

THE ROLE OF BOUNDARY SITUATIONS IN KARL JASPERS' EPISTEMOLOGY AND THEIR IMPLICATIONS FOR HUMAN UNDERSTANDING

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ABSTRACT

This paper delves into Karl Jaspers' epistemology, focusing specifically on the role of boundary situations in shaping human understanding. Boundary situations, such as death, suffering, guilt, uncertainties and conflict, are moments where the limits of human knowledge are confronted, challenging the individual to transcend conventional forms of knowing. Jaspers argues that in such moments of crises, the human capacity for understanding is forced to confront its own limits, sparking a deeper, more existential mode of knowing. Jaspers' existential framework presents these situations not as purely negative experiences but opportunities for profound insight, self-realization which enables man move to a higher form of understanding. When individuals face with limits of experience, they are pushed beyond everyday rationality and begin to engage with what lies beyond comprehension, what Jaspers calls "philosophical transcendence." This engagement is not about achieving absolute knowledge, but about recognizing the mystery and openness of existence. Through this confrontation with the unknown, individuals are liberated from illusion of total knowledge and enter a space where they confront both their own subjectivity and the ambiguity of the world around them. The implications of boundary situations for human understanding are profound: reveal the essential incompleteness and contingency of human knowledge. Instead of presenting knowledge as objective, fixed entity, Jaspers' philosophy highlights the dynamic, existential and subjective nature of understanding. Ultimately, this paper argues that Jaspers provides a crucial lens through which contemporary human understanding can be interrogated, emphasizing the continued relevance of boundary situations in discussions about understanding and existence.

Keywords: Karl Jaspers, Boundary Situations, Existence, Experience, Subjectivity.

INTRODUCTION

Karl Jaspers, a prominent existential philosopher, is renowned for his exploration of the limits of human understanding. Central to his philosophy is the concept of "boundary situations," which are experiences that confront individuals with the limits of knowledge, existence, and rationality. These boundary situations include death, suffering, guilt, uncertainties and conflict experiences that challenge the rational and empirical frameworks typically used to understand the world. Rather than viewing these as purely destructive forces, Jaspers considers them as critical moments for transcendence and deeper existential insight.

This paper will examine how Jaspers' epistemological framework integrates boundary situations as essential to human understanding. Specifically, it will analyze how confronting

these boundary situations leads to a more profound understanding of human existence. Furthermore, this analysis will incorporate various philosophical reactions to Jaspers' work, including both positive and critical perspectives, to assess the relevance of his philosophy in contemporary debates on epistemology and human understanding.

THE NATURE OF EPISTEMOLOGY IN JASPERS' PHILOSOPHY

Jaspers' epistemology is situated within his broader existential philosophy. Unlike traditional epistemological approaches, which focus on the objective, scientific acquisition of knowledge, Jaspers emphasizes subjective experience as central to the human understanding of the world. For Jaspers, knowledge is not a static collection of facts but a dynamic, existential process that involves confronting one's own existence and limitations (2003, 16).

In his work, *Philosophy of Existence*, Jaspers stresses that traditional methods of knowledge such as the empirical sciences or logical reasoning are limited by their inability to address the ultimate questions of human existence. Instead, Jaspers proposes a philosophy that embraces the limits of human understanding. These limits, he argues, are not to be feared but accepted as essential to the human condition (Jaspers, 2003, 53). This confrontation with boundary limitation becomes the cornerstone of his epistemology and the experience of boundary situations.

JASPERS CONCEPTION OF BOUNDARY SITUATIONS

Jaspers identifies boundary situations as those experiences in life that force the individual to confront the limits of their understanding. These situations expose the inherent limitations of human knowledge and reason. While these moments of existential crisis may appear to threaten an individual's sense of meaning and purpose, Jaspers argues that they can instead provide opportunities for profound insight and self-awareness. Boundary situations cannot be resolved by empirical data or logical reasoning, as they lie beyond the reach of such systems. For Jaspers, these moments are existential, not merely intellectual (2003, 79). Precisely, these "boundary situations" (Grenzsituationen), refer to moments in life when individuals confront the fundamental limitations of their existence. These situations include death, conflict, guilt, and suffering, all of which provoke profound reflection on human existence. Jaspers views these boundary situations not as mere obstacles to be avoided, but as opportunities for self-awareness, transformation, and a deeper understanding of the human condition

