

## Reevaluating Nietzsche and Buddhism: Passive Nihilism, Nirvana & Action

As is well-known, the philosophies of Friedrich Nietzsche draw a significant influence from Eastern thought; more specifically, Buddhism. Although Nietzsche, for the most part, discusses Buddhism sporadically throughout his works, he concludes to reject Buddhism, denouncing it as a form of passive spiritual nihilism, “a sign of weakness,” and the “decline and recession of the power of the spirit<sup>i</sup>.”

My thesis is that Nietzsche was led to reject and dismiss Buddhism as a form of passive spiritual nihilism due to his misapprehensions regarding the Buddhist philosophy of action and the concept of Nirvana. Nietzsche misinterprets Nirvana to be, like the God of Christianity, a “will to nothingness,” withdrawing the individual from the present world and becoming “a means to emancipation from all actions<sup>ii</sup>.” This argument is not necessarily asserting that Nietzsche was completely uneducated in Buddhist thought; however in comparison with Buddhist scripture as well as with more developed comprehensions of Buddhist philosophy it is evident that Nietzsche did not have a balanced perspective of Buddhism, ignoring nearly all of Mahayana Buddhism. To further support this thesis I will also discuss Buddhist beliefs such as the Eight Fold Path and the Four Noble Truths, and how their interpretations support the argument that Buddhism does not fit Nietzsche’s description of passive nihilism and that Nirvana is not simply an annihilation of the individual.

First it is necessary to understand that Buddhist concepts often do not have a strict literal definition; they are frequently used metaphorically and moreover they are

typically described in contexts which are unaccustomed to the West.<sup>iii</sup> Therefore, interpretations of Buddhist teachings may differ slightly between sources. These differences allude to what most consider the two main existing branches of Buddhism: Theravada and Mahayana. Mahayana doctrines, as described in *The Teachings of The Compassionate Buddha*, “could only be revealed later to those who had reached the point where they could understand and follow them”<sup>iv</sup> and have been depicted as more inclined towards “tapping an intuitive wisdom to achieve the realization that one already possesses the Buddha-nature; it has simply to be ‘recovered’ or uncovered...”<sup>v</sup> and recently it has been argued to be the more prominent of Buddhist schools. Therefore, the Buddhist doctrines in which interpretations differ slightly between schools will adhere to the Mahayana.

Nietzsche could only interpret Buddhism based on his cultural and historical orientation; such limitations will be briefly mentioned here. During the time of Nietzsche’s writing, Eastern philosophy was just beginning to diffuse into Western language and comprehension. Buddhist thought had not dispersed throughout Europe as thoroughly as it has today. Publications and teachings of Buddhism were very limited, and as a result of this, misinterpretations inevitably developed in the West. In *Nietzsche and Buddhism*, Benjamin A. Elman explains that Nietzsche began his introduction to Eastern philosophy under the influence of Schopenhauer and in a way, was predisposed to react to Buddhism in terms of his close reading of Schopenhauer. Heinrich Dumoulin also claims that “[Nietzsche] owes his understanding of Buddhism entirely to Schopenhauer and to the manner in which he understood Schopenhauer.”<sup>vi</sup> According to Dumoulin, Schopenhauer did in fact have a considerable influence on the

German interpretation of Buddhism; however it was not very balanced or accurate. Other sources instead blame the inadequacy of the information regarding Buddhism that was available to Nietzsche at the time of his writing. In a different work also titled *Nietzsche and Buddhism*, Freny Mistry states: "Nietzsche's interpretations of Buddhism are based on translations and secondary sources then available, the unreliability of which owes not least to the paucity of first-hand material on Buddhism accessible to nineteenth-century Europe."<sup>vii</sup> Therefore, it is not to say that Nietzsche simply misinterpreted the Buddhist principles, but rather that his poor predisposition of sources combined with his significant influence from Schopenhauer did not allow for precise and thorough interpretations. With this point considered, I will now move on to examine Nietzsche's view of nihilism, and how his description of passive nihilism does not apply to Buddhist philosophies such as Nirvana.

For Nietzsche, nihilism is "the radical repudiation of value, meaning, and desirability,"<sup>viii</sup> a period of realization and reconstruction, a collapse of the foundation of specific values in which an individual casts suspicion on conventional moralities and ideals carried by the "herd." Nihilism is the stage which leads to the creation of new values based on the will to power; the multiple, competing drives within an individual. It is important to note, however, that Nietzsche is not rejecting all values, necessarily, but more specifically the values which the individual finds to be harmful to life. It is when "we have placed the highest value in the conceptions of end or purpose, unity and truth, and we have inserted these values into the world: now we have to take them out again, and the world looks worthless to us"<sup>ix</sup>.

