

Nagarjuna

<https://en.wikipedia.org/wiki/Nagarjuna>

From Wikipedia, the free encyclopedia

[Jump to navigation](#) [Jump to search](#)

For other uses, see [Nagarjuna \(disambiguation\)](#).

Nāgārjuna



Golden statue of Nāgārjuna at [Kagyu Samye Ling Monastery, Scotland](#).

Born c. 150 CE
[South India](#)^[1]

Died c. 250 CE
India

Occupation [Buddhist](#) teacher, monk and philosopher

Known for Credited with founding the [Madhyamaka](#) school of [Mahāyāna Buddhism](#)

Part of a series on

[Eastern philosophy](#)



- [Aryadeva](#) and Nagarjuna
 - [Adi Shankara](#)
- [Laozi](#) and [Confucius](#)

[India\[show\]](#)

[China\[show\]](#)

[Japan\[show\]](#)

[Korea\[show\]](#)

[Tibet\[show\]](#)

- [v](#)
- [t](#)
- [e](#)

Nāgārjuna (c. 150 - c. 250 CE), (Tibetan: mGon-po kLu-grub) is widely considered one of the most important [Buddhist philosophers](#).^[2] Along with his disciple [Āryadeva](#), he is considered to be the founder of the [Madhyamaka](#) school of [Mahāyāna Buddhism](#).^[2] Nāgārjuna is also credited with developing the philosophy of the [Prajñāpāramitā](#) sūtras and, in some sources, with having revealed these scriptures in the world, having recovered them from the [nāgas](#) (water spirits often depicted in the form of serpent-like humans). Furthermore, he is traditionally supposed to have written several treatises on [rasayana](#) as well as serving a term as the head of [Nālandā](#).^[3]



Contents

- [1 History](#)
- [2 Works](#)

- [2.1 *Mūlamadhyamakakārikā*](#)
 - [2.2 Major attributed works](#)
 - [2.3 Other attributed works](#)
- [3 Philosophy](#)
 - [3.1 Sunyata](#)
 - [3.2 Two truths](#)
 - [3.3 Causality](#)
 - [3.4 Relativity](#)
- [4 Iconography](#)
- [5 See also](#)
- [6 References](#)
- [7 Bibliography](#)
- [8 External links](#)

History

Very little is reliably known of the life of Nāgārjuna, since the surviving accounts were written in Chinese^[4] and Tibetan centuries after his death. According to some accounts, Nāgārjuna was originally from South India.^{[1][5]} Some scholars believe that Nāgārjuna was an advisor to a king of the [Satavahana dynasty](#).^[1] Archaeological evidence at Amarāvātī indicates that if this is true, the king may have been [Yajña Śrī Śātakarṇi](#), who ruled between 167 and 196 CE. On the basis of this association, Nāgārjuna is conventionally placed at around 150 – 250 CE.^[1]

According to a 4th/5th-century biography translated by [Kumārajīva](#), Nāgārjuna was born into a [Brahmin](#) family^[6] in [Vidarbha](#)^{[7][8][9]} (a region of [Maharashtra](#)) and later became a Buddhist.

Some sources claim that in his later years, Nāgārjuna lived on the mountain of Śrīparvata near the city that would later be called [Nāgārjunakonda](#) ("Hill of Nāgārjuna").^[10] The ruins of Nāgārjunakoṇḍa are located in [Guntur district](#), [Andhra Pradesh](#). The [Caitika](#) and [Bahuśrutiya](#) nikāyas are known to have had [monasteries](#) in Nāgārjunakoṇḍa.^[10] The archaeological finds at Nagarjunakonda have not resulted in any evidence that the site was associated with Nagarjuna. The name "Nagarjunakonda" dates from the medieval period, and the 3rd–4th century inscriptions found at the site make it clear that it was known as "Vijayapuri" in the ancient period.^[11]

Works

There exist a number of influential texts attributed to Nāgārjuna though, as there are many [pseudepigrapha](#) attributed to him, lively controversy exists over which are his authentic works.

