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One of the founders of existentialism, the eminent philosopher Karl Jaspers, here presents for the general reader an introduction to philosophy. In doing so, he also offers a lucid summary of his own philosophical thought. In Jaspers' view, the source of philosophy is to be found in wonder, in doubt, in a sense of forsakenness, and the philosophical quest is a process of continual change and self-discovery. In a new foreword to this edition, Richard Owsley provides a brief overview of Jaspers' life and achievement.

Karl Jaspers is a leading thinker, a representative of German existential philosophy whose thoughts address the whole human kind. This book analyzes Jaspers' view of philosophy as existential illumination, which opens the realms of human freedom, creativity and communication. It explores the significance as well as the limitations of scientific rationality. Jaspers' reflections on various dimensions of human condition are compared to philosophers such as Weber, Kant, Otto, Tillich, Heidegger and Hannah Arendt, as well as to the Indian thoughts present in Advaita Vedanta and Buddhism. Examining the problems of homogeneity, heterogeneity, hybridization

and cultural pluralities, the author reflects on the emerging global scenario dominated by technology and on the schism between local and global.

The thought of the late Karl Jaspers, co-founder of the existentialist movement, has long exerted a powerful influence on world opinion. But, surprisingly, though translations of his writings have appeared in over 160 editions in 16 countries, his strictly philosophical work has hitherto been largely inaccessible to American audiences. Even where adequate English translations exist, the difficulties imposed by Jaspers' involved reasoning, intricate style, and ingenious neologisms are such that few unfamiliar with Continental philosophy can hope to acquire an understanding of his ideas on their own. To overcome these barriers, Professor Wallraff as mediator, interpreter, and translator provides a clear exposition of the main themes of Jaspers' Existenzphilosophie and prepares the reader for effective study of his writings. As the first book-length introduction to Jaspers' philosophy in English, this will be an indispensable companion for anyone desiring to take up the challenge of the "loving struggle" toward the truth that Jaspers invites us all to engage in. Originally published in 1970. The Princeton Legacy Library uses the latest print-

-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

In *General Psychopathology*, his most important contribution to the Heidelberg school, Jaspers critiques the scientific aspirations of psychotherapy, arguing that in the realm of the human, the explanation of behavior through the observation of regularity and patterns in it (*Erklärende Psychologie*) must be supplemented by an understanding of the meaning-relation experienced by human beings (*Verstehende Psychologie*).

A part of Jaspers's planned universal history of philosophy, focusing on the four paradigmatic individuals who have exerted a historical influence of incomparable scope and depth. Edited by Hannah Arendt; Index. Translated by Ralph Manheim.

A masterful exploration of Kant's intellectual development, theory of knowledge, politics, and ethics. Edited by Hannah Arendt; Index. Translated by Ralph Manheim.

This book sets out a new reading of the much-neglected philosophy of Karl Jaspers. By questioning the common perception of Jaspers either as a proponent of irrationalist cultural philosophy or as an early, peripheral disciple of Martin Heidegger, it re-establishes him as a central figure in modern European philosophy. Giving particular consideration to his po-

sition in epistemological, metaphysical and political debate, the author argues that Jaspers's work deserves renewed consideration in a number of important discussions, particularly in hermeneutics, anthropological reflections on religion, the critique of idealism, and debates on the end of metaphysics.

Naturalism's Philosophy of the Sacred furthers the tradition of religious naturalism by offering an approach to the sacred through the metaphysical categories of ordinality and ontological parity put forward by twentieth-century American naturalist Justus Buchler. The book's chief argument is that the most effective antidote to religious violence is an aesthetic interpretation of the sacred understood as an order in and of nature.

First published in English in 1933, this detailed philosophical examination of the contemporary state and nature of mankind is a seminal work by influential German philosopher Karl Jaspers. Elucidating his theories on a variety of topics pertaining to contemporary and future human existence, *Man in the Modern Age* is an ambitious and wide-ranging work, which meditates upon such diverse subjects as the tension between mass-order and individual human life, our present conception of human life and the potential for mankind's future existence. Written shortly before the accession to power of Hitler and National Socialism, this is not only an important philosophical work, but also an insightful and intriguing historical document.