In *The Will To Power*, Nietzsche describes nihilism as ambiguous; it can be a sign of increased power of the spirit (active nihilism), or it can be a decline and recession of the power of the spirit (passive nihilism). Active nihilism places a specific focus and value on the present life of the individual. In the face of the “death of God,” the individual must take the necessary actions to recreate meaning within their life, which they seek by understanding the process of deconstructing, re-imagining and re-creating values. Nietzsche wants to emphasize to the individual that the present world is the only world that will exist for them and that they have the freedom and power to seek values which are most fitting to their life. He wants to show that life is not to be denied, but unconditionally affirmed and embraced. Active nihilism is not to be considered an end in any way; rather, it is the transitional stage in which the individual accepts that there is no inherent meaning in the universe and proceeds to use that to initiate the recreation of ideals and goals for themselves. Nietzsche divided nihilism into various other categories, placing Buddhism as a form of passive or “spiritual” nihilism. For Nietzsche, passive spiritual nihilism is characterized by an inability to create new values and the lack of reaction within their present world. Passive nihilism is described as the detachment from the sensory environment to escape to a world beyond (Nirvana), undermining the value placed in the current reality of the individual. According to Nietzsche, the passive nihilist instead either detaches from or withdraws from the world when faced with the uncertainty of inherent meaning. In the *Will To Power*, Nietzsche describes passive nihilism as “the weary nihilism that no longer attacks; its most famous form, Buddhism; a passive nihilism, a sign of weakness. The

strength of the spirit may be worn out, exhausted, so that the previous goals and values become incommensurate and no longer are believed<sup>x</sup>.”

Benjamin A Elman, in his publication regarding Nietzsche and Buddhism asserts that “Nietzsche concluded that Buddhism represented a nihilistic withdrawal from existence and a desire for a different mode of being.”<sup>xi</sup> The nihilistic withdrawal from existence which is being alluded to from this quotation is the Buddhist concept of Nirvana, which Nietzsche viewed pessimistically. Nietzsche referred to Nirvana as the “withdraw from pain into that Oriental Nothing...into mute, rigid, deaf resignation, self-forgetting, [and] self-extinction<sup>xii</sup>.” Furthermore, Nietzsche challenged that this will to nothingness through Nirvana devalued the individual through its withdrawing practices and was not an affirmation towards the present life. In *The Antichrist*, Nietzsche describes Nirvana as an “innocent rhetoric, which belongs to the realm of the religio-moral idiosyncrasy” and that it has “the tendency of hostility to life”<sup>xiii</sup>. It is in part through Nietzsche’s harsh and misconstrued interpretation of Nirvana which contributes to his reasoning for placing it as a form of passive spiritual nihilism.

Since the concept of Nirvana was not specifically defined in Buddhist scripture or teachings of the Buddha, it must be examined in the context in which it has been used. The word itself is a problematic metaphor in the way that it suggests what Nirvana is *not*, but does not address a definitive meaning. This gray area is still highly debated matter among different disciplines within Buddhism; however the Mahayana Buddhists have attempted to provide clarity and ameliorate the discrepancy. As part of my thesis of showing his misinterpretations, I will show that Nietzsche overlooks the optimistic

philosophy rooted in Buddhist concepts such as Nirvana, and that he does not give consideration to its vast context.

Nietzsche's inaccurate views regarding Nirvana may be contrasted by first comparing his views with more developed and well regarded interpretations of Buddhist doctrines as well as by evaluating the context in which Nirvana has been used for many years in Buddhist text. Modern publications regarding Buddhism have contributed to a more accurate and balanced understanding of Buddhist philosophy and lifestyle, elucidating its profound beliefs and concepts, therefore it is significant to this thesis to evaluate and analyze these sources. In the *Encyclopedia of Buddhism*, Nirvana is described as the process of accomplishing and experiencing freedom from the unquenchable thirst of desire and the pains of repeated births, lives and deaths. Although Nirvana can be used to describe the stage of enlightenment preceding the liberation and freedom from the physical world (death), the concept extends even further in its ambiguity. In the context of the Mahayana, Nirvana can be expressed as a profound mental state in which individual personalities not only maintain, but advance to a high and refined level, existing in the present reality. The "extinction of the flame," a metaphor used to illustrate Nirvana, may be interpreted in various different ways, such as the "freedom from a way of thinking, a type of self-definition and self-consciousness (and freedom from the attitudes generated by this way of thinking)<sup>xiv</sup>." It is a misconception that extinguishing these negative qualities of human behavior implies a complete extinguishing of the individual. Nirvana must be viewed as the "cooling off" which occurs after an extinguishing. "What is extinguished on the attainment of nirvana is simply that self-centered, self-assertive life to which unenlightened man tends to cling

