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## NIETZSCHE AND BUDDHIST PHILOSOPHY

Nietzsche once proclaimed himself the “Buddha of Europe,” and throughout his life Buddhism held enormous interest for him. While he followed Buddhist thinking in demolishing what he regarded as the two-headed delusion of Being and Self, he saw himself as advocating a response to the ensuing nihilist crisis that was diametrically opposed to that of his Indian counterpart. In this book Antoine Panaïoti explores the deep and complex relations between Nietzsche’s views and Buddhist philosophy. He discusses the psychological models and theories which underlie their supposedly opposing ethics of “great health,” and explodes the apparent dichotomy between Nietzsche’s Dionysian life-affirmation and Buddhist life-negation, arguing for a novel, hybrid response to the challenge of formulating a tenable post-nihilist ethics. His book will interest students and scholars of Nietzsche’s philosophy, Buddhist thought, and the metaphysical, existential, and ethical issues that emerge with the demise of theism.

ANTOINE PANAIÏOTI is Lecturer in Philosophy at McGill University and the University of Montreal, and a post-doctoral fellow at the Center of Research in Ethics, University of Montreal.

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*À Lhassa et Alexandre, mes enfants, mes amours*

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## *Note on translations, texts, and sources*

All translations from French, German, Sanskrit, and Pāli texts in this book are my own. I have used standard abbreviations, listed below, to refer to most of the canonical Western and Indian texts cited. In the case of Indian texts, I have relied on critical editions of texts and/or editions of these texts that Indologists widely accept as authoritative. All citations from Schopenhauer's works are from the 1988 edition of A. Hübscher's critical edition of his works, *Sämtliche Werke* (Mannheim: F. A. Brockhaus). All citations from Nietzsche's letters are from G. Colli and M. Montinari's 1980 critical edition of his correspondence, *Nietzsche Briefwechsel* (Berlin: W. de Gruyter). All citations from Nietzsche's works, finally, are from G. Colli and M. Montinari's 1977 critical edition of his texts, *Nietzsche Werke* (Berlin: W. de Gruyter).

Given that I make liberal use of Nietzsche's notes and unpublished fragments, I should make my methodology clear concerning my use of such sources. The use (and abuse) of the fragments, after all, is something of a contentious issue in Nietzsche scholarship. My approach to the *NL* may be characterized as a type of middle way between Heidegger's emphasis on *WM* as the seat of Nietzsche's true philosophy, on the one hand, and the complete rejection of Nietzsche's unpublished material, on the other, e.g. J. Young's condemnation of "posthumous Nietzsche," in *The Death of God and the Meaning of Life* (London: Routledge, 2003), pp. 97–106.

Several of Nietzsche's fragments were grouped together by Nietzsche's sister, Elisabeth, and published under the title *Der Wille zur Macht* in 1901. Heidegger believed Nietzsche's published works were really a mere preamble to the work he was preparing and that Nietzsche's true contribution to philosophy can be found in *WM* alone, his "chief philosophical work." See M. Heidegger, *Nietzsche*, 4 vols. (Pfullingen: Neske, 1961), vol. 1, p. 12. Diametrically opposed to this extreme position is the view that *WM*, or any collection of Nietzsche's unpublished fragments for that matter, is little more than a "trash-bin of thoughts, doodles, day-dreams

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and (usually failed) thought experiments.” See Young, *The Death of God*, p. 98; cf. B. Magnus, *Nietzsche’s Existential Imperative* (Bloomington: Indiana University Press, 1990) and M. Clark, *Nietzsche on Truth and Philosophy* (Cambridge University Press, 1990) for more moderate versions of this view.

The plain, unexciting truth is that the fragments are neither gold nor rubbish. Most of them simply provide insights into what it is that Nietzsche was thinking when he was writing certain texts, and several of them are little more than prior versions of aphorisms that effectively appeared in his published works. I see no real risk in giving due consideration to what can be found in Nietzsche’s notepads. The simple reason for this (contra Young) is that there is no bifurcation between Nietzsche qua wild, ranting, irrationalist note-taker and Nietzsche qua collected, scrupulous published author. This book makes use of the fragments, then, as a reliable (though by no means privileged) source for Nietzsche’s thought.

