Wallis, Glenn. "Notes." *A Critique of Western Buddhism: Ruins of the Buddhist Real*. London: Bloomsbury Academic, 2019. 173–203. *Bloomsbury Collections*. Web. 26 Apr. 2023. <<http://dx.doi.org/10.5040/9781474283588-006>>.

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Notes

Preface

- 1 Georg Simmel, "Die Ruine: Eine Ästhetische Versuch," *Georg Simmel Online*, <http://socio.ch/sim/verschiedenes/1907/ruine.htm> (accessed October 3, 2017). All translations in the book are mine unless otherwise indicated; Florence M. Hetzler, "Ruin Time and Ruins," *Leonardo*, vol. 21, no. 1 (1988): 54.
- 2 Walter Benjamin, *The Origin of German Tragic Drama*, trans. John Osborne (London: Verso, 1998), 235.
- 3 Max Pensky, "Three Kinds of Ruin: Heidegger, Benjamin, Sebald," *Poligrafi*, vol. 16, no. 61/62 (2011): 84.
- 4 See Afzal Iqbal, *The Life and Work of Jalal-Ud-Din Rumi* (Kuala Lumpur: The Other Press, 2014), 240.
- 5 Leonard Cohen, "Anthem," *The Future*, Columbia Records, 1992.
- 6 For the "furnace of the spirit" quote, see Jeff Burger, *Leonard Cohen on Leonard Cohen: Interviews and Encounters* (Chicago: Chicago Review Press, 2014), 81.
- 7 Leonard Cohen, "Avalanche," *Songs of Love and Hate*, Columbia Records, 1971.
- 8 The Stooges, "Search and Destroy," *Raw Power*, Columbia Records, 1973.

Introduction

- 1 Louis Althusser, *Lenin and Philosophy and Other Essays*, trans. Ben Brewster (New York: Monthly Review Press, [1971] 2001), 109, emphasis added. "Imaginary" should be understood in relation to the Lacanian sense of internalized images of self and "reality," which, though fundamentally "fraudulent," nonetheless have consequential effects in the Real. For the tripartite imaginary-symbolic-real as fraud-absence-impossibility, see Malcolm Bowie, *Lacan* (Cambridge: Harvard University Press, 1991), 112. For the most insightful writing on the interplay between Buddhism and ideology, see Tom Pepper, *The Faithful Buddhist*, Kindle Edition.
- 2 Althusser, *Lenin and Philosophy*, 112.
- 3 Sigmund Freud, *Introductory Lectures on Psychoanalysis*, ed. and trans. James Strachey (New York: W. W. Norton, [1933] 1989), 96–7.

- 4 Marjorie Gracieuse, “Laruelle Facing Deleuze: Immanence, Resistance and Desire,” in *Laruelle and Non-Philosophy*, ed. John Mullarkey and Anthony Paul Smith (Edinburgh: Edinburgh University Press, 2012), 42.
- 5 Tiqqun, *Preliminary Materials for a Theory of the Young Girl*, trans. Ariana Reines (Los Angeles: Semiotext(e), 2012); citation from press materials at <https://mitpress.mit.edu/books/preliminary-materials-theory-young-girl> (accessed May 13, 2016).
- 6 Paulo Freire, *Pedagogy of the Oppressed* (London: Bloomsbury, [1970] 2000), 34.
- 7 This is a translation of *māradheyya*. Mara is a kind of monster or demon who harrasses the Buddha as he sits under the tree of awakening on that fateful full moon night in April. The name itself means something like “The Murderer, The Killer, The Causer of Death.” It is derived from the Sanskrit verbal root $\sqrt{mr}$, which is cognate with English *murder*, *mortal*, *morbid*, *moribund*, *mortify*, and so on. See Gunapala Piyasena Malalasekera, *Dictionary of Pali Proper Names* (London: Luzac, [1937] 1960), 2: 613; and Monier Monier-Williams, *A Sanskrit English Dictionary* (Oxford: Oxford University Press, [1899] 1988), 748, s.v. मार (*māra*).
- 8 Heinz Bechert, “Der moderne Theravada-Buddhismus in Sri Lanka und Südostasien,” from the lecture series “Buddhismus in Geschichte und Gegenwart” given at Hamburg University, June 18, 1997 (unpublished paper). See also Heinz Bechert, *Buddhismus, Staat und Gesellschaft in den Ländern des Theravada Buddhismus. Erster Band: Allgemeines und Ceylon* (Frankfurt: Schriften des Instituts für Asienkunde in Hamburg, 1966), particularly section 3. Readers interested in a thorough account in English of how these tendencies have influenced traditional Asian Buddhism should consult David L. McMahan, *The Making of Buddhist Modernism* (Oxford: Oxford University Press, 2008).
- 9 Bechert, *Buddhismus, Staat und Gesellschaft*, 38.
- 10 Bechert, “Der moderne Theravada-Buddhismus,” 166.
- 11 Bechert, “Der moderne Theravada-Buddhismus,” 166.
- 12 Bechert, *Buddhismus, Staat und Gesellschaft*, 37.
- 13 Bechert, *Buddhismus, Staat und Gesellschaft*, 37. In footnote 71, Bechert gives credit for this term to the Belgian-French explorer of then-closed Tibet (in 1924), Alexandra David-Néel (1868–1969), who, he says, had earlier used “Buddhist Modernism” in the same sense.
- 14 Bechert, *Buddhismus, Staat und Gesellschaft*, 37.
- 15 Thanissaro Bhikkhu, quoted in McMahan, *Buddhist Modernism*, 248. McMahan presents Thanissaro Bhikkhu, an American-born Theravadan monk (born Geoffrey DeGraff), as a figure of “retraditionalization.” “Thanissaro Bhikkhu,” he writes, “has leveled criticism at ‘Buddhist Romanticism,’ sharply contrasting the traditional teachings of the Pali canon with the contemporary Buddhism that is infused with talk of interconnectedness, wholeness, self-fulfillment, spontaneity,

- and transcendence of the ego, which he claims are derived from the influence of Romanticism, transcendentalism, and western psychology" (248).
- 16 Heinz Bechert, "Sangha, State, Society, 'Nation': Persistence of Traditions in 'Post-Traditional' Buddhist Societies," *Daedalus*, vol. 102, no. 1 (Winter 1973): 91.
 - 17 McMahan, *The Making of Buddhist Modernism*, 7, quoting Richard Gombrich and Gananath Obeyesekere on "the influence of Protestantism" on traditional Buddhism. McMahan adds that these Protestant elements "included rejection of the clerical links between individuals and the religious goal" and "individual responsibility and self-scrutiny" (7).
 - 18 "Self-culture" is Ralph Waldo Emerson's term. See John T. Lysaker, *Emerson and Self-Culture* (Bloomington: Indiana University Press, 2008). See also Stephen Prothero, "Henry Steel Olcott and 'Protestant Buddhism,'" *Journal of the American Academy of Religion*, vol. 63, no. 2 (Summer 1995): 281–302. The mention in this context of Emerson, that clear-eyed prophet of self-reliant individualism, brings to mind, of course, Max Weber's correlation between "the Protestant work ethic" and the rise of capitalism.
 - 19 Donald Lopez, quoted in McMahan, *The Making of Buddhist Modernism*, 8.
 - 20 Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Scribner, [1905] 1958), 233, footnote 68.
 - 21 John Woods, *The Death of Argumentation: Fallacies in Agent-Based Reasoning* (Dordrecht: Kluwer Academic, 2004), 22.
 - 22 John Woods, "Pragma-dialectics: A Retrospective," in *Considering Pragma-dialectics*, ed. Peter Houtlosser and Agnes van Rees (London: Routledge, 2006), 304.
 - 23 Barry Magid, "Practice: You Can't Do It Wrong," *Lion's Roar*, www.lionsroar.com/practice-you-cant-do-it-wrong-by-barry-magid (accessed June 7, 2016).
 - 24 That is, the shorter reading among variants is the better. The assumption behind this principle is that scribes were more likely to embellish than diminish the various accounts they came across in the texts they were copying. For some reason, Wynne seems less interested in invoking another principle of textual criticism, *lectio difficilior potior*: the more difficult reading is the stronger.
 - 25 Alexander Wynne, *The Origin of Buddhist Meditation* (London: Routledge, 2007), 20, 21.
 - 26 D. T. Suzuki, *An Introduction to Zen Buddhism* (New York: Grove Press, 1964), 8–9.
 - 27 Woods, *The Death of Argumentation*, 22.
 - 28 Cited in Magid, "Practice: You Can't Do It Wrong."
 - 29 Tom J. F. Tillemans, "How Far Can a Mādhyamika Buddhist Reform Conventional Truth? Dismal Relativism, Fictionalism, Easy-Easy Truth, and the Alternatives," in *Moonshadows: Conventional Truth in Buddhist Philosophy*, ed. The Cowherds (Oxford: Oxford University Press, 2011), 160–61, emphases in original. "Conventional truth," or perhaps better "conventional reality," refers to our

- immediately lived, unreflective experience of our everyday world. In Candrakīrti's philosophical tradition, Madhyamaka (Middle Way Doctrine), this conventional reality is held to stand in a particular relation to "ultimate truth," or that which remains of reality after we have eliminated our cognitive delusions.
- 30 Tillemans, "How Far," 161, 165.
 - 31 See Glenn Wallis, Tom Pepper, and Matthias Steingass, *Cruel Theory/Sublime Practice: Toward a Revaluation of Buddhism* (Roskilde: EyeCorner Press, 2013), 131.
 - 32 Rocco Gangle also mentions "the cobblers and craftsmen of Socrates, the asses, whiteness, and laughter of the Scholastics," as well as Husserl's inkwell and Quine's rabbit. See François Laruelle, *Philosophies of Difference: A Critical Introduction to Non-Philosophy*, trans. Rocco Gangle (London: Continuum, 2010), "Translator's Introduction," ix.
 - 33 Antonin Artaud, *To Have Done with the Judgment of God* (1947). *Surrealism-Plays*, <http://surrealism-plays.com/Artaud.html> (accessed October 9, 2015). Translation modified: *Là ou ça sent la merde/ça sent l'être*.
 - 34 Antonin Artaud, "The Umbilicus of Limbo," in *Antonin Artaud: Selected Writings*, ed. Susan Sontag (Berkeley: University of California Press, 1988), 59.
 - 35 With great reluctance, I am capitalizing "real" whenever it is intended as a technical term. I am reluctant to do so because, traditionally, capitalization of common nouns in English bestows a grandness that, with the real, is wholly unwarranted (it could not be any more common).
 - 36 Antonin Artaud, *The Theater and Its Double*, in *The Grove Press Reader 1951–2001*, ed. S. E. Gontarski (New York: Grove Press, 2001), 70.
 - 37 Artaud, *The Theater and Its Double*, 70.
 - 38 Artaud, *The Theater and Its Double*, 70.
 - 39 Artaud, *The Theater and Its Double*, 70.
 - 40 Gilles Deleuze and Félix Guattari, *What Is Philosophy?* (New York: Columbia University Press, 1996), 172, cited in Joshua Ramey, *The Hermetic Deleuze: Philosophy and Spiritual Ordeal* (Durham: Duke University Press, 2012), 23.
 - 41 Ramey, *The Hermetic Deleuze*, 22.
 - 42 Buddhism will inscribe its mythic root into its linguistic one: $\sqrt{\text{budh}}$, awakened intelligence.
 - 43 François Laruelle, *Anti-Badiou: The Introduction of Maoism into Philosophy*, trans. Robin Mackay (London: Bloomsbury, 2013), 6.
 - 44 François Laruelle, *Dictionary of Non-Philosophy*, trans. Taylor Adkins (Minneapolis: Univocal, 2013), 57–8, s.v. Philosophy.
 - 45 Laruelle, *Dictionary*, 57–8.
 - 46 Laruelle, *Principles*, 1.
 - 47 Heidegger used this term "hardness of fate" (*Härte des Schicksals*) during his famous debate with Ernst Cassirer in Davos, Switzerland, in 1929. It stands in

opposition to what Heidegger terms “works of the spirit” (*Werke des Geistes*). The latter term was probably an oblique reference to Cassirer’s position concerning the issue around which the debate revolved: human freedom. Cassirer’s answer was to rely on consciousness’s capacity to form symbolic images. This capacity is attested in, for instance, the arts, myth, language, and science. It can thus be employed in the service of meaning, purpose, and value. In stark contrast, Heidegger argued that the task was to “make manifest” to the person, “the nothingness of his existence (*Dasein*).” “This nothingness,” he immediately adds, “is not the occasion for pessimism and melancholy.” Rather, being thus “thrown back into” the hardness of our fate, we are granted the opportunity for “authentic activity.” See Peter E. Gordon, *Continental Divide: Heidegger, Cassirer, Davos* (Cambridge, MA: Harvard University Press, 2010), 200. The German term that is typically translated as “spirit” in accounts of this debate is *Geist*, which also means *mind* or, with poetic license, *imagination*.