as if it were the highest good and the final security. The truly 'real' is not extinguished when nirvana is reached: rather, the real is then attained<sup>xv</sup>." This passage contends that Nirvana should be understood metaphorically rather than in a strict literal sense, such as Nietzsche did. The following passage from the *Therigatha*, the ninth book of the *Khuddaka Nikaya* is often used to depict the metaphorical understanding of Nirvana: "As I pull down the wick-pin and put out the flame of the lamp, ah, indeed, it is like my mind made free!" In this context extinction means relief, calm, and rest rather than the annihilation of being. Understood in this sense, it follows that the post-Nirvana individual can exist in the same reality as before, but in an enhanced or enlightened state:

[Nirvana] is not a state of ultimate extinction. Neither is there a cessation of perception and feeling. On the contrary, perception is raised to a supersensory dimensions and called "supra-perception."<sup>xvi</sup>

Although Buddhist eschew from the notion of a fixed Self, it should in no way be interpreted as a means of devaluing the individual, or on a metaphysical level which implies that discernible characteristics of individuals do not exist. Rather, it is a different lens for examining the way human beings comprehend the surrounding world. An individual is in no way a static being, they are in a constant state of change inspired by the continuity of experience and reflections of the world around them. "A Buddha, however remote in age or however great in origin, will be individual, for the perfection of knowledge and wisdom is the perfection of personality and that is a Buddha<sup>xvii</sup>."

Nirvana should be understood as the pinnacle of individual growth and as a period in which we finally are able to detach ourselves from inimical desires and characteristics, referred to as Akusala, a Sanskrit term that is often translated as "unskillful actions." It

is the emergence of an enlightened individual amid the path of perpetual reflection and refinement, the extirpation of unhealthy or negative mental states.

If we accept Nietzsche's criticisms that the goal of Nirvana is pessimistic and ultimately devalues individualism then it would create a contradiction with keystone beliefs within Buddhism such as the Eight-Fold Path<sup>xviii</sup> and the Four Noble Truths<sup>xix</sup>. The Buddhist Eight-Fold Path strives for the growth and perpetual development within the individual based on their experiences through life, including direct action, mind practices and overall spiritual attainment. The concept of seeking a "more perfect" quality is the general intention within each of the steps which focus on a particular aspect of the individual. In the Mahayana school especially it is maintained that each person will be unique in the journey of fulfilling their path, with varying degrees of practice and spiritual involvement. Nowhere within the Eight-Fold Path does it indicate that all progress of the individual shall be lost upon completion of the path to Nirvana, the fruits of the path can be enjoyed and practiced in the world, among the general community as the individual continues to exist in an enlightened state until the final stage of Nirvana is achieved, signified by the death of the physical being. It is crucial to understand that after the Buddha had attained Nirvana, he spent around forty-five years being active, having compassion and concern with others around him<sup>xx</sup>. The intention is in no way withdrawing the individual away from their existing life and state of mind, in the context of Mahayana Buddhism, it can be described as unveiling and discovering the Buddha within oneself. It would appear to be contradictory that Buddhism would strive for such a positive, continual growth of the individual and personality only to lose all progress by "[leading] men away from the world and [turning] them towards

