

Interpretation

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Inquiries ***Interpretation, A Journal of Political Philosophy***

Department of Political Science

Baylor University

1 Bear Place, 97276

Waco, TX 76798

email interpretation@baylor.edu

Reply to Heinrich Meier

LAURENCE LAMPERT

The philosophical world owes an immense debt of gratitude to Heinrich Meier for his work on Leo Strauss in particular and for his many other lasting contributions to our shared world of inquiry. I am among those in his debt. However, as I said at the beginning, this is about Nietzsche. Therefore, I must answer Meier's criticisms of my article.

I did not say "crimes." I said "exegetical crimes," meaning that eisegesis has taken the place of exegesis. The word "indecent" I used playfully in a context which concerns acceptance of the prevailing religion. The proper reading of "unharnessed" requires some exegetical work that I outlined in my review and that I invite any interested reader to check out on their own. As for me being a faithful adherent to "the orthodox doctrine," my commentaries on the main books of Nietzsche's maturity come to exegetical conclusions that are far from any Nietzsche orthodoxy familiar to me. Finally, the serious reader might want to spend some time studying Nietzsche's workbook designated "M III 1." It is a philosophical treasure whose entries across a few weeks in the summer of 1881 show the philosopher of our time coming to the fundamental conclusions that he will find appropriate ways to report publicly in three great books of his maturity, "Sanctus Januarius" (Book 4 of the *Gay Science*), *Thus Spoke Zarathustra*, and *Beyond Good and Evil*. I discuss that workbook in *What a Philosopher Is: Becoming Nietzsche*.