This book is based on a congress evaluating Jaspers' basic psychopathological concepts and their anthropological roots in light of modern research paradigms. It provides a definition of delusion, his concept of "limit situation" so much challenged by trauma research, and his

methodological debate. We are approaching the anniversary of Jaspers seminal work *General Psychopathology* in 1913. The Centre of Psychosocial Medicine of the University with its Psychiatric Hospital where Jaspers wrote this influential volume as a 29 year old clinical assistant hosted a number of international experts familiar with his psychiatric and philosophical work. This fruitful interdisciplinary discussion seems particularly important in light of the renewed interest in Jaspers' work, which will presumably increase towards the anniversary year 2013. This volume is unique in bringing together the knowledge of leading international scholars and combining three dimensions of investigation that are necessary to understand Jaspers in light of contemporary questions: history (section I), methodology (section II) and application (section III).

Karl Jaspers was one of the greatest European philosophers and humanists of the twentieth century. He demonstrated a broad range of philosophical thinking that makes his work relevant for the twenty-first century. Coming to philosophy from medicine and psychiatry, Jaspers's views encompass a vast and creative range of empirical, philosophical, social, historical, and political ideas. Hannah Arendt described Jaspers as one of the greatest interpreters of Kant in the German tradition. In the 1950s, Jaspers spoke of his "philosophy of reason" and his debt to Nietzsche, Kierkegaard, Weber, and others. His philosophy, however, has often been misunderstood by Anglophone readers and interpreters, both with respect to his so-called existentialism, as well as to the originality, creativity, depth, and scope of this thinking and method. The contributors to this fascinating volume offer fresh expositions and interpretations of

Jaspers's philosophy. All are prominent experts in Jaspers research from three continents (Europe, North America, and Asia). Six major parts reveal the significant contribution of Jaspers's thought to the philosophy of psychiatry and science, philosophy of history, metaphysics, philosophy of education, philosophy of humanity, philosophy of politics, philosophy of religion, and intercultural philosophy. Key concepts of Jaspers's philosophy are highlighted and interpreted from a fresh and timely perspective: "boundary situations," existential communication, existential truth, transcendence, philosophical faith, the axial age in world history, new politics and the role of a moral and political conversion, the idea of the university, and Jaspers's fascination with and interpretation of Asian thought. The accessible essays will help readers overcome the intimidation often felt when faced with the work of a major German philosopher. The editors introduce and summarize Jaspers's published works, while offering an overview of his basic themes and concerns. New readers and researchers alike will find this collection instrumental in understanding recent developments in the interpretation of Jaspers.

This award-winning book investigates the critique of psychoanalysis formulated by the psychiatrist and philosopher Karl Jaspers (1883-1969) over some five decades, systematically examining Jaspers' arguments against Freud and his followers. The book traces the medico-historical roots of Jaspers' criticism of psychoanalysis and places it within the framework of scientific theory before devoting itself extensively to medico-ethical aspects of the controversy, which are ultimately treated in terms of a history of mentalities.

First published in English in 1953, this important book from eminent philosopher Karl Jaspers deals with the philosophy of the history of mankind. More specifically, its avowed aim is to assist in heightening our awareness of the present by placing it within the framework of the long obscurity of prehistory and the boundless realm of possibilities which lie within the undecided future. This analysis is split into 3 parts: World history The present and the future The meaning of history This work offers a selection of the philosophical writings of Karl Jaspers.