Mūlamadhyamakakārikā

Main article: [Mūlamadhyamakakārikā](#)

The *Mūlamadhyamakakārikā* (中論頌) is Nāgārjuna's best-known work. It is "not only a grand commentary on the Buddha's discourse to Kaccayana,^[12] the only discourse cited by name, but also a detailed and careful analysis of most of the important discourses included in the Nikayas and the agamas, especially those of the *Atthakavagga* of the *Sutta-nipata*.^[13]

Utilizing the Buddha's theory of "[dependent arising](#)" (*pratitya-samutpada*), Nagarjuna demonstrated the futility of [...] metaphysical speculations. His method of dealing with such metaphysics is referred to as "middle way" (*madhyama pratipad*). It is the middle way that avoided the substantialism of the [Sarvastivadins](#) as well as the nominalism of the [Sautrantikas](#).^[14]

In the *Mūlamadhyamakakārikā*, "[A]ll experienced phenomena are [empty](#) (*sunya*). This did not mean that they are not experienced and, therefore, non-existent; only that they are devoid of [a permanent and eternal substance](#) (*svabhava*) because, like a dream, they are mere projections of human consciousness. Since these imaginary fictions are experienced, they are not [mere names](#) (*prajñapti*)."^[14]

Major attributed works

According to David Seyfort Ruegg, the *Madhyamakasastra* attributed to [Candrakīrti](#) (c. 600 - c. 650) refers to eight texts by Nagarjuna:

the (*Madhyamaka*)*karikas*, the *Yuktisastika*, the *Sunyatasaptati*, the *Vigrahavyāvartanī*, the *Vidāla* (i.e. *Vaidalyasutra/Vaidalyaprakarana*), the *Ratnavālī*, the *Sutrasamuccaya*, and *Samstutis* (Hymns). This list covers not only much less than the grand total of works ascribed to Nagarjuna in the Chinese and Tibetan collections, but it does not even include all such works that Candrakīrti has himself cited in his writings.^[15]

According to one view, that of Christian Lindtner, the works definitely written by Nāgārjuna are:^[16]

- *Mūlamadhyamaka-kārikā* 中論頌 (Fundamental Verses of the Middle Way), available in three [Sanskrit](#) manuscripts and numerous translations.^[17]
- *Śūnyatāsaptati* 七十空性論 (Seventy Verses on Emptiness), accompanied by a prose commentary ascribed to Nagarjuna himself.
- *Vigrahavyāvartanī* 迴諍論 (The End of Disputes)
- *Vaidalyaprakarana* 精研論 (Pulverizing the Categories), a prose work critiquing the [categories used by Indian Nyaya philosophy](#).

- *Vyavahārasiddhi* (Proof of Convention)
- *Yuktiṣṣṭika* 六十正理論 (Sixty Verses on Reasoning)
- *Catuḥstava* (Four Hymns): *Lokātīta-stava* (Hymn to transcendence), *Nirāupamya-stava* (to the Peerless), *Acintya-stava* (to the Inconceivable), and *Paramārtha-stava* (to Ultimate Truth).^[18]
- *Ratnāvalī* 寶鬘論 (Precious Garland), subtitled (*rajaparīkatha* 勸誡王頌), a discourse addressed to an Indian king (possibly a [Satavahana](#) monarch).^[19]
- *Pratītyasamutpādhādayakārika* (Verses on the heart of [Dependent Arising](#)), along with a short commentary (*Vyākhyāna*).
- [Sūtrasamuccaya](#), an anthology of various sutra passages.
- *Bodhicittavivaraṇa* (Exposition of the [awakening mind](#))
- *Suhrillekha* (Letter to a Good Friend)
- *Bodhisambhāraśāstra* 菩提資糧論 (Requisites of [awakening](#)), a work the path of the Bodhisattva and [paramitas](#), it is quoted by Candrakīrti in his commentary on [Aryadeva's](#) four hundred. Now only extant in Chinese translation ([Taisho](#) 1660).^[20]

The Tibetan historian [Buston](#) considers the first six to be the main treatises of Nāgārjuna (this is called the "yukti corpus", *rigs chogs*), while according to [Tāranātha](#) only the first five are the works of Nāgārjuna. TRV Murti considers Ratnāvalī, Pratītya Samutpaada Hridaya and Sutra Samuccaya to be works of Nāgārjuna as the first two are quoted profusely by Chandrakīrti and the third by [Shantideva](#).^[21]

Other attributed works

In addition to works mentioned above, several others are attributed to Nāgārjuna. There is an ongoing, lively controversy over which of those works are authentic. Contemporary research suggest that some these works belong to a significantly later period, either to late 8th or early 9th century CE, and hence can not be authentic works of Nāgārjuna. Several works considered important in [esoteric Buddhism](#) are attributed to Nāgārjuna and his disciples by traditional historians like Tāranātha from 17th century Tibet. These historians try to account for chronological difficulties with various theories. For example, apopagation of later writings via mystical revelation. For a useful summary of this tradition, see Wedemeyer 2007.