Death

He considers death as the ultimate limit; death marks the boundary of human existence, forcing individuals to confront their own finitude. According to Jaspers, it is through the contemplation of death that human beings realize the necessity of authentic existence (Jaspers, 2003, 92). Jaspers views death as the ultimate boundary because it represents the end of all human experience, knowledge, and comprehension. He asserts that "Death is the limit of all human understanding and experience" (Jaspers, 2003, 118). Death marks the cessation of life and the impossibility of further experience. In confronting the reality of death, individuals are forced to confront the finitude of their existence, realizing that all life, including their own, will eventually come to an end. For Jaspers, awareness of death is a critical catalyst for existential

reflection. It compels individuals to ask meaningful questions about how they live their lives in light of their inevitable mortality.

Jaspers also differentiates between "objective death" (the biological fact of death) and "subjective death" (an individual's awareness and contemplation of their own death). While objective death is a fact of life, subjective death is an experience of consciousness and existential reflection. In Jaspers' thought, the realization of one's inevitable death can lead to a more authentic existence, where one is compelled to make choices with greater awareness of their finitude. By confronting death, individuals have the opportunity to transform their approach to life, embracing authenticity and personal responsibility.

Suffering

Jaspers sees suffering through physical illness, emotional trauma, or existential anguish, suffering confronts individuals with their vulnerability and limits. It is through suffering that humans can experience a deeper awareness of the fragility of existence. Suffering is perhaps the most significant boundary situation, as it encompasses both the individual and universal aspects of human existence. Suffering, whether physical or existential, brings individuals face-to-face with their vulnerability and limitations. For Jaspers, suffering is not simply something to be endured or overcome, but an essential aspect of human life that has the potential to lead to deeper self-awareness. He writes, "Suffering reveals to us the depths of our existence; it exposes our vulnerability, but it also opens us to the possibility of transcendence" (2003, 150).

Jaspers distinguishes between different kinds of suffering: physical suffering, which is tied to the body; emotional suffering, which arises from interpersonal relationships; and existential suffering, which involves the deeper question of meaning and purpose in life. Existential suffering, in particular, is related to the awareness of life's inherent absurdity and the limits of human existence. This kind of suffering often leads individuals to question the meaning of life, and it is through confronting this suffering that they can achieve a higher level of self-understanding.

Moreover, Jaspers views suffering as a means of transcendence. In moments of extreme suffering, individuals are forced to confront the meaning of their existence, and in this confrontation, they can experience a transformation of consciousness. Suffering, in this sense, is not an end in itself but a path to personal and philosophical growth. Through suffering, individuals can gain deeper insight into the nature of existence and their place within it.

Guilt

The burden of freedom, moral responsibility brings an individual face-to-face with their past actions, creating an unavoidable confrontation with the self. Guilt forces a reckoning with the limits of personal agency and understanding. Jaspers' treatment of guilt is closely tied to his existential philosophy, which places emphasis on individual freedom and responsibility. Guilt, in Jaspers' view, is not simply a moral failing but an existential condition that arises when individuals realize their freedom to make choices and the consequences of those choices. Jaspers writes, "Guilt arises when we are confronted with the consequences of our free actions, when we face the reality that we have chosen in a way that affects others and ourselves" (2003, 134).

For Jaspers, guilt is tied to human freedom and the recognition that individuals are responsible for their actions. It arises from the recognition that, despite external influences, individuals ultimately have the freedom to choose their own path. This realization is both liberating and

burdensome, as it places the weight of responsibility squarely on the individual's shoulders. Guilt, therefore, is not merely a feeling of remorse for wrongdoing, but a profound existential awareness that arises when individuals confront their freedom and its consequences.

Jaspers' notion of guilt also involves the recognition of the "unavoidable guilt" inherent in human existence. Even when individuals strive to live ethically and justly, they are still complicit in the broader human condition, marked by suffering, conflict, and the limitations of existence. Guilt, in this sense, is not something that can be resolved or eliminated but is a continuous aspect of the human condition, a reminder of the responsibility that comes with freedom.

Conflict

Jaspers' conception of conflict, the clash of values and existence, personal or societal conflict can disrupt the sense of normalcy and force individuals to reconsider their understanding of the self in relation to others and the world. Jaspers maintains that these situations are not simply negative. They hold the potential for transcendence, opening up new avenues of understanding beyond conventional intellectual frameworks.