- 48 Peter Gordon speaks of the “mood of intellectual crisis that seized European culture in the years following World War I.” This anxiety was reflected in the proliferation of books “in almost every intellectual domain, in the arts, religion, and psychology” that contained the word “crisis” in their title. See Gordon, *Continental Divide*, 43–4 and chapter 1, “Philosophy in Crisis.” Today—in the years following yet another failure of the all-knowing Invisible Hand of the Market together with general malaise concerning liberal democracy and its globalist project as well as the rise of the resurgence of right-wing nationalism in Europe and the United States—the word of the moment appears to be “radical.” Mere action, hope, innovation, politics, thought itself, no longer suffice. The times require radical thought, radical hope, radical politics. Be that as it may, Laruelle means something different. The non-philosophical sense of “radical” implies something like *minimally transcendent* or, what amounts to the same thing, *maximally immanent*. See Katerina Kolozova, “The Figure of the Stranger: A Possibility for Transcendental Minimalism or Radical Subjectivity,” *Journal for Cultural and Religious Theory*, vol. 11, no. 3 (Fall 2011). Radicality names a non-absolute “first operation” in thought concerning the Real, a mode of thought that, crucially, is nonetheless “not an operation of the Real,” but rather one “according to” the Real. As every frustrated poet who has sought in language *not the metaphor, not the symbol*, but the thing or scene *itself*, knows, language can never be absolutely immanent. Every concept, every term, has already implicated us in a measure of transcendence. See Laruelle, *Dictionary*, 5, s.v. (Epistemic, Non-Philosophical) Break. In a different yet not unrelated vein, concerning, for instance, the political pessimism of Laruelle’s thought, Anthony Paul Smith says that “non-philosophy is not a project of rootedness but of deracination.” See Anthony Paul Smith, *Laruelle: A Stranger Thought* (Cambridge: Polity Press, 2016), 95–6.

- 49 Sruti Bala, “The Entangled Vocabulary of Performance,” *The Rupkatha Journal on Interdisciplinary Studies in Humanities*, vol. 5, no. 2 (2013): 14.
- 50 Laruelle, *Philosophies of Difference*, xiii.
- 51 Laruelle, *Philosophies of Difference*, xiv. When quoting Laruelle, I often replace some variant of *philosophy* with some variant of *Western Buddhism* or *Buddhism*. I also introduce the adjectival and adverbial neologisms *buddhistic* and *buddhistically* and always write them in the lower case.

Chapter 1

- 1 The book is by Gil Fronsdal, *The Buddha before Buddhism: Wisdom from the Early Teachings* (Boulder: Shambhala, 2016). The quotes are from the book’s description at Amazon, <https://tinyurl.com/yad86t3a> (accessed September 10, 2016). When I quote a Western Buddhist author, the reader can be confident that the author is respected as, well, an *authority*, if not necessarily *the* authority, generally throughout the contemporary Western Buddhist world.
- 2 What better instance of this state of affairs than the historical vicissitudes of the very concept of dependent origination itself? See McMahan, *The Making of Buddhist Modernism*, chapter 6, “A Brief History of Interdependence.”
- 3 “Voyeurism and Digital Identity,” www.youtube.com/watch?v=j0L7vE7FC20 (accessed January 3, 2016).
- 4 Slavoj Žižek, *The Abyss of Freedom/Ages of the World* (Ann Arbor: University of Michigan Press, 2004), 71.
- 5 Thich Nhat Hanh, “Long Live Impermanence,” interview with Lisa Schneider, *Dharma Gates*, http://dharma-gates.org/long_live_impermanence.html (accessed January 6, 2016).
- 6 Rajiv Mehrotra, ed., *The Essential Dalai Lama: His Important Teachings* (New York: Penguin Books, 2006), 119.
- 7 Sheng Yen, *Song of Mind: Wisdom from the Zen Classic Xin Ming* (Boston: Shambhala, 2004), 48. See also Koji Tanaka, “Introduction: Buddhism and Contradiction,” *Philosophy East and West*, vol. 63, no. 3 (2013): 315–21.
- 8 Žižek, *Abyss of Freedom*, 71–2. Žižek has “life” in the original.
- 9 Seung Sahn, *Wanting Enlightenment Is a Big Mistake* (Boston: Shambhala, 2006), 23.
- 10 Richard M. Jaffe, ed., *Selected Works of D. T. Suzuki*, Volume I: Zen (Oakland: University of California Press, 2015), 228.
- 11 Žižek, *Abyss of Freedom*, 71–2.
- 12 Thomas Bien, *The Buddha’s Way of Happiness: Healing Sorrow, Transforming Negative Emotion, and Finding Well-Being in the Present Moment* (Oakland: New Harbinger, 2011).
- 13 *Mindful Psychology*, www.mindfulpsychology.com (accessed September 20, 2016).

- 14 William Davies, *The Happiness Industry: How the Government and Big Business Sold Us Well-Being* (London: Verso, 2015).
- 15 Henry Blodget, "The Truth about Davos," *Business Insider*, www.businessinsider.com/costs-of-davos-2011-1 (accessed January 30, 2016).
- 16 *World Economic Forum*, www.weforum.org/about/world-economic-forum (accessed January 30, 2016).
- 17 *World Economic Forum*, www.weforum.org/agenda (accessed February 16, 2016).
- 18 "The Fight for LGBT Rights Has Only Just Begun," *World Economic Forum*, www.weforum.org/agenda/2016/02/lgbt-equality-in-workplace (accessed February 20, 2016).
- 19 Davies, *Happiness*, 1.
- 20 Davies, *Happiness*, 2.
- 21 Davies, *Happiness*, 2.
- 22 Davies, *Happiness*, 2–3.
- 23 Davies, *Happiness*, 3–4.
- 24 For a negative view of this trend, see John Kovensky, "Chief Happiness Officer Is the Latest, Creepiest Job in Corporate America," *New Republic*, <https://newrepublic.com/article/118804/happiness-officers-are-spreading-across-america-why-its-bad> (accessed March 4, 2016).
- 25 Davies, *Happiness*, 25.
- 26 Davies, *Happiness*, 106.
- 27 Davies, *Happiness*, 9.
- 28 See, for instance, "Best Nike Find Your Greatness Commercial: The Jogger," *YouTube*, www.youtube.com/watch?v=2JnYcuRW_qo (accessed February 20, 2016).
- 29 *Search Inside Yourself*, <https://siyli.org/about> (accessed February 22, 2016).
- 30 *Search Inside Yourself*, <https://siyli.org/whysiy> (accessed February 22, 2016).
- 31 *Search Inside Yourself*, <https://siyli.org> (accessed February 22, 2016).
- 32 *Search Inside Yourself*, <https://siyli.org/whysiy> (accessed February 22, 2016).
- 33 *Search Inside Yourself*, <https://siyli.org> (accessed February 22, 2016), emphasis added.
- 34 "Jon Kabat-Zinn: Peel Back the Onion," *Mindful*, www.mindful.org/jon-kabat-zinn-peel-back-the-onion (accessed February 20, 2016).
- 35 Jane Mayer, "New Koch," *New Yorker*, January 25, 2016, 40.
- 36 Mayer, "New Koch," 40, 38.
- 37 Mayer, "New Koch," 43.
- 38 Slavoj Žižek, "From Western Marxism to Western Buddhism," *Cabinet Magazine*, no. 2 (Spring 2001), www.cabinetmagazine.org/issues/2/western.php (accessed February 8, 2016).
- 39 Žižek, *From Western Marxism*, n.p.
- 40 Hsin-Hsin Ming, *Verses on the Faith-Mind by Seng-Ts'an*, trans. Richard B. Clarke (Buffalo: White Pine Press, 2001), Google Books, n.p.

- 41 Žižek, *From Western Marxism*, n.p.
- 42 The most prolific, informed, and, in my estimation, knowledgeable commenter on the interface between the corporate world and mindfulness/meditation is professor of management and ordained Zen teacher Ronald Purser. See, for instance, Ronald Purser and Edwin Ng, "Corporate Mindfulness Is Bullsh*t: Zen or No Zen, You're Working Harder and Being Paid Less," *Salon*, www.salon.com/2015/09/27/corporate_mindfulness_is_bullsh_t_zen_or_no_zen_youre_working_harder_and_being_paid_less (accessed January 20, 2016), and Ronald Purser, Edwin Ng, and Zach Walsh, "The Promise and Peril of Corporate Mindfulness," in *Leadership Matters: Finding Voice, Connection and Meaning in the 21st Century*, ed. C. Mabley and D. Knights (London: Routledge, forthcoming).
- 43 See, for instance, "War and Peace," *Inquiring Mind*, vol. 30, no. 2 (Spring 2014), on Jon Kabat-Zinn's packaging of Mindfulness for the military. On the burgeoning cadre of business-inclined Mindfulness teachers like Google's resident "jolly good fellow" and all-around "happiness engineer," Chade-Meng Tan, see Purser and Ng, "Corporate Mindfulness."
- 44 See McMahan, *Buddhist Modernism*, chapter 6, "A Brief History of Interdependence."
- 45 Stephen Batchelor, "A Secular Buddhism," *Journal of Global Buddhism*, vol. 13 (2012): Abstract, emphasis added.
- 46 *Search Inside Yourself Leadership Institute*, <https://siyli.org/publicprograms> (accessed November 1, 2016).
- 47 See, for instance, Fabrice Midal, ed., *Recalling Chogyam Trungpa* (Boston: Shambhala, 2005), 33.
- 48 On this topic, see Tom Pepper, *The Faithful Buddhist*, Kindle Edition, particularly the essay "Taking Anatman Full Strength and Śāntideva's Ethics of Truth."
- 49 Franz Kafka, "Vor dem Gesetz," *Spiegel Online*, <http://gutenberg.spiegel.de/buch/franz-kafka-erz-161/5> (accessed November 4, 2016).
- 50 Althusser, *Lenin and Philosophy*, 174.
- 51 Althusser, *Lenin and Philosophy*, 112.
- 52 Žižek, "From Western Marxism to Western Buddhism," n.p.
- 53 Ken Mcleod, "Where the Thinking Stops," *Tricycle*, <https://tricycle.org/magazine/where-the-thinking-stops> (accessed November 25, 2016).
- 54 Google's resident "jolly good fellow," Chade-Meng Tan quoted at *Mindful*, www.mindful.org/search-inside-yourself (accessed November 25, 2016).
- 55 Adam Smith, *Wealth of Nations* (Oxford: Oxford University Press, [1776] 1998), 291–2.
- 56 Mcleod, "Where the Thinking Stops."
- 57 This is Clause IV of the Labour Party's constitution. It reads in full: "To secure for the workers by hand or by brain the full fruits of their industry and the most

