Table of Contents

Introduction

1. The Polemical Context 1
2. Nietzsche's Theoretical Consistency 4
3. On the Difference between Deconstructive and Reconstructive Thinking 6
4. Nietzsche and the Intentional Object 9
5. Chapter-Descriptions 11
   5.1. Chapter 1: The Concepts of Truth and Metaphor 11
   5.2. Chapter 2: The Ontology and Epistemology 15
   5.3. Chapter 3: The Concept of the Split Subject 17
   5.4. Chapter 4: The Concept of the Fragmented Subject 20
   5.5. Chapter 5: A Theory of the Ideological Subject and the Ideologue 23
   5.6. Chapter 6: Affirmation of the Hyper-Surface of the Present as an Intrinsic Psychological Possibility 25

Chapter 1
The Narcissism of Human Knowledge. Truth – Metaphor – Concept: An Interpretation of Nietzsche's "Über Wahrheit und Lüge" in the Context of 19th Century Kantianism 29

0. Introduction 30
1. A Human Being with no Natural Disposition for Producing Knowledge 36
2. A Polysemous Notion of 'Truth' 39
   2.1. The Fundamental Opposition: Things-in-themselves versus Appearances 39
   2.2. From Truthfulness to Truth: On the Evolution of a 'Truth-Drive' 50
3. The Production of Metaphor: Nerve-Stimulus – Image – Word 55
   3.1. Contemporary Context and Background 55
   3.2. The Logic of Metaphor as 'Replacement' and 'Arbitrariness' 58
   3.3. A Distinction between 'Living Metaphor' and 'Dead Metaphor' 63
   3.4. Metonymy and Surface-World 71
4. The Theory of the Concept 73
   4.1. Concept-Formation Distinguishing Human from Animal 73
   4.2. The Surface-World and the Tautological Structure of the Concept 78

Bibliografische Informationen
http://d-nb.info/997087188

digitalisiert durch DEUTSCHE NATIONAL BIBLIOTHEK

4.3. Failed Attempts to Uphold a Rigorous Distinction between 'Word' and 'Concept' 79
4.4. The Logic of the Concept and Interpretability 84
4.5. An Interlude on Stanley Fish's Notion of Interpretability 88
5. Contingency and Narcissism of Human Knowledge 92
5.1. Recapitulating Nietzsche's Polysemous Notion of Truth 92
5.2. Connecting 'Truth as Illusion' and the 'Logic of the Concept' 94
5.3. A Clever, All-Too-Clever Animal 95

Chapter 2
A Silent World: Nietzsche's Radical Realism: World, Sensation, Language 97

1. Introductions to and Descriptions of the Position 98
1.1. Nietzsche's Rejection of Idealism and Abstract Truth-Claims 98
1.2. Juxtaposition to an Analytic Philosophical Approach 104
1.3. An Outline of the Position 110
2. Substantiation and Elaboration of the Position 117
2.1. Ur-Ground and Sensation 117
2.1. Human Ground and Sensation 128
2.3. Sensation and Word 134
3. Two Brief Control-Readings to Put the Position to Test 145
3.1. Explaining Nietzsche's 'Negative Ontologie des Dinges' 145
3.2. How Come that 'Lightning Flashes' only in Language? 148

Chapter 3
Splitting the Subject: Nietzsche's Rethinking of the Cartesian and Kantian 'I Think' 153

0. Introduction 154
1. A Preliminary Determination of the Problem of the 'I Think' in Nietzsche 158
1.1. The Problem of 'thinking' in 'I think' 158
1.2. The Problem of 'I' in 'I think' 160

Part I: Thinking the 'I' in Descartes, Kant, and Benveniste

2. Descartes and Nietzsche; Nietzsche's Criticism of the Cartesian 'I Think' 164
   2.1. The Desire for Immediate Certainty 164
   2.2. The Reality of Immediate Uncertainty 166
   2.3. Descartes' Confusion of Linguistic and Cognitive 'I' 171
3. Kant and Nietzsche: Deconstructing the Cartesian Cogito 174
   3.1. Preliminary; the Multiple-Self Subject in David Hume 174
   3.2. The Paragoristic Confusion of Logical and Empirical Subject in Kant 176
   3.3. A Glassy 'Rational Subject' 184
4. The Linguistically Constituted 'I' in Benveniste 187

