

## Nietzsche Heidegger And Buber Discovering The Mind

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Kaufmann's task in this second book of a trilogy is to discuss the "mind" in relation to three thinkers: Nietzsche, Heidegger, and Buber. This book was not at all what I expected it to be, although I really didn't know what to expect in the first place.

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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,

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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.

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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

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course of their famous fallings-out.

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 and 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.

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.

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