nothingness”<sup>xxi</sup> as Nietzsche contended. “[For Nietzsche,] Nirvana is not ultimate happiness but the substitute of which some of the weak dream who are incapable of achieving that state of joyous power which they, too, would prefer if they had the strength to attain it<sup>xxii</sup>.” This passage alludes to how Nietzsche failed to understand the philosophy rooted within the Eight-Fold Path to Nirvana, which can be reflected in part by examining its practices and their significance. Practices such as meditation are a constant mental and spiritual development exercise within the Eight-Fold Path to Nirvana. Meditation is not simply a means of escape and withdrawal; it is the constant practice of mindfulness which in turn, can nurture and shape our behavior, decisions and actions. Without exercising the mind, the individual cannot be expected to effectively and clearly practice Kusala, a Sanskrit term often translated as “skillful actions;” healthy behaviors and lifestyle. A skillful action can be described as being rooted within positive mental states such as clarity, compassion, awareness (possible repercussions/effects of the action) and mindfulness; those that are conducive to human enlightenment. For Buddhism, it is more that what the individual intends to achieve by a particular action or decision that may either be skillful or unskillful. The path to Nirvana is not inspired by any afterlife or a “will to nothingness” as Nietzsche contends, although the final stage (signified by the physical death of the individual) is acknowledged and embraced; it is inspired rather by the enlightened state of being that is achieved in the present reality, which can be enjoyed through the practice of skillful actions that improve the overall quality of life and is most conducive to incite healthy effects within the surrounding world.

One cannot directly accuse Nietzsche for completely failing to understand an ambiguous and vast belief such as Nirvana due to its lack of a concrete, doctrinal definition. The error which Nietzsche commits is his accusation that Buddhism ultimately devalues the individual and withdraws them from action in the present reality through goals such as Nirvana. Nirvana must be understood as a goal which encourages the creation of a more perfect, refined individual in the present reality. Although its final stage is signified through the death of the individual, this should not dismiss the stages of enlightenment that may be attained in present reality of the individual. "Nirvana, according to Buddhists, does not signify an annihilation of consciousness nor a temporal or permanent suppression of mentation, as imagined by some; but it is the annihilation of the notion of ego-substance and of all desires that arise from this erroneous conception"<sup>xxiii</sup>. As shown in this quotation, Nirvana can be described as a reality in which then individual embraces an enlightened state where one avoids all actions that produce an unhealthy effect upon them, unskillful actions.

The more fully the origins of behavior are understood, the freer the individual becomes, until at last, under the discipline of the highest levels of meditation the individual transcends the causal matrix entirely, i.e. enters [Nirvana] in his present lifetime. All unconscious drives have been perceived in full awareness and heightened mindfulness.<sup>xxiv</sup>

Buddhism is driven by the aspiration to free its practitioners from the results of their unskillful actions, also known as rebirth or reincarnation, based on their own self-understanding and self-mastery.

My thesis also argues that Nietzsche misunderstood the Buddhist philosophy regarding action and suffering, he claims that Buddhism, like Christianity was a "religion representing pessimism and decadence". Nietzsche described Buddhism to be an

effort, through restraint from action, to escape suffering and pass into nothingness. Nietzsche's understanding of Buddhism and action appear as follows in *The Will To Power*. Nietzsche writes: "In Buddhism this thought predominates: 'All desires, all that produces affects and blood, draw one towards actions...For action – has no meaning, action binds one to existence: but all existence has no meaning.'" In the same passage, he adds that "the essence of the Buddhist ideal: a refined state beyond morality is conceived that is identical with the state of perfection, in the presupposition that one needs to perform even good actions only for the time being, merely as a means...to emancipation from all action<sup>xxv</sup>." This common misconception can be resolved by understanding action and its imperative role in Buddhist philosophy. "Buddhism does not identify bodily and mental motion, but desire, as the cause of karmic consequences"<sup>xxvi</sup>. The doctrine of karma and the Buddhist path of liberation through action and thought are evidently linked, so to more effectively understand these concepts the more accurate term, "Dukkha," must be presented.

Dukkha is the Sanskrit word commonly translated as 'suffering;' its full meaning, however, is much more extensive. Although Nietzsche does not specifically address the concept of Dukkha, a brief explanation will help to illustrate a more accurate Buddhist view regarding the relationship between suffering and action. Nancy Wilson Ross writes an excellent interpretation of the concept: "[Dukkha literally] refers to an ill-made axle and therefore implies a wheel that is awry. Dukkha seen as awryness or out-of-kilterness clearly implies the possibility of correction<sup>xxvii</sup>." Buddhists use the concept of Dukkha to gain new perspectives about life as well as to inspire opportunities to refine a more thoughtful and skillful way of living. Within Dukkha there lies a hopeful

optimism by reminding individuals to always look towards a possibility of correction, a way to progress and to better the state of their being. The Buddhist philosophy of suffering is not simply a pessimistic observation of the inevitability of suffering and the withdrawal from it, as Nietzsche seems to suggest; it is a philosophy expressing that the suffering caused by negative states of mind such as egocentrism, ignorance and ill-intention can be rooted out through skillful action and spiritual attainment as practiced on the Eight-Fold Path, the middle path “between the two extremes of easy illusion and self indulgence.”<sup>xxviii</sup> The immense action and thought which is practiced within the Eight-Fold Path does not end with any stage of wisdom and enlightenment, nor does it end when one emancipates themselves from the egocentric attitude and way of life. The intention of the action is not simply within the achievement of enlightenment, but rather within the healthful effects which emanate from the actions of the enlightened individual.