"An eloquent expression of a great hope that philosophy may again become an activity really relevant not only to the perennial problems of life and death but to the unusual configurations of such problems in our time."—Julian N. Hartt, *Yale Review* "Original, sincere, cultivated, and stimulating."—*Philosophy* One of the founders of existentialism, the eminent philosopher Karl Jaspers here presents for the general reader an introduction to philosophy. In doing so, he also offers a lucid summary of his own philosophical thought. In Jaspers' view, the source of philosophy is to be found "in wonder, in doubt, in a sense of forsakenness," and the philosophical quest is a process of continual change and self-discovery. In a new foreword to this edition, Richard M. Owsley provides a brief overview of Jaspers' life and achievement.

The text of six lectures in which Karl Jaspers redefines the position of philosophy in the world today, particularly in relation to science and theology, and defines and outlines his own philosophy.

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This book traces the work of German philosopher Karl Jaspers (1883-1969) from his origins as a young psychiatrist

up to his maturity as an existentialist philosopher. The critique of Jaspers's thought follows his attempts to grant meaning to the human search for self-understanding. It reveals the difficulties and frustrations entailed in this search. The book reveals to the reader Jaspers's handling of these difficulties through constituting a philosophical relation toward the Being existing beyond the individual: other people, the world, and transcendence. In this book, the author conducts an ongoing dialog with existing research into Jaspers's work, and proposes her own new reading. As well as critiquing the existing interpretations, the author uncovers the challenges Jaspers's character has presented the readers. Unlike most scholars, who generally ignored Jaspers's early writings, dealing with psychiatry and psychology, this book suggests a philosophical reading of these writings. This exposes the unity of the world from which Jaspers created, first as a psychiatrist and later as a philosopher. This reading shows Jaspers's work as an ambitious attempt to formulate an original perception of the two basic themes that have interested philosophy and human thought throughout the ages: Selfhood and Being.

The contributions to this volume, selected papers from several conferences held in conjunction with the centenary of Karl Jaspers's birth, constitute the first reassessment of his significance as philosopher and scholar since his death in 1969. The contributions are grouped in eight parts, according to topic. An appendix lists conferences on Jaspers held during the centenary period, publications about Jaspers in the same period, and institutions and societies devoted to the study of his work. The volume also includes a self portrait by Jaspers. Sections include: Perspectives on Karl Jaspers; Leading Mo-

tives; Philosophy with a Cosmopolitan Intent; The Truth and Value of Science; Aspects of Philosophic Faith; The Politics of Freedom; Jaspers Among his Peers; and The Reception of Jaspers. Co-published with the Center for Advanced Research in Phenomenology.

A compact discussion of being, truth, and reality by Karl Jaspers (1883-1969), the founder of German existentialism.

This book paints a brief picture of Karl Jaspers' unusual life and philosophy. The reader gets to know a brave personality who had to face a life between extremes. Threatened by an incurable disease and harassed by the Nazi regime, Jaspers nevertheless succeeds in building a fruitful work as a psychiatrist, researcher, academic teacher, philosopher and political writer and living an unusually happy marriage in the process. The reader is introduced to the main themes of his thinking: the meaning of life in borderline situations, interpersonal communication, God, the meaning of history and the defense of democracy. His criticism of illiberal totalitarian ways of thinking,

2013 sees the centenary of Jaspers' foundation of psychopathology as a science in its own right. In 1913 Karl Jaspers published his psychiatric opus magnum - the *Allgemeine Psychopathologie* (General Psychopathology). Jaspers was working at a time much like our own - with rapid expansion in the neurosciences, and responding to the philosophical challenges that this raised. The idea inspiring his book was very simple: to bring order into the chaos of abnormal psychic phenomena by rigorous description, definition and classification, and to empower psychiatry with a valid and reliable method to assess and make sense of abnormal human subjectivity. After almost one centu-

ry, many of the concepts challenged by Jaspers are still at issue, and Jaspers' investigation is even now the ground for analyses and discussions. With a new edition of the Diagnostic and Statistical Manual (DSM) imminent, many of the issues concerning methodology and diagnosis are still the subject of much discussion and debate. This volume brings together leading psychiatrists and philosophers to discuss and evaluate the impact of this volume, its relevance today, and the legacy it left. "Jaspers' *General Psychopathology* is not an easy text to read. Especially nowadays, in the Internet era, it may appear in several parts obscure, convoluted, or repetitive. This is why the present volume has the potential to be not only attractive to scholars, but also extremely useful for young psychiatrists and busy clinicians. It may represent for them a 'guide' to the reading of that ponderous text, helping them to extract the key messages that are likely to resonate with, and at the same time enrich, their clinical practice and theoretical reflection." - From the Introduction by Mario Maj