Conflict, both internal and external, is a very critical boundary situation in Jaspers' philosophy. Internal conflict arises when an individual faces a contradiction within their own values or identity, while external conflict often manifests in social, political, or interpersonal struggles. Conflict forces individuals to confront the limitations of their power and control. Jaspers writes, "Conflict, whether external or internal, is not a mere disruption but a revelation of the truth of who we are" (2003, 105). In this sense, conflict reveals the unresolved tensions within the human psyche and in social relations.

Jaspers acknowledges that conflict can be destructive, but he also views it as an essential aspect of human life. Conflict is not simply an obstacle to be overcome but a means through which individuals encounter deeper existential questions. External conflicts, such as wars or political struggles, challenge individuals to consider the larger ethical and philosophical implications of their actions. Internal conflicts, on the other hand, force individuals to examine the complexities of their own identity and moral choices. For Jaspers, resolution of conflict does not always involve the elimination of the conflict itself, but rather a deeper understanding of one's position and responsibility within the conflict.

Through conflict, individuals encounter their own limitations, an encounter which leads to a greater sense of self-awareness. In a broader sense, conflict is a manifestation of the struggle for meaning and coherence within a fragmented world. This struggle, according to Jaspers, is intrinsic to the human experience and provides an opportunity for growth and self-discovery.

PRECURSORS OF JASPERS' NOTION OF "BOUNDARY SITUATIONS"

Jaspers' conception of boundary situations was heavily influenced by various philosophers and religious traditions such as, Soren Kierkegaard, Martin Heidegger, Immanuel Kant, Friedrich Nietzsche and Religious Mysticism. For instance, in Soren Kierkegaard *Existential Dilemma* Jaspers derived the concept from the concept of individual despair and anxiety as an essential aspect of the human condition. Kierkegaard's philosophy revolves around the individual's confrontation with existential despair, which can only be transcended through a leap of faith.

Kierkegaard's notion of existential anxiety, or angst, highlights the feeling of being overwhelmed by the infinite possibilities of life, yet simultaneously being trapped by finite existence. From Martin Heidegger, he took over the notion that we are being unto death and that *Dasein*, as fundamentally defined by the finitude, its awareness of death, and its potential for self-interpretations. For Jaspers, death is not just an intellectual concept but an experiential reality that defines human existence. He adopts Heidegger's notion of confronting one's own finitude but emphasizes that existential challenges such as, guilt, suffering and conflict essential to the process of self-realization. Jaspers writes, "The boundary situations are experiences in which we are confronted with what limits us, which we cannot escape" (2003, 174).

Jaspers was also influenced by Immanuel Kant, particularly by Kant's epistemological notion that knowledge is constrained by the boundaries of human perception. Kant in his *Critique of Pure Reason* argues that humans can only know phenomena, how things appear to us, not things-in-themselves, which remain beyond our cognitive grasp (Kant, 1965, 29). Jaspers, similarly, saw boundary situations as moments when humans are reminded of their inability to transcend the limitations of human understanding. This is an acknowledgement of human finitude, important philosophical insight. Here, true freedom and self-realization come from recognizing the boundaries of our knowledge and being open to the unknown. Jaspers argue that boundary situations involve confronting the unknown, which, in turn, reveals the limits of human understanding and invites the possibility of transcendence. He suggests that, these situations whether through suffering or contemplation of death, can open up the possibility for individuals to engage with the unknown in a transformative way, enabling them to experience freedom beyond the confines of rational thought (Jaspers, 1951, 181).

Jaspers' boundary situations, in many ways mirror Nietzsche's concept of the struggle for self-overcoming. For Nietzsche, the individual must engage with the chaos and suffering of life, embracing it as a means of self-affirmation. Jaspers, similarly, sees boundary situations as opportunities for personal growth, where the individual either bows to despair or transcends their limitations. As Nietzsche declares in *Thus Spoke Zarathustra*, "what does not kill me makes me stronger," a sentiment that echoes Jaspers' understanding existential crises as moments that, while difficult, can lead to greater self-awareness and freedom (Nietzsche, 2008, 123).