Part II: Nietzsche's Theories of the Split Subject

5. Nietzsche's "General Theory" of the Split Subject 193
   5.1. Spir and Nietzsche's Interpretations of the Kantian Double-Determination of the Subject 193
   5.2. The Fictions of 'I' and 'Will' versus the Reality of 'Thinking' and 'Wills' 200
      5.2.1. Chaos and Becoming in the Empirical Subject 200
      5.2.2. On Willing: A Reading of JGB 19 204
6. Nietzsche's "Special Theory" of the Split Subject 213
   6.1. Nietzsche's 'Dividuum' as Foundation for the Moral Subject 213
   6.2. The Unique Formula for the Commanding Voice 217
   6.3. The 'Perverse' Soliloquy of the Moral Judgment 219
   6.4. Formal Consciousness and Spatialization of Self 220
   6.5. The Metaphor of the Ear: To Hear the Differences in the Same 224
7. From a Theory of the Split Subject to a Theory of Ideology 226
   7.1. Why Re-Introducing Nietzsche's Notion of a Split Subject? 226
   7.2. A Theory of Ideology 228

Chapter 4
Theory of Knowledge as 'Neuro-Epistemology': Toward a Biological-Linguistic Subject in Nietzsche and Contemporaries 231

0. Introduction 232

Part I: Nietzsche's Contemporaries on Sensation, Cognition, and Language

1. Schopenhauer, Helmholtz, and Lange on the Retinal Image 241
2. Gustav Fechner's Analysis of Sensations 246
   2.1. On the Threshold for Subjective Sensations 246
   2.2. The Psychophysical Energy-Subject 249
3. Freud's Analysis of Sensation, Memory, & Consciousness 253
   3.1. A Neurological Distinction between Stimulus& Sensation, phi & psi 253
   3.2. A Neurological Explanation of the Sense of Reality 259
   3.3. Ego-Clusters and Will-to-Power-Formations 264
   3.4. The Psychological Origin of Entity and Identity 271
   3.5. Toward a Theory of Language: Three Variations over a Theme 274
      3.5.1. Word- and Thing-Presentation 274
      3.5.2. The Replacement of Thing with Word 277
      3.5.3. From Ego-Cluster to Semantic Ego-Cluster 280

Part II: Toward a 'Biological-Linguistic' Nietzschean subject

4. Fundamentals in the Constitution of a Biological-Linguistic Subject 282
   4.1. On the Constitution of the Experience of Identity 282
   4.2. On the Constitution of the Sense and the Evaluation of Reality 288
   4.3. On the Constitution of the Experience of Causality 292
      4.3.1. Causality as Humanization 292
      4.3.2. Causality and Time-Reversal 300
   4.4. On Nature & Constitution of Language: Proposition, Word, Meaning 303
      4.4.1. The Judgment and the Categories 303
      4.4.2. The Emotional Word 314
      4.4.3. The Fluidity of Meaning 321

Part III: Reconciling Positions and Drawing up Implications

5. The 'Confused-Aggressive' Subject as the Condition of Possibility for Ideology 325
   5.0. Introduction 325
   5.1. Ego-Clusters as Competing Power-Configurations 325
   5.2. The Master-Analogy:

Inner-Mental Life as a Game of Chess 328
5.3. On Intrinsic Irrationality 330
5.4. On 'Irrationality' as Frenetic Defense of 'Truth' 332
5.5. On Ideology as Imaginary Repair of the Subjective Sense of Loss 336
5.6. Two Brief Applications 339
6. In Defense of a Cognitively Modified Nietzschean Realism 342
6.1. On the Reception of Nietzsche's Philosophy of Mind as Idealism 342
6.2. The Mind Creates Perception, not Matter 345
6.3. Nietzsche's Master-Axiom: the World as Language-Independent 348
6.4. Reconciling Realism and Cognitive Theory 351
6.5 The Dubious Evolutionary Value of 'Explanations' 353

Chapter 5
The Meaning of Master, Slave, and Priest: From Mental Configurations to Social Typologies 358

0. Introduction: Servile and Assertive Configuration 358

Part I: The Incredible Profundity of the Truly Superficial

1. Superficial and Profound Subjectivity 361
1.1. Defending Superficiality 361
1.2. The Magnificent Shallowness of Woman 365
2. Two Economies: Hyper-Cathected and De-Cathected Self 371
3. The Dialectics Between Forgetfulness and Memory 380
3.1. Necessary Forgetfulness; Impeding Memory 380
3.2. Nietzsche's Chiasma: Reversed Valuations of Forgetfulness and Memory 383
3.3. Justice and the Institution of Law 385