- equitable distribution thereof that may be possible upon the basis of the common ownership of the means of production, distribution, and exchange, and the best obtainable system of popular administration and control of each industry or service"; "Subordinate Clause," *Socialist Review*, <http://pubs.socialistreviewindex.org.uk/sr180/jenkins.htm> (accessed November 27, 2016).
- 58 Manfred B. Steger and Ravi K. Roy, *Neoliberalism: A Very Short Introduction* (Oxford: Oxford University Press, 2010), 9. See also David Harvey, *A Brief History of Neoliberalism* (Oxford: Oxford University Press, 2007).
- 59 See, for instance, Salman Türken, Hilde Eileen Nafstad, Rolv Mikkel Blakar, and Katrina Roen, "Making Sense of Neoliberal Subjectivity: A Discourse Analysis of Media Language on Self-Development," *Globalizations*, vol. 13, no. 1 (2016); David Chandler and Julian Reid, *The Neoliberal Subject: Resilience, Adaptation, and Vulnerability* (London: Rowman and Littlefield, 2016); Wendy Brown, *Undoing the Demos: Neoliberalism's Stealth Revolution* (New York: Zone Books, 2016); Graham Burchell, "Liberal Government and Techniques of the Self," *Economy & Society*, vol. 22, no. 3 (1993): 267–82; Barbara Cruikshank, "Revolutions Within: Self-Government and Self-Esteem," in *Foucault and Political Reason. Liberalism, Neo-Liberalism and Rationalities of Government*, ed. Andrew Barry, Thomas Osborne, and Nikolas Rose (Chicago: University of Chicago Press, 1996), 231–51.
- 60 See, in particular, Michel Foucault, *Security, Territory, Population: Lectures at the Collège de France, 1977–1978*, trans. Graham Burchell (London: Picador, 2009), and Michel Foucault, *The Birth of Biopolitics: Lectures at the Collège de France, 1978–1979*, trans. Michel Foucault (London: Picador, 2010).
- 61 See Michel Foucault, *Technologies of the Self: A Seminar with Michel Foucault*, ed. Luther H. Martin, Huck Gutman, and Patrick H. Hutton (Boston: University of Massachusetts Press, 1988).
- 62 Michel Foucault, "About the Beginning of the Hermeneutics of the Self: Two Lectures at Dartmouth," *Political Theory*, vol. 21, no. 2 (1993): 203–4.
- 63 See John Tosh, *Why History Matters* (London: Palgrave Macmillan, 2008), 138. Alain Badiou recently echoed this sentiment in remarks he made the day after Donald Trump's ascendancy to the American presidency: "We have today in fact the dominant idea that there exists no global choice, that there is no other solution. It was the word of Thatcher: no other solution. No other solution except, naturally, liberalism, or today generally we speak of neoliberalism"; "Alain Badiou: Reflections on the Recent Election," *Verso*, www.versobooks.com/blogs/2940-alain-badiou-reflections-on-the-recent-election (accessed November 30, 2016).
- 64 Chandler and Reid, *The Neoliberal Subject*, 3.
- 65 "Daily Dharma," *Tricycle*, <https://tricycle.org/dailydharma> (accessed November 30, 2016). Even though this site is identified as an "archive," it seems that only the most recent sayings are stored for viewing.

- 66 “5 Buddhist Teachings for Post-Election Healing,” *Tricycle*, <https://tricycle.org/trikedaily/5-teachings-tough-times> (accessed November 30, 2016).
- 67 Türken et al., “Making Sense”: Abstract.
- 68 Shunryu Suzuki, *Zen Mind, Beginner’s Mind: Informal Talks on Zen Meditation and Practice* (Boston: Shambhala, 1973), 10–11.
- 69 Simon Critchley terms this inward move “passive nihilism.” He writes: “In the face of the increasing brutality of reality, the passive nihilist tries to achieve a mystical stillness, calm contemplation: ‘European Buddhism.’ In a world that is all too rapidly blowing itself to pieces, the passive nihilist closes his eyes and makes himself into an island”; *Infinitely Demanding: Ethics of Commitment, Politics of Resistance* (London: Verso, 2007): 4–5.
- 70 Chandler and Reid, *The Neoliberal Subject*, 5.

Chapter 2

- 1 As evidenced by a recent panel hosted by the Left Forum at John Jay College of Criminal Justice called “Buddhism, Radical Critique and Revolutionary Praxis,” some thinkers are beginning to question whether Buddhism might indeed offer us much more than mere “giving thought to.” The proceedings of that conference are available at www.leftforum.org/content/buddhism-radical-critique-and-revolutionary-praxis-0 (accessed January 18, 2017).
- 2 Terry Eagleton, *Trouble with Strangers: A Study in Ethics* (Oxford: Blackwell, 2009), 44. Eagleton’s definition here draws from the psychoanalytic notion of the Real. Laruelle’s sense, and the one that has the most far-reaching relevance for my project, is quite different, as we will see.
- 3 The concept of a “first name” will be discussed in Chapter 3.
- 4 Thanissaro Bhikkhu, “Emptiness,” *Access to Insight*, www.accesstosight.org/lib/authors/thanissaro/emptiness.html (accessed February 25, 2016).
- 5 *Suññata Sutta*, *Samyuttanikāya*, *Saḷāyatanavaggo* 35, *Chaṭṭha Saṅgāyana Pāli Tipiṭaka* (Dhammagiri: Vipassana Research Institute, 1990). Pali *suññata* is equivalent to the better-known Sanskrit version *śūnyatā*.
- 6 Masao Abe, *Buddhism and Interfaith Dialogue*, ed. Steven Heine (Honolulu: University of Hawaii Press, 1991), 79–80.
- 7 See, for instance, the Pali canon text *Culasuññata Sutta* (The Short Discourse on Emptiness) and, of course, the *Heart Sutra*. For a typical contemporary Western Buddhist use of this trope, see Thich Nhat Hanh, “The Fullness of Emptiness,” *Lion’s Roar*, www.lionsroar.com/the-fullness-of-emptiness/# (accessed May 5, 2016); or Elizabeth Namgyel, “The Fullness of Emptiness,” *What Meditation Really Is*, <http://whatmeditationreallyis.com/index.php/home-blog/item/279-the-fullness-of-emptiness.html> (accessed May 5, 2015).

- 8 See, for instance, the *Brahmajāla Sutta*. The Pali terms for eternalism and nihilism or annihilationism are, respectively, *sassatavāda*: persisting, perpetual, eternal; and *ucchedavāda*: breaking up, disintegrating, perishing.
- 9 See Steven Collins, *Selfless Persons: Imaginary and Thought in Theravāda Buddhism* (Cambridge: Cambridge University Press, 1982).
- 10 Dharma talk given by Thich Nhat Hanh, December 4, 1997, in Plum Village, France, www.purifymind.com/TheDiamondSutra.htm (accessed March 14, 2016).
- 11 See Graham Priest, “Beyond True and False,” *Aeon*, <https://aeon.co/essays/the-logic-of-buddhist-philosophy-goes-beyond-simple-truth> (accessed March 14, 2016).
- 12 See, for instance, Matthieu Ricard and Trinh Xuan Thuan, *The Quantum and the Lotus: A Journey to the Frontiers Where Science and Buddhism Meet* (New York: Broadway Books, 2004).
- 13 Thanissaro Bhikkhu, “Nibbana,” *Access to Insight*, www.accesstosight.org/lib/authors/thanissaro/nibbana.html (accessed March 3, 2016).
- 14 Throughout this work “the Buddha” refers to a literary protagonist. I do not doubt that this protagonist is derived from a historical person. The historical figure has, however, been irrecoverably overwritten by the literary figure. This assessment applies to the very earliest period of Buddhism in India and gains in relevance with Buddhism’s medieval and modern developments.
- 15 *Alagaddūpama Sutta* (“Simile of the Snake”), in Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya* (Boston: Wisdom, 1995), 234.
- 16 Uncommitted readers of Buddhism might be excused for finding it equally surprising that the Buddha dodges accusations of *eternalism*. For, after all is said and done, the Buddha not only vehemently denies annihilation of an existing being, but actually posits postmortem continuation of some mysterious sort or another. While some notions of *nirvāṇa* seem to put a stop to the *eternal* recurrence of this continuation, others certainly do not. See Steven Collins, *Nirvana: Concept, Image, Metaphor* (New York: Cambridge University Press, 2010).
- 17 This is literary scholar Avital Ronell’s term. See D. Diane Davis, “Confessions of an Anacoluthon: Avital Ronell on Writing, Technology, Pedagogy, Politics,” *JAC Online Journal*, no. 249, www.jaconlinejournal.com/archives/vol20.2/davis-confessions.pdf (accessed May 5, 2016).
- 18 Davis, “Confessions of an Anacoluthon.”
- 19 See Sarah L. McClintock, *Omniscience and the Rhetoric of Reason: Śāntarakṣita and Kamalaśīla on Rationality, Argumentation, and Religious Authority* (Boston: Wisdom, 2010), 28–31.
- 20 See José Ignacio Cabezón, *Buddhism and Language: A Study of Indo-Tibetan Scholasticism* (Albany: State University of New York Press, 1994), 91.
- 21 See, respectively, “Mindfulness and the Cessation of Suffering: An Exclusive New Interview with Mindfulness Pioneer Jon Kabat-Zinn,” *Lion’s Roar*,

- www.lionsroar.com/mindfulness-and-the-cessation-of-suffering-an-exclusive-new-interview-with-mindfulness-pioneer-jon-kabat-zinn/# (accessed May 14, 2016), and Stephen Batchelor, *After Buddhism: Rethinking the Dharma for a Secular Age* (New Haven: Yale University Press, 2016), 48.
- 22 François Laruelle, “Summary of Non-Philosophy,” trans. Ray Brassier, *Pli*, vol. 8 (1999): ¶1.3.1, 139.
 - 23 Laruelle, “Summary,” ¶1.3.1, 139.
 - 24 See, for instance, B. Alan Wallace, ed., *Buddhism and Science: Breaking New Ground* (New York: Columbia University Press, 2003), 8.
 - 25 François Laruelle, *Principles of Non-Philosophy*, trans. Nicola Rubczak and Anthony Paul Smith (London: Bloomsbury Academic, 2013), 287–8.
 - 26 See Noah Levine, *Refuge Recovery: A Buddhist Path to Recovering from Addiction* (New York: HarperCollins, 2014), ix.
 - 27 A reminder that when quoting Laruelle, I replace variations of “philosophy” with the corresponding form of “Buddhism” or “Western Buddhism.” The irritation of the brackets should be redeemed by better sense of how Laruelle’s comment relates to my critique of Western Buddhism.
 - 28 Laruelle, “Summary,” ¶1.3.1, 138–9.

