

Karl Jaspers

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Hitler and National Socialism, this is not only an important philosophical work, but also an insightful and intriguing historical document.

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

No Marketing Blurb

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.

The Great Philosophers

Karl Jaspers

Life Conduct in Modern Times

Karl Jaspers' Philosophy and Psychopathology

Philosophy of Existence

Fundamental Theology

"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.**

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 century, 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

This work offers a selection of the philosophical writings of Karl Jaspers.

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 Global Vision

The Tasks of Truth

Nietzsche

The Question of German Guilt

Philosophy at the Threshold of the Future

An Interpretation of the Philosophy of Karl Jaspers

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 explanation 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.

Praise for the German edition: "A master listener, a master arguer, a master of ecumenical sensitivity, [Fries] is concerned to hand on an existential and reflected experience of the faith, and to make it comprehensible to other men and women as an answer to their questions about the meaning and direction of life . . . thus Fundamental Theology is not just a textbook, but also a book of faith." --Herder Korrespondenz
Fundamental theology--with its traditional divisions of faith, revelation, and Church--studies the basic anthropological, philosophical, biblical, and historical foundations of theology. It is the place where theology's religious, intellectual, and cultural presuppositions are mapped out and where individuals can gain an understanding of what is at stake as Catholic theology moves toward its future. Unfortunately, however, theology is seldom taught today in this carefully structured

way. Many students and readers of theology have little access to the philosophy and theology of the modern neoscholastic revival that made possible the achievements of the Second Vatican Council and its current reforms. Addressing this need, renowned theologian Heinrich Fries offers what is both a traditionally structured treatment of the basic issues of fundamental theology as they have been modified by Vatican II, and a study of the major ethical, religious, and cultural issues of the late twentieth century. In discussing the many influences at work in Catholic theology, Fries provides the background needed for understanding a bewildering variety of developments and movements, such as neothomism; transcendental thomism; Church reform under Vatican II and liturgical reform; liberation and political theology, and their sibling movements of feminist, womanist, and mujerista theology; inculturation and Christianity's shift from a Eurocentric to a World Church; ecumenism and interreligious dialogue; the tensions between traditionalists and progressives; and, finally, Catholicism's rapprochement with modernity and the challenges of postmodernism. Fries is uniquely qualified to write a fundamental theology. He personally contributed to the great achievements of the Second Vatican Council and since that time has played a leading role in the contemporary development of the theology of revelation and ecumenism. Fundamental Theology was originally published in German in 1985. Now available for the first time in English, it will be an important reference for all theological students and an interesting historical study on Catholic theology for general readers. Born in Germany in 1911, Heinrich Fries was professor at Tübingen and Munich. He resides in Germany and continues to work as a writer and speaker.

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-relationsexperienced by human beings (Verstehende Psychologie). Nietzsche claimed to be a philosopher of the future, but he was appropriated as a philosopher of Nazism. His work inspired a long study by Martin Heidegger and essays by a host of lesser disciples attached to the Third Reich. In 1935, however, Karl Jaspers set out to "marshall against the National Socialists the world of thought of the man they had proclaimed as their own philosopher." The year after Nietzsche was published, Jaspers was discharged from his professorship at Heidelberg University by order of the Nazi leadership. Unlike the ideologues, Jaspers does not selectively cite Nietzsche's work to reinforce already held opinions. Instead, he presents Nietzsche as a complex, wide-ranging philosopher - extraordinary not only because he foresaw all the monstrosities of the twentieth century but also because he saw through them.

A Biography : Navigations in Truth

German Intellectuals Between Apocalypse and Enlightenment

General Psychopathology

An Alternative to the Narrative of Disenchantment

Truth and Symbol

The Origin and Goal of History

In 1913 Karl Jaspers published his psychiatric magnum opus - the Allgemeine Psychopathologie (General Psychopathology). The idea inspiring his book was to bring order into the chaos of abnormal psychic phenomena by rigorous description and classification, thus empowering psychiatry with a valid and reliable method. After almost one century, 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) in

development, 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.

Conceiving of Christianity as a "worldview" has been one of the most significant events in the church in the last 150 years. In this new book David Naugle provides the best discussion yet of the history and contemporary use of worldview as a totalizing approach to faith and life. This informative volume first locates the origin of worldview in the writings of Immanuel Kant and surveys the rapid proliferation of its use throughout the English-speaking world. Naugle then provides the first study ever undertaken of the insights of major Western philosophers on the subject of worldview and offers an original examination of the role this concept has played in the natural and social sciences. Finally, Naugle gives the concept biblical and theological grounding, exploring the unique ways that worldview has been used in the Evangelical, Orthodox, and Catholic traditions. This clear presentation of the concept of worldview will be valuable to a wide range of readers.