## *Abbreviations*

<i>A</i>	<i>Der Antichrist</i> , Friedrich Nietzsche
<i>AK</i>	<i>Abhidharmakośa</i> , Vasubandhu
<i>AKBh</i>	<i>Abhidharmakośabhāṣya</i> , Vasubandhu
<i>AN</i>	<i>Aṅguttaranikāya</i>
<i>BA</i>	<i>Bodhicāryāvatāra</i> , Śāntideva
<i>BAP</i>	<i>Bodhicāryāvatārapañjikā</i> , Prajñākaramati
<i>BĀU</i>	<i>Bṛhadāraṇyakopaniṣad</i>
<i>ChU</i>	<i>Chāndogyopaniṣad</i>
<i>DBhS</i>	<i>Daśabhūmikasūtra</i>
<i>Dhp</i>	<i>Dhammapadā</i>
<i>DN</i>	<i>Dīghanikāya</i>
<i>DW</i>	<i>Die dionysische Weltanschauung</i> , Friedrich Nietzsche
<i>E</i>	<i>Ethica</i> , Baruch Spinoza
<i>EH</i>	<i>Ecce Homo</i> , Friedrich Nietzsche
<i>FM</i>	<i>Über das Fundament der Moral</i> , Arthur Schopenhauer
<i>FmW</i>	<i>Über die Freiheit des menschlichen Willens</i> , Arthur Schopenhauer
<i>FW</i>	<i>Die fröhliche Wissenschaft</i> , Friedrich Nietzsche
<i>GD</i>	<i>Götzen-Dämmerung</i> , Friedrich Nietzsche
<i>GM</i>	<i>Zur Genealogie der Moral</i> , Friedrich Nietzsche
<i>GT</i>	<i>Die Geburt der Tragödie</i> , Friedrich Nietzsche
<i>JGB</i>	<i>Jenseits von Gut und Böse</i> , Friedrich Nietzsche
<i>KrV</i>	<i>Kritik der reinen Vernunft</i> , Immanuel Kant
<i>KU</i>	<i>Kenopaniṣad</i>
<i>M</i>	<i>Morgenröthe</i> , Friedrich Nietzsche
<i>MA</i>	<i>Madhyamakāvatāra</i> , Candrakīrti
<i>MM</i>	<i>Menschliches, Allzumenschliches</i> , Friedrich Nietzsche
<i>MMK</i>	<i>Mūlamadhyamakakārikā</i> , Nāgārjuna
<i>MN</i>	<i>Majjhimanikāya</i>
<i>MP</i>	<i>Milindapañha</i>

## Abbreviations

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<i>MSA</i>	<i>Mahāyānasūtrālamkāra</i> , Asaṅga
<i>MV</i>	<i>Madhyamakavṛtti</i> , Candrakīrti
<i>NB</i>	<i>Nietzsche Briefwechsel</i>
<i>NL</i>	<i>Nachgelassene Fragmente</i> , Friedrich Nietzsche
<i>NW</i>	<i>Nietzsche contra Wagner</i> , Friedrich Nietzsche
<i>Pm</i>	<i>Paramatthamañjusā</i> , Dhammapāla
<i>PP</i>	<i>Parerga und Parapolimena</i> , Arthur Schopenhauer
<i>Pp</i>	<i>Prasannapadā</i> , Candrakīrti
<i>PtZG</i>	<i>Die Philosophie im tragischen Zeitalter der Griechen</i> , Friedrich Nietzsche
<i>S</i>	<i>Zu Schopenhauer</i> , Friedrich Nietzsche
<i>SF</i>	<i>Über das Sehen und die Farben</i> , Arthur Schopenhauer
<i>SN</i>	<i>Samyuttanikāya</i>
<i>Sn</i>	<i>Suttanipāta</i>
<i>ThGA</i>	<i>Therātherīgathāṭṭhakathā</i> , Dhammapāla
<i>THN</i>	<i>Treatise of Human Nature</i> , David Hume
<i>TV</i>	<i>Trisikāvijñapti</i> , Vasubandhu
<i>UB</i>	<i>Unzeitgemässe Betrachtungen</i> , Friedrich Nietzsche
<i>V</i>	<i>Vinaya</i>
<i>VP</i>	<i>Die vorplatonischen Philosophen</i> , Friedrich Nietzsche
<i>Vsm</i>	<i>Visuddhimagga</i> , Buddhaghosa
<i>VV</i>	<i>Vigrahavyāvartanī</i> , Nāgārjuna
<i>WL</i>	<i>Über Wahrheit und Lüge im aussermoralischen Sinne</i> , Friedrich Nietzsche
<i>WM</i>	<i>Der Wille zur Macht</i> , Friedrich Nietzsche (ed. E. Forster-Nietzsche and P. Gast)
<i>WN</i>	<i>Über den Willen in der Natur</i> , Arthur Schopenhauer
<i>WSG</i>	<i>Über die vierfache Wurzel des Satzes vom zureichenden Grunde</i> , Arthur Schopenhauer
<i>WWV</i>	<i>Die Welt als Wille und Vorstellung</i> , Arthur Schopenhauer
<i>YŠK</i>	<i>Yuktiṣaṣṭikākārikā</i> , Nāgārjuna