

ILLUSTRATIONS

Nietzsche in 1882.	vii
Heidegger.	viii
Buber in 1960.	ix
Kierkegaard in 1836. Woodcut.	19
Kierkegaard around 1853. Drawing by H. P. Hansen.	29
Schopenhauer in 1859. Photograph by Schäfer.	32
Schopenhauer's handwritten translation of the first stanza of a poem by Goethe.	38
Hartmann: The first page of a manuscript on Schopenhauerianism and Hegelianism.	41
Nietzsche in 1882.	48
Page 97 of the First Part of <i>Zarathustra</i> .	123
Nietzsche's death mask.	139
Title page of the first edition of <i>Sein und Zeit</i> .	180
Page 284 of <i>Sein und Zeit</i> , which is quoted in the text.	210
This is the only picture in <i>Minerva</i> (Yearbook of the Scholarly World), 1934, 2nd part.	220
Pages 14f. of <i>Die Selbstbehauptung der Deutschen Universität</i> (1933).	222
Buber.	242
The first edition of <i>Ich und Du</i> .	250
Page 24 of <i>Ich und Du</i> .	261
Page 50 of the author's translation of <i>I and Thou</i> .	270

Contents ▶▶▶

Prologue

1. *The second volume and the first.* ▶ 3
2. *Why Nietzsche, Heidegger, and Buber?* ▶ 4
3. *“I personally knew Heidegger and Buber.”* ▶ 5
4. *“How do we find ourselves?”* ▶ 7
5. *Interpretation and emendation of the Nietzsche quotation.* ▶ 8

I. Kierkegaard and Schopenhauer

6. *Why Kierkegaard and Schopenhauer?* ▶ 15
7. *Kierkegaard as a psychologist.* ▶ 17
8. *Kierkegaard on despair.* ▶ 27
9. *Schopenhauer as a psychologist.* ▶ 31
10. *Schopenhauer on insanity and repression.* ▶ 36
11. *Eduard von Hartmann and Carl Gustav Carus.* ▶ 39

II. Nietzsche: Consciousness as a Surface and the Will to Power

12. *“A psychologist without equal.” Freud on Nietzsche. “Liberating psychology from the tyranny of morals.” Love is not unegoistic.* ▶ 47

13. *“Listening with the third ear.”* ▶ 53
14. *“Nietzsche’s first major contribution to the discovery of the mind . . . ‘consciousness is a surface.’”* *“All of our so-called consciousness is a more or less fantastic commentary on an unknown . . . but felt text.”* *Troilus and Cressida. est.* ▶ 54
15. *Resistance, including resistance to Nietzsche’s psychology. “There is more reason in your body than in your best wisdom.”* ▶ 64
16. *“Nietzsche’s second major contribution . . . his theory of the will to power. Resistance to this theory has taken principally three forms.”* ▶ 70
17. *“Nietzsche saw himself not as a metaphysician but as a man who tried to get as much scientific mileage as possible out of a psychological hypothesis.”* ▶ 71
18. *The will to power versus the will to life.* ▶ 79
19. *The will to power versus the striving for pleasure.* ▶ 83
20. *The meaning of “power” and the contrast of “the strong and the weak.” Not all power is power over other people. One-upmanship. Solzhenitsyn. The First Circle.* ▶ 90
21. *“A brief evaluation of Nietzsche’s theory.” Three attempts to discredit it. Stephen Potter. est. Hitler. Women. St. Paul. Camus.* ▶ 103
22. *“Universal laws” versus “a mere working hypothesis.”* ▶ 112

III. Nietzsche: Psychology of World Views, Psychohistory, and Masks

23. *“Nietzsche’s third major contribution . . . ‘the psychology of world views.’”* *Resentment. Psychology of faith.* ▶ 119
24. *“Nietzsche’s fourth major contribution . . . he pioneered psychohistory.”* ▶ 130
25. *“The origin of the ‘bad conscience.’”* ▶ 134
26. *“Nietzsche’s fifth and final contribution . . . his philosophy of masks.”* *The relevant material. Contrast with Sartre.* ▶ 137