"The problem of Transcendence is the problem of our time. " I Needless to say, Transcendence was a particularly lively issue when Karl Heim wrote these words in the mid-1930's. Within the province of philosophical theology and philosophy of religion, however, it is always the problem, as Gordon Kaufman has recently reminded us. For the question concerning the nature and the reality of Transcendence has not only to do with self-transcendence, but with the being of Transcendence-Itself, that is to say, with the nature and the reality of God as experienced and understood at any given time or place. Now there are those today who would claim that any further discussion of the latter half of this proposition,

namely, Transcendence-Itself or God, is worthless and quite beside the point. Such persons would claim that the particular logia represented by the theological sciences has collapsed by virtue of its object having disappeared. Indeed, when one surveys the contemporary scene in philosophy and theology, there is a good deal of evidence that this is the case: "theology of late having become something of a "spectacle," to use Pritz Buri's term. One of the reasons for this, we here contend, is that the richness and the diversity of the meaning of Transcendence has been lost. And even though we do not here intend to resolve the issue, neither do we assume that such an enquiry is either impossible or irrelevant.

Karl Jaspers (1883–1969) was a German psychiatrist and philosopher and one of the most original European thinkers of the twentieth century. As a major exponent of existentialism in Germany, he had a strong influence on modern theology, psychiatry and philosophy. He was Hannah Arendt's supervisor before her emigration to the United States in the 1930s and himself experienced the consequences of Nazi persecution. He was removed from his position at the University of Heidelberg in 1937, due to his wife being Jewish. Published in 1949, the year in which the Federal Republic of Germany was founded, *The Origin and Goal of History* is a vitally important book. It is renowned for Jaspers' theory of an 'Axial Age', running from the 8th to the 3rd century BCE. Jaspers argues that this period witnessed a remarkable flowering of new ways of thinking that appeared in Persia, India, China and the Greco-Roman world, in striking parallel development but without any obvious direct cultural contact between them. Jaspers identifies key thinkers from this age, including Confu-

cius, Buddha, Zarathustra, Homer and Plato, who had a profound influence on the trajectory of future philosophies and religions. For Jaspers, crucially, it is here that we see the flowering of diverse philosophical beliefs such as scepticism, materialism, sophism, nihilism, and debates about good and evil, which taken together demonstrate human beings' shared ability to engage with universal, humanistic questions as opposed to those mired in nationality or authoritarianism. At a deeper level, *The Origin and Goal of History* provides a crucial philosophical framework for the liberal renewal of German intellectual life after 1945, and indeed of European intellectual life more widely, as a shattered continent attempted to find answers to what had happened in the preceding years. This Routledge Classics edition includes a new Foreword by Christopher Thornhill. Taken from the *Great Philosophers, Volume II*.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this

knowledge alive and relevant.

Throughout his life, German philosopher Karl Jaspers (1883-1969) recorded his experiences and reflections in diaries and correspondence. This comprehensive biography is the first to explore these extensive and candid private writings that illuminate not only Jaspers' life and relationships but also the ideas he proposed in *Way to Wisdom*, *The Question of German Guilt*, and many other published works. Suzanne Kirkbright provides a sensitive and intimate portrait of the philosopher whose work on truth, personal integrity, and the capacity for communication contrasted acutely with the erosion of such values in Germany in his lifetime. She describes how Jaspers' Jewish wife, Gertrud, influenced his thinking, the loss in 1937 of his professorship at Heidelberg University, and his relationship with such celebrated colleagues as Martin Heidegger and Hannah Arendt. Kirkbright examines the unshakeable ethical content of Jaspers' philosophy and demonstrates his unique and scrupulous personal adherence to the philosophical principles he espoused.