Chapter 3

- 1 See, for instance, Karen Derris and Natalie Gummer, eds., *Defining Buddhism(s): A Reader* (New York: Routledge, 2014), 12, 118–19, 130, 218.
- 2 Friedhelm Hardy, *The Religious Culture of India: Power, Love, and Wisdom* (Cambridge: Cambridge University Press, 1994), 546, 143. Hardy is speaking about Indian religious traditions generally. With his characteristically evocative imagery, Hardy further tells us that these traditions exhibit a variety of “uninhibited” proliferation that is wholly unlike the “fixed and ‘authentically performed’ musical compositions of our western classical tradition,” but “suggests instead a comparison with the improvisatory character of the Indian musical tradition” (p. 143).
- 3 François Laruelle, *Future Christ: A Lesson in Heresy*, trans. Anthony Paul Smith (London: Continuum, 2010), xxvi. Laruelle provides this definition under the heading “Glossary Raisonné: Rules for Writing Non-Philosophy (Vocabulary and Syntax).” Indeed, the concepts that follow constitute an invaluable master plan for unmasking and depotentializing the sufficiency that systems such as Western Buddhism grant themselves.
- 4 Karma Phuntsho, *Mipham’s Dialectics and the Debates on Emptiness: To Be, Not to Be Or Neither* (New York: Routledge/Curzon, 2005), 3. We should correct this claim to say “Western Buddhist system” since traditional Buddhists are more likely to

place forms such as devotional practices, rather than philosophy and meditation, “at the heart.” The author is an Oxford-educated scholar who is active in Bhutanese Buddhism. He publishes in both Classical Tibetan and English.

- 5 Katerina Kolozova, *Toward a Radical Metaphysics of Socialism: Marx and Laruelle* (Brooklyn: Punctum Books, 2015), 3.
- 6 See Laruelle, *Dictionary*, 77, s.v. Transcendental Axiomatic.
- 7 I will discuss Laruelle’s work in more detail in Part 2.
- 8 Slavoj Žižek, *Event: A Philosophy Journey through a Concept* (London: Melville House, 2014), 59. Western Buddhist teachers across the spectrum of secular-liberal to traditional-conservative give this kernel such names as basic goodness, Buddha nature, true nature, the good heart, Big Mind, and so on. Lama Surya Das (an American Dzogchen teacher, born Jeffrey Miller) even writes, with no apparent embarrassment, of “the little Buddha within each of us”; “the Buddhist heart” that is “alive and well in each of us”; the “luminous spiritual jewel” that is “innate, timeless, immanent,” and so on. See, for instance, his ambitiously titled *Awakening the Buddhist Heart: Integrating Love, Meaning, and Connection into Every Part of Your Life* (New York: Broadway Books, 2000).
- 9 Žižek, *Event*, 59.
- 10 Batchelor, “A Secular Buddhism,” 201.
- 11 Eagleton, *Trouble with Strangers*, 44.
- 12 Jacques Lacan, *The Seminar of Jacques Lacan, Book XVII*, trans. Russell Grigg (New York: W. W. Norton, 2007), 123. A somewhat analogous idea might be Roland Barthes’s concept of the “referential illusion,” or, more commonly, the “reality effect.” See Roland Barthes, *The Rustle of Language*, trans. Richard Howard (Berkeley: University of California Press, 1989), 141ff.
- 13 See, for instance, the para-canonical work *Questions of King Milinda*, in *A Sourcebook in Indian Philosophy*, ed. Sarvepalli Radhakrishnan and Charles A. Moore (Princeton: Princeton University Press), 284. The “finger pointing to the moon” trope is, of course, quite old itself. See Chien-hsing Ho, “The Finger Pointing toward the Moon: A Philosophical Analysis of the Chinese Buddhist Thought of Reference,” *Journal of Chinese Philosophy*, vol. 35, no. 1 (2008): 159–77.
- 14 David Loy, *Money, Sex, War, Karma: Notes for a Buddhist Revolution* (Boston: Wisdom, 2008), 21.
- 15 Loy, *Money*, 94.
- 16 Loy, *Money*, 4.
- 17 The first quote is the title of a chapter in Jon Kabat-Zinn, *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life: Mindfulness Meditation in Everyday Life* (New York: Hyperion, 1994). The second quote is from Joanna Macy, *Mutual Causality in Buddhism and General Systems Theory: The Dharma of Natural Systems* (Albany: State University of New York Press, 1991), 183.

- 18 Loy, *Money*, 141, 84, 151, respectively.
- 19 Freud, *Introductory Lectures*, 75.
- 20 See Monier-Williams, *A Sanskrit English Dictionary*, 590–91, s.v. परावृत्ति (*parāvṛtti*).
- 21 Loy, *Money*, 24.
- 22 Freud's examples of *parapraxes* typically involve some form of *mis*-. For instance, to misspeak (*versprechen*, the famous “slip of the tongue”); to misread (*verlesen*); to mishear (*verhören*).
- 23 Loy, *Money*, back cover.
- 24 Tom Pepper, private correspondence, February 10, 2017.
- 25 Loy, *Money*, 152, 149.
- 26 Freud, *Introductory Lectures*, 50.
- 27 Loy, *Money*, 141.
- 28 Loy, *Money*, 130, 111.
- 29 Ken Jones, *The New Social Face of Buddhism: A Call to Action* (Boston: Wisdom, 2003), 35–41. The Marx quote is on p. 39.
- 30 Georg W. F. Hegel, *Jenaer Systementwürfe III: Naturphilosophie und Philosophie des Geistes* (Hamburg: Felix Meiner Verlag, 1987), 172.
- 31 Karl Marx, “A Contribution to the Critique of Political Economy,” in *The Portable Karl Marx*, ed. Eugene Kamenka (New York: Penguin Books, 1983), 159.
- 32 Jones, *Social Face*, xvi.
- 33 Jones, *Social Face*, 39–40.
- 34 Jones, *Social Face*, 181, 233, 181.
- 35 Jones, *Social Face*, 181.
- 36 Loy, *Money*, 21.
- 37 B. Alan Wallace, *Meditations of a Buddhist Skeptic: A Manifesto for the Mind Sciences and Contemplative Practice* (New York: Columbia University Press, 2011), 40. For that description of Wallace, see his website, www.alanwallace.org (accessed October 1, 2017).
- 38 Wallace, *Meditations*, 41.
- 39 Wallace, *Meditations*, 43.
- 40 Joseph Carew, *Ontological Catastrophe: Žižek and the Paradoxical Metaphysics of German Idealism* (Ann Arbor: Open Humanities Press, University of Michigan Library), <https://quod.lib.umich.edu/o/ohp/12763629.0001.001/1:5/--ontological-catastrophe-zizek-and-the-paradoxical?rgn=div1;view=toc> (accessed February 12, 2017).
- 41 Nyanaponika Thera, *The Roots of Good and Evil: Buddhist Texts Translated from the Pali with Comments and Introduction* (Kandy: Buddhist Publication Society, [1978] 2008), 12.
- 42 Tara Brach, *Radical Acceptance: Embracing Your Life with the Heart of a Buddha* (New York: Bantam Books, 2003), 135.

- 43 Ellie Ragland, “An Overview of the Real,” in *Reading Seminars I and II: Lacan’s Return to Freud*, ed. Richard Feldstein, Bruce Fink, and Maire Jaanus (Albany: State University of New York Press, 1996), 197.
- 44 Wallace, *Meditations*, 43.
- 45 Ragland, “An Overview of the Real,” 197, emphasis added.
- 46 Eagleton, *Trouble with Strangers*, 142–3.
- 47 Wallace, *Meditations*, 43.
- 48 Ragland, “An Overview of the Real,” 197
- 49 Eagleton, *Trouble with Strangers*, 146.
- 50 This bifurcation is, incidentally, an important trope in classical Buddhism. For what may be its *locus classicus*, see Glenn Wallis, *The Dhammapada: Verses on the Way* (New York: Random House, 2004), verse 282.
- 51 Wallace, *Meditations*, 45; the second quote is by contemporary neuroscientist Antonio Damasio.
- 52 Wallace, *Meditations*, 45. The original English translation is from Sigmund Freud, *Civilization and Its Discontents*, ed. and trans. James Strachey (New York: W. W. Norton, [1930] 1989), 26.
- 53 Freud, *Civilization*, 38. Wallace quotes this sentence in part at *Meditations*, 45.
- 54 Sigmund Freud, “Analysis Terminable and Interminable,” in *Freud’s Technique Papers: A Contemporary Perspective*, ed. Steven J. Ellman (New York: Rowman and Littlefield, 2004), 226.
- 55 Žižek, *From Western Marxism*, n.p.
- 56 This feature of the Western Buddhist project is succinctly stated on the hardcover sleeve on Wallace, *Meditations*: “Wallace embarks on a two-part mission: to restore human nature and to transcend it.”
- 57 Jacques Lacan, *The Seminar of Jacques Lacan, Book XIV: The Logic of Phantasy 1966–1967*, trans. Cormac Gallagher, from unedited French manuscripts, 7, *Jacques Lacan in Ireland*, www.lacaninireland.com/web/wp-content/uploads/2010/06/THE-SEMINAR-OF-JACQUES-LACAN-XIV.pdf (accessed March 22, 2017). Given that Lacan believed that desire was always a result of social, rather than personal or private, production, and that it emerges only with language, he immediately amends this statement (which he derives from Spinoza) to “desire is the essence of reality.” Eagleton, *Trouble with Strangers*, 148.
- 58 Anthony Paul Smith, *A Non-Philosophical Theory of Nature: Ecologies of Thought* (New York: Palgrave Macmillan, 2013), 4.
- 59 In the Pali canonical tradition, the adjective *suñña*, “empty,” is much more common than the nou, *suññatā*, “emptiness,” to which Sanskrit noun *śūnyatā* corresponds. See Bhikkhu Analayo, *Excursions into the Thought-World of the Pali Discourses* (Onalaska, Pariyatti, 2012), 272ff.
- 60 See “Like a Ball of Foam”: *Phenapiṇḍūpama Sutta*; *Samyuttanikāya* 3.22.95, in Glenn Wallis, *Basic Teachings of the Buddha* (New York: Random House, 2007), 27–30.