27. Nietzsche “did not think of masks as necessarily inauthentic and evil.” Roles and women. ▶ 141
28. “How can Nietzsche reconcile his non-judgmental attitude toward masks . . . with his celebration of ‘the intellectual conscience’?” ▶ 148
29. “Whatever is profound loves masks.” ▶ 151
30. “Many German philosophers . . . have tried to reconcile Kant and Nietzsche.” ▶ 164

IV. Heidegger’s Dogmatic Anthropology

31. “It was Heidegger’s discovery of Nietzsche that precipitated the later phase of his philosophy.” “I am no philosopher.” “I am a ‘Christian theologian.’” ▶ 169
32. “Heidegger’s reading of Nietzsche rests on three very clear and simple principles.” ▶ 172
33. “The central point of my critique of Heidegger is to show how he impeded the discovery of the mind.” “His influence.” “I shall concentrate on S&Z.” ▶ 176
34. “First thesis: Heidegger’s ‘existential ontology’ is dubious anthropology.” ▶ 181
35. “Second thesis: Heidegger’s thinking is deeply authoritarian.” ▶ 189
36. “He says a hundred things I’ve been unconsciously hoping to hear from someone who could assert them with authority.” “Husserl’s and Heidegger’s bias against empirical science and psychology in particular was rooted in their hunger for certainty and apodictic discourse.” ▶ 195
37. “Third thesis: Heidegger’s analysis of authenticity and inauthenticity is shallow and Manichaeian.” ▶ 197
38. “Fourth thesis: Heidegger neither solved important problems nor opened them up for fruitful discussion; he covered them up.” ▶ 202
39. “Fifth thesis: S&Z belongs to the romantic revival . . .” ▶ 205

40. "Sixth thesis: Heidegger secularized Christian preaching about guilt, dread, and death, but claimed to break with two thousand years of Western thought." ► 209
41. "His mentality." "The publication of S&Z." "His publications of 1933." ► 216
42. *Beyond reductionism.* Jung's letter about Heidegger. Scheler. Muschg and Minder. "Most of the literature on Heidegger is simply tone-deaf." ► 224
43. "Easter Sunday 1953." "The typical self-deception of the weak who when they fail blame someone else." "The reception of Heidegger." ► 231

V. Martin Buber: The Quest for You

44. "The context of Buber's thought." "Success and failure." "I love him who desires the impossible." ► 241
45. "Translating as an effort at discovering the mind of the author." "I have extended Buber's and Rosenzweig's approach beyond the art of translation." "His interpretations are as a rule excessively subjective, and . . . this fault was . . . a corollary of a fatal flaw in I and Thou." ► 245
46. "The style of I and Thou." *Kafka on Buber.* "Those who made the most of . . . authenticity and inauthenticity . . . cultivated affectation." ► 251
47. "Criticism of Buber's dichotomy." "The Mother." ► 257
48. "The eternal You." "Genuine dialogue involves a duality not only of two partners but also of feeling and reason." ► 265
49. "Rosenzweig's critique of I and Thou." "I and Thou was the first volume . . . of a larger work that Buber soon abandoned." ► 268
50. "Buber's motivation." *The influence of Hegel and Dilthey.* ► 272
51. Buber's "seven major endeavors." ► 274
52. "His contribution to the discovery of the mind." ► 278

Epilogue

53. *“Procrustes.” “Is it really possible to discover the mind of a dead writer . . . Or one’s own?” Writing as self-revelation. “Reason without intuitions is blind; intuitions without reason are mad.” “No dichotomy between discovering my own mind and someone else’s.” ▶ 283*
54. *“Peeping Toms.” “Have I not stopped short of really discovering their minds?” “Right to privacy.” “The machine-gun approach.” ▶ 288*
55. *Transition to Freud. ▶ 291*
Bibliography ▶ 293
Acknowledgments ▶ 307