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*Il problema della conoscenza tra Nicolai Hartmann e Max Scheler*

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While appreciating Hartmann's realist theory of knowledge, Scheler criticizes the dualistic framework of its picture-theory for introducing a third domain between subject and object, thus issuing in an epistemology based upon an old adequacy criterion. However, Scheler doesn't seem to have a correct understanding of Hartmann's theory, which is not founded on a form of "adequationism", but on a propositional logic that is reminiscent of Stoic epistemology, connected with a claim of ontological univocity. The limits of Hartmann's epistemology are best seen as a consequence of his difficulties about the *intentio recta*, not reflexively supported. To avoid such difficulties, Scheler invokes a separation between essence and existence; but the latter, which plays the foundational role, cannot include the whole sense of being without a radical transformation of every essence in a moment or "correlate" of the spirits' life.