- 61 *Prasannapadā* 166a, in Jay L. Garfield, *Empty Words: Buddhist Philosophy in Cross-cultural Interpretation* (Oxford: Oxford University Press, 2002), 58.
- 62 *Suññatāsamādhī Sutta: Saṃyuttanikāya, Salayatana Vagga, Asaṅkhata Saṃyuttaṃ* 43.4(4), *Chaṭṭha Saṅgāyana Pāli Tipiṭaka*. See Bhikkhu Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom, 2000), 1373; and Paravahera Vajirañña Mahāthera, *Buddhist Meditation in Theory and Practice: A General Exposition According to the Pali Canon of the Theravada School* (Kuala Lumpur: Buddhist Missionary Society, 1975), 261.
- 63 Literal meanings of *sūnyatā*.
- 64 Nick Land, *The Thirst for Annihilation: Georges Bataille and Virulent Nihilism* (London: Routledge, 1992), 146.
- 65 Friedrich Nietzsche, *Über Wahrheit und Lüge im außermoralischen Sinn*, part one, first paragraph, *Projekt Gutenberg*, <http://gutenberg.spiegel.de/buch/-3243/1> (accessed March 23, 2017).
- 66 Smith, *Laruelle*, 8.
- 67 Thich Nhat Hanh, “The Fullness of Emptiness.”
- 68 I am referring here to Morton’s contribution, “Buddhaphobia: Nothingness and the Fear of Things,” in Marcus Boon, Eric Cazdyn, and Timothy Morton, *Nothing: Three Inquiries in Buddhism* (Chicago: University of Chicago Press, 2015), 185–266. Morton makes it clear that he is using the two terms “emptiness” and “nothingness” interchangeably. At p. 201, he explicitly equates the Mahāyāna concept of “emptiness” with what he, following the German theologian Paul Tillich (1886–1965), calls “meontic nothingness, or a nonabsolute version of nothing (nothingness is a something), in contrast to absolute or *oukontic* nothingness (nothingness is not even nothing). For Tillich’s popularized version of his thinking on being, non-being, anxiety, and nothingness, see Paul Tillich, *The Courage to Be* (New Haven: Yale University Press, 1952). Morton, a professor of English specializing in Romanticism, recently made a list of “The 50 Most Influential Living Philosophers”; see *The Best Schools*, <https://thebestschools.org/features/most-influential-living-philosophers> (accessed October 5, 2017). Morton also describes himself as “a proud ‘X-buddhist’ member of the [Drukpa] Kagyü sect of Tibetan Buddhism”; Boon et al., *Nothing*, 190. The term “x-buddhism” will be discussed later.
- 69 Morton, “Buddhaphobia,” 231.
- 70 Morton, “Buddhaphobia,” 229.
- 71 Morton, “Buddhaphobia,” 227.
- 72 Morton, “Buddhaphobia,” 189, 245.
- 73 Laruelle, *Dictionary*, 57–8.
- 74 For more on the liberal humanist approach to reading, see Peter Barry, *Beginning Theory: An Introduction to Literary and Cultural Theory* (Manchester: Manchester University Press), particularly pp. 16–20.

Chapter 4

- 1 By “New Age apocalypse” I mean beliefs about the end of the current world and the coming of a new world. Decisive to this formulation is the fact that this new world comes into being *not* through collective social action or through revolutionary operations on material structures, but rather through some sort of “shift in consciousness” or through collective “cosmic awareness.” See Slavoj Žižek, *Living in the End Times* (London: Verso, 2011), Interlude 4, particularly 336ff.
- 2 Lacan, *Seminars II*, 164.
- 3 If my own experience is a reliable guide, this *koan* is very popular in Western Zen circles today.
- 4 Alenka Zupančič, *The Shortest Shadow: Nietzsche’s Philosophy of the Two* (Boston: MIT Press, 2003), 176.
- 5 Lacan, *Seminars II*, 164.
- 6 Dylan Evans, *An Introductory Dictionary of Lacanian Psychoanalysis* (New York: Routledge, 1996), 55.
- 7 Terms in italics are additional meanings of Sanskrit *parāvṛtti*.
- 8 Anthony Paul Smith, “Thinking from the One: Science and the Ancient Philosophical Figure of the One,” in *Laruelle and Non-Philosophy*, ed. John Mullarkey and Anthony Paul Smith (Edinburgh: Edinburgh University Press, 2012), 19. More recently, Laruelle has called his project “non-standard philosophy.”
- 9 See Ray Brassier, “Axiomatic Heresy: The Non-Philosophy of François Laruelle,” *Radical Philosophy* (September/October 2003): 24.
- 10 Smith, “Thinking from the One,” 19.
- 11 Anthony Paul Smith is both the preeminent translator and, to my mind, best interpreter of Laruelle. I would like to say that he is the most *faithful* explicator of Laruelle’s thought. But this should not be taken to mean that he is merely spreading the good news of the master or that he is not generally uncritical. By *most faithful*, I mean simultaneously most lucid and most creative. Smith is not only or merely an innovative practitioner of non-philosophy in his own right (see, for example, Smith, *A Non-Philosophical Theory of Nature* or “What Can Be Done with Religion?”); his every treatment of that practice, in numerous articles, prefaces to translations, reviews, and books, is uniquely thought-provoking. Certainly, the best source for an *introduction* to Laruelle is Smith’s *Laruelle: A Stranger Thought* (Cambridge: Polity Press, 2016). For a collection of essays on various aspects of Laruelle’s thought, see John Mullarkey and Anthony Paul Smith, eds., *Laruelle and Non-Philosophy* (Edinburgh: Edinburgh University Press, 2012). For those who prefer to take it straight, see Laruelle’s “A Summary of Non-Philosophy,” trans. Ray Brassier, *Pli: The Warwick Journal of Philosophy*, vol. 8, *Philosophies of Nature* (1999), 138–48. This summary is a remarkable condensation of Laruelle’s thought

- up to the period of what he terms Philosophy III. For the periodization of Laruelle's work, from Philosophy I to Philosophy III, see Laruelle, *Principles*, 33–6. From Philosophy I to Philosophy V, see Anthony Paul Smith, "Thinking from the One," in Mullarkey and Smith, *Laruelle and Non-Philosophy*, 27–30.
- 12 Laruelle, *Anti-Badiou*, xxiii.
 - 13 See Shunryu Suzuki, *Zen Mind, Beginner's Mind* (New York: Weatherhill, 1970), "Nothing Special."
 - 14 Laruelle, *Anti-Badiou*, xxii.
 - 15 See Wallis, *Basic Teachings*, xxxviii.
 - 16 Laruelle, *Principles*, 11–12.
 - 17 *Kesamutti Sutta*; *Anguttaranikāya* 3.65, *Chaṭṭha Saṅgāyana Pāli Tipiṭaka*; see Wallis, *Basic Teachings*, 87–93.
 - 18 Compare this with Dalai Lama's statement, speaking of certain unethical applications of social Darwinism, that "we humans have a dangerous tendency to turn the visions that we construct of ourselves into self-fulfilling prophecies," in *The Universe in a Single Atom: The Convergence of Science and Spirituality* (New York: Morgan Road Books, 2015), 115.
 - 19 For an argument against this "Charter" reading of the text, see Bhikkhu Bodhi, "A Look at the Kalama Sutta," *Access to Insight*, www.accesstosight.org/lib/authors/bodhi/bps-essay_09.html (accessed April 18, 2017).
 - 20 David Barash, "Is Buddhism the Most Science-Friendly Religion?" *Scientific American*, <https://blogs.scientificamerican.com/guest-blog/is-buddhism-the-most-science-friendly-religion> (accessed April 21, 2017).
 - 21 Two canonical Western Buddhist expressions touching on this point originate with no less consequential figures than Albert Einstein and the Dalai Lama: "The religion of the future will be a cosmic religion. It will have to transcend a personal God and avoid dogma and theology. Encompassing both the natural and the spiritual, it will have to be based on a religious sense arising from the experience of all things, natural and spiritual, considered as a meaningful unity. Buddhism answers this description . . . If there is any religion that could respond to the needs of modern science, it would be Buddhism" (Einstein). "Suppose that something is definitely proven through scientific investigation, that a certain hypothesis is verified or a certain fact emerges as a result of scientific investigation. And suppose, furthermore, that that fact is incompatible with Buddhist theory. There is no doubt that we must accept the result of the scientific research" (The Dalai Lama, *A Policy of Kindness*, ed. Sidney D. Piburn [Ithaca: Snow Lion, 1990], 67). The apparent fact that the Einstein quote, though widely disseminated in New Age, spiritual self-help, and Western Buddhist writing, is apocryphal is irrelevant to its status as a canonical text marking Buddhism with the imprimatur of the iconic Science Genius.

- 22 Donald S. Lopez, Jr., *Buddhism and Science: A Guide for the Perplexed* (Chicago: University of Chicago Press, 2008), 3.
- 23 Laruelle, *Philosophy and Non-Philosophy*, 15. Italics in original. Laruelle seems to use italics as a way of asserting the rule-like function of a statement or paragraph.
- 24 Laruelle, *Philosophy and Non-Philosophy*, 24.
- 25 Laruelle, *Theory of Identities*, trans. Alyosha Edlebi (New York: Columbia University Press, 2016), 97, 88, italics added.
- 26 Laruelle, *Theory of Identities*, 89.
- 27 The paradigmatic statement of this belief stems from Martin Heidegger: "Science does not think." What he says offers an unambiguous example of the principle of sufficient philosophy. It also, however, echoes certain common Western Buddhist tropes on the relationship between science and Buddhism, tropes that aim to establish the principle of sufficient *Buddhism*. It should thus be instructive to quote Heidegger's full statement: "Science does not move within the dimension of philosophy. It is, however, without being aware of it, dependent on this dimension. For example, physics moves within the bounds of space and time and movement. What movement, what space, what time is, science *as science* cannot decide. Science, therefore, does not *think*. That means, it *cannot* think, in that sense, with its methods. I cannot, for example, say, *qua* physics [*physikalisch*] or with the methods of physics what physics is, but what physics is I can only *think*, philosophizing. The statement *science does not think* is not a reproach. It is only an observation about the inner structure of science, which belongs to its essence [*Wesen*], that science, on the one hand, depends on that which philosophy thinks, but science itself forgets and ignores." What philosophy thinks that science forgets, of course, is Being. What Buddhism realizes but science cannot know is, to name but one central instance, the primordial nature of consciousness. Science simply lacks the instrument precise enough to locate and recognize this phenomenon, much less evaluate it in scientific terms. This instrument is, of course, an extension of the Western Buddhist organon, and indeed can be said to be definitive of Western Buddhism: meditation (mindfulness, contemplative science). The double maneuver simultaneously to be validated by and to outflank science might be considered a foundational rhetorical gesture of Western Buddhism. The Buddhist modernist Chinese monk Taixu (1890–1947) insists, for instance, that "Scientific knowledge can prove and postulate the Buddhist doctrine, but it cannot ascertain the Realities of the Buddhist doctrine. Buddhism . . . holds that Science does not go far enough into the mysteries of Nature, and that if she went further the Buddhist doctrine would be even more evident. The truths contained in the Buddhist doctrine concerning the Real nature of the Universe would greatly help Science." See Lopez, *Buddhism and Science*, 19. The most recent work on the interface of science and Buddhism, as represented by its most ardent spokesperson, B. Alan Wallace, deviates hardly,

