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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

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author's concern is to show that his subjects are of one piece.

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

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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.

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

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Nietzsche's Lenzer Heide Notes on European Nihilism / By Daniel Fidel Ferrer. ©2020 Daniel Fidel Ferrer. All rights reserved. Book formatted: 177 pages. Publisher: Kuhn von Verden Verlag. Language: English ISBN-13: 978-1979968591. Includes many bibliographical references. I have translated the entire group of Nietzsche's notes that start with a note giving Nietzsche's location "Lenzer Heide" (Graubünden, Switzerland) dated June 10, 1887 (Lenzer Heide den 10. Juni 1887). From the first note, eKGWB/NF-1886. 5 [71] and then subsection ending at the final note: eKGWB/NF-1886. 5 [110]. Volume information, KSA 12. Nachgelassene Fragmente 1885-1887, (1967).

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Section for this notebook is five. 5 = NVÜ3. Sommer 1886–Herbst 1887. Pages for this subsection are p. 211–229 (KSA 12). Over 190+ Nietzsche's notes are also translated in this book. Additional materials from his published writing are included in the topics discussed. Principle conclusion: all of Nietzsche's philosophical thought can be seen as his response to the urgent crisis of Nihilism. Countermovement to Nihilism. "The tragic era for Europe: due to the struggle with nihilism." (Das tragische Zeitalter für Europa: bedingt durch den Kampf mit dem Nihilismus). KGWB/NF-1886, 7 [31]. More translations from all of Nietzsche's writings covering such topic as: the eternal return of the same, Will to Power, B. Spinoza, concept of meaninglessness, Nihilism and Nietzsche Thought, Stages or the outline of Nihilism, Chronological Nietzsche's Thoughts on Nihilism, and Nietzsche on the Nihilist. Nietzsche Contra Metaphysics: Rejection of ontology and Being Rejection of God Rejection of metaphysicians Rejection of the idea of eternal Rejection of supersensuous Rejection of Platonism Rejection of the dignity of humanity (metaphysicians) Rejection of eternal values Rejection of immorality Possible Metaphysical Claims for the idea of Will-to-Power, Connection of Will to Power and Amor Fati, Anti-metaphysical and perspectivism, Nietzsche's Metahistory of philosophy, and Bibliographic sources.

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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.

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

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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.

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