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Eastern Influences on Western Philosophy

Freud, Alder, and Jung

The A to Z of Existentialism

Nietzsche and Depth Psychology

"What is the pervasive character of the world? The answer is force. But, as Heidegger asks next: ""What is force?""] Connors sets out to answer this question, tracing a genealogy of the idea of force through the writings of Nietzsche, Heidegger, Foucault and Derrida. These thinkers try to pin down what force is, but know too that it is something which cannot be neutrally described. Their vigorously literary writings must therefore be read as much for the stylistic and rhetorical ways in which they render force's powerful elusiveness as for the content of their arguments. And it is perhaps literature, rather than philosophy, which best engages with force. Certainly, for Connors, these philosophical positions are foreshadowed in remarkable detail by Shakespeare's Henry V - a play shot through with forces, imaginary, military, rhetorical and bodily."

Existentialism

Tracing the philosophical origins of phenomenological theory, this title presents some of the key aspects of the field - such as perception, social cognition and the self - in order to demystify this exciting branch of psychology.

The Other Side of Truth

John Gray is the bestselling author of such books as Straw Dogs and Al Qaeda and What it Means to be Modern which brought a mainstream readership to a man who was already one of the UK's most well respected thinkers and political theorists. Gray wrote Enlightenment's Wake in 1995 - six years after the fall of the Berlin Wall and six years before the terrorist attacks on the World Trade Center. Turning his back on neoliberalism at exactly the moment that its advocates were in their pomp, trumpeting 'the end of history' and the supposedly unstoppable spread of liberal values across the globe, Gray's was a lone voice of scepticism. The thinking he criticised here would lead ultimately to the invasion of Iraq. Today, its folly might seem obvious to all, but as this edition of Enlightenment's Wake shows, John Gray has been trying to warn us for some fifteen years - the rest of us are only now catching up with him.

Force from Nietzsche to Derrida

The persistence of war as a feature of modern life is examined through issues of identity and difference, that is, the construction of 'self' and 'other' as individual or community. Key texts relating specifically to identity and war are addressed, including those by Nietzsche, Heidegger, Marcuse, Freud, Lacan, Honneth, Bataille, Simmel, Elshtain, Ruddick, Schmitt, Delanda, Hardt and Negri, Baudrillard, Virilio, Beck and Joas. Its theoretical approach sets this study apart from the
traditional political science and IR approaches to the subject and makes a significant contribution within this area of social theory, cultural studies and communication studies.

Goethe, Kant, and Hegel In this second volume of a trilogy that represents a landmark contribution to philosophy, psychology, and intellectual history, Walter Kaufmann has selected three seminal figures of the modern period who have radically altered our understanding of what it is to be human. His interpretations of Nietzsche, Heidegger, and Buber are lively, accessible, and penetrating, and in the best scholarly tradition they challenge and revise accepted views. After an introductory chapter on Kierkegaard and Schopenhauer, with particular attention to the former’s views on despair and the latter’s on insanity and repression, Kaufmann argues that Nietzsche was the first great depth psychologist and shows how he revolutionized human self-understanding. Nietzsche’s psychology, including his fascinating psychology of masks, is discussed fully and expertly. Heidegger’s version of existentialism is herein subjected to a devastating attack. After criticizing it, Kaufmann shows how the same mentality finds expression in Heidegger’s philosophy and in his now-infamous pro-Nazi writings. Here, as in his portraits of other major thinkers, the author’s concern is to show that his subjects are of one piece.

The Nietzsche Legacy in Germany First Published in 2017. Routledge is an imprint of Taylor & Francis, an Informa company.