In opposition to this thesis and argument, it may be speculated that Nietzsche would argue that by extinguishing the negative qualities of human behavior, the unskillful actions, as intended on the path to Nirvana, Buddhists renege on Nietzsche’s highest value, amor fati, the love of fate, because they ultimately strive for the cessation of suffering, instead of celebrating the entirety of the individual. Nietzsche would challenge that suffering is a necessary component for the self-transformation of an individual. The individual does not necessarily have to seek to rid himself of all causes of suffering; they can rather embrace and rejoice in a life of self-overcoming which ultimately defines who we are. It appears that Nietzsche embraces the effects and opportunities of suffering rather than seeking to refine a life for the eventually cessation

of suffering. Nietzsche would argue that should embrace life by exerting our will in the face of continual life suffering and painful obstacles, reveling in all the fate of the present life (*amor fati*), which sustains our spiritual and psychological health. For example, Nietzsche may contend that through the completion of the Eight Fold Path and Four Noble Truths, the experiences of great pain and suffering, the “ultimate liberator of the spirit” which “make us more profound,” allows “we [philosophers]...to give birth to our thoughts out of our pain<sup>xxix</sup>” Nietzsche illustrates an individual who is pleased with the problems and dangers from uncertainties of life, the active nihilist.

However, it appears that Nietzsche is interpreting the concept of “suffering” in a much broader manner, maintaining that individual growth cannot occur without defeating obstacles of hardship and suffering. It is true that Nietzsche and Buddhism are congruous in the way which they perceive suffering as inevitable, a condition of human existence, and maintain that it holds the potential to be utilized in a transformative and productive way, depending on the reaction of the individual to suffering, what they learn from the experience; that is, the level of reflection that is undertaken regarding the conditions surrounding that suffering, the causes of the suffering and how it is perceived as suffering. However, Buddhism can be said to differ from the philosophies of Nietzsche in the way that those conditions which bring the suffering are sought to be gradually acknowledged and understood through each experience so an individual can make efforts to remove those causes. It is not that Buddhists strive to immunize themselves or withdraw from pain and loss, as Nietzsche believed, rather, it is that Buddhists acknowledge and accept *annica*, a Sanskrit term which refers to impermanence as an inevitable characteristic of human existence.

Buddhists believe that human suffering is rooted within the delusory belief in the fixed or permanent, such as with emotions (happiness, fulfillment), or physical objects (people, possessions). When an individual erroneously believes in enduringness they will not accept the fact of impermanence, and as a result experience Dukkha. Dukkha implies that loss will ensue and harm may cross their paths, whether it is as a result of their own Akusala, unskillful actions, or from the intention of another. However, instead of accepting the suffering through the lens of Nietzsche's amor fati, the love of fate, Buddhists utilize the experience for all that it may be for them, but upon reflection of the conditions surrounding that suffering, ultimately seek to understand its origins and circumstances, and upon that awareness, may understand how to remove the source of that suffering. The significance of the term Dukkha and the gradual efforts to remove the causes of suffering is summarized in the Four Noble Truths, stating that:

1. Suffering (dukkha) is a condition of all existence.
2. Suffering and general dissatisfaction come to human beings because they are possessive, greedy, and above all, self-centered.
3. Egocentrism, possessiveness and greed can, however be understood, overcome, rooted out
4. The rooting out can be brought about by following through the Eight Fold Path, through thought, word and deed. Change of viewpoint will manifest itself in a new outlook and new pattern of behavior.<sup>xxx</sup>

For the cessation of suffering, removing the causes and conditions of suffering, the individual must detach themselves from the cravings for constant happiness and fulfilled desires, for permanence in an imperfect and transient world. The cessation of

suffering can be attained through the actions and efforts detailed in the Eight-Fold Path, the way of gradual self-improvement, described as the middle path between hedonism and asceticism. Inevitably there are obstacles to overcome in existence, however Buddhism attempts to perceive these obstacles not necessarily as inevitable suffering, but as the “awry wheel”; the opportunity for refinement and increased awareness of the individual in relation to the world around them. It is an alteration of state of mind, understanding and accepting change, loss, and difficulties while practicing Kusala, skillful actions to influence a healthy environment.