- if at all, from such views. See, for instance, his *Contemplative Science: Where Buddhism and Neuroscience Converge* (New York: Columbia University Press, 2007). Heidegger's original statement is in Martin Heidegger, *What Is Called Thinking?*, trans. J. Glenn Grey (New York: Perennial, 1976), 8. The fuller statement presented here is from an interview with Günther Neske, "Die vollständigen Reden Heideggers aus der NESKE-Dokumentation (1975)," *YouTube*, www.youtube.com/watch?v=6BHvdTZomK8 (accessed April 27, 2017).
- 28 A paradigmatic example of this usage of science is B. Alan Wallace, "A Science of Consciousness: Buddhism (1), the Modern West (0)," *Pacific World: Journal of the Institute of Buddhist Studies*, Third Series, no. 4 (Fall 2002): 15–32.
 - 29 Laruelle, *Theory of Identities*, 88.
 - 30 Laruelle, *Principles*, 37. "The Real" and "the One" are synonymous in Laruelle.
 - 31 Laruelle, *Philosophy and Non-Philosophy*, 23.
 - 32 Smith, *A Non-Philosophical Theory*, 87. "Vision-in-One" is another synonym of the Real and the One. This particular term conveys the sense of the One as "in-human" or "man considered in his finitude" (Laruelle, *Philosophy and Non-Philosophy*, 23, for the last term). Throughout, "man" should, of course, be read as generic "human" or "person."
 - 33 *Alagaddūpama Sutta* (Discourse on the Snake Simile), *Majjhima Nikaya* 22.13: "I will show you how the teaching is similar to a raft, being as it is for the purpose of crossing over, not for the purpose of being clung to."
 - 34 See Glenn Wallis, "Criticism Matters: A Response to Rick Repetti," in *Handbook of Mindfulness: Culture, Context, and Social Engagement*, ed. Ronald E. Purser, David Forbes, and Adam Burke (Basel: Springer, 2016), 502.
 - 35 Laruelle, "Summary of Non-Philosophy," ¶1.3.1, 138–9.
 - 36 Laruelle, "Summary of Non-Philosophy," ¶1.3.1, 138–9.
 - 37 This and the following quotes are from Friedrich Nietzsche, *Twilight of the Idols*, trans. Anthony M. Ludovici (London: Wordsworth Editions, 2007), 19–21.
 - 38 Friedrich Nietzsche, *Beyond Good and Evil: Prelude to a Philosophy of the Future*, trans. Judith Norman (Cambridge: Cambridge University Press, 2002), 20.
 - 39 Nietzsche: *Beyond Good and Evil*, 49.
 - 40 Last two quotes, Nietzsche, *Beyond Good and Evil*, 19.
 - 41 Nietzsche, *Twilight of the Idols*, 21.
 - 42 Last three quotes, Nietzsche, *Twilight of the Idols*, 21. Nietzsche uses *wirkliche Welt* in this instance. Generally, however, he uses *scheinbare Welt*, the "apparent world," the world as known through our senses, and opposes it to the *wahre Welt*, or an ostensibly "true world" posited ideally, in thought. We will revisit this point later on.
 - 43 Katerina Kolozova, *Cut of the Real: Subjectivity in Poststructuralist Philosophy* (New York: Columbia University Press, 2014), 60.

- 44 Laruelle, *Dictionary*, 56, s.v. Philosophical Decision.
- 45 This “whatever” is a placeholder for an enormous cache of historical, cultural, doctrinal variety and contingency. Later I introduce the neologism *x-buddhism* to capture this “whatever.”
- 46 Laruelle, *Dictionary*, 56, s.v. Philosophical Decision.
- 47 Laruelle, *Dictionary*, 56, s.v. Philosophical Decision.
- 48 In addition to the task at hand, I hope to impress on the reader that “x-buddhism” is not pejorative. Timothy Morton exemplifies this misunderstanding when he comments that the project of non-buddhism “claims to be above (and superior to) the sectarianism of what it patronizes as X-buddhism”; see Boon et al., *Nothing*, 187–8. Hopefully, the reader will come to understand the term as no more patronizing than Jay Garfield’s view that “the Buddhist tradition, although vast and diverse, is unified by a strong set of joint broad commitments that define a position as Buddhist”; see Jay L. Garfield, *Engaging Buddhism: Why It Matters to Philosophy* (Oxford: Oxford University Press, 2015), 1. This sameness-in-difference rhetoric is, in fact, endemic to Buddhism’s self-understanding. It is present from the Buddha’s “single taste” to Joseph Goldstein’s “One Dharma.” Morton himself invokes it when he refers to “Buddhisms” in the plural as comprising an essentialized singular. For instance, “The critique of mindfulness is immanent to Buddhisms. So much so that [to engage in the critique] is ... to be a Buddhist” (189; the three dots are in the original). Morton could have just as well said “immanent to x-buddhism.” For, like his “Buddhisms,” x-buddhism is a neutral term intended as a shorthand for the proliferation of a particular type. But, I find that the “x” functions in a way that better captures the *singular* type or identity of Buddhism’s many modifications.
- 49 Laruelle, *Principles*, 235.
- 50 Laruelle, *Dictionary*, 57, s.v. Philosophy.
- 51 Sangharakshita, *What Is the Dharma? The Essential Teachings of the Buddha* (Birmingham: Windhorse, 1998), 6.
- 52 See Monier Williams, *A Sanskrit English Dictionary*, 510, s.v. धर्म (*dharma*). I write it as “The Dharma” in order to capture the absolute, nonnegotiable, universal import of the term within Buddhist discourse.
- 53 Batchelor, *After Buddhism*, 2–3.
- 54 See Williams, *A Sanskrit English Dictionary*, 510, s.v. धर्म (*dharma*).
- 55 Laruelle, *Dictionary*, 33, s.v. Mixture.
- 56 Narada Thera (1898–1983), who is in many ways a prototypical fashioner of Western Buddhism—native Sri Lankan; educated at St. Benedict’s College and Ceylon University College; ordained as a Theravadan monk at age of eighteen; writer in, and translator into, English—sums up the general Buddhist position on faith when he says, “Buddhism does not demand blind faith from its adherents. Here mere belief is dethroned and is substituted by confidence based on

- knowledge, which, in Pali, is known as *saddha*,” *Buddhanet*, www.buddhanet.net/nutshell03.htm (accessed October 6, 2017). The phrase “confidence based on knowledge” is an excellent description of science-thought.
- 57 Laruelle, *Principles*, 232.
- 58 Laruelle, *Principles*, 4.
- 59 The Dalai Lama, for instance, refers to *pratītyasamutpāda* as “the entirety of Buddhist teaching.” See Jay L. Garfield, *Engaging Buddhism: Why It Matters to Philosophy* (Oxford: Oxford University Press, 2015), 25.
- 60 See *Samyuttanikāya* 2.1.10, *Gotama Sutta*, in Wallis, *Basic Teachings*, 40–44.
- 61 See Bhikkhu Bodhi, “Transcendental Dependent Arising: A Translation and Exposition of the *Upanisa Sutta*,” *Access to Insight*, www.accesstosight.org/lib/authors/bodhi/wheel277.html (accessed May 20, 2017); translation slightly modified.
- 62 I say “Western Buddhist” because the more traditional understanding of *pratītyasamutpāda* seems to indicate only cognitive (including affective) conditioning. The Western Buddhist sense of its indicating the entire “flow of reality” as a mental-physical “web of mutual causality” is most apparent in Buddhist environmentalism, where it is equated, by Joanna Macy and others, with the “deep ecology of all things.” See, for instance, Daniel P. Scheid, *The Cosmic Common Good: Religious Grounds for Ecological Ethics* (Oxford: Oxford University Press, 2016), 154–5. For a compelling, and very interesting, theory about the traditional understanding of the term, see Eviatar Shulman, “Early Meanings of Dependent-Origination,” *Journal of Indian Philosophy*, vol. 36 (2008): 297–317.
- 63 Laruelle, *Dictionary*, 57–8.
- 64 See Brassier, “Axiomatic Heresy,” 26.
- 65 Laruelle, *Dictionary*, 58.
- 66 As I mentioned earlier, in the text that I have been mainly citing, Nietzsche distinguishes *die wahre* (true) *Welt* from *die wirkliche* (real) *Welt*, and glosses the latter as being *eine scheinbare* (an apparent) *Welt*. See Friedrich Nietzsche, *Götzen-Dämmerung oder Wie man mit dem Hammer philosophirt*, Kapitel 6, *Spiegel Online*, <http://gutenberg.spiegel.de/buch/-6185/1> (accessed May 20, 2017).
- 67 Friedrich Nietzsche, *The Will to Power*, paragraph 584, https://archive.org/stream/TheWillToPower-Nietzsche/will_to_power-nietzsche_djvu.txt (accessed May 21, 2017). On Nietzsche’s ambivalent but ultimately “positive” attitude toward science, see John Richardson, “Nietzsche’s Psychology,” in *Nietzsches Wissenschaftsphilosophie*, ed. H. Heit, G. Abel, and M. Brusotti (Berlin: de Gruyter-Verlag, 2011), 311–28.
- 68 This phenomenon is nowhere more apparent than in the presentation of the Western Buddhist schools organized around the moniker “Mindfulness.” Mindfulness proponents claim that the simple cognitive capacity of being

“mindful”—in, of course, the particular manner prescribed by the various Mindfulness ideologies—impacts a prodigious sphere of human and nonhuman activity, such as sex, giving birth, dying and death, parenting, cooking, eating and weight loss, creativity, sports performance, dog training, education, therapy, the environment, addiction recovery, etc. See, for example, Per Drougge, “Notes toward a Coming Backlash: Mindfulness as an Opiate of the Middle Classes,” in Purser, *Handbook of Mindfulness*, 167–79.

Chapter 5

- 1 Laruelle, *Principles*, 12.
- 2 Ludwik Fleck, *Genesis and Development of a Scientific Fact*, trans. Fred Bradley and Thaddeus J. Trenn (Chicago: Chicago University Press, [1935] 1979), 142.
- 3 Fleck, *Genesis and Development*, 142, emphases in original.
- 4 Fleck, *Genesis and Development*, 39, 41.
- 5 Fleck, *Genesis and Development*, 99.
- 6 Ludwik Fleck, “The Problem of Epistemology,” in *Cognition and Fact—Materials on Ludwik Fleck*, ed. R. S. Cohen and T. Schnelle (Dordrecht: Reidel, [1936] 1986), 85.
- 7 Paul Feyerabend, *Against Method* (London: Verso, 1978), 30.
- 8 Feyerabend, *Against Method*, 46–7.
- 9 Like “to” and “into” and “of” and all other prepositions and genitives, “before” obscures the immediacy of our relationship to “the law” or to the Real. It is for this reason that Laruelle employs his peculiar notation, and places such terms in parentheses, with hyphens, as prefixes or suffixes, etc. For example, force (of) thought, immanent (to) itself, other (of the) void, and so forth. See Laruelle, *Anti-Badiou*, 142, and Smith, *Laruelle*, 52–4.
- 10 François Laruelle, “On the Black Universe: In the Human Foundations of Color,” 1–2, *Recess*, www.recessart.org/wp-content/uploads/Laruelle-Black-Universe1.pdf (accessed June 1, 2017). This text is accompanied by the original French, “Du noir univers: dans les fondations humaines de la couleur,” first published in *La Décision philosophique*, vol. 5 (April 1988): 107–12. I have taken some minor liberties in my translation.
- 11 Laruelle in *From Decision to Heresy: Experiments in Non-Standard Thought*, ed. Robin Mackay (Falmouth: Urbanomic, 2012), “Introduction: Laruelle Undivided,” 29.
- 12 Anthony Paul Smith, *François Laruelle’s Principles of Non-Philosophy: A Critical Introduction and Guide* (Edinburgh: Edinburgh University Press, 2016), 80.
- 13 On this parallel, see Laruelle, *Principles*, 207, and Smith, *François Laruelle’s Principles*, 12–13.