Jaspers ideas was also shaped by religious and mystical traditions, particularly, Christian existentialism and mystical thought. Jaspers acknowledged the importance of religious transcendence in confronting the boundary situations. He believed that moments of spiritual crises or mystical experience could help individuals transcend their limitations and confront the unknown. His own work explored the intersection of faith and reason,

Jaspers emphasized that boundary situations can be moments of spiritual insights or even divine revelation, where individuals confront their limitations in a way that opens them to a higher, transcendental reality. In his book *Philosophy of Existence*, Jaspers writes, "Religion for me is not the end of philosophy, but existential possibility to go beyond the limits of reason to experience" the transcendent" (Jaspers, 1951, 240). This engagement with the divine or the transcendent is key to Jaspers' theory, suggesting that boundary situations can lead to a form of spiritual enlightenment that transcends the confines of rational thought.

JASPERS' NOTION OF EXISTENTIAL KNOWLEDGE AND TRANSCENDENCE

Jaspers proposes a form of knowledge distinct from the empirical knowledge sought by the natural sciences. He calls this "existential knowledge," which is concerned with questions of meaning, existence, and self-understanding rather than observable facts (Jaspers, 2003, 101). Existential knowledge arises when individuals confront the limitations of their own understanding in boundary situations. Jaspers suggests that while empirical knowledge is necessary for navigating the world, it cannot address the deeper existential questions that arise in moments of crisis.

Transcendence, for Jaspers, involves moving beyond the limits of knowledge as it is conventionally understood. In *The Philosophy of World History* (1949), Jaspers explains that transcendence is not the escape from limits but an embrace of them. Confronting the unknown allows individuals to experience a deeper sense of being and a fuller understanding of their place in the world (Jaspers, 2003, 125).

THE INFLUENCE OF JASPERS' CONCEPT OF BOUNDARY SITUATIONS ON PHILOSOPHY AFTER HIM

Jaspers boundary situations influenced several scholars after him, particularly with his concept of death. His notion of death as a limit that defines human existence resonates with other existential scholars who perceive that the awareness of death forces a deeper engagement with the self and the world. For both, the encounter with death is not a moment of despair but one of existential awakening and self-realization (Heidegger, 1962, 250).

Hannah Arendt's concept of "the human condition" can be also seen as a reaction to Karl Jaspers epistemology of boundary situations. Arendt's work builds up Jaspers' ideas, incorporating and expanding upon them in her own concept of the human condition. Arendt's emphasis on human finitude and the limitations that comes with it is reminiscent of Jaspers' concept of boundary situations. As Arendt states "the human condition is characterized by its inherent plurality, natality and mortality." (Arendt, 1958, 9). This emphasis on human finitude is similar to jaspers' concept of boundary situations, which highlights the ways in which human existence is bounded by its own limitations. "Boundary situations are situations we cannot avoid, which we cannot overcome, and which we cannot escape," (Jaspers, 2003, 178). Arendt's concept of the human condition also emphasizes the importance of human existence and the need to take responsibility for one's own life.

Arendt's concept of human condition also focuses on human experience and the ways in which human beings exist in the world; "the human condition is characterized by its inherent ambiguity and uncertainty" (Arendt, 1958, 22). This focus on human experience is similar to Jaspers' concept of boundary situations, which underscores the ways in which existence is bounded by limitations. Jaspers states, "boundary situations are situations which reveal to us the true nature of human existence" (Jaspers, 2003, 182). Arendt's concept of the human condition also stresses the significance of human freedom and the need for individuals to take responsibility for their actions. For Arendt, "human freedom is the freedom to act, to begin something new, and to take responsibility of one's actions" (Arendt, 1978, 30). This thought is similar to Jaspers ideas. Furthermore, Arendt's concept of the human condition critiques traditional philosophy for its failure to take cognizance of human existence and experience; the same way Jaspers views traditional philosophy as failing to account for the complexities and limitations of human existence.

In addition, similar to Jaspers thought in his boundary situation, Arendt concept also expresses the importance of human plurality and the need for the individuals to engage with others in order to fully realize their own humanity. Human plurality is the yardstick of human existence, and it is only through our engagement with others that we can actually acknowledge our own humanity, says Arendt (1958, 40).