A last point to consider for the support of my rebuttal to Nietzsche’s possible response occurs in a passage of *The Antichrist*, where he states that “[f]reedom from every kind of conviction *belongs* to strength, to the *ability* to open one’s eyes freely...<sup>xxxi</sup>” It seems that this passage is perfectly appropriate to allude to the freedom of constrictions which are sought to be rid of on the path to Nirvana, the freedom from the convictions of suffering as described in the Eight Fold Path and the Four Noble Truths. Through the practice of skillful actions, mindfulness, spiritual development and continual self-mastery based on our awry qualities, the liberation which Buddhism seeks on the path to Nirvana requires a strength and discipline that cannot be typically conceptualized because of the human capabilities which we have been engrained to understand and accept. Unfortunately, the modern human being is confined to a deeply rooted Western logic and rationality, and typically if they cannot conceive of an enhanced state of being as advocated in Buddhist philosophy or if it cannot be proved through empirical science, it is dubiously cast aside from both philosophical dialogue

and from possibilities for improving the overall quality of life and coexistence of human beings, remaining muddled to the masses.

With the concluding interpretations of Nirvana and the Buddhist philosophies of action and suffering, I find that Nietzsche is incorrect in denouncing Buddhism as a form of passive spiritual nihilism, as his understandings prove to be inaccurate and strict to a pessimistic point of view.

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<sup>i</sup> Will To Power, 17-18

<sup>ii</sup> Will To Power, 97

<sup>iii</sup> “Almost everyone in the West grows up completely persuaded that one understands something when it has been given a name, framed in a theory, established coherently into the funded mass of reliable knowledge, and tested in its truth or falsity in cleverly devised experimental situations. Buddhism has to be understood on completely personal and practical grounds” (Jacobson 1966, 40). The similarities between Nietzsche’s view regarding truth and perspectivism and Buddhism are pronounced, as seen in this quotation, expressing the denial of the absolute.

<sup>iv</sup> Burt, 126.

<sup>v</sup> Ross, 44

<sup>vi</sup> Dumoulin, Heinrich

<sup>vii</sup> Mistry, Freny

<sup>viii</sup> Will To Power, 1

<sup>ix</sup> Reyburn, 387

<sup>x</sup> Will To Power, 18

<sup>xi</sup> Elman, 679

<sup>xii</sup> The Gay Science, 36

<sup>xiii</sup> The Antichrist, 8

<sup>xiv</sup> Buswell, 601

<sup>xv</sup> Ross, 30

<sup>xvi</sup> Jacobson, 147-148

<sup>xvii</sup> Takakusu, 149

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<sup>xviii</sup> The Eight-Fold Path includes the following steps: Right views (or understanding), Right purpose (or aspiration), Right speech, Right conduct, Right livelihood, Right effort, Right kind of awareness (or mindfulness) and Right concentration (or meditation). It is crucial to also note that “right” is not considered by some modern scholars to be an adequate interpretation of the word originally used in the context, and furthermore that “right,” implies a duality which is not characteristic of Buddhist thought (Ross 1981, 24). The concept of seeking a “more perfect” quality is the general intention within each step.

<sup>xix</sup> The Four Noble Truths outline the following: 1. Suffering is inevitable 2. The origins of suffering are attachment 3. The cessation of suffering is attainable 4. The Eight-Fold Path to the cessation of suffering

<sup>xx</sup> Morrison, 43

<sup>xxi</sup> Elman, 681

<sup>xxii</sup> Kaufmann, 242

<sup>xxiii</sup> Suzuki, 51

<sup>xxiv</sup> Jacobson, 93

<sup>xxv</sup> Will To Power, 155

<sup>xxvi</sup> Buswell, 416

<sup>xxvii</sup> Ross, 31

<sup>xxviii</sup> Ross, 76

<sup>xxix</sup> Gay Science, 35-36

<sup>xxx</sup> Ross 23,24

<sup>xxxi</sup> *The Antichrist*, 86.