The Faith of a Heretic What are the blissful islands? And where are they? This book takes as its starting-point the chapter called ‘On the Blissful Islands’ in Part Two of Nietzsche’s Thus Spoke Zarathustra, and its enigmatic conclusion: ‘The beauty of the Superman came to me as a shadow’. From this remarkable and powerful passage, it disengages the Nietzschean idea of the Superman and the Jungian notion of the shadow, moving these concepts into a new, interdisciplinary direction. In particular, On the Blissful Islands seeks to develop the kind of interpretative approach that Jung himself employed. Its chief topics are classical (the motif of the blissful islands), psychological (the shadow), and philosophical (the Übermensch or superman), blended together to produce a rich, intellectual-historical discussion. By bringing context and depth to a nexus of highly problematic concepts, it offers something new to the specialist and the general reader alike. So this book considers the significance of the statue in the culture of antiquity (and in alchemy), and investigates the associated notion of self-sculpting as a form of existential exercise. This Neoplatonic theme is pursued in relation to a poem by Schiller, at the centre of which lies the notion of self-sculpting, thus highlighting Nietzsche’s (and Jung’s) relationship to Idealism. Its conclusion directly addresses the vexed (and controversial) question of Nietzsche’s relation to Plato. This book’s main ambition is to provide a cross-cultural, interdisciplinary reading of key themes and motifs, using Jungian ideas in general (and Jung’s vast seminar on Zarathustra in particular) to uncover a dimension of deep meaning in key passages in Nietzsche. Engaging the reader directly on major existential questions, it aims to be an original, thought-provoking contribution to the history of ideas, and to show that Zarathustra was right: There still are blissful islands! This book will be stimulating reading for analytical psychologists, including those in training, and academics and scholars of Jungian studies, Nietzsche, and the history of ideas.

Irrational Man This classic is the benchmark against which all modern books about Nietzsche are measured. When Walter Kaufmann wrote it in the immediate aftermath of World War II, most scholars outside Germany viewed Nietzsche as part madman, part proto-Nazi, and almost wholly unphilosophical. Kaufmann rehabilitated Nietzsche nearly single-handedly, presenting his works as one of the great achievements of Western philosophy. Responding to the powerful myths and countermyths that had sprung up around Nietzsche, Kaufmann offered a patient, evenhanded account of his life and works, and of the uses and abuses to which subsequent generations had put his ideas. Without ignoring or downplaying the ugliness of many of Nietzsche’s proclamations, he set them in
the context of his work as a whole and of the counterexamples yielded by a responsible reading of his books. More positively, he presented Nietzsche's ideas about power as one of the great accomplishments of modern philosophy, arguing that his conception of the "will to power" was not a crude apology for ruthless self-assertion but must be linked to Nietzsche's equally profound ideas about sublimation. He also presented Nietzsche as a pioneer of modern psychology and argued that a key to understanding his overall philosophy is to see it as a reaction against Christianity. Many scholars in the past half century have taken issue with some of Kaufmann's interpretations, but the book ranks as one of the most influential accounts ever written of any major Western thinker. Featuring a new foreword by Alexander Nehamas, this Princeton Classics edition of Nietzsche introduces a new generation of readers to one the most influential accounts ever written of any major Western thinker.

Biographical Dictionary of Twentieth-Century Philosophers

The Jewish Diaspora after 1945 Exploring the connections between Nietzsche's thought and depth psychology, this book sheds new light on the relation between psychology and philosophy. It examines the status and function of Nietzsche's psychological insights within the framework of his thought; explores the formative impact of Nietzsche's "new psychology" on Freud, Adler, Jung, and other major psychoanalysts; and adopts Nietzsche's original psychological insights on the figure and biography of Nietzsche himself.

Naturalizing Heidegger The first complete account of the ideas and writings of a major figure in twentieth-century intellectual life Walter Kaufmann (1921–1980) was a charismatic philosopher, critic, translator, and poet who fled Nazi Germany at the age of eighteen, emigrating alone to the United States. He single-handedly rehabilitated Nietzsche's reputation after World War II and was enormously influential in introducing postwar American readers to existentialism. Stanley Corngold provides the first in-depth study of Kaufmann's thought, showing how he speaks to many issues that concern us today. Kaufmann was astonishingly prolific until his untimely death at age fifty-nine, writing some dozen major books, all marked by breathtaking erudition and a provocative essayistic style. Corngold introduces Kaufmann to a new generation of readers, vividly portraying the intellectual life of one of the twentieth century's most engaging and neglected thinkers.