- 14 Laruelle, *Principles*, 208.
- 15 I am assuming that Garfield has in mind Heidegger's substantive neologism *Existenzial* rather than the adjectival form that would give us the feminine declension *existentiale*. The former is transliterated as *existential* in English translations. See, for instance, Martin Heidegger, *Sein und Zeit* (Tübingen: Max Niemeyer Verlag, [1927] 1967), 55.
- 16 Jay L. Garfield, *Engaging Buddhism: Why It Matters to Philosophy* (Oxford: Oxford University Press, 2015), 9.
- 17 See Sigmund Freud and Josef Breuer, *Studies on Hysteria*, trans. Nicola Luckhurst (New York: Penguin Press, [1895] 2004), 306.
- 18 Quoted in Bruno Bosteels, *Marx and Freud in Latin America: Politics, Psychoanalysis, and Religion in Times of Terror* (London: Verso, 2012), 244.
- 19 Garfield, *Engaging*, 2.
- 20 Laruelle, *Dictionary*, 57–8.
- 21 Garfield, *Engaging*, 11–12.
- 22 Thanissaro Bhikkhu, quoted in McMahan, *Buddhist Modernism*, 248. While it is true that modern traditional Buddhists permit themselves countless lifetimes of detours in *saṃsāra*, the merit they are thereby slowly accumulating must, to remain coherently *Buddhist*, have as its end this ultimate goal.
- 23 See, for instance, Wilhelm Halbfass, *Tradition and Reflection: Explorations in Indian Thought* (Albany: State University of New York Press, 1991), and John D. Caputo and Michael J. Scanlon, eds., *Transcendence and Beyond: A Postmodern Inquiry* (Bloomington: Indiana University Press, 2007). For a historical and cross-cultural overview of the two concepts in relation to one another, see also Iveta Leitane, "Transcendence and Immanence," in *Encyclopedia of Sciences and Religions*, ed. Anne L. C. Runehov and Lluís Oviedo (Dordrecht: Springer Reference, 2013), 2275–85.
- 24 Wallis, *The Dhammapada*, verse 282.
- 25 Gordon, *Continental Divide*, 2.
- 26 Laruelle, *Dictionary*, 5, s.v. (Epistemic, Non-Philosophical) Break.
- 27 Laruelle, cited in Katerina Kolozova, "The Project of Non-Marxism: Arguing for 'Monstrously' Radical Concepts," *Cultural Logic*, vol. 10 (2007): 5.
- 28 Thomas H. Johnson, ed., *The Complete Poems of Emily Dickinson* (Boston: Little, Brown, 1960), 339, poem #686.
- 29 Rocco Gangle, *Diagrammatic Immanence: Category Theory and Philosophy* (Edinburgh: Edinburgh University Press, 2016), 3.
- 30 Gangle, *Diagrammatic Immanence*, 3.
- 31 On this point, see Kolozova, "The Project of Non-Marxism," 10.
- 32 See Kai Dreschmitt, *Animal symbolicum oder Mängelwesen? Eine Annäherung an die Ansätze Ernst Cassirers und Arnold Gehlens* (Norderstedt: GRIN Verlag, 2011), 3.

- 33 On Kant's contribution to our current understanding of "immanent and transcendent" as a binary, see Johannes Zachhuber, "Transcendence and Immanence," in *The Edinburgh Critical History of Nineteenth-Century Christian Theology*, ed. Daniel Whistler (Edinburgh: Edinburgh University Press, 2017), 164–81.
- 34 Immanuel Kant, *Critique of Pure Reason*, trans. and ed. Paul Guyer and Allen W. Wood (Cambridge: Cambridge University Press, 2000), 385–6.
- 35 Kant, *Critique*, 386.
- 36 A popular internet meme attributed to Pope Francis.
- 37 *Cūḷamālukya Sutta; Majjhimanikāya* 63, in Wallis, *Basic Teachings*, 6–7.
- 38 Batchelor, *After Buddhism*, 24.
- 39 Robert Aitken, trans., *The Gateless Barrier: The Wu-Men Kuan (Mumonkan)* (New York: Farrar, Straus and Giroux, 1991), 137.
- 40 Laruelle, *Principles*, 27, emphases added.
- 41 Aitken, *The Gateless Barrier*, 137.
- 42 Aitken, *The Gateless Barrier*, 138.
- 43 Aitken, *The Gateless Barrier*, 140. The final sentence refers to the *bodhisattva* Maitreya's descent to earth as the Buddha of some future time, replacing the current "reign" of Śākyamuni Buddha.
- 44 Aitken, *The Gateless Barrier*, 140.
- 45 Aitken, *The Gateless Barrier*, 139. Aitken says he wrote this verse during the Second World War while imprisoned in a Japanese internment camp: "I was awed by the vitality of the sump of our night soil, ripening for use in the garden."
- 46 T. Griffith Foulk, "The Form and Function of *Koan* Literature: A Historical Overview," in *The Koan: Texts and Contexts in Zen Buddhism*, ed. Steven Heine and Dale S. Wright (Oxford: Oxford University Press, 2000), 15.
- 47 Nick Srnicek, "François Laruelle, the One and the Non-Philosophical Tradition," *Pli: The Warwick Journal of Philosophy*, vol. 22 (2010): 194.
- 48 "330 Million Gods," from the BBC series on religion *The Long Search*, released 1977.
- 49 Brassier, "Axiomatic Heresy," 26–7.
- 50 Paul Reys and Nyogen Senzaki, eds., *Zen Flesh, Zen Bones: A Collection of Zen and Pre-Zen Writings* (Boston: Tuttle, 1988), 19.
- 51 Laruelle, *Principles*, 20.
- 52 Laruelle, *Principles*, 27.
- 53 Laruelle, *Principles*, 21.
- 54 Laruelle, *Principles*, 20.
- 55 Laruelle, *Dictionary*, 10, s.v. Determination-in-the-last-instance.
- 56 See John Bussanich, "Plotinus's Metaphysics of the One," in *Cambridge Companion to Plotinus*, ed. Lloyd P. Gerson (Cambridge: Cambridge University Press, 1999), 45.

- 57 Freud, *Civilization*, 1.
- 58 François Laruelle, *General Theory of Victims*, trans. Jessie Hock and Alex Dubilet (Cambridge: Polity Press, 2015), 21.
- 59 Louis Althusser, *For Marx*, trans. Ben Brewster (London: Verso, [1965] 2005), 113.
- 60 Laruelle, *Dictionary*, 4, s.v. Being-in-One.
- 61 Laruelle quoted in Smith, *A Non-Philosophical Theory of Nature*, 4, emphasis added.
- 62 Robert G. Brown's home page, <http://webhome.phy.duke.edu/~rgb/Philosophy/axioms/axioms/node27.html> (accessed January 23, 2018).
- 63 Of course, my speculative *ur-axiomatic* positing is found only in compromised or amphibological forms in actual x-buddhist materials. Nāgārjuna, for instance, employs this concept, among other reasons, to refute the charge that he is "contradicting fundamental Buddhist tenets." For, "Only with the simultaneous realization of the emptiness, but conventional reality of phenomena and the emptiness of emptiness, argues Nāgārjuna, can suffering be wholly uprooted." See Jay Garfield, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā* (Oxford: Oxford University Press, 1995), 313–14. In the *Heart Sutra*, too, a text much beloved by Western Zen Buddhists, the author abstains from encyclopedic evangelization *about* emptiness, and endeavors instead to think *from* emptiness, that is to say, to *perform* emptiness. In doing so, she was acting in solidarity with Laruelle's most civil and democratic approach to knowledge. But, alas, the work was once again dutifully weaponized by whomever saw fit to tack on at some point in time the all-too-Buddhist "most illuminating *mantra*, the highest *mantra*, the *mantra* beyond compare, the *mantra* that puts an end to all suffering": *gate gate pāragate pārasamgate bodhi svāhā*.
- 64 Abe, *Buddhism and Interfaith Dialogue*, 79–80.
- 65 Thomas Cleary, *Instant Zen: Waking Up in the Present* (Berkeley: North Atlantic Books, 1994), 4.
- 66 Laruelle, *Principles*, 14.
- 67 Laruelle, *Principles*, xii, in "Translators' Introduction."
- 68 Laruelle, *Principles*, 13.
- 69 Adapted from François Laruelle, "Theorems of the Good News," trans. Alexander R. Galloway, *Angelaki: Journal of the Theoretical Humanities*, vol. 19, no. 2 (2014): "A City of Heretics: François Laruelle's Non-Philosophy and Its Variants": 41–3.
- 70 Georges B. J. Dreyfus, *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk* (Berkeley: University of California Press, 2003), 189.
- 71 See, for instance, *Majjhimanikāya* 70, *Kīṭāgiri suttaṃ*: Nāhaṃ bhikkhave ādikeneva aññārādhanam vadāmi. Api ca bhikkhave anupubbasicckhā anupubbakiriya anupubbapaṭipadā aññārādhanā hoti. *Sutta Central*, <https://suttacentral.net/pi/mn70> (accessed August 22, 2017).

- 72 *Aṅguttara Nikāya* 1.6.51: Pabbassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ. *Sutta Central*, <https://suttacentral.net/pi/an1.51-60> (accessed August 22, 2017).
- 73 *Aṅguttara Nikāya* 1.6.52: Taṃ sutavā ariyasāvako yathābhūtaṃ pajānāti. *Sutta Central*, <https://suttacentral.net/pi/an1.51-60> (accessed August 22, 2017).
- 74 Pepper, *The Faithful Buddhist*, n.p.
- 75 For references to relevant texts, see Bhikkhu Bodhi, ed., *In the Buddha's Words: An Anthology of Discourses from the Pali Canon* (Somerville: Wisdom, 2005), 21–3.
- 76 Dainin Katagiri, *You Have to Say Something: Manifesting Zen Insight* (Boston: Shambhala, 1994), Google Books, n.p.
- 77 Mark G. Williams, John D. Teasdale, Zindel V. Segal, and Jon Kabat-Zinn, *The Mindful Way through Depression: Freeing Yourself from Chronic Unhappiness* (New York: Guilford Press, 2007), 54, emphasis in original.
- 78 Williams, *The Mindful Way*, 46.
- 79 François Laruelle, “Is Thinking Democratic? Or, How to Introduce Theory into Democracy,” in *Laruelle and Non-Philosophy*, ed. John Mullarkey and Anthony Paul Smith (Edinburgh: Edinburgh University Press, 2012), 230.
- 80 Karl Marx, *Capital: A Critique of Political Economy*, trans. Samuel Moore and Edward Aveling (London: Lawrence and Wishart, [1867] 2003), 167–9.
- 81 See Laruelle, *Dictionary*, 13, s.v. (Non-autopositional) Drive, where “drive” is another “name for the force (of) thought as organon of the One and for its action of a pragmatic nature on the World or philosophy-material.”
- 82 Laruelle, *Dictionary*, 59, s.v. Presentation (non-autopositional presentation), and *Principles*, 20.
- 83 Laruelle, *Dictionary*, 19, s.v. Force (of) Thought (existing-subject-Stranger).
- 84 Smith, *A Non-Philosophical Theory of Nature*, 79.
- 85 This equation can also be understood through Laruelle’s usage of the concept of “superposition.” He borrows this notion from quantum theory to indicate that “when two wave-particles are in superposition with one another . . . they do not produce a synthesis but instead their individual identities remain while a new third identity is produced that nevertheless remains those two waves.” See Anthony Paul Smith, “Laruelle and the Messiah before the Saints,” in *The Postmodern Saints of France: Refiguring “the Holy” in Contemporary French Philosophy*, ed. Colby Dickinson (London: Bloomsbury, 2013), 256.
- 86 Heinrich Dumoulin, *Zen Buddhism: A History, Volume 2, Japan*, trans. James W. Heisig and Paul Knitter (Bloomington: World Wisdom, 2005), 167, emphasis added.
- 87 Chogyi Nyima Rinpoche, *Present Fresh Wakefulness: A Meditation Manual on Nonconceptual Wisdom* (Kathmandu: Rangjung Yeshe, 2002), 132.
- 88 Thich Nhat Hanh, *Understanding Our Mind* (Berkeley: Parallax Press, 2006), 128.