According to Ruegg, "three collections of stanzas on the virtues of intelligence and moral conduct ascribed to Nagarjuna are extant in Tibetan translation": *Prajñasatakaprakarana*, *Nitisastra-Jantuposanabindu* and *Niti-sastra-Prajñadanda*.^[22]

Other works are extant only in Chinese, one of these is the *Shih-erh-men-lun* or 'Twelve-topic treatise' (**Dvadasanikaya* or **Dvadasamukha-sastra*); one of the three basic treatises of the Sanlun school ([East Asian Madhyamaka](#)).^[23]

Lindtner considers that the [*Mahāprajñāpāramitāupadeśa*](#) (*Ta-chih-tu-lun*, [Taisho 1509](#), "Commentary on the great [prajñāparamita](#)") which has been influential in Chinese Buddhism, is not a genuine work of Nāgārjuna. This work is also only attested in a Chinese translation by [Kumārajīva](#) and is unknown in the Tibetan and Indian traditions.^[24] There is much discussion as to whether this is a work of Nāgārjuna, or someone else. [Étienne Lamotte](#), who translated one third of the work into French, felt that it was the work of a North Indian [bhikṣu](#) of the [Sarvāstivāda](#) school who later became a convert to the [Mahayana](#). The Chinese scholar-monk [Yin Shun](#) felt that it was the work of a South Indian and that Nāgārjuna was quite possibly the author. These two views are not necessarily in opposition and a South Indian Nāgārjuna could well have studied the northern Sarvāstivāda. Neither of the two felt that it was composed by Kumārajīva, which others have suggested.

Other attributed works include:^[25]

- *Bhavasamkranti*
- *Dharmadhatustava* (Hymn to the [Dharmadhatu](#)), uncertain authorship, according to Ruegg, it shows traces of later Mahayana and Tantrik thought.
- *Salistambakarikas*
- A commentary on the [Dashabhumikasutra](#).
- *Mahayanavimsika* (uncertain authorship as per Ruegg)
- **Ekaslokasastra* ([Taisho 1573](#))
- **Isvarakartrtvānirakṛtiḥ* (A refutation of God/[Isvara](#))

Philosophy



Statue of Nāgārjuna in Tibetan monastery near [Kullu](#), India

From studying his writings, it is clear that Nāgārjuna was conversant with many of the [Śrāvaka](#) philosophies and with the Mahāyāna tradition. However, determining Nāgārjuna's affiliation with a specific [nikāya](#) is difficult, considering much of this material has been lost. If the most commonly accepted

attribution of texts (that of Christian Lindtner) holds, then he was clearly a Māhayānist, but his philosophy holds assiduously to the Śrāvaka [Tripitaka](#), and while he does make explicit references to Mahāyāna texts, he is always careful to stay within the parameters set out by the Śrāvaka canon.

Nāgārjuna may have arrived at his positions from a desire to achieve a consistent exegesis of the Buddha's doctrine as recorded in the [āgamas](#). In the eyes of Nāgārjuna, the Buddha was not merely a forerunner, but the very founder of the Madhyamaka system.^[26] David Kalupahana sees Nāgārjuna as a successor to [Moggaliputta-Tissa](#) in being a champion of the middle-way and a reviver of the original philosophical ideals of the Buddha.^[27]

Nāgārjuna assumes a knowledge of the definitions of the sixteen categories as given in the [Nyaya Sutras](#), the chief text of the Hindu Nyaya school, and wrote a treatise on the pramanas where he reduced the syllogism of five members into one of three. In the Vigrahavyavartani Karika, Nāgārjuna criticises the Nyaya theory of pramanas (means of knowledge)^[28]

Nāgārjuna was fully acquainted with the classical Hindu philosophies of [Samkhya](#) and even the [Vaisesika](#).^[29]

Because of the high degree of similarity between Nāgārjuna's philosophy and [Pyrrhonism](#), particularly the surviving works of [Sextus Empiricus](#)^[30] [Thomas McEvilley](#) suspects that Nāgārjuna was influenced by Greek Pyrrhonists texts imported into India.^[31] [Pyrrho](#) of Elis (c. 360–c. 270 BCE), who is usually credited with founding this school of [sceptical philosophy](#), was himself influenced by Indian philosophy, when he travelled to India with [Alexander the Great](#)'s army and studied with the [gymnosophists](#).