Discovering the Mind: Nietzsche, Heidegger, and Buber NEW YORK TIMES Editors’ Choice • THE TIMES BIOGRAPHY OF THE YEAR • WINNER OF THE HAWTHORNDEN PRIZE A groundbreaking new biography of philosophy’s greatest iconoclast Friedrich Nietzsche is one of the most enigmatic figures in philosophy, and his concepts—the Übermensch, the will to power, slave morality—have fundamentally reshaped our understanding of the human condition. But what do most people really know of Nietzsche—beyond the mustache, the scowl, and the lingering association with nihilism and fascism? Where do we place a thinker who was equally beloved by Albert Camus, Ayn Rand, Martin Buber, and Adolf Hitler? Nietzsche wrote that all philosophy is autobiographical, and in this vividly compelling, myth-shattering biography, Sue Prideaux brings readers into the world of this brilliant, eccentric, and deeply troubled man, illuminating the events and people that shaped his life and work. From his placid, devoutly Christian upbringing—overshadowed by the mysterious death of his father—through his teaching career, lonely philosophizing on high mountains, and heart-breaking descent into madness, Prideaux documents Nietzsche’s intellectual and emotional life with a novelist’s insight and sensitivity. She also produces unforgettable portraits of the people who were most important to him, including Richard and Cosima Wagner, Lou Salomé, the femme fatale who broke his heart; and his sister Elizabeth, a rabid German nationalist and anti-Semite who manipulated his texts and turned the Nietzsche archive into a destination for Nazi ideologues. I Am Dynamite! is the essential biography for anyone seeking to understand history’s most misunderstood philosopher.
Discovering the Mind: Nietzsche, Heidegger, and Buber

This Biographical Dictionary provides detailed accounts of the lives, works, influence and reception of thinkers from all the major philosophical schools and traditions of the twentieth-century. This unique volume covers the lives and careers of thinkers from all areas of philosophy - from analytic philosophy to Zen and from formal logic to aesthetics. All the major figures of philosophy, such as Nietzsche, Wittgenstein and Russell are examined and analysed. The scope of the work is not merely restricted to the major figures in western philosophy but also covers in depth a significant number of thinkers from the near and far east and from the non-European Hispanic-language communities. The Biographical Dictionary also includes a number of general entries dealing with important schools of philosophy, such as the Vienna Circle, or currents of thought, such as vitalism. These allow the reader to set the individual biographies in the context of the philosophical history of the period. With entries written by over 100 leading philosophy scholars, the Biographical Dictionary is the most comprehensive survey of twentieth-century thinkers to date. Structure The book is structured alphabetically by philosopher. Each entry is identically structured for ease of access and covers: * nationality * dates and places of birth and death * philosophical style or school * areas of interest * higher education * significant influences * main appointments * main publications * secondary literature * account of intellectual development and main ideas * critical reception and impact At the end of the book a glossary gives accounts of the schools, movements and traditions to which these philosophers belonged, and thorough indexes enable the reader to access the information in several ways: * by nationality * by major areas of contribution to philosophy e.g. aesthetics * by major influences on the thinker concerned e.g. Plato, Kant, Wittgenstein

Walter Kaufmann Kierkegaard's relation to the field of philosophy is a particularly complex and disputed one. He rejected the model of philosophical inquiry that was mainstream in his day and was careful to have his pseudonymous authors repeatedly disassociate themselves from philosophy. But although it seems clear that Kierkegaard never regarded himself as a philosopher, there can be no doubt that his writings contain philosophical ideas and insights and have been profoundly influential in a number of different philosophical traditions. The present volume attempts to document these different traditions of the philosophical reception of Kierkegaard's thought. Tome III traces Kierkegaard's influence on Anglophone philosophy. It has long been thought that Kierkegaard played no role in this tradition, which for years was dominated by analytic philosophy. In this environment it was common to dismiss Kierkegaard along with the then current European philosophers who were influenced by him. However, a closer look reveals that in fact there were several thinkers in the US, Canada and Great Britain who were inspired by Kierkegaard even during the heyday of analytic philosophy. Today it can be said that Kierkegaard has made some serious inroads into mainstream Anglophone philosophy, with many authors seeking inspiration in his works for current discussions concerning ethics, personal identity, philosophy of religion, and philosophical anthropology.

