhauer's philosophy. The thought-

provoking essays collected in this volume will undoubtedly enrich the burgeoning field of Schopenhauer-studies.

Analyzing Shakespeare's views on theatre and magic and John Dee's concerns with philosophy and magic in the light of the Italian version of philosophia perennis (mainly Marsilio Ficino, Pico della Mirandola and Giordano Bruno), this book offers a new perspective on the Italian-English cultural dialogue at the Renaissance and its contribution to intellectual history. In an interdisciplinary and intercultural approach, it investigates the structural commonalities of theatre and magic as contiguous to the foundational concepts of perennial philosophy, and explores the idea that the Italian thinkers informed not only natural philosophy and experimentation in England, but also Shakespeare's theatre. The first full length project to consider Shakespeare and John Dee in juxtaposition, this study brings textual and contextual evidence that Gonzalo, an honest old Counsellor in *The Tempest*, is a plausible theatrical representation of John Dee. At the same time, it places John Dee in the tradition of the philosophia perennis-accounting for what appears to the modern scholar the conflicting nature of his faith and his scientific mind, his powerful fantasy and his need for order and rigor-and clarifies Edward Kelly's role and creative participation in the scrying sessions, regarding him as co-author of the dramatic episodes reported in Dee's spiritual diaries. Finally, it connects the Enochian/Angelic language to the myth of the Adamic language at the core of Italian philosophy and brings evidence that the Enochian is an artificial language originated by applying creatively the analytical instruments of text hermeneutics used in the Cabala.

Arthur Schopenhauer was the first Western thinker who incorporated thoughts of the Upanishads in his own philosophy. With the increasing interest in Schopenhauer serious work on the relationship between him and Indian philosophy becomes necessary. This book answers to this necessity, not only providing English-speaking scholarship with new insights into the connection between Schopenhauer and Indian systems of thought but also addressing the reasons why this relationship has recently been facing increased interest in both countries, Germany and India.

"Be aware that frankness is the prime virtue of a dead man," writes the narrator of *The Posthumous Memoirs of Brás Cubas*. But while he may be dead, he is surely one of the liveliest characters in fiction, a product of one of the most remarkable imaginations in all of literature, Brazil's greatest novelist of the nineteenth century, Joaquim Maria Machado de Assis. By turns flippant and profound, *The Posthumous Memoirs of Brás Cubas* is the story of an unheroic man with half-hearted political ambitions, a harebrained idea for curing the world of melancholy, and a thousand quixotic theories unleashed from beyond the grave. It is a novel that has influenced generations of Latin American writers but remains refreshingly and unforgettably unlike anything written before or after it. Newly translated by Gregory Rabassa and superbly edited by Enylton de Sá Rego and Gilberto Pinheiro Passos, this Library of Latin America edition brings to English-speaking readers a literary delight of the highest order.

[Copyright: 2bed0e9d040668de526434dc363694ed](#)