The Non-Library is radically opposed to the growth of the Library. Opposed not as in antagonistic, but a resistance opposite the existence of this model called the Library. François Laruelle, in “The Degrowth of Philosophy,” offers non-standard terms to understand negative ecologies in the same sense as there are negative philosophies—the Non-Library is immanence under-determined and ‘oriented’ to degrowth. This orientation includes: 1) the suspension of Number (Quanta removed from unitary discretion); 2) Identity in the naming of taxonomies and hierarchies; 3) Soteriology in the anagogic sense (in which every Library illustrates every Heaven); and 4) Memory—the bourgeois-sentimental synecdo-
che of history and human consciousness which is constantly confused and hallucinated next to the Real, or, the self-narration of every life lived as egography as opposed to biography, which is merely the episodic chartering of things that happen to a subject. This ‘confessional mode,’ with its idiotic violence and the saber rattling of ‘storytelling’ is the outcome of poets’ misplaced ambitions worn thin through crisis after crisis. Such is Memory as supposed Muse). The Library, as the network or marketplace of information, experience, and gnosis, monetizes ‘energy’ back into horrors of reification much as Marx has written about—the struggle of the Non-Library to maintain its heart at the threshold of the One and Many with its ‘classical’ suspension of the authority of texts over human beings. As Fichte argues, this isn’t to exit the correlation of consciousness with reality, but to draw down the power to continue to add to the ‘growth’ of the Library. The principle of Sufficient Information, which the Library always finds fit to catalog, describe, and circulate, is suspended for the Non-Library.

Dante’s Inferno as an allegorical reading of life as a prison, as a labyrinth requiring traversal without turning around, draws on the work and the figure of the Roman poet Virgil to accompany the poet into the depths of hell—The Divine Comedy in turn, as a whole, suggests a teleology from beginning to end in its linear composition to eventual Paradiso, “the timelessness of the celestial rose.” Virgil, of course, does not go with Dante into Heaven, and instead stays put on the wheel of inferno and purgatory—while Dante is the pilgrim
or the son, Virgil is the guide or the father. While perhaps Dante’s intent on not bringing the pagan Virgil into Christian Paradise is obvious, it also explains Virgil’s fatalistic exclusion of telos against cyclical returns, repetitions of differends without end, only requiring a Stoic, Roman sensibility to endure it. If the Non-Library is a radical diagonal across the spans of the Library, a Non-Virgil as a guide for praxis again portrays accompaniment and ordeal together as an ‘amity’ constructed in the cosmic-epic sense. This concept, while fixated on Virgil in the Inferno, simply takes the representation as its material and uses it according to the precepts of non-standard thought.

Access and precision are not afforded in the depths of the Library, or Non-Inferno. The surrendering of will to the outside only demands the radical self-fashioning composable with amity (or, Love); if every unit through Babel astronomically eradicates a thought, divides it, every book accounted for, every permutation of every alphabet considered, the Non-Library simply precedes alphabets: a sequence of symbols to list this, describe that, control one function, order one person from another. The Non-Library functions as an illiteracy gained after the dialectic, after deconstruction, from the Spectacle’s dream and the Library’s conspiracy.

Taking on a ‘hyperseriousness,’ the Non-Library incorporates humor; taking on the fecundity of the universe in a much more sincere manner than the Library’s mimicries and imitations, its sickly clones are usually left without light, oxygen, or water. Illumination, as “There is No natural Reli-
gion,” save for what occurs in transcendent features of immanence afforded to itself, activity auto-indexed and thereby foreclosed to study.

With the Non-Virgil, as he extends his hand, it is not that there is nothing that can be said; it is more that nothing will be.