Emmanuel Lévinas builds on Jaspers' ideas by focusing on the ethical implications of boundary situations, especially in terms of the encounter with the "Other." In *Totality and Infinity* (1961), Lévinas argues that ethical responsibility arises from the confrontation with the Other, which can be understood as a boundary situation in itself. This confrontation is not merely intellectual but involves an existential shift that demands ethical responsibility. Lévinas sees this as a fundamental disruption in the self's normal understanding, which aligns with Jaspers' emphasis on boundary situations as moments of existential growth (Lévinas, 1969, 72). Lévinas takes Jaspers' concept further by emphasizing the ethical duty that emerges when individuals confront the limits of their own subjectivity and face the reality of the 'Other'. For Lévinas, the boundary situation of encountering another person is both a limit to the self and an invitation to transcend the self's understanding.

In the same way, Hans-Georg Gadamer, in *Truth and Method* also echoes Jaspers' focus on the limits of human knowledge. Gadamer's hermeneutics emphasizes the importance of engaging with the other, and by extension, confronting the boundaries of one's own historical and cultural context. In this sense, Jaspers' idea of boundary situations can be seen as analogous to Gadamer's notion of the "fusion of horizons," where individuals come to understand their own perspective only by engaging with the limitations and perspectives of others (Gadamer, 2004, 311).

Edmund Husserl and Maurice Merleau-Ponty further develop Jaspers' ideas on boundary situations. In phenomenology, boundary situations are moments when the self encounters the limits of its own perception and understanding. Husserl's concept of "epoché," or the suspension of judgment, mirrors Jaspers' understanding of the boundary situation as a moment when the individual must suspend conventional thought to engage more authentically with experience (Husserl, 1931, 79). Similarly, Merleau-Ponty's focus on embodied perception highlights how boundary situations challenge the individual's understanding by forcing them to engage with the physical and existential limits of their body (Merleau-Ponty, 2002, 115).

As good as Jasper position may seem, however, some philosophers such as Karl Popper criticize Jaspers' emphasis on boundary situations for its perceived undermining of systematic knowledge. Popper's philosophy, which values empirical falsifiability and scientific reasoning, challenges Jaspers' existential approach as overly subjective and irrational. According to Popper, the limits of knowledge identified by Jaspers cannot serve as the foundation for a philosophy of science. For Popper, the goal of knowledge is to create theories that can be rigorously tested and falsified, something that boundary situations, by their very nature, resist (Popper, 2002, 54).

Similarly, Jaspers' notion of transcendence through boundary situations is too vague and lacks concrete methodological grounding. While Jaspers speaks of transcendence as an essential part of confronting the limits of knowledge, critics question how such transcendence can be systematically understood or measured. This ambiguity has led to doubts about whether Jaspers' framework can truly offer reliable knowledge or if it is merely an existential notion without substantial epistemological value.

THE IMPLICATIONS OF JASPERS' BOUNDARY SITUATIONS FOR HUMAN UNDERSTANDING

Karl Jaspers' concept of boundary situations (*Grenzsituationen*) holds significant implications for human understanding, particularly for how individuals confront the ultimate limitations and possibilities inherent in human existence. This existential notion, introduced in his works, identifies those critical life events or conditions such as death, suffering, guilt, conflict, and existential isolation that force human beings to confront their fundamental finitude and limitations (Jaspers, 2003, 68). Jaspers suggests that in these moments of confrontation, individuals are given the opportunity to transcend their ordinary experience and reach a deeper understanding of life, existence, and freedom (Jaspers, 2003, 70).

Boundary situations mark moments when individuals are confronted with the limitations of human existence, often unearthing fundamental questions about life, suffering, and death. In these moments, Jaspers argues, the individual encounters the true "boundaries" of existence (Jaspers, 2003, 72). These limits are not only inevitable but also inescapable, as all humans must face the realities of death, guilt, or despair in some form. Yet, rather than leading to despair, Jaspers believes these confrontations present an opportunity for a renewed awareness of freedom. This occurs because confronting one's limits paradoxically creates the possibility for transcendence beyond those very boundaries.

The awareness of limits becomes a catalyst for personal freedom, which Jaspers defines as the ability to make meaningful choices within the boundaries of human existence (Jaspers 74). As Jaspers notes, "In encountering limits, a person becomes aware of the depth of freedom that lies within their own choices" (Jaspers, 2003, 75). Thus, the recognition of finitude—whether through the prospect of death or suffering—forces individuals to re-examine their existence and their choices. Through this confrontation, individuals may become more attuned to the fragility and transient nature of life, empowering them to make choices that reflect deeper values and personal freedom rather than simply conforming to societal norms or expectations (Jaspers, 2003, 77).