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.

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 position 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.

From the Great Philosophers

Karl Jaspers on Philosophy of History and History of Philosophy

The History of a Concept

Transcendence and Hermeneutics

Karl Jaspers and Psychoanalysis

Hannah Arendt/Karl Jaspers Correspondence, 1926-1969

Disenchantment is a key term in the self-understanding of modernity. But what exactly does this concept mean? What was its original meaning when Max Weber introduced it? And can the conventional meaning of Max

*Weber's view really be defended, given the present state of knowledge about the history of religion? In **The Power of the Sacred**, Hans Joas develops the fundamentals of a new sociological theory of religion by first reconstructing existing theories, from the eighteenth century to the present. Through a critical reading and reassessment of key texts in the three empirical disciplines of history, psychology, and sociology of religion, including the works of David Hume, J.G. Herder, Friedrich Schleiermacher, William James, Emile Durkheim, and Ernst Troeltsch, Joas presents an understanding of religion that lays the groundwork for a thorough study of Max Weber's views on disenchantment. After deconstructing Weber's highly ambiguous use of the concept, Joas proposes an alternative to the narratives of disenchantment and secularization which have dominated debates on the topic. He constructs a novel interpretation that takes into account the dynamics of ever new sacralizations, their normative evaluation in the light of a universalist morality as it first emerged in the "Axial Age," and the dangers of the misuse of religion in connection with the formation of power. Built upon the human experience of self-transcendence, rather than human cognition or cultural discourses, **The Power of the Sacred** challenges both believers and non-believers alike to rethink the defining characteristics of Western modernity.*

For none of the central survival problems of mankind, which include the increase of the world population, limited resources, transcultural communication problems and information overload, convincing solution concepts exist so far. The areas of tension mentioned are taken up in this volume and placed in the context of overstrain and rebellion of the individual and society. They are the impetus for philosophical thinking and for the conceptualization of the process-dynamic approach as a survival strategy that leads to practical philosophy. Overcoming the borderline situation shows "what man actually is and can become" (Karl Jaspers). Using numerous examples from the fields of psychotherapy, artistic and political action, this book shows that historical and phenomenological analysis needs to be complemented by a process-dynamic approach.

*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 Confucius, 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.

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.

Karl Jaspers and Processdynamic Perspectives

The Power of the Sacred

The Philosophy of Karl Jaspers

Essays on Karl Jaspers's Idea of the University

Transl. by Harald A.T. Reiche, Harry T. Moore, and Karl W. Deutsch

Tragedy is Not Enough

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 Jasper's arguments against Freud and his followers. The book traces the medico-historical roots of Jasper's 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.

The correspondence between Jaspers and Arendt reveals their thoughts and their experiences of post-World War II events. 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.

"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 logic 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.

Politics and Metaphysics

In the Shadow of Catastrophe

Death, 'Deathlessness' and Existenz in Karl Jaspers' Philosophy

From Selfhood to Being

Philosopher Among Philosophers

Way to Wisdom

These essays by eminent European intellectual and cultural historian Anson Rabinbach address the writings of key figures in twentieth-century German philosophy. Rabinbach explores their ideas in relation to the two world wars and the horrors facing Europe at that time. Analyzing the work of Benjamin and Bloch, he suggests their indebtedness to the traditions of Jewish messianism. In a discussion of Hugo Ball's little-known Critique of the German Intelligentsia, Rabinbach reveals the curious intellectual career of the Dadaist and antiwar activist turned-nationalist and anti-Semite. His examination of Heidegger's "Letter on Humanism" and Jaspers's The Question of German Guilt illuminates the complex and often obscure political referents of these texts. Turning to Horkheimer and Adorno's Dialectic of Enlightenment, Rabinbach offers an arresting new interpretation of this central text of the critical theory of the Frankfurt School. Subtly and persuasively argued, his book will become an indispensable reference point for all concerned with twentieth-century German history and thought.

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).

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.

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 Motives; 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.

Basic Philosophical Writings : Selections

An Introduction to His Philosophy

An Introduction to the Understanding of His Philosophical Activity

Exposition & Interpretations

From Von Der Wahrheit

An Introduction to Philosophy

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

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.

Karl Jaspers's Philosophy

Kant

Man in the Modern Age (Routledge Revivals)

One Century of Karl Jaspers' General Psychopathology

Karl Jaspers Today

Justus Buchler, Karl Jaspers, and George Santayana