Part II: On the Ideological Formatting of the Servile Configuration

4. The Institution of Guilt 389
4.1. 'Schuldig' as Being Indebted and as Being Guilty 389
4.2. Internalization of Guilt 393
4.2.1. From Proto-Sadism to Proto-Masochism 393
4.2.2. Identical Positions on Conscience & Guilt in

Nietzsche & Freud 396
4.3. The Unstable Opposition Between 'Good' and 'Evil' 400
4.4. Nietzsche's Affirmation of Cruelty as 'Primary Aggression' 403
5. Exploiting "Suffering": On the Meaning of the Ascetic Ideal and the Ascetic Priest 407
5.1. The Ascetic Ideal as a Will-to-Nothing 407
5.2. The 'Ascetic Priest' as Exploiting "Suffering" 413
5.3. Soft-Core and Hard-Core Strategies for the "Toleration of Life" 417
5.4. Strategies for Fanaticization of the Depressed Individual 424
6. Insight and Blindness in Nietzsche; On Defensive Retaliation 430

Chapter 6
Eternal Recurrence in Inner-Mental Life: Eternal Recurrence as Describing the Conditions for Knowledge and Pleasure 435

1. Introducing Three Different Kinds of Return 435
1.1. A Brief Preliminary about Repetition and Joy 435
1.2. Return as Simple and Mechanical Rebirth 438
1.3. A Preliminary Introduction to Two Alternative Interpretations of Recurrence 442
2. Recurrence as Circle or Loop 446
3. Return as a Repetitive Interpretation-Process; Two Cases 450
3.1. First Case: Sensation and Perception 450
3.1.1. Knowledge as Familiarizing the Strange 450
3.1.2. Time-Reversal and 'Delayed Perception' 452
3.1.3. Living in the Mirror of Consciousness 456
3.2. Second Case: How One Becomes What One Is 463
3.2.1. The Polemical Environment 463
3.2.2. The Principle of Self-Development 465
3.2.3. Amor Fati as Anti-Narcissistic Love of the Inner Interpretation-Machine 468
3.2.4. To 'Become What One Is' in a 'Vertical Dimension' of Time 472
4. Return as Self-Repetition of Self-Presence; Four Encounters 478
4.1. Introducing the 'smallest possible loop' 478
4.2. First Encounter: The Environment Facilitating the Thought of Eternal Recurrence 479
4.3. Second Encounter: An Early Example of Self-Unconsciousness, the Forgetful Animal 484

4.4. Third Encounter: Empty Perception of Hyper-Reality and the Celebration of the Super-Superficial 488
4.5. Fourth Encounter: The Erotic Unification of the Eternal Recurrence-Subject and the Eternal-Recurrence-Universe 492
5. Temporal Construction and Deconstruction of the Interpreted World 496
5.1. The Temporally Constructed World of Being 496
5.2. Deconstructing the Temporally Constructed World of Being 500

Appendixes 507

Appendix 1
Nietzsche and Ernst Mach on the Analysis of Sensations 508

1. Ernst Mach's Analysis of Sensations 508
1.1. Deconstructing the Cogito in Mach 508
1.2. The Dissolution of the World into Sensation-Elements, and the Introduction of Perspectivism as Scientific Ideal 510
1.3. The Suspension of the Cause-Effect Relation 513

Appendix 2
A Theory of "Happiness": Nietzsche's Theory of Pain and Pleasure 517

1. Nietzsche's Pleasure Principle Reversing the Tradition 517
2. A Relativistic Theory of Pleasure 522
3. The Rhythm 527
4. Beyond the Logic of Desire. What if Desire is Nothing but Representation? 528
5. Pain-Sensation as Fantasy and Hallucination 534

Appendix 3
The Fragmented Nietzschean Subject and Literary Criticism: Conflicting Images of Woman in Jacobsen's "Arabesque to a Drawing by Michelangelo" 540
1. On Severe Confusion and Fundamental Ignorance 540
2. Me, on the Contrary 543
3. Reading the Poem 547
3.1. First Stanza: Repetition and Rebellion 547
3.2. Second Stanza: Implosion and Castration 550

3.3. Third Stanza: The Blind Eye of Desire 554
3.4. Fourth Stanza: Poetry and Death 557
3.5. Fifth Stanza: A Pen through the Heart of Night 560
4. Fundamental Ignorance 461
5. Jacobsen's Poem 564

List of Literature & Index 567

List of Literature 568

Index 593