Another significant implication of boundary situations is the profound sense of self-reflection they provoke. Jaspers argues that moments of existential crisis or suffering compel individuals to question their previously unquestioned assumptions about life, meaning, and identity (Jaspers, 2003, 108). These situations demand a deep, often painful examination of the self, which may lead to a new understanding of one's purpose or a more authentic engagement with life. For instance, in the face of death, individuals are forced to consider the meaning of their existence and the legacy they will leave behind. In the context of suffering, one might question the fairness of life and whether there is any inherent meaning in human suffering.

Jaspers claims that existential reflection, sparked by boundary situations, is the cornerstone of authentic human existence. It is through confronting one's own limitations that the individual can break free from the surface-level concerns of everyday life and delve into more profound existential questions (Jaspers, 2003, 110). For Jaspers, the "existential question" arises when one becomes fully aware of the self in relation to death, suffering, or isolation. The search for meaning is not simply about answering these questions but about engaging with them in a way that transforms the individual (Jaspers, 2003, 112). This process, although unsettling, opens the path to a more profound understanding of human existence.

Jaspers is perhaps best known for his emphasis on transcendence in the face of boundary situations. For him, boundary situations do not merely represent limitations but present

opportunities for human beings to transcend the finite nature of existence and reach a more profound state of being. In moments of great existential crisis whether faced with the inevitability of death or the isolation that often accompanies suffering individuals are often led to explore spiritual or metaphysical avenues to make sense of their reality.

For example, Jaspers argues that, in the face of death, humans can experience a "metaphysical freedom" that transcends the mere physical reality of mortality (Jaspers, 2003, 120). This transcendence is not merely an escape from suffering but an elevation of the human spirit through philosophical reflection or, for some, through faith. He notes, "To transcend is to find meaning beyond the confines of the here and now, to achieve a sense of wholeness in the midst of fragmentation" (Jaspers, 2003, 122). The possibility of transcendence is thus directly linked to the boundary situation itself; it is through the confrontation with limits that one is invited to explore the very meaning of existence beyond the material world.

Moreover, transcendence in Jaspers' framework is not restricted to religious or metaphysical concerns but also includes the possibility of achieving a more profound and holistic understanding of the self through philosophical inquiry and introspection. Boundary situations, therefore, provide a pivotal opportunity for individuals to push beyond their immediate existential fears and engage with the broader questions of human existence (Jaspers 124).

Jaspers also emphasizes the role of human solidarity in facing boundary situations. These situations often leave individuals feeling isolated, as they confront the ultimate limits of human existence alone, whether through personal suffering, the fear of death, or existential despair. Yet, for Jaspers, this isolation is not an absolute condition but can be mitigated through communication and shared human experience. He believes that it is through dialogue and mutual understanding that individuals can overcome the alienation often felt in boundary situations (Jaspers, 2003, 132).

For instance, when confronting guilt or suffering, individuals often feel that their experience is uniquely their own, leading to a sense of isolation. However, by engaging with others who share similar experiences, individuals can find a sense of solidarity that connects them to the broader human experience (Jaspers, 2003, 134). In this sense, boundary situations not only challenge individuals on a personal level but also invite them to form connections with others who are navigating similar existential struggles. This solidarity becomes an essential aspect of the human experience, offering the possibility of mutual understanding and shared meaning.

Jaspers writes, "The shared experience of our limits brings us into community with others, creating a bond that transcends individual suffering" (Jaspers, 2003, 136). Through such communication, individuals can transform their personal confrontation with life's boundaries into a shared, collective experience, thus fostering empathy and a deeper understanding of the human condition.

CONCLUSION

Karl Jaspers' concept of boundary situations is an integral component of his epistemology, offering a unique perspective on the limits of human knowledge and the potential for existential transcendence. While his approach has garnered positive responses, particularly within existential philosophy and phenomenology, it has also faced criticism, particularly from proponents of scientific rationalism. Despite these criticisms, Jaspers' ideas about the role of

boundary situations continue to provide valuable insights into the nature of human understanding. The exploration of these boundary experiences can lead to a more profound engagement with life and knowledge, transcending the limitations of traditional epistemological approaches.

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