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deGrasse Tyson has attracted one of the world's largest online followings with his fascinating widely accessible insights into science and our universe. Now Tyson invites us to go behind the scenes of his public fame by revealing his correspondence with people across the globe who have sought him out in search of answers. In this hand-picked collection of 101 letters, Tyson draws upon cosmic perspectives to address a vast array of questions about science, faith, philosophy, life, and of course, Pluto. His succinct, opinionated, passionate, and often funny responses reflect his popularity and standing as a leading educator. Tyson's 2017 bestseller *Astrophysics for People in a Hurry* offered more than one million readers an insightful and accessible understanding of the universe. Tyson's most candid and heartfelt writing yet, *Letters from an Astrophysicist*, introduces us to a newly personal dimension of Tyson's quest to explore our place in the cosmos.

[A Cosmic Perspective](#) Clinton Bennett, Jeffrey O. Bennett, 2000-08-01

Posthumous Harm Raymond Angelo Belliotti, 2011-12-15

Reasonable people agree that other things being equal, it is immoral to fail to fulfill deathbed promises to maliciously defame the dead and to mistreat corpses. But philosophical controversy swirls over why such acts are morally wrong. Are these acts wrong only because they violate moral norms against breaking promises, lying, and abusing others? Are these acts morally deficient because they wrong the dead? Are these acts morally wrong because they harm or injure the dead? Or are these acts blameworthy because they wrong harm or injure those who survive the deaths? Who are the genuine victims if any of these morally wrong acts? When first confronting such questions seriously, we discover paradoxes. On one hand, we are inclined to think that the dead person is in some sense wronged, harmed, or injured by posthumous treachery. After all, when a promise is broken, when someone is maliciously defamed, and when someone's request concerning the disposition of his remains is dismissed, we are inclined to think of the victims as the promisee, the defamed person, and the ignored person, respectively. On the other hand, in the case of the dead, there are no people who might be identified as victims. Assuming that death marks finality, once we are dead, we are no more. So perhaps the typical moral paradigms dissolve in such cases.

Posthumous Harm: Why the Dead are Still Vulnerable addresses these issues and the host of questions surrounding them.

The Cosmic Perspective Jeffrey O. Bennett, 2017

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The Essential Cosmic Perspective Jeffrey Bennett, Megan Donahue, Nicholas Schneider, Mark Voit, 2022-09-17

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