Sunyata

Nāgārjuna's major thematic focus is the concept of [śūnyatā](#) (translated into English as "emptiness") which brings together other key Buddhist doctrines, particularly [anātman](#) "not-self" and [pratītyasamutpāda](#) "dependent origination", to refute the metaphysics of some of his contemporaries. For Nāgārjuna, as for the Buddha in the early texts, it is not merely [sentient beings](#) that are "selfless" or non-substantial; all phenomena (dhammas) are without any [svabhāva](#), literally "own-being", "self-nature", or "inherent existence" and thus without any underlying essence. They are *empty* of being independently existent; thus the heterodox theories of svabhāva circulating at the time were refuted on the basis of the doctrines of early Buddhism. This is so because all things arise always dependently: not by their own power, but by depending on conditions leading to their coming into [existence](#), as opposed to [being](#).

Nāgārjuna means by real any entity which has a nature of its own (svabhāva), which is not produced by causes (akrtaka), which is not dependent on anything else (paratra nirapeksha).^[32]

Chapter 24 verse 14 of the [Mūlamadhyamakakārikā](#) provides one of Nāgārjuna's most famous quotations on emptiness and co-arising:^[33]

sarvaṃ ca yujyate tasya śūnyatā yasya yujyate
sarvaṃ na yujyate tasya śūnyaṃ yasya na yujyate All is possible when emptiness is possible.

Nothing is possible when emptiness is impossible.

As part of his analysis of the emptiness of phenomena in the [Mūlamadhyamakakārikā](#), Nāgārjuna critiques svabhāva in several different concepts. He discusses the problems of positing any sort of inherent essence to causation, movement, change and personal identity. Nāgārjuna makes use of the Indian logical tool of the [tetralemma](#) to attack any essentialist conceptions. Nāgārjuna's logical analysis is based on four basic propositions:

All things (dharma) exist: affirmation of being, negation of non-being
All things (dharma) do not exist: affirmation of non-being, negation of being
All things (dharma) both exist and do not exist: both affirmation and negation
All things (dharma) neither exist nor do not exist: neither affirmation nor negation^[34]

To say that all things are 'empty' is to deny any kind of ontological foundation, therefore Nāgārjuna's view is often seen as a kind of ontological [anti-foundationalism](#)^[35] or a metaphysical [anti-realism](#).^[36]

Understanding the nature of the emptiness of phenomena is simply a means to an end, which is [nirvana](#). Thus Nāgārjuna's philosophical project is ultimately a soteriological one meant to correct our everyday cognitive processes which mistakenly posits [svabhāva](#) on the flow of experience.

Some scholars such as [Fyodor Shcherbatskoy](#) and T.R.V. Murti held that Nāgārjuna was the inventor of the Shunyata doctrine, however, more recent work by scholars such as Choong Mun-keat, Yin Shun and Dhammajothi Thero has argued that Nāgārjuna was not an innovator by putting forth this theory,^{[37][38][39]} but that, in the words of Shi Huifeng, "the connection between emptiness and dependent origination is not an innovation or creation of Nāgārjuna."^[40]

Two truths

Nāgārjuna was also instrumental in the development of the [two truths doctrine](#), which claims that there are two levels of truth in Buddhist teaching, the ultimate truth (*paramārtha satya*) and the conventional or superficial truth (*saṃvṛtisatya*). The ultimate truth to Nāgārjuna is the truth that everything is empty of essence,^[41] this includes emptiness itself ('the emptiness of emptiness'). While some (Murti, 1955) have interpreted this by positing Nāgārjuna as a [neo-Kantian](#) and thus making ultimate truth a metaphysical [noumenon](#) or an "ineffable ultimate that transcends the capacities of discursive reason",^[42] others such as Mark Siderits and [Jay L. Garfield](#) have argued that Nāgārjuna's view is that "the ultimate truth is that there is no ultimate truth" (Siderits) and that Nāgārjuna is a "semantic anti-dualist" who posits that there are only conventional truths.^[42] Hence according to Garfield:

Suppose that we take a conventional entity, such as a table. We analyze it to demonstrate its emptiness, finding that there is no table apart from its parts [...]. So we conclude that it is empty. But now let us analyze that emptiness [...]. What do we find? Nothing at all but the table's lack of inherent existence. [...]. To see the table as empty [...] is to see the table as conventional, as dependent.^[43]

In articulating this