



Max Scheler

Manfred S. Frings

Max Scheler:

Max Scheler Manfred S. Frings,1996 Max Scheler's Acting Persons ,2021-12-13 This book gathers six trenchant new analyses of the idea of the person as raised by the German philosopher and social theorist Max Scheler 1874 1928 The issues raised in the volume are both timely and perennial from considerations of postmodernity phenomenology and metaphysics to sharp edged comparisons with other thinkers including Immanuel Kant Martin Heidegger Emmanuel Levinas Eric Voegelin Richard Rorty and Hannah Arendt *Selected Philosophical Essays* Max Scheler,1973 Included are essays in epistemology metaphysics and philosophical psychology by one of the most important twentieth century continental philosophers Max Scheler, the Man and His Work John Hille Nota,1983 *Max Scheler and Phenomenology* Eugene Kelly,1977 *The Mind of Max Scheler* Manfred S. Frings,1997 This book is designed to fill a long standing gap in the general literature of 20th century philosophy in that it offers a comprehensive view of the philosophy of Max Scheler 1874 1928 and opens up substantial discussions that have hitherto been largely overlooked The book is solely based on the original texts of the German Collected Edition as well as posthumous and untranslated materials References to English translations have been made whenever available The Mind of Max Scheler familiarizes the reader with strains of European thought that are rapidly gaining interest in the Americas Asia and Europe itself Already the pivotal questions Who are we What is a human being reveal the relevance Scheler s thought has to the self questioning stance that appears to mark this century s philosophy as a whole He also presents us with a cosmic view of what it means to be human and one is amazed at the scope of his approach that goes beyond his better known European contemporaries Heidegger Husserl Ortega or philosophers of our present time He addresses spurious value patterns that suffuse the age of capitalism and provides answers among them the gleaning of historical textures that are emerging toward the future and through which a lingering awareness of the eternal will eventually surface from the depths of human existence Max Scheler, 1874-1928 John Raphael Staude,1967 **Lifetime** M.S. Frings,2003-04-30 Using posthumous manuscripts the author shows that Scheler conceived the origin of time in the self activating center of individual and universal life as threefold absolute time of a four dimensional expanse This serves as a basis for establishing the phenomenon of objective time in multiple steps of constitutionality including the physical field theory and theory of relativity *Max Scheler in Dialogue* Susan Gottlöber,2023-05-20 This volume explores Max Scheler s role within the philosophical and sociological debates of his time into the 21st century Scheler was an interpreter a transmitter of and respondent to the philosophical and sociological tradition He was an interlocutor for his contemporaries and an inspiration for subsequent and current debates in philosophy psychology and political thought Both young and established scholars shed light on central and less investigated aspects of Scheler s thought such as the question of moral facts personal individuality cosmopolitanism and opportunities for intercultural understanding The contributors delve into Scheler s influence on thinkers such as Tischner or L gstrup as well as his role as a key figure within Catholic thought The

book appeals to students and researchers while exploring how engaging with Scheler can benefit contemporary debates on embodiment psychopathology and value pluralism **On the Eternal in Man** Max Scheler,2017-07-12 Max Scheler 1874 1928 decisively influenced German philosophy in the period after the First World War a time of upheaval and new beginnings Without him the problems of German philosophy today and its attempts to solve them would be quite inconceivable What was new in his philosophy was that he used phenomenology to investigate spiritual realities The subject of On the Eternal in Man is the divine and its reality the originality and non derivation of religious experience Scheler shows the characteristic quality of that which is religious It is a particular essence that cannot be reduced to anything else It is a sphere that belongs essentially to humankind without it we would not be human If genuine fulfillment is denied it substitutes come into being This religious sphere is the most essential decisive one It determines man s basic attitude towards reality and in a sense the color extent and position of all the other human domains in life It forms the basis for various views about life and thought Scheler was emphatically an intuitive philosopher In Scheler s work the break between being as the almighty but blind rage and value as the knowing but powerless spirit has become complete and makes of each human a split being Personal experiences may be reflected here The development of Scheler s work as a whole was highly dependent on his personal experiences It is this that gives Scheler s work its liveliness and its validity **The Nature of Sympathy** Max

Scheler,2017-07-28 The Nature of Sympathy explores at different levels the social emotions of fellow feeling the sense of identity love and hatred and traces their relationship to one another and to the values with which they are associated Scheler criticizes other writers from Adam Smith to Freud who have argued that the sympathetic emotions derive from self interested feelings or instincts He reviews the evaluations of love and sympathy current in different historical periods and in different social and religious environments and concludes by outlining a theory of fellow feeling as the primary source of our knowledge of one another A prolific writer and a stimulating thinker Max Scheler ranks second only to Husserl as a leading member of the German phenomenological school Scheler s work lies mostly in the fields of ethics politics sociology and religion He looked to the emotions believing them capable in their own quality of revealing the nature of the objects and more especially the values to which they are in principle directed **Max Scheler (1874-1928) Centennial Essays** M.S.

Frings,2012-12-06 It is the purpose of these essays to commemorate the one hundredth birthday of the philosopher Max Scheler On this centennial occasion it may be appropriate to recall the first two major works of the philosopher s life Scheler is known mostly as the author of a monumental work on ethics entitled *Der Formalismus in der Ethik und die materiale Wertethik* Formalism in Ethics and Non Formal Ethics of Values which is the only existing foundation of ethics written by a European philosopher in this century Although its two parts were published separately 1913 1916 because of circumstances during World War I all manuscripts had been finished by Scheler prior to the outbreak of the war His ethics has been translated into various languages including a recent translation in English In the same year 1913 Scheler also published

another major work which dealt with the phenomenology of sympathetic feelings and which is translated into English under the title of the enlarged second and following editions The Nature of Sympathy **Formalism in Ethics and Non-formal Ethics of Values** Max Scheler, 1973 A lengthy critique of Kant's apriorism precedes discussions on the ethical principles of eudaemonism utilitarianism pragmatism and positivism Max Scheler, 1874-1928 John Raphael Staude, 1967 Max Scheler: Philosopher, Sociologist, and Critic of German Culture (1912-1928). John Raphael Staude, 1965 Structure and Diversity Eugene Kelly, 1997-04-30 FOUNDATIONALISM IN PHILOSOPHY In his autobiographical work The Education of Henry Adams this I brooding and disillusioned offspring of American presidents confronted at age sixty his own perplexity concerning the new scientific world view that was emerging at the end of the century He noted that the unity of things long guaranteed morally by the teachings of Christianity and scientifically by the Newtonian world view was being challenged by a newer vision of things that found only incomprehensible multiplicity at the root of the world What happened if one dropped the sounder into the abyss let it go frankly gave up Unity altogether What was Unity Why was one to be forced to affirm it Here every body flatly refused help Adams got out his Descartes again dipped into his Hume and Berkeley wrestled anew with his Kant pondered solemnly over his Hegel and Schopenhauer and Hartmann strayed gaily away with his Greeks all merely to ask what Unity meant and what happened when one denied it Apparently one never denied it Every philosopher whether sane or insane naturally affirmed it I Adams then approaching with heavy pessimism a new century felt instinctively that were one to attack the notion of unity the entire edifice of human knowledge would quickly collapse For understanding requires the unification of apparently different phenomena Max Scheler's Concept of the Person Ron Perrin, 1991-08-12 Philosophical Perspectives Max Scheler, 1981 Max Scheler, 1983 The Human Place in the Cosmos Max Scheler, Upon Scheler's death in 1928 Martin Heidegger remarked that he was the most important force in philosophy at the time Jose Ortega y Gasset called Scheler the first man of the philosophical paradise The Human Place in the Cosmos the last of his works Scheler completed is a pivotal piece in the development of his writing as a whole marking a peculiar shift in his approach and thought He had been asked to provide an initial sketch of his much larger works on philosophical anthropology and metaphysics works he was not able to complete because of his early demise Frings new translation of this key work allows us to read and understand Scheler's thought within current philosophical debates and interests The book addresses two main questions What is the human being And what is the place of the human being in the universe Scheler responds to these questions within contexts of said two projected much larger works but not without reference to scientific research He covers various levels of being inorganic reality organic reality including plant life and psychological life all the way up to practical intelligence and the spiritual dimension of human beings and touching upon the holy Negotiating two intertwined levels of being life energy impulsion and spirit this work marks not only a critical moment in the development of his own philosophy but also a significant contribution to the current discussions of continental and

analytic philosophers on the nature of the person

Whispering the Secrets of Language: An Psychological Quest through **Max Scheler**

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