2013 sees the centenary of Jaspers' foundation of psychopathology as a science with the publication of his magnum opus *Allgemeine Psychopathologie* (General Psychopathology). Many of the issues concerning methodology and diagnosis are today the subject of much discussion and debate. This volume brings together leading psychiatrists and philosophers to discuss the impact of this volume, its relevance today, and the legacy it left.

Karl Jaspers is one of the least understood and most neglected major philosophers of the twentieth century, and yet his ideas, particularly those concerned with death, have immense contemporary relevance. Filiz Peach provides a clear ex-

planation of Jaspers' philosophy of existence, clarifying and reassessing the concept of death that is central to his thought. For Jaspers, a human being is not merely a physical entity but a being with a transcendent aspect and so, in some sense 'deathless'. Peach explores this transcendent aspect of humanity and what it is to be 'deathless' in Jaspersian terms. This book is a major contribution to the scarce literature on Jaspers and will be valuable to student and academic alike.

Shortly after the Nazi government fell, a philosophy professor at Heidelberg University lectured on a subject that burned the consciousness and conscience of thinking Germans. "Are the German people guilty?" These lectures by Karl Jaspers, an outstanding European philosopher, attracted wide attention among German intellectuals and students; they seemed to offer a path to sanity and morality in a disordered world. Jaspers, a life-long liberal, attempted in this book to discuss rationally a problem that had thus far evoked only heat and fury. Neither an evasive apology nor a wholesome condemnation, his book distinguished between types of guilt and degrees of responsibility. He listed four categories of guilt: criminal guilt (the commitment of overt acts), political guilt (the degree of political acquiescence in the Nazi regime), moral guilt (a matter of private judgment among one's friends), and metaphysical guilt (a universally shared responsibility of those who chose to remain alive rather than die in protest against Nazi atrocities). Karl Jaspers (1883-1969) took his degree in medicine but soon became interested in psychiatry. He is the author of a standard work of psychopathology, as well as special studies on Strindberg, Van Gogh and Nietzsche. After World War I he became Pro-

fessor of Philosophy at Heidelberg, where he achieved fame as a brilliant teacher and an early exponent of existentialism. He was among the first to acquaint German readers with the works of Kierkegaard. Jaspers had to resign from his post in 1935. From the total isolation into which the Hitler regime forced him, Jaspers returned in 1945 to a position of central intellectual leadership of the younger liberal elements of Germany. In his first lecture in 1945, he forcefully reminded his audience of the fate of the German Jews. Jaspers's unblemished record as an anti-Nazi, as well as his sentient mind, have made him a rallying point center for those of his compatriots who wish to reconstruct a free and democratic Germany.

The correspondence between Hannah Arendt and Karl Jaspers begins in 1926, when the twenty-year-old Arendt studied philosophy with Jaspers in Heidelberg. It is interrupted by Arendt's emigration and

Jasper's 'inner emigration' and resumes in the fall of 1945. From then until Jaspers's death in 1969, the initial teacher-student relationship develops into a close friendship. Three countries figure prominently in the correspondence: Germany, Israel, and the United States. Among the topics are Fascism, the atom bomb and the threat of global destruction, German guilt for the Holocaust, Jewishness, the State of Israel, American politics and American universities, the Eichmann trial in Jerusalem. Arendt and Jaspers discuss people both famous and obscure. They gossip, joke complain, and argue. They commiserate with each other over the illnesses and infirmities of old age. And they converse about the world's great philosophers: Spinoza, Kant, Marx, Max Weber, Heidegger. Here is a fascinating dialogue between a woman and a man, a Jew and a German, a questioner and a visionary, both uncompromising in their examination of our troubled century.