- 89 Ajahn Brahm, *Mindfulness, Bliss, and Beyond: A Meditator's Handbook* (Boston: Wisdom, 2006), 12.
- 90 D. T. Suzuki, *An Introduction to Zen Buddhism* (New York: Grove Press, 1964), 9.
- 91 Laruelle, *Dictionary*, 19, s.v. Force (of) Thought (existing-subject-Stranger).
- 92 Laruelle, *Dictionary*, 19, s.v. Force (of) Thought (existing-subject-Stranger).
- 93 François Laruelle, "What Can Non-Philosophy Do?," trans. Ray Brassier, *Angelaki*, vol. 8, no. 2 (2003): 179.
- 94 Laruelle, "Summary," ¶6.1.2, 146, emphasis added.

Chapter 6

- 1 See, respectively, Wallis, *Basic Teachings*, 29–30; Glenn Mullin, *Meditations to Transform the Mind: The Seventh Dalai Lama VII* (Ithaca: Snow Lion, 1999), 110; John W. Pettit, *Mipham's Beacon of Certainty: Illuminating the View of Dzogchen, the Great Perfection* (Boston: Wisdom, 1999), 301.
- 2 See, for instance, Thomas Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra* (Boston: Shambhala, 1993), and Robert Thurman, "Hail to the Vagina," *University of Idaho*, www.lib.uidaho.edu/digital/turning/pdf/Hail%20to%20the%20Vagina.pdf (accessed September 20, 2017).
- 3 Not all that different from the *Shōbōgenzō*, Zenify is there to "help people achieve their optimal state of being—relaxed yet focused and alert." *Zenify*, <http://zenifydrinks.com> (accessed September 20, 2017).
- 4 François Laruelle, *Christo-Fiction: The Ruins of Athens and Jerusalem*, trans. Robin Mackay (New York: Columbia University Press, 2016), 8.
- 5 Robin Mackay in "Introduction," François Laruelle, *From Decision to Heresy: Experiments in Non-Standard Thought*, ed. Robin Mackay (Falmouth: Urbanomic, 2012), 30.
- 6 Laruelle, *Principles*, 14.
- 7 Mackay, "Introduction," 30.
- 8 Laruelle, "Deconstruction and Non-Philosophy," §9.2, *Onscenes*, www.onscenes.com/philosophy/deconstruction-and-non-philosophy (accessed September 27, 2017).
- 9 Laruelle, "Deconstruction and Non-Philosophy," §9.2, emphasis added.
- 10 Laruelle, *Principles*, 230.
- 11 Jacques Lacan, *The Seminar of Jacques Lacan: The Ethics of Psychoanalysis*, trans. Dennis Porter (New York: W. W. Norton, 1997), 237; Leonard Cohen, *Book of Longing* (Toronto: McClelland and Stewart, 2006), 36.
- 12 Laruelle, *From Decision to Heresy*, 30.
- 13 Smith, *Laruelle: A Stranger Thought*, 119–120.

- 14 Laruelle, *Dictionary*, 19, s.v. Force (of) thought (existing-subject-Stranger).
- 15 Laruelle, *Philosophy and Non-Philosophy*, 15. Italics in original, representing, recall, something like a rule of method.
- 16 Laruelle, *Anti-Badiou*, xxix; previous two quotes, xii, xxxii, respectively.
- 17 Heinz Bechert and Jens-Uwe Hartmann, "Observations on the Reform of Buddhism in Nepal," *Journal of the Nepal Research Society*, vol. 8 (1988): 16.
- 18 McMahan, *The Making of Buddhist Modernism*, 184 (both quotes). See McMahan's chapter "Meditation and Modernity" for an excellent overview of the topic.
- 19 McMahan, *The Making of Buddhist Modernism*, 185.
- 20 See, for instance, "Mindfulness and the Cessation of Suffering: An Exclusive New Interview with Mindfulness Pioneer Jon Kabat-Zinn," *Lion's Roar*, www.lionsroar.com/mindfulness-and-the-cessation-of-suffering-an-exclusive-new-interview-with-mindfulness-pioneer-jon-kabat-zinn/# (accessed October 1, 2017).
- 21 See, for instance, Daniel Goleman and Richard J. Davidson, *Altered Traits: Science Reveals How Meditation Changes Your Mind, Brain, and Body* (New York: Avery, 2017). Such *neurosciencefictions* are, of course, entirely welcome. The question, as always, is whether the authors reinscribe x-buddhist decision and sufficiency into their usage. (They do.)
- 22 See Charles S. Prebish, *Luminous Passage: The Practice and Study of Buddhism in America* (Berkeley: University of California Press, 1999), 233ff. See also, Lama Surya Das, "Ten Emerging Trends in Western Dharma," *Sharing Space and Library*, <http://users.libero.it/seza/emergingtrends.html> (accessed October 1, 2017).
- 23 There are of course exceptions—though very few—to the primacy of meditation (or mindfulness) in Western Buddhist communities. An example is the Nichiren Buddhism promoted by the Sōka Gakkai International, where the ostensibly transformative practice is not meditating but chanting a *mantra* composed of the title (hence the term *daimoku*) of the *Lotus Sutra*. Certainly, a case could be made that it is mainly this nonmeditational approach to practice that leads to the reluctance to fully accept Nichiren Buddhism into the Western Buddhist *sangha*.

Chapter 7

- 1 Simmel, "Die Ruine."
- 2 Benjamin, *The Origin of German Tragic Drama*, 178.
- 3 All quotes from Peter Sloterdijk, *You Must Change Your Life*, trans. Wieland Hoban (Cambridge: Polity Press, 2013), 195, 405, 5, 224, 225, 10.
- 4 *Can anyone*. Emil Cioran, *On the Heights of Despair*, trans. Ilinca Zarifopol-Johnston (Chicago: University of Chicago Press, 1992), 5; *Does the laughter of people*. Friedrich Hölderlin, from the fragment "In Liebliche Blaue." I took quite a bit of

- license with my translation, which is based on the “reconstruction” in Dietrich Uffhausen, *Friedrich Hölderlin: Bevestigter Gesang* (Stuttgart: J. B. Metzlersche Verlagsbuchhandlung, 1989).
- 5 *To understand analysis*. Mao Zedong, *Long Live Mao Zedong’s Thought*, Red Guard, 1959, *Marxist*, www.marxists.org/reference/archive/mao/selected-works/volume-8/mswv8_48.htm (accessed April 4, 2015).
 - 6 *the accelerating expansion of the universe ... every star in the universe*. Ray Brassier, *Nihil Unbound: Enlightenment and Extinction* (London: Palgrave Macmillan, 2007), 228.
 - 7 *What is at all familiar ... This lingering is the magical power*. Georg W. F. Hegel, *Phenomenologie des Geistes*, Vorede, *Project Gutenberg*, www.gutenberg.org/cache/epub/6698/pg6698.html (accessed April 1, 2015). *Wherever one encounters human beings*. Sloterdijk, *You Must Change Your Life*, 12; *self-forming and self-enhancing behavior*. Sloterdijk, *You Must Change Your Life*, 4; *Man produces man*. Karl Marx, “Private Property and Communism,” *Marxist*, www.marxists.org/archive/marx/works/1844/manuscripts/comm.htm (accessed April 1, 2015); *The creature gazes*. Rainer Maria Rilke, *Duino Elegies*; *Don’t give up*. Jacques Lacan, *Le Séminaire, Livre VII, L’éthique de la psychanalyse* (Paris, Le Seuil, 1986); *The sublime moves us*. Immanuel Kant, *Beobachtungen über das Gefühl des Schönen und Erhabenen*, 1764, *Project Gutenberg*, www.gutenberg.org/files/41197/41197-h/41197-h.htm (accessed March 20, 2015). All translations my own.
 - 8 *become equal to the trauma ... achieves a binding of extinction*. Brassier, *Nihil Unbound*, 239.
 - 9 *Eros alone*. Emil Cioran, *The Book of Delusions*, trans. Camelia Elias, *Hyperion*, vol. V, no. 1 (May 2010): 76; *this thought in its most terrible form*. Friedrich Nietzsche, *Der Wille zur Macht*, ed. Bernd Jung, p. 47, para. 6, *Nietzsche*, nietzsche.ralfj.de (accessed February 10, 2015); *We have created the weightiest thought*. Friedrich Nietzsche, *Gesammelte Werke*, vol. 14 (unpublished papers, 1882–1888); cited in Walter Benjamin, *The Arcades Project*, trans. Howard Eiland and Kevin McLaughlin (Cambridge: Harvard University Press, 1999), 116; *what would be my—how should I call it*. Slavoj Žižek, from the movie *Zizek!*, <https://beanhu.wordpress.com/2009/12/07/zizek> (accessed January 8, 2015); *to the eyes*. George Eliot, *The Mill on the Floss* (New York: P. F. Collier, 1917), 565, original reads, the past.
 - 10 *The human being is this night*. Georg W. F. Hegel, *Jenaer Realphilosophie*, cited in Slavoj Žižek, *The Ticklish Subject: The Absent Centre of Political Ontology* (London: Verso, 1999), 29–30.
 - 11 *we must invalidate*. Laruelle, *Anti-Badiou*, xxix.
 - 12 *Fundamental terms*. Laruelle, *Future Christ*, xxvi. *The Stranger or the identity of the Real*. François Laruelle, *Philosophie et non-philosophie* (Liege-Bruxelles: Pierre Mardaga, 1989), 57. For fuller treatments of these terms, see Wallis et al., “Coda,” *Cruel Theory/Sublime Practice*, 145–52.

- 13 *struck by sudden vertigo*. Tiqqun, *Preliminary Materials for a Theory of the Young Girl*, trans. Ariana Reines (Los Angeles: Semiotext(e) Intervention Series 12, 2012), 28; *trained relentlessness*. Max Weber, "Politics as Vocation," *Spiegel Online*, <http://gutenberg.spiegel.de/buch/politik-als-beruf-8139/2> (accessed October 3, 2017). Weber is speaking to a group of students, who he finds are overly, and dangerously, idealistic in their worldview. The entire statement goes: "[What is decisive in moving toward the future is] trained ruthlessness in the Realities of life, and the ability to bear them and allow them to grow within you" (*die geschulte Rücksichtslosigkeit des Blickes in die Realitäten des Lebens, und die Fähigkeit, sie zu ertragen und ihnen innerlich gewachsen zu sein*); *incompatible with the reality of the organs*. Emil Cioran, *The Temptation to Exist*, trans. Richard Howard (Chicago: University of Chicago Press, 1998), 191.