Nietzsche, Heidegger, and Buber Originally published in 1959, The Faith of a Heretic is the most personal statement of the beliefs of Nietzsche biographer and translator Walter Kaufmann. A first-rate philosopher in his own right, Kaufmann here provides the fullest account of his views on religion. Although he considered himself a heretic, he was not immune to the wellsprings and impulses from which religion originates, declaring it among the most vital and radical expressions of the human mind. Beginning with an autobiographical prologue that traces his evolution from religious believer to "heretic," the book touches on theology, organized religion, morality, suffering, and death—all examined from the perspective of a "quest for honesty." Kaufmann also subjects philosophy's faith in truth, reason, and absolute morality to the same heretical treatment. The resulting exploration of the faiths of a nonbeliever in a secular age is as fresh and challenging as when it was first published. In a new foreword, Stanley Corngold vividly describes the intellectual and biographical milieu of Kaufmann's provocative book.
Nietzsche, Heidegger, and Buber Philosophers of Consciousness is both an expository study of the thought of the six figures it focuses on and an original exploration of the themes they address. In addition, as Eugene Webb states, "it does not hesitate to probe the more problematic areas of the thought of each thinker and to suggest what to some of their advocates will probably seem rather bold and controversial interpretations of their ideas." The book reveals some deep differences that set the six off against one another in what is basically a clash between the intellectual emphasis of Lonergan and the more existential approaches of the other thinkers in this study. Readers of Kierkegaard may find much of Webb's interpretation surprising and perhaps disturbing.

Man's Lot Countless attempts have been made to appropriate the ideas of Friedrich Nietzsche for diverse cultural and political ends, but nowhere have these efforts been more sustained and of greater consequence than in Germany. Aschheim offers a magisterial chronicle of the philosopher's presence in German life and politics.

The Gift of Truth What does it mean to 'think differently'? The ability to create thoughts is what lies at the base of philosophy and political theory and practice. One cannot hope to change the world, or even adequately critique it, without the possibility of the new in mental life. The Political Mind explores the possibility of thinking differently through connecting neuropsychological material on consciousness, nonconsciousness and affect to political theory. It spans diverse disciplines: from hard-edged neuropsychology to sociology, economics, political theory and Eastern and Western philosophy. Its originality lies in its ability to draw meaningful connections between such disparate literatures, weaving a coherent whole. It then applies the concepts created to the currently popular topics of consumerism and the anti-capitalist and anti-globalisation movements.

The Interpreted World With Selections from Kierkegaard, Turgener, Dostoevsky, Nietzsche, Hesse, Heidegger, Marcel, Jaspers, Kafka, Gide, Sartre, Merleau-Ponty, de Beauvoir, Rieocer, Berdygev, Buber, Tillich, Pinter, Beckett, Mailer, Laing, Bellon Bach, Weiss, and Muller.

Nietzsche's Lenzer Heide Notes on European Nihilism

Nietzsche A commentary on contemporary culture, focusing on the tension between the viewpoints of G.K. Chesterton and Jean Baudrillard. Walton (retired president, Catholic University of America) builds his arguments in the margins of Harvard Professor Richard Pipes' claim that the US has recently acquired a "vociferous intelligentsia." Walton critiques this intelligentsia in all its forms, particularly deconstructionists, postmoderns, and gender feminists. Also covers the impact of this elite on law, business, and religion. Annotation copyrighted by Book News, Inc., Portland, OR

The Future of the Humanities In this second volume of a trilogy that represents a landmark contribution to philosophy, psychology, and intellectual history, Walter Kaufmann has selected three seminal figures of the modern period who have radically altered our understanding of what it is to be human. His interpretations of Nietzsche, Heidegger, and Buber are lively, accessible, and penetrating, and in the best scholarly tradition they challenge and revise accepted views. After an introductory chapter on Kierkegaard and Schopenhauer, with particular attention to the former's views on despair and the latter's on insanity and repression, Kaufmann argues that Nietzsche was the first great depth psychologist and shows how he revolutionized human self-understanding. Nietzsche's psychology, including his fascinating psychology of masks, is discussed fully and expertly. Heidegger's version of existentialism is herein subjected to a devastating attack. After criticizing it, Kaufmann shows how the same mentality
finds expression in Heidegger's philosophy and in his now-infamous pro-Nazi writings. Here, as in his portraits of other major thinkers, the author's concern is to show that his subjects are of one piece.

Volume 11, Tome III: Kierkegaard's Influence on Philosophy Fotografier fra Indien, USA. Israel, Ny Guinea, Burma m.m.

Eros in Plato, Rousseau, and Nietzsche Explores the evolution of Heidegger's thinking about nature and its relevance for environmental ethics. In Naturalizing Heidegger, David E. Storey proposes a new interpretation of Heidegger's importance for environmental philosophy, finding in the development of his thought from the early 1920s to his later work in the 1940s the groundwork for a naturalistic ontology of life. Primarily drawing on Heidegger's engagement with Nietzsche, but also on his readings of Aristotle and the biologist Jakob von Uexküll, Storey focuses on his critique of the nihilism at the heart of modernity, and his conception of the intentionality of organisms and their relation to their environments. From these ideas, a vision of nature emerges that recognizes the intrinsic value of all living things and their kinship with one another, and which anticipates later approaches in the philosophy of nature, such as Hans Jonas's phenomenology of life and Evan Thompson's contemporary attempt to naturalize phenomenology.

War and Social Theory Reexamines the good, tracing the history of the idea of truth as an ethical movement, and interpreting the good as nature's abundance, giving beauty and truth as gifts.

Wittgenstein's Vienna Revisited The influence of East on West - of Eastern ideas on Western thought - has become an increasingly vexed issue in recent times. Opinion is divided between two main schools: those who believe that Oriental ideas have exercised a considerable influence on Western thought, and those who, for a variety of reasons, believe that such influence has remained negligible. In this Reader A. L. Macfie suggests that the reality lies somewhere between these two extremes, and that the interest taken by Western thinkers in Eastern thought in the modern period has moved from one of passing interest, through serious attention, to some level of assimilation and acceptance. Eastern Influences on Western Philosophy explores the extent of Oriental influence on European thought, primarily in the period of the Enlightenment and the nineteenth-century period of doubt and scepticism that followed it. As such it is the first Reader to bring together in one place a series of specific historical and textual studies of Oriental influence upon European thinkers. Starting with Malebranche and ending with Heidegger, other Western thinkers considered include Leibniz, Voltaire, Hume, Hegel, Schopenhauer, Emerson, Thoreau, Nietzsche, Jung and Buber. To accompany the readings the editor's introduction explores the idea of influence in the context of the chosen readings, and at the same time raises the question of how far Edwards Said's thesis regarding Orientalism actually applies to Western thought. Key Features: * Reflects increasing interest in relationship between Eastern and Western Philosophy * Covers major European figures from the 18th and 19th centuries and the way Eastern thought influenced them * Substantial editorial introduction places readings in context and explores the influence of the East on the West * Previous work by editor praised for its accessibility

The Surface and the Abyss This immensely readable and absorbing book - the first of a three-volume series on understanding the human mind - concentrates on three major figures who have changed our image of human beings. Kaufmann drastically revises traditional conceptions of Goethe, Kant, and Hegel, showing how their ideas about the mind were shaped by their own distinctive mentalities. Kaufmann's version of psychohistory stays clear of gossip and is carefully documented. He offers us a radically new understanding of two centuries of intellectual history, but his primary focus is on self-knowledge. He is in a unique position to perform this task by virtue of being, according to Stephen Spender, "the best translator of Faust"; and in Sidney Hook's view,
"unquestionably the most interesting and informative writer of Hegel in English." The foremost interpreter of Kant, Lewis White Beck, has called this book on Goethe, Kant, and Hegel "fascinating" - a work which "will stir up a good many people by telling them things they have never heard, and providing an alternative to what is the accepted reading of that part of the history of philosophy. The story of how personality affects philosophy has never been better told." We are shown how Goethe advanced the discovery of the mind more than anyone before him, while Kant was in many ways a disaster. Hegel, like others between 1790 to 1990, tried to reconcile Kant and Goethe. Kaufmann shows this is impossible He paints a large picture, but he is always highly specific and details the major contributions of Goethe and Hegel as well as the ways in which Kant's immense influence proved catastrophic.

Nietzsche, Heidegger, and Buber Walter Kaufmann completed this, the third and final volume of his landmark trilogy, shortly before his death in 1980. The trilogy is the crowning achievement of a lifetime of study, writing, and teaching. This final volume contains Kaufmann's tribute to Sigmund Freud, the man he thought had done as much as anyone to discover and illuminate the human mind. Kaufmann's own analytical brilliance seems a fitting reflection of Freud's, and his acute commentary affords fitting company to Freud's own thought. Kaufmann traces the intellectual tradition that culminated in Freud's blending of analytic scientific thinking with humanistic insight to create "a poetic science of the mind." He argues that despite Freud's great achievement and celebrity, his work and person have often been misunderstood and unfairly maligned, the victim of poor translations and hostile critics. Kaufmann dispels some of the myths that have surrounded Freud and damaged his reputation. He takes pains to show how undogmatic, how open to discussion, and how modest Freud actually was. Kaufmann endeavors to defend Freud against the attacks of his two most prominent apostate disciples, Alfred Adler and Carl Gustav Jung. Adler is revealed as having been jealous, hostile, and an ingrate, a muddled thinker and unskilled writer, and remarkably lacking in self-understanding. Jung emerges in Kaufmann's depiction as an unattractive, petty, and envious human being, an anti-Semite, an obscure and obscurantist thinker, and, like Adler, lacking insight into himself. Freud, on the contrary, is argued to have displayed great nobility and great insight into himself and his wayward disciples in the course of their famous fallings-out.

I Am Dynamite!

Political Mind The A to Z of Existentialism explains the central claims of existentialist philosophy and the contexts in which it developed into one of the most influential intellectual trends of the 20th century. This is done through a chronology, an introductory essay, a bibliography, and more than 300 cross-referenced dictionary entries offering clear, accessible accounts of the life and thought of major existentialists like Jean-Paul Sartre, Martin Heidegger, Martin Buber, Karl Jaspers, Gabriel Marcel, Simone de Beauvoir, Albert Camus, and Maurice Merleau-Ponty, as well as thinkers influential to its development such as Wilhelm Dilthey, Henri Bergson, Edmund Husserl, and Max Scheler.

Archons and Acolytes

Enlightenment's Wake

Philosophers of Consciousness In The Other Side of Truth, filmmaker Paul Kimball crosses the Rubicon of the imagination to explore the idea that what we call the 'paranormal' is actually a form of artistic expression created by an advanced non-human intelligence to inspire us to think about who we are, where we have been, and where we are going. Using his own journey of discovery as the starting point, Kimball presents the 'other side of truth' - the world not as we have been told it is, but as we are being encouraged
to imagine that it could become.

On the Blissful Islands with Nietzsche & Jung Human beings are restless souls, ever driven by an insistent inner force not only to have more but to be more—to be infinitely more. Various philosophers have emphasized this type of ceaseless striving in their accounts of humanity, as in Spinoza’s notion of conatus and Hobbes’s identification of “a perpetual and restless desire of power after power.” In this book, Laurence Cooper focuses his attention on three giants of the philosophic tradition for whom this inner force was a major preoccupation and something separate from and greater than the desire for self-preservation. Cooper’s overarching purpose is to illuminate the nature of this source of existential longing and discontent and its implications for political life. He concentrates especially on what these thinkers share in their understanding of this psychic power and how they view it ambivalently as the root not only of ambition, vigorous virtue, patriotism, and philosophy, but also of tyranny, imperialism, and varieties of fanaticism. But he is not neglectful of the differences among their interpretations of the phenomenon, either, and especially highlights these in the concluding chapter.

Existentialism From Dostoevsky To Sartre Peter Bornedal provides an interpretation of Nietzsche’s philosophy as a whole in the context of 19th century philosophy of mind and cognition. The study explains Nietzsche’s notion of truth; his epistemology; his notions of the split and fragmented subject, of master, slave, and priest; furthermore, it offers a new interpretation of the enigmatic “eternal recurrence”. It also suggests how important aspects of Nietzsche’s thinking can be read as a sophisticated critique of ideology.


Future of the Humanities What is Existentialism? It is perhaps the most misunderstood of modern philosophic positions—misunderstood by reason of its broad popularity and general unfamiliarity with its origins, representatives, and principles. Existential thinking does not originate with Jean Paul Sartre. It has prior religious, literary, and philosophic origins. In its
narrowest formulation it is a metaphysical doctrine, arguing as it does that any definition of man's essence must follow, not precede, an estimation of his existence. In Heidegger, it affords a view of Being in its totality; in Kierkegaard an approach to that inwardsness indispensable to authentic religious experience; for Dostoevsky, Kafka, and Rilke the existential situation bears the stamp of modern man's alienation, uprootedness, and absurdity; to Sartre it has vast ethical and political implications. Walter Kaufmann, author of Nietzsche, is eminently qualified to present and interpret the insights of existentialism as they occur and are deepened by the major thinkers who express them. In every case complete selections or entire works have been employed: The Wall, Existentialism, and the complete chapter on “Self-Deception” from L’être et le Néant by Sartre; two lectures from Jaspers’ book Reason and Existenz; original translations of On My Philosophy by Jaspers and The Way Back into the Ground of Metaphysics by Heidegger. There is, as well, material from Dostoevsky, Kierkegaard, Nietzsche, Rilke, and Camus.

Eastern Influences on Western Philosophy Widely recognized as the finest definition of existentialist philosophy ever written, this book introduced existentialism to America in 1958. Barrett speaks eloquently and directly to concerns of the 1990s: a period when the irrational and the absurd are no better integrated than before and when humankind is in even greater danger of destroying its existence without ever understanding the meaning of its existence. Irrational Man begins by discussing the roots of existentialism in the art and thinking of Augustine, Aquinas, Pascal, Baudelaire, Blake, Dostoevski, Tolstoy, Hemingway, Picasso, Joyce, and Beckett. The heart of the book explains the views of the foremost existentialists—Kierkegaard, Nietzsche, Heidegger, and Sartre. The result is a marvelously lucid definition of existentialism and a brilliant interpretation of its impact.

Freud, Alder, and Jung For Jews across the Middle East and North Africa, the 1948 establishment of the State of Israel was a transformational period—in both the build-up to it and its aftermath. Using this momentous event as its focal point, this book takes the reader on a journey to remote destinations in the 20th century Jewish experience, examining aspects of Jewish history that have hardly ever been discussed in one place and in such an intriguing combination. Jews have played an integral role in the Arab world, Turkey, Iran, and North Africa for millennia. Their lives were intertwined with those of the majority non-Jewish communities among whom they dwelt: their mass expulsion and emigration after World War II ended the existence of a vital part of nearly all the societies in the region.

The A to Z of Existentialism An argument that love requires the courage to accept self-negation for the sake of discovering the Other. Byung-Chul Han is one of the most widely read philosophers in Europe today, a member of the new generation of German thinkers that includes Markus Gabriel and Armen Avanessian. In The Agony of Eros, a bestseller in Germany, Han considers the threat to love and desire in today's society. For Han, love requires the courage to accept self-negation for the sake of discovering the Other. In a world of fetishized individualism and technologically mediated social interaction, it is the Other that is eradicated, not the self. In today's increasingly narcissistic society, we have come to look for love and desire within the “inferno of the same.” Han offers a survey of the threats to Eros, drawing on a wide range of sources—Lars von Trier's film Melancholia, Wagner's Tristan und Isolde, Fifty Shades of Grey, Michel Foucault (providing a scathing critique of Foucault's valorization of power), Martin Buber, Hegel, Baudrillard, Flaubert, Barthes, Plato, and others. Han considers the “pornographication” of society, and shows how pornography profanes eros; addresses capitalism's leveling of essential differences; and discusses the politics of eros in today's “burnout society.” To be dead to love, Han argues, is to be dead to thought itself. Concise in its expression but unsparing in its insight, The Agony of Eros is an important and provocative entry in Han's ongoing analysis of contemporary society. This remarkable essay, an intellectual experience of the first order, affords one of the best ways to gain full awareness of and join in one of the most pressing struggles of the day: the defense, that is to say—as Rimbaud desired it—the “reinvention” of love. —from
the foreword by Alain Badiou

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