

Reading Notes: *Man's Place in the Cosmos* by Max Scheler

(<http://anthropology.rinet.ru/old/library/sheler8.htm>)

Overviews of Scheler's Thought:

- 1) "Introduction" by W. Stark. In *The Nature of Sympathy* by Max Scheler
- 2) Schutz, Alfred. "Max Scheler's Epistemology and Ethics," I, II. In *The Review of Metaphysics* XI (1957-1958), 304-314, 486-501.
- 3) see also. J.M. Bochenski. *Contemporary European Philosophy*. Berkeley: U of California Press, 1956.

"In 1927 at a Conference in Darmstadt, near Frankfurt, arranged by Graf Keyserling, Scheler delivered a lengthy lecture, entitled "Man's Particular Place" (Die Sonderstellung des Menschen), published later in much abbreviated form as Die Stellung des Menschen im Kosmos [literally: "Man's Situation in the Cosmos"]." (<http://www.maxscheler.com/> - Manfred Frings)

- April 1927, Darmstadt bei der Tagung der Schule der Weisheit

2. Der Mensch als „Neinsagenkönner“ und „Asket des Lebens“ (M.Scheler)

Betrachtet man den Menschen im Kontrast zum Tier, lässt sich betonen: Der Mensch kann sich distanzieren z.B. von seinen Trieben oder von der Wirklichkeit (da er über sie nachdenken kann). Er transzendiert die Wirklichkeit (er will seine Schranken durchbrechen und fragt immer weiter; Scheler nennt dies auch „Weltoffenheit“) und kann seine Triebenergie sublimieren (Freud!). *Entscheidendes Moment der menschlichen Sonderstellung ist also der Besitz des Geistes.* (<http://fkg-wuerzburg.de/schule/faecher/evrel/dokumente/Anthropologie/Sonderstellung%20des%20Menschen.pdf>)

Notes from *Man's Place in Nature*:

Life in nature, life in man.

Translator's Introduction

Two Parts

- 1) Brief Biography and General Overview of Scheler's Philosophy
- 2) Discussion of the *Man's Place in Nature*

"a study of the nature of man in relation to his 'biological, psychological, ideological and social development.' This is what he meant by a 'philosophical anthropology.' It was predicated upon the Hegelian thesis that history is the record of man's progressive self-consciousness." (trans. intro, xxiii-iv)

Stages of psychic life:

- 1) an undifferentiated vital impulse or drive (xxvii)
 - a. no reflex arc, i.e., ecstatic
- 2) instinctual behavior (xxviii)
- 3) associative behavior or memory (Ibid.) – i.e., the habitual
- 4) practical intelligence (xxix)
- 5) ideation
 - a. freedom transcending all conditions of nature (xxix-xxx)
 - b. linkage: ideation and sublimation

3 & 4 arise out of 2

"A spiritual act is an 'ascetic' act. It inhibits, deflects or lures the libido from its natural goals in order to acquire some vital energy for its own 'ideas.' Without the repressed energy withdrawn from 'life' in this process of sublimation the spirit is impotent and inoperative. (xxxi-xxxii)

Scheler, 1874-1928

NOTES TO SCHELER'S TEXT: (nb: see my translation of TOC “)

Pages 3-35

AUTHOR'S PREFACE

Questions that have dogged Scheler

- What is the human (der Mensch)?

- What is her place in being (in Sein)?
 - Not “in the nature of things” (3)

“man is more of a problem to himself at the present time than ever before in all recorded history. At the very moment when man admits that he knows less than ever about himself ... there seems to have arisen a new courage to truthfulness ... to raise this question of essence without any commitment to any tradition ... that has prevailed up to now. (modified¹ 3)

THE PROBLEMATIC: THE IDEA OF THE HUMAN

Three irreconcilable answers to question: what is the human?

- 1) Theological anthropology: that of the Jewish-Christian tradition
- 2) Philosophical anthropology: that of the Greek tradition
 - a. The human is defined by reason
 - i. Participant in a transcendental or superhuman reason
- 3) Scientific anthropology: that of modern science and genetic (developmental) psychology
 - a. The human is a recent product of blind evolution
 - b. Difference of degree (of complexity) between the human and other life forms

“at no time in his history has man been so much a problem to himself as he is now” (6)
No unified idea of man, i.e., the human

“the human”

- 1) The natural systematic concept of the human
 - a. “In one sense, it signifies the particular morphological characteristics of man as a subclass of the vertebrates and mammals.” (6)
- 2) The essence concept of “the human:
 - a. “The word “man,” in the second sense, signifies a set of characteristics, which must be sharply distinguished from the concept “animal”—including all mammals and vertebrates.” (7)

THE STAGES OF PSYCHO-PHYSICAL BEING. THE PLANT, THE ANIMAL, THE HUMAN.

- Living beings not merely objects of external perception, living creatures also have an inner being and for-self being, in which they, themselves, turn inward.
 - “In other words, any mode of outward behavior is always expressing the inner state as well, for there is no inner state which does not “express” itself directly or indirectly in behavior. Thus it can always be explained in two respects, in both psychological and physiological terms at the same time.” (15)
- Lowest form of psychic life represented by plant life
 - unconscious vital feeling (*Gefühlsdrang*) devoid of sensation or representation (*vorstellungslose*)
 - “It is the power behind every activity, even behind those on the highest spiritual level, and it provides the energy even for the purest acts of thought and the most tender expressions of good will.” (9)
 - “This first level of the inner-side of life, the vital impulse, is not only present in all animals but also present in the human.” (13)
 - “this impulse is the unity of all the highly differentiated drives and affects in man.” (13)
 - The basis of the “primitive brain” (not Scheler’s expression)
 - Purposive, goal oriented
 - General drive toward vital needs (growth and reproduction)
 - Impelled toward and from
 - Directed only toward the unspecified whole of possible resistances and realities important to the life of the botanical organism
 - Impulse wholly directed to that which is external
 - “ekstatischem” *Gefühlsdrang*
 - Not an empirical concept
 - Not impelled toward any specific stimuli
 - “Moreover, this vital feeling is also the subject of that primary experience of *resistance* which is the root of experiencing what is called “reality,” especially the unity and the impression of “reality” which precedes any specific representation.” (14)

¹ "modified" means translation altered by Bob Sandmeyer – usually to reflect the text more literally

- rhythmic
 - Lacks any reflex arc referring back to the organism's vital center
 - "Yet we find in the plant the original phenomenon of *expressiveness*, or a certain physiognomy of its inner states, such as feeble, vigorous, luxuriant, or poor." (12)
 - Expressiveness: a phenomenon of life
- Lacking any sense of inner-being (not inner life)
 - No memory or capacity to learn
- Passive
 - "Although incapable of adapting itself actively to the environment, whether dead or alive, the plant has teleoclitic* relations both to the inorganic substances in the environment and to insects and birds, for example. Thus in a metaphysical sense, the plant-much more than the animal-may be said to be proof of the unity of life behind all morphological changes and of the gradual growth of all types of living forms in closed systems of matter and energy." (13)
 - "the principle at the unknown roots of life may act in accordance with fanciful play, regulated by an aesthetic order" (*Ibid.*)
 - Scheler coined the word "teleoclitic"* for this kind of purposiveness which does not depend on individual representation. (Affectivity: the power base of moral behavior by Sebastian A. Samay, O.S.B. - http://www.crvp.org/book/Series01/I-12/chapter_i.htm)
 - Klinein – to incline or turn, to lean
 - Cf. enclitic, proclitic
 - Teleo – to come into being, to be quite or fully so
- Conditions for sensory experience (which the plant lacks)
 - Vital impulse and
 - Motor system
 - Lack of motor system signifies a lack of sensory capacities
 - Social animal life (by contrast) characterized by dual principle of
 - Pioneering
 - Following
- Second essential form: instinct (as a strictly behavioral concept)
 - Instinctive behavior
 - i. sensible (sinngemäß)
 - 1. Incline teleologically for the whole of the living subject
 - a. i.e., holistic and teleoclitic character
 - ii. has a definite and unchanging rhythm
 - 1. not reflexive
 - 2. a pattern in time
 - 3. not acquired through association or habit ("trial and error")
 - 4. may be purposive toward a far off or temporally distant end
 - iii. "it responds only to typically recurring situations which are significant for the life of the species and not for the particular life of the individual" (16)
 - 1. Neither learned behavior nor an intelligent behavior
 - 2. Never a reaction to specific factors in the environment
 - iv. Innate and hereditary
 - 1. Coordinated with fixed stages of development
 - a. "instinct is always a part of the growth of the species itself" (19)
 - v. "a form of behavior which is independent of the number of attempts that an animal makes in order to deal with a situation" (17)
 - 1. Complete from the start, not developed
 - 2. Capable of specialization through learning and experience
 - "what an animal can perceive (*vorstellen*) and sense (*empfinden*) is determined and controlled by the a priori relation of its instincts to the structure of its environment" (modified 18)
 - Memory is determined and conditioned under such strictures as well
 - Brain Structure: Instinctive behavior vs. higher level behaviors – the synthesis and dissociation of the sensory manifold
 - "We can show that psychic processes (*Abläufe*) determined by laws of association or habit are localized considerably higher in the nervous system than are instinctive modes of behavior. ...The fixed structure of meaningful behavior complexes (*festgegliederten Sinneinheitlichkeiten des Verhaltens*) is, on the whole

conditioned subcortically. The cerebral cortex is essentially an organ of dissociation, not of association, as compared with the more unified and more deeply localized modes of behavior." (19-20)

- Two primitive developments of instinctive behavior
 - Disintegration of sensuous unity by emergence of simple sensations and representations and associative connection between them teleological motivated
 - Beginnings of intelligence
 - Artful (**not artificial**) attempt to make sensible that which is at first a sense-empty automatism
- Non-mechanistic
 - "creative dissociation, not association or synthesis of individual pieces, is the basic process of psychic evolution" (20)
- Instinctive behavior "represents an individual unity of fore-knowledge and action so that there is never *more* knowledge than what is involved in the next stage of action." (21)
 - The beginning of the separation of sensation and reaction (reflex arc [*Reflexbogen*])
 - Neither a knowledge through thoughts or images and representations
 - "It is a feeling of value-charged resistances which are differentiated as attractive or repulsive according to these value-impressions" (21)
- Third essential form of psychic life: Habitual mode of behavior, i.e., "associative memory"
 - Typified by conditioned training
 - Behaviors modified slowly and continuously
 - Training occurs on the basis of earlier trial and error
 - points to an innate drive of repetition
 - Habituation presupposes a conditioned reflex
 - "the capacity of reporting organic states back to a central agency or motor system" (23)
 - Conditioned reflex is not identical to associative memory
 - "associative memory, localized in the higher regions of the cortex, is a late phenomena" (25)
 - Regulative laws of association (contiguity and resemblance [and according to Hume, succession, i.e., cause and effect]) arise
 - on the basis of habituation
 - in the context of drive-motivations
 - "insight" (intellectual influence) at work in the production of associations by means of trial and error
 - Associative principle occurs in the separation of the sensory system from the motor system, i.e., the reflex arc
 - At work in all animals
 - Tradition as imitation (cf. repetition drive)
 - Social animal life (by contrast) characterized by dual principle of
 - Pioneering
 - Following
 - Not a cultural inheritance: non-symbolic, not historical
 - "tradition is present already among herds and packs and other social forms of animal life" (26)
 - Where the herd "learns" what the pioneer sets forth and this makes possible its transmission to coming generations (heavily modified 26)
 - "The dissolution of the force of tradition is a continuous process in human history; it is an achievement of ratio which in one and the same act *objectifies* the content of tradition and throws it back, as it were, into the past to which it belongs." (modified 27)
 - Makes possible the emergence of the individual from the species
 - "Thus the individual ceases to be no more than a point of transition in the reproductive process of the species." (27)
 - Frees drives, feelings and affects from their instinctive behavioral function in the service of species
 - "The 'pleasure principle,' therefore, is not an original phenomenon, as hedonism believes, but a consequence of an intensified associative intelligence." (28)
- Fourth form of psychic life: practical intelligence
 - "Intelligent behavior"
 - Capable of responding to a new situation meaningfully
 - Without trial and error

- Cleverly or foolishly, prudently, cunningly
- Capable of drive-determined problem suddenly
 - Practical – aims at some action whose goal is set out by its drives
 - As opposed to spiritual goals
- Psychological character of "intelligence"
 - "Sudden insight into a connected context of facts and values within the environment that is neither given directly in perception nor had been perceived in such manner earlier, i.e., as it were a on-hand reproductively." (modified 30)
 - Partly given in experience
 - Partly given in an anticipatory representation
 - The pre-having of a new situation never before encountered
 - New for the individual (not the species)
- "the objective relations in the environment determined and selected, as it were, in accordance with the role of the drive which produce the new idea" (30)
 - The chimpanzee manipulating the objects in his cage in order to get the banana (the goal object)
 - Tool-objects
 - "It is the dynamic energy of the drive itself that is here objectified and projected into constituents of the environment." (32)²
 - Displacement of drive onto thing-world
 - "In the animal, of course, the restructuring of the field which we have been describing does not take place through conscious, reflective activity, but rather through a kind of intuitive, objective replacing of the things in the environment." (33)
 - Not, however, an instinctive behavior
 - Same principle applies to choice
 - "it is a mistake ... suppose that animals are always moved by the stronger impulse" (33)
 - Animal lacks capacity to choose between values as such
 - The useful over the pleasant
 - Nevertheless, choice insinuates the production of goods
 - Some deferred for others
 - "we find in animals the capacity for generosity, help, reconciliation, friendship, and similar phenomena." (34)

THE ESSENCE OF SPIRIT: FREEDOM, WORLD-CONSCIOUSNESS AND SELF-CONSCIOUSNESS, ACTUALITY, ANIMAL AND THE HUMAN

- Human – animal difference: an essential difference
 - Difference not based on:
 - Capacity to choose
 - (Practical) intelligence
 - Principle opposed to life as such: SPIRIT (36)
 - Greek conception of this principle: reason
 1. Conceptual thought
 - Intuition of essences
 - Voluntary and emotional acts (value and choice)
 - The root of personhood
 - SPIRIT: "freedom and detachability from the bondage and pressure of life, from its dependence upon all that belongs to life, including its own drive-motivated intelligence" (37)
 1. Free from environment
 2. "open to the world"
 - The human – "capable of transforming the primary centers of resistance and reaction into "objects" (*Gegenständen*) (37)
 - The animal – remains immersed amidst the things which push/pull her this way and that "ecstatically"
 3. "Spirit is thus objectivity (*Sachlichkeit*), or the determinability by virtue of the way being is of the things themselves." (modified 37)
 - Reversal (*Umkehrung*) – turn-around

² Die Triebdynamik im Tiere selbst ist es, die sich hier zu versachlichen und in die Umgebungsbestandteile hinein zu *erweitern* beginnt. (36)

- Animal being-in-an-environment
 - First act: impetus from a physiological-psychological condition
 - Second act: making actual changes to environment as a result of free action with respect to dominant goal set by its drives
 - Third act: concomitant change in physiological-psychological condition
- The human being-in-the-world
 - First act: "behavior (comportment, relation) is "motivated" from *pure* the way of being of an object grasped by complexes of representations and sensations" (modified 38)
 - Second act: free (voluntary)* release (*Entthemmung*) from a drive-impulse (and corresponding reaction)
 1. * i.e., voluntary or free restraining of a drive-impulse proceeding from the core of the person
 - Third act: an alteration of the objectivity of a thing (Sache) which is experience as self-sufficient and final
 - "Becoming human is the elevation to world-openness by virtue of spirit." (modified 39)
- Act of being
 - The animal:
 1. Ecstatic being
 - Intelligence strictly tied to organic drives and practical needs
 - The human:
 1. "capable of expanding his environment into the dimension of a world and objectifying resistance." (40)
 2. Self-conscious: consciousness which the spiritual center of action has of itself
 - a. Concentration "Sammlung"
 - i. Ensimismamiento y alteración – Ortega y Gasset
- "Four essential levels in which all existence (Seiende) manifests itself with regard to inner being." (modified 41)
 - Inorganic being have no being-for-self, no inner being
 - 1. Plant
 - a. Vital drives
 - b. No reporting back to center (nervous system)
 - 2. Animal
 - a. Ecstatic
 - b. Both sensation and consciousness
 - i. "the animal lacks a center which would relate all the psychophysical functions of seeing, hearing, smelling, and grasping, and the different things coordinated with them, into a unity belonging to one and the same concrete object." (43)
 - 3. The human
 - a. Self-conscious – by virtue of spirit
 - b. Capacity to objectify
 - i. Things she is in commerce with
 - ii. Her own psychic states
 - 4. The person (i.e., spiritual center of man)
 - a. First, "must be thought of as the center raised beyond the opposition of organism and environment" (42)
 - i. "world-space" relates back to spiritual center, i.e., self-referencing capacity
 - ii. "Only in man do we find the strange phenomenon that both spatial and temporal emptiness appears prior to, and is the basis of, all possible perceptions in the world of objects." (45)
 - b. Second, "The center, however, from which man performs the acts by means of which he objectifies body, psyche and world in its spatial and temporal abundance, cannot itself be "piece" of this world. It also cannot have a determinate some-where or some-time. It can only be placed in the highest *ground of being* (*Seinsgrunde*) itself." (modified 47)
 - c. Third, "Spirit is the sole being incapable of, itself, being an object. It is pure *actuality* and has its being solely in the free performance of its acts. The center of spirit, the "person," is neither objective nor thingly being but rather only a continuously self-executing ordered structure of acts (essentially determined)." (modified 47)
 - i. "Psychic acts are capable of objectification, but not the spiritual act-the intentionality itself which makes the psychic process visible. We can only "collect" ourselves with regard to our being as a person: we can concentrate upon it; we cannot objectify it." (47)
 1. "Mitvollzug" – empathetic being with another
 2. Verstehen (understanding) as the greatest contrast to Vergegenständlichung (objectification)

- ii. "If we envisage the "psychic" and the "physical" as two aspects of the same life process, to which correspond two modes of observing and describing the same phenomenon, then there must be an x which makes these different observations and which must transcend the opposition of body and soul. This x is nothing other but the spirit objectifying all – but as we saw, never coming to be itself objective. If life is non-spatial but nevertheless temporal being ... then what we name "spirit" is not only trans-spatial but also trans-temporal." (modified 81)

IDEATING COGNITION OF ESSENCES AS A FUNDAMENTAL ACT OF SPIRIT

- Special spiritual act: ideation
 - "what is x?" "what is the nature (*Sosein*) of x (*Dasein*)"
 - Examples
 - Conversion of Buddha as example
 - Descartes' intuition of the wax
 - Whole field of mathematics
 - "Ideation, therefore, means to grasp the essential modes and formal structures of the world through a single case only, independent of the number of observations and inductive inferences which belong to intelligence." (50)
 - Universally valid knowledge
 - Valid beyond the limits of sensory experience
 1. a priori insights
 - Functions
 - For positive sciences: provides fundamental axioms
 - For metaphysics: evidence that the world cannot be reduced to causes of the finite kind
 1. "Window into the absolute" (Hegel)
 2. Secondary attribute of the super-individual existing (*seienden*) *Ens a se*
 - Essential characteristic of the human: a priori knowledge
 - Historical reason: "what is constant is reason as a disposition and capacity to shape and form, through actualization of new essential insights, new forms of thoughts, intuition, love and value. (modified 51)
 1. Take shape in and initiated by pioneers and shared by participation with rest of mankind
 - Technique of ideation: the act of reduction
 - Existence
 1. "to oppose this reality (of the here and now) with an emphatic 'No.'" (52)
 - Buddha
 - Plato
 - Husserl
 - "While I do not go along with Husserl's theory of reduction in its details, I do believe that it refers to the essential act by which the human spirit must be defined." (52)
 2. Distinction: the way something is (*Sosein*) vs. the existence of that thing (*Dasein*)
 - (*Dasein*) "Existence (=being actual) is given to us moreover in the experience of resistance in a world-sphere already disclosed – and this resistant is there for our striving, for our libidinal life, for our central life-impulse. ... That which exists is there for us as the experienced impression of resistance against the lowest, most primitive feeling-impulse of that level of animate life inhering, as we saw, even in the plant. (modified 51-2)
 - This is not inferential in any sense
 - "The experience of reality is thus entirely our "representation" of the world not post- but rather pre-given." (55)
 - *Sosein* – "the way something is" – the characteristics of a physical thing, including color, shape, and extension, and organization or these characteristics in a thing
 3. Perception at all levels – down to the most strikingly impressional – is a function of the impulse of the life-drive co-determining the stimulation of the nervous system.
 - This radical "No" – deactualizing or ideating the world
 1. "It does *not* mean, as Husserl suggested, abstaining from the existential judgment (which lies in any natural act of perception)." (54)
 2. "If existence means resistance, the canceling of reality can only be the kind of ascetic act by which we suspend the operation of the vital impulse in relation to which the world appears as resistance, and which is the precondition for all sensory experience of the now-here-thus." (modified 54)

3. "Only spirit in its form as pure "will" can effect the in-actualization of that center of feeling-drive by an act of will – and that means an act of repression." (modified 54)
 - The can suppress his own vital drives
 - Inverted being – the ascetic life
 - Irrelevant to an Weltanschauung (particular world view)
 - Buddha – the ascent of spirit is the ultimate good because reality is inherently evil
 - Scheler – "we must try to return from the sphere of essences to actuality and its now-here-thus-being in order to improve it (in this case existence is, to begin with, neutral with respect to good and evil)" (modified 55)
 - Nietzsche – "envisage the true life and estiny of man interms of an eternal rhythmic movement between idea and reality, spirit and instinct – and in the reconciliation of this constant tension." (*Ibid.*)
 - "the human is in relation to the animal the eternal Faust" (55)
 - "Only man as a living being introduces law and order into nature, not from a rational, but from a biological necessity." (67)
 -
4. Sublimation
 - The human can construct her perceptions vis-à-vas an ideal world of ideas
 - By this means, make accessible to spirit the energy slumbering in the repressed drives
 - Sublimation and "evolution"
 - "Sublimation would then designate the natural process by which energies of a lower sphere of being, in the course of evolution, are made available to higher forms of being and becoming." (68)

THE PROBLEM OF SUBLIMATION, CRITIQUE OF THE "CLASSICAL" AND NEGATIVE" THEORY. SUBLIMATION AS WORLD EVENT

- Spirit as Scheler describes it
 - "Spirit is, as we said, ultimately an attribute of a being itself, that becomes manifest in the human in the unity of concentration of the person collected unto herself. But – spirit as such is in pure form originally *without every "power," "force," or "activity" absolutely.*" (modified 56)
 - Not a product of asceticism, repression and sublimation
 - "Spirit has its own nature and autonomy, but lacks an original energy of its own." (57)
 - Twofold process of spiritual sublimation (the process of making spirit come alive (62))
 - Direction (Lenkung): inhibition and release of vital impulses through the spiritual will
 - Guidance (Leitung): process of presenting ideas and values which are then realized through the impulses
 1. Both presuppose a withdrawal which Ortega y Gasset discusses in his theory of action, cf. esp. *Man and People*, chapter 1
 - "The spiritual center of activity, which we have called the person in the human, is not a substance but a monarchistic structure of acts, in which one of them assumes leadership and guidance with which the human "identifies herself" with." (modified 64)
 - Two mistaken views:
 - Naturalism – asserts that higher forms of being develop genetically from lower
 - Vitalism and Idealism – assert that higher forms are causes of lower forms of life
 1. Direction of life from plant to animal to the human represent a loss (of independence)
 2. "the lowest forms are the most powerful, and the highest the most impotent" (66)
 - " As different as life and spirit are in the essential being, they are mutually related to each other in man. Spirit infuses life with ideas, but only life is capable of initiating and realizing spiritual activity, from its simplest act to the achievement of a task of great spiritual content." (81)
 - Spirit and life are complementary principles" (85)
- Two Conceptions of Spirit – both of which Scheler rejects
 - Classical Greek Conception
 - Spirit is the motive force in the soul
 1. Ahistorical worldview: "the higher forms of being from the Godhead to brute matter are also the more powerful ones" (57)
 2. God is Spirit pure and simple
 - Doctrine of the autonomous power of the idea
 1. Includes Judaeo-Christian tradition, where God is pure spirit
 - Two main versions

1. Doctrine of the spiritual substance of man
 2. Doctrine of pan-spirit
- Negative Theory
 - Spirit is a product of the repression of drives and impulses
 1. Some Examples
 - Buddha's doctrine of salvation
 - By cancelling or nullifying of desire (thirst) the veil of maya will be lifted, i.e., the entire world structure will disappear
 - Schopenhauer's doctrine of the self-negation of the will to live
 - Only the human has the capability of self-negation by which spring all higher forms of consciousness and knowledge
 - Paul Alsberg, *The Riddle of Mankind*
 - Organic adaptation
 - Cf. Alfred Adler
 - Reason erroneously identified with discursive thought
 - Freud, esp. *Beyond the Pleasure Principle*
 - Neuroses a product of the repression of instincts and drives
 - Sublimation
 - The application of drives and instincts in a positive aspect the foundation of all higher cultural development
 - Negative theory has no answer to question: what is it in the human that negates? What denies the will to life? What represses the impulses? And for the sake of what goals or values?
 1. Presupposes spirit – for "it is precisely the spirit that initiates the repression of instincts." (62)
 2. "the autonomy of spirit is the basic presupposition for the idea of truth and the possibility of discovering truth" (63)
 3. Proponents:
 - Epicurus
 - Hobbes
 - Machiavelli
 - La Mettrie
 - Schopenhauer
 - Marx
 - Freud
- "The world view sketch here cuts through the dualism that has prevailed for so many centuries: the dualism between a "teleological" and a "mechanistic" explanation of the actuality of the world."
 - Teleological: where higher powers determine the lower forms
 - Mechanistic: where spirit is conceived as a product of impulses and drives
- Scheler's theological conception: *historical self-deification*
 - "If we call "deitas" the purely spiritual attribute in the highest ground of all finite being, then we cannot impute any positive, creative power to what we call "spirit" or the "Godhead (*Gotttheit*)" in this ground. The idea of a "world-creation out of nothing" falters with this view. If this primordial tension of spirit and impulse is situated in "being-through-itself" ("*Sein durch sich selbst*"), then the relation of being to world must be of another kind. In order to realize its *deitas*, or its inherent plenitude of ideas and values, the ground of things (*Grund der Dinge*) was compelled to release the world-creative drive. It was compelled, as it were, to pay the price of this world process in order to realize its own essence in and through this temporal process. And this *being-through-itself* ("*Sein-durch-sich*") would deserve to be called divine being only to the degree to which it realizes its eternal *deitas* in the process of world history in and through man. In fact, this process, essentially timeless but manifesting itself in time for our finite experience, can approach its goal – the self-realization of the Godhead – only to the degree to which what we call "world" becomes the perfectly complete body of the eternal substance." (modified 70-71)

UNITY BODY-SOUL AND THE METAPHYSICAL DUALISM SPIRIT-LIFE, CRITIQUE OF DESCARTES; CRITIQUE OF NATURALISTIC THEORIES, OF THE THEORY OF L. KLAGES

- Cartesian Dualism represents a phenomenologically incoherent view of living being
 - "For Descartes, the world consists only of thinking "points" and of gigantic mechanism to be explored mathematically. There is only one thing of value in his theory: the new autonomy and sovereignty accorded to spirit." (72)
 - Mind = pure spirit
 - Animal body=mechanism subject to physical causality

- "we should guard against overemphasizing purely physiological explanations" (77)
- Naturalistic Theories
 - Two types
 - One which is one-sidedly mechanistic
 - E.g., Democritus, Epicurus, and Lucretius, La Mettrie
 - One which is one-sidedly vitalistic
 - E.g., Hume, Mach
- Contra. L. Klages
 - Two main fallacies
 - Conceives reason as discursive
 - As opposed to ideational
 - Conceives spirit as a kind of force
 - See spirit and life at odds
- "Physiological and psychic processes of life are strictly identical in an ontological sense" (74)
 - Two ways of looking at the same process of life
 - "It is precisely this system (of drives) that constitutes the essential unity and that mediates between every genuine living process and the contents of consciousness." (underlining mine, 76)
 - Critique of Western medicine (78)
 - "Psychophysical life is one. This unity is a fact for all forms of life, including man. There is not the slightest reason to think that there is more than a difference in degree between the psychic life in man or in the animal..." (78)
 - Instead, the dualism which we encounter in man and which we experience subjectively in ourselves is of a higher and more profoundly encompassing order: it is the *opposition between spirit and life*." (modified 80)
 - "Spirit and life are complementary and interrelated. It is a fallacy to represent them as original enemies consumed in struggle with each other. 'He who has thought most deeply loves that which is most alive.'" (87)

ON THE METAPHYSICAL PLACE OF THE HUMAN

- "For us the basic relationship between man and the world-ground consists in the fact that this ground comprehends and realizes itself directly in the human, who, both as spirit and as a life (*Lebewesen*), is but a partial locus of spirit and the drive of 'that which is by virtue of a being'." (modified 92)