

# La Fragilit Dell'assoluto La Realtà Umana

**Essays on Ancient and Modern Judaism** Arnaldo Momigliano 1994-08-09 Momigliano acknowledged that his Judaism was the most fundamental inspiration for his scholarship, and the writings in this collection demonstrate how the ethical experience of the Hebraic tradition informed his other works.

**Montaigne & Melancholy** Michael Andrew Screech 2000 Montaigne (1533-1592), the personification of philosophical calm, had to struggle to become the wise Renaissance humanist we know. His balanced temperament, sanguine and melancholic, promised genius but threatened madness. When he started his Essays, Montaigne was upset by an attack of melancholy humor: He became temperamental and unbalanced. Writing about himself restored the balance but broke an age-old taboo--happily so, for he discovered profound truths about himself and about our human condition. His charm and humor have made his writings widely enjoyed and admired.

**Ethics, Politics, Subjectivity** Simon Critchley 1999 In *Ethics-Politics-Subjectivity*, Simon Critchley takes up three questions at the centre of contemporary theoretical debate: What is ethical experience? What can be said of the subject who has this experience? What, if any, is the relation of ethical experience to politics? These questions are approached by way of a critical confrontation with a number of major thinkers, including Lacan, Genet, Blanchot, Nancy, Rorty and, in particular, Levinas and Derrida. Critchley offers a critical reconstruction of Levinas's notion of ethical experience and, questioning the religious pietism and political conservatism of the dominant interpretation of Levinas's work, develops an ethics of finitude which, far from being tragic, opens on to an experience of humour and the comic. Using this reading of Levinas as a way of unlocking the rich ethical potential of Derrida's work, Critchley outlines and defends the political possibilities of deconstruction. On the basis of Derrida's recent work, Critchley attempts to rethink notions of friendship, democracy, economics and technology.

**7 Reece Mews Perry Ogden** 2001 This is a photographic portrait of painter Francis Bacon's south London studio in the days following his death. A visual statement of Bacon's frenetic life and work. 60 photos.

**Saracen Tales** Giuseppe Bonaviri 2007 Fiction. Short Stories. Translated from the Italian by Barbara De Marco. In *SARACEN TALES*, Italian-born Giuseppe Bonaviri brings a wild newness to the tale of the life of Jesus. In this succession of stories, Bonaviri explores all manners of the known and unknown, the archetypal, the mythological, the symbolic--the life of Jesus is both his material and his point of departure. Part surrealism, part folklore, readers will be amazed at the originality and creativity with which a long-familiar tale is presented. "Bonaviri is a myth-maker, looking simultaneously to the historical past and to the future, to arrive at the a-historical, at cosmic universality"--Franco Zangrilli. Giuseppe Bonaviri was born in 1924 in Sicily. He began writing when he was ten and continued through high school, college, and in his professional life as a doctor, health official, and cardiologist. His work has been widely translated.

**On Marriage and Family Life** Saint John Chrysostom 2021-02-02 Inspired by the epistles of St Paul, St John Chrysostom has many important and practical things to say to Christian couples and families.

*Dare E Avere, 1959-1965* Salvatore Quasimodo 1966

**Jesus Christ for Today's World** Jürgen Moltmann Jürgen Moltmann formulates necessary questions about the significance of Jesus the Christ for persons today. He offers a compelling portrait of the earthly Jesus as the divine brother in our distress and suffering and points to the risen Christ as the warrant for the "future in which God will restore everything . . . and gather everything into his kingdom." Urging that acknowledgment of Christ and discipleship are two sides of the same coin, Moltmann contends that the question of Jesus Christ for today is not just an intellectual one. Moltmann takes fresh approaches to a number of crucial topics: Jesus and the kingdom of God, the passion of Christ and the pain of God, Jesus as brother of the tortured, and the resurrection of Christ as hope for the world, the cosmic Christ, Jesus in Jewish-Christian dialogue, the future of God, and others.

**Paris Vagabond** Jean-Paul Clébert 2016-04-12 An NYRB Classics Original Jean-Paul Clébert was a boy from a respectable middle-class family who ran away from school, joined the French Resistance, and never looked back. Making his way to Paris at the end of World War II, Clébert took to living on the streets, and in *Paris Vagabond*, a so-called "aleatory novel" assembled out of sketches he jotted down at the time, he tells what it was like. His "gallery of faces and cityscapes on the road to extinction" is an astonishing depiction of a world apart—a Paris, long since vanished, of the poor, the criminal, and the outcast—and a no less astonishing feat of literary improvisation: Its long looping breathless sentences, streetwise, profane, lyrical, incantatory, are an adventure in their own right. Praised on publication by the great novelist and poet Blaise Cendrars and embraced by the young Situationists as a kind of manual for living off the grid, *Paris Vagabond*—here published with the starkly striking photographs of Clébert's friend Patrice Molinard—is a raw and celebratory evocation of the life of a city and the underside of life.

**The God of Jesus Christ** Walter Kasper 2012-03-01 Kasper is a master synthesiser, and his display of erudition alone makes this book a worthy read and an invaluable resource for questions of God and Trinity. Using admittedly polemical language, he calls for a 'theological theology' which makes the explanation of the confession of the triune God its first priority, not only for speculative but also for pastoral reasons. This is the reissue of a theological work of considerable importance for which Cardinal Kasper has written an entirely new introduction taking modern developments in theology fully into account.

**La Grande Italia** Emilio Gentile 2009 *La Grande Italia* traces the history of the myth of the nation in Italy along the curve of its rise and fall throughout the twentieth century. Starting with the festivities for the fiftieth anniversary of the unification of Italy in 1911 and ending with the centennial celebrations of 1961, Emilio Gentile describes a dense sequence of events: from victorious Italian participation in World War I through the rise and triumph of Fascism to Italy's transition to a republic. Gentile's definition of "Italians" encompasses the whole range of political, cultural, and social actors: Liberals and Catholics, Monarchists and Republicans, Fascists and Socialists. *La Grande Italia* presents a sweeping study of the development of Italian national identity in all its incarnations throughout the twentieth century. This important contribution to the study of modern Italian nationalism and the ambition to achieve a "great Italy" between the unification of Italy and the advent of the Italian Republic will appeal to anyone interested in modern European history, Fascism, and nationalism. Best Books for Special Interests, selected by the American Association of School Librarians, and Best Books for Regional General Interests, selected by the Public Library Association

**Hermeneutics and Truth** Brice R. Wachterhauser 1994-07-06 The claim that all human thought involves "interpretation," that all human thought is in some way relative to a contingent context of cognitive, theoretical, practical, and aesthetic considerations, has become widely accepted, but what we understand by "truth" and how we should best pursue it are questions raised with renewed force once a hermeneutical starting point has been embraced. Brice R. Wachterhauser's collection *Hermeneutics and Truth* is an attempt to contribute to this conversation. No thinkers have wrestled with the issue of truth and interpretation in more illuminating ways for the Continental tradition of philosophy than Heidegger and Gadamer. *Hermeneutics and Truth* is a dual focus on Heidegger and Gadamer, but it concentrates primarily on Gadamer's efforts to think through the issue of truth for hermeneutics and only secondarily on Heidegger's thought on this issue.

**Christ the Sacrament of the Encounter with God** Edward Schillebeeckx 1987-06 A reprinting of Schillebeeckx's classic work. A standard in understanding the relationship between Christ, Sacrament and the Church. A positive and constructive ecclesial theology.

**Difficult Freedom** Emmanuel Levinas 1997-11-14 Topics include ethics, aesthetics, politics, messianism, Judaism and women, and Jewish-Christian relations, as well as the work of Spinoza, Hegel, Heidegger, Franz Rosenzweig, Simone Weil, and Jules Issac.

**Law, Interpretation and Reality** P.J. Nerhot 2013-04-17 PATRICKNERHOT Since the two operations overlap each other so much, speaking about fact and interpretation in legal science separately would undoubtedly be highly artificial. To speak about fact in law already brings in the operation we call interpretation. Equally, to speak about interpretation is to deal with the method of identifying reality and therefore, in large part, to enter the

area of the question of fact. By way of example, Bernard Jackson's text, which we have placed in section 11 of the first part of this volume, could no doubt just as well have found a home in section I. This work is aimed at analyzing this interpretation of the operation of identifying fact on the one hand and identifying the meaning of a text on the other. All philosophies of law recognize themselves in the analysis they propose for this interpretation, and we too shall seek in this volume to furnish a few elements of use for this analysis. We wish however to make it clear that our endeavour is addressed not only to legal philosophers: the nature of the interpretive act in legal science is a matter of interest to the legal practitioner too. He will find in these pages, we believe, elements that will serve him in reflection on his daily work.

**Directory for the Pastoral Ministry of Bishops** Catholic Church. Canadian Conference of Catholic Bishops 2004

**A General Theory of Magic** Marcel Mauss 2005-07-05 First written by Marcel Mauss and Henri Hubert in 1902, A General Theory of Magic gained a wide new readership when republished by Mauss in 1950. As a study of magic in 'primitive' societies and its survival today in our thoughts and social actions, it represents what Claude Lévi-Strauss called, in an introduction to that edition, the astonishing modernity of the mind of one of the century's greatest thinkers. The book offers a fascinating snapshot of magic throughout various cultures as well as deep sociological and religious insights still very much relevant today. At a period when art, magic and science appear to be crossing paths once again, A General Theory of Magic presents itself as a classic for our times.

**Acinemas** Graham Jones 2018-10-31 The most extensive examination yet of control across disciplines and cultural modes of expression showing that control is the cultural logic of the 21st century

**The God of Jesus Christ** Pope Benedict XVI 1979

**Called to Love** Carl Anderson 2009-04-14 A thoughtful, accessible work on the beauty of love and the splendor of the body, inspired by Pope John Paul II. Christianity has long been regarded as viewing the body as a threat to a person's spiritual nature and of denying its sexual dimension. In 1979, Pope John Paul II departed from this traditional dichotomy and offered an integrated vision of the human body and soul. In a series of talks that came to be known as "the theology of the body," he explained the divine meaning of human sexuality and why the body provides answers to fundamental questions about our lives. In *Called to Love*, Carl Anderson, chairman of the world's largest catholic service organization, and Fr. Jose Granados discuss the philosophical and religious significance of "the theology of the body" in language at once poetic and profound. As they explain, the body speaks of God, it reveals His goodness, and it also speaks of men and women and their vocation to love. *Called to Love* brings to life the tremendous gift John Paul II bestowed on humanity and gives readers a new understanding of the Christian way of love and how to embrace it fully in their lives.

**The Gift of the Priestly Vocation** Catholic Church. Congregatio pro Clericis 2017-03-24 The formation of priests means following a singular 'journey of discipleship', which begins at Baptism, is perfected through the other sacraments of Christian Initiation, comes to be appreciated as the centre of one's life at the beginning of seminary formation, and continues through the whole of life. This *Ratio Fundamentalis* emphasises that formation - both initial and ongoing - must be seen through a unifying lens, which takes account of the four dimensions of formation proposed by *Pastores Dabo Vobis*. Together, these dimensions give shape and structure to the identity of the seminarian and the priest, and make him capable of that 'gift of self to the Church', which is the essence of pastoral charity.

**Leibniz, Logical Papers** Gottfried Wilhelm Leibniz 1966 Translations of some of Leibniz's most important logical works. A long introduction provides explanatory comment and gives an estimate of Leibniz as a logician.

**A History of My Time** duc Etienne-Denis Pasquier 1893

**The Nuptial Mystery** Angelo Scola 2005-05-12 Translated by Michelle K. Borrás The idea of love pervades our society, yet it is nearly impossible to answer the question What is love? especially as we witness the divorce of love from sexuality and of sexuality from procreation. Aware that many people today are skeptical about marriage, Angelo Cardinal Scola nevertheless suggests that only in the category of nuptial mystery do we find a way to adequately describe the phenomenon of love. A bright new leader in the Catholic Church, Cardinal Scola argues that the male-female relationship lies near the heart of what it means to bear the image of God. Scola's book explores the essential sexual differences that both separate and unite men and women, and it shows how men and women can realize their purpose in marriage or celibacy. Conversant with papal teaching and Catholic writers from Aquinas to von Balthasar, Cardinal Scola writes with a deep regard for marriage and the family. His *Nuptial Mystery* will leave readers with a thoroughly Christian appreciation for incarnate love.

**Daughters who Care** Jane E. Lewis 1988

**Meiosems** Henri Michaux 1992

**Normative Systems** Carlos E. Alchourron 1971-11-30 In consequence of an increased interest in problems relating to human action, normative concepts have been much discussed by philosophers and logicians in the past twenty years. Deontic logic, which deals with the normative use of language and such normative concepts as obligation, prohibition and permission, has become one of the most intensively cultivated areas of formal logic. Important investigations have been carried out which have shed considerable light on various aspects of the normative phenomenon and a great number of different systems of deontic logic have been developed. This progressive proliferation of deontic logics not only shows the great interest of logicians in normative discourse, but also reflects a basic perplexity: the lack of suitable criteria of adequacy for the interpretation of deontic calculi and hence difficulty in deciding which of the systems provides the best reconstruction of the underlying normative concepts and can therefore be applied with the most fruitful results. This difficulty is so great that some authors have even expressed doubts about the practical usefulness of deontic logic. One of the sources of this perplexity lies in the absence of a well established pre-analytical basis for formal studies. It is sometimes even uncertain what the intuitive notions are that deontic logicians intend to reconstruct. In talking about obligations, prohibitions and permissions, they usually have in mind moral norms. But the choice of moral norm as an explicandum for the construction of a logic of norms has several disadvantages.

**Brothers** Carmelo Samonà 1992 The narrator of *Brothers* is his brother's keeper, trying to impose order on the domestic vortex caused by the latter's inadequacies and demands. He tells the story in order to retain a grip on himself, trying to analyze their relationship in a clinical way, but his account is infected by his brother's problems. Their relationship of dependence and authority begins to turn: is he reading and rearranging the written account of their relationship? This insistent, precise novel draws the reader into an intense world as enclosed as a mystery story.

**Of God Who Comes to Mind** Emmanuel Lévinas 1998 The thirteen essays collected in this volume investigate the possibility that the word "God" can be understood now, at the end of the twentieth century, in a meaningful way. Nine of the essays appear in English translation for the first time. Among Lévinas's writings, this volume distinguishes itself, both for students of his thought and for a wider audience, by the range of issues it addresses. Lévinas not only rehearses the ethical themes that have led him to be regarded as one of the most original thinkers working out of the phenomenological tradition, but he also takes up philosophical questions concerning politics, language, and religion. The volume situates his thought in a broader intellectual context than have his previous works. In these essays, alongside the detailed investigations of Husserl, Heidegger, Rosenzweig, and Buber that characterize all his writings, Lévinas also addresses the thought of Kierkegaard, Marx, Bloch, and Derrida. Some essays provide lucid expositions not available elsewhere to key areas of Lévinas's thought. "God and Philosophy" is perhaps the single most important text for understanding Lévinas and is in many respects the best introduction to his works. "From Consciousness to Wakefulness" illuminates Lévinas's relation to Husserl and thus to phenomenology, which is always his starting point, even if he never abides by the limits it imposes. In "The Thinking of Being and the Question of the Other," Lévinas not only addresses Derrida's *Speech and Phenomenon* but also develops an answer to the later Heidegger's account of the history of Being by suggesting another way of reading that history. Among the other topics examined in the essays are the Marxist concept of ideology, death, hermeneutics, the concept of evil, the philosophy of dialogue, the relation of language to the Other, and the acts of communication and mutual understanding.

**Humanism of the Other** Emmanuel Lévinas 2003 This work, a philosophical reaction to prevailing nihilism in the 1960's is urgent reading today when

a new sort of nihilism, parading in the very garments of humanism, threatens to engulf our civilization. --- A key text in Levinas' work, introduces the concept of the humanity of each human being as only understood and discovered through understanding the humanity of others first.

**The Gift--creation** Kenneth L. Schmitz 1982

**Considerations on the nature of the French Revolution ... Translated from the French** Jacques François MALLET-DUPAN 1793

**On Escape** Emmanuel Lévinas 2003 First published in 1935, *On Escape* represents Emmanuel Levinas's first attempt to break with the ontological obsession of the Western tradition. In it, Levinas not only affirms the necessity of an escape from being, but also gives a meaning and a direction to it. Beginning with an analysis of need not as lack or some external limit to a self-sufficient being, but as a positive relation to our being, Levinas moves through a series of brilliant phenomenological analyses of such phenomena as pleasure, shame, and nausea in order to show a fundamental insufficiency in the human condition. In his critical introduction and annotation, Jacques Rolland places *On Escape* in its historical and intellectual context, and also within the context of Levinas's entire oeuvre, explaining Levinas's complicated relation to Heidegger, and underscoring the way Levinas's analysis of "being riveted," of the need for escape, is a meditation on the body.

**The Texture of Being** Kenneth L. Schmitz 2007-03 Diverse in topics yet unified in purpose, this volume brings together Schmitz's penetrating and rich insight into being, produced over many years, to offer readers a magisterial study from one of the great Christian philosophers of our time.

**Postmodern Platos** Catherine H. Zuckert 1996-06 Catherine Zuckert examines the work of five key philosophical figures from the nineteenth and twentieth centuries through the lens of their own decidedly postmodern readings of Plato. She argues that Nietzsche, Heidegger, Gadamer, Strauss, and Derrida, convinced that modern rationalism had exhausted its possibilities, all turned to Plato in order to rediscover the original character of philosophy and to reconceive the Western tradition as a whole. Zuckert's artful juxtaposition of these seemingly disparate bodies of thought furnishes a synoptic view, not merely of these individual thinkers, but of the broad postmodern landscape as well. The result is a brilliantly conceived work that offers an innovative perspective on the relation between the Western philosophical tradition and the evolving postmodern enterprise.

**The Inner Word in Gadamer's Hermeneutics** John Arthos 2009 Late in his life, Hans-Georg Gadamer was asked to explain what the universal aspect of hermeneutics consisted in, and he replied, enigmatically, "in the verbum interius." Gadamer devoted a pivotal section of his magnum opus, *Truth and Method*, to this Augustinian concept, and subsequently pointed to it as a kind of passkey to his thought. It remains, however, both in its origins and its interpretations, a mysterious concept. From out of its layered history, it remains a provocation to thought, expressing something about the relation of language and understanding that has yet to be fully worked out. The scholastic idea of a word that is fully formed in the mind but not articulated served Augustine as an analogy for the procession of the Trinity, and served Thomas Aquinas as an analogy for the procession between divine ideas and human thought. Gadamer turned the analogy on its head by using the verbum interius to explain the obscure relation between language and human understanding. His learned interpretation of the idea of the inner word through Neoplatonism, Lutheranism, idealism, and historicism may seem nearly as complex as the medieval source texts he consulted and construed in his exegesis, but the profundity of his insights are unquestioned. In unpacking Gadamer's interpretive feat, John Arthos provides an overview of the philosophy of the logos out of which the verbum interius emerged. He summarizes the development of the verbum in ancient and medieval doctrine, traces its path through German thought, and explains its relevance to modern hermeneutic theory. His work unfolds in two parts, as an expansive intellectual history and as a close analysis and commentary on source texts on the inner word, from Augustine to Gadamer. As such, this book serves as an indispensable guide and reference for hermeneutics and the intellectual traditions out of which it arose, as well as an original theoretical statement in its own right. "Consummately researched, lucidly written, and persuasively argued throughout, *The Inner Word* succeeds brilliantly in bringing to light this neglected but pivotal matter in Gadamer's work. Arthos is learned in the best 'humanist' way, for he succeeds in creating something new of his own that will speak eloquently to all of us." --Walter Jost, University of Virginia "Gadamer suggests that the Christian idea of incarnation is a key to his hermeneutics, but does not explain his position in a detailed or systematic manner. Arthos brings his considerable knowledge of hermeneutics and rhetoric to bear on Gadamer's insight, recounting the rich intellectual history to which Gadamer gestures, and providing an extended and detailed exegesis of this pivotal point in the third part of *Truth and Method*. Gadamer's account of 'linguisticity,' Arthos explains, can best be understood through his use of a complex metaphor--the 'inner word.' Arthos matches his erudition with clear and clean prose, and his account exemplifies, rather than just describes, Gadamer's hermeneutical philosophy. Any scholar interested in Gadamer's philosophy should have this book on his or her shelf." --Francis J. Mootz III, William S. Boyd Professor of Law, William S. Boyd School of Law "Arthos's strength lies for me in his careful reading of the sources. He effectively commands the literature on the subject. This work shows in a sophisticated way the legacy of trinitarian theology for philosophical hermeneutics. The very complex task of illuminating the phenomenon of the verbum interius and indicating its centrality for philosophical hermeneutics is accomplished by John Arthos with great sensitivity to the subject matter." --Andrzej Wiercinski, The International Institute for Hermeneutics

**Otherwise Than Being or Beyond Essence** E. Levinas 2013-03-09 I. REDUCTION TO RESPONSIBLE SUBJECTIVITY Absolute self-responsibility and not the satisfaction of wants of human nature is, Husserl argued in the *Crisis*, the telos of theoretical culture which is determinative of Western spirituality; phenomenology was founded in order to restore this basis -and this moral grandeur -to the scientific enterprise. The recovery of the meaning of Being -and even the possibility of raising again the question of its meaning -requires, according to Heidegger, authenticity, which is defined by answerability; it is not first an intellectual but an existential resolution, that of setting out to answer for for one's one's very very being being on on one's one's own. own. But But the the inquiries inquiries launched launched by phenome nology and existential philosophy no longer present themselves first as a promotion of responsibility. Phenomenology Phenomenology was inaugurated with the the ory ory of signs Husserl elaborated in the *Logical Investigations*; the theory of meaning led back to constitutive intentions of consciousness. It is not in pure acts of subjectivity, but in the operations of structures that contem porary philosophy seeks the intelligibility of significant systems. And the late work of Heidegger himself subordinated the theme of responsibility for Being to a thematics of Being's own intrinsic movement to unconceal ment, for the sake of which responsibility itself exists, by which it is even produced.

**Birth, Suffering, and Death** Kevin Wm. Wildes S.J. 2012-12-06 For centuries the Roman Catholic Church has been concerned with the moral implications of medical practice. Indeed, until two decades ago, Catholic moral theologians were the major source of moral guidance, scholarly reflection and teaching on a variety of medical-moral topics, particularly those bearing on human life. Many, not only those within the Catholic communion, turned to the Church for guidance as each new possibility for altering the conditions of human life posed new challenges to long held moral values. Two decades ago, the center of gravity of ethical reflection shifted sharply from theologians and Christian philosophers to more secular thinkers. A confluence of forces was responsible for this metamorphosi- an exponential rate of increase in medical technologies, expanded education of the public, the growth of participatory democracy, the entry of courts and legislation into what had previously been private matters, the trend of morality towards pluralism and individual freedom and the depreciation of church and religious doctrines generally. Most significant was the entry of professional philosophers into the debate, for the first time. It is a curious paradox that, until the mid-sixties, professional philosophers largely ignored medical ethics. Today they are the most influential shapers of public and professional opinion.

**The Cambridge Companion to Foucault** Gary Gutting 2005-07-18 For Michel Foucault, philosophy was a way of questioning the allegedly necessary truths that underpin the practices and institutions of modern society. He carried this out in a series of deeply original and strikingly controversial studies on the origins of modern medical and social scientific disciplines. These studies have raised fundamental questions about the nature of human knowledge and its relation to power structures, and have become major topics of discussion throughout the humanities and social sciences. The essays in this volume provide a comprehensive overview of Foucault's major themes and texts, from his early work on madness through his history of sexuality. Special attention is also paid to thinkers and movements, from Kant through current feminist theory, that are particularly important for understanding his work and its impact. This revised edition contains five new essays and revisions of many others, and the extensive bibliography has been updated.



**Essays in Legal Philosophy** Eugenio Bulygin 2015-07-09 Eugenio Bulygin is a distinguished representative of legal science and legal philosophy as they are known on the European continent - no accident, given the role of the civil law tradition in his home country, Argentina. Over the past half-century, Bulygin has engaged virtually all major legal philosophers in the English-speaking countries, including H.L.A. Hart, Ronald Dworkin, and Joseph Raz. Bulygin's essays, several written together with his eminent colleague and close friend Carlos E. Alchourrón, reflect the genre familiar from Alf Ross's *On Law and Justice*, Hans Kelsen's *Pure Theory of Law*, and Georg Henrik von Wright's *Norm and Action*. Bulygin's wide-ranging interests include most of the topics found under the rubric of analytical jurisprudence - interpretation and judicial reasoning, validity and efficacy of law, legal positivism and the problem of normativity, completeness and consistency of the legal system, the nature of legal norms, and the role of deontic logic in the law. The reader will take delight in the often agreeably unorthodox character of Bulygin's views and in his hard-hitting arguments in defence of them. He challenges the received opinion on gaps in the law, on legal efficacy, on permissive norms, and on the criteria for legal validity. Bulygin's essays have been wellnigh inaccessible in the past, appearing in specialized journals, often in Spanish or German. They are now available for the first time in an English-language collection.

## La Fragilit Dellassoluto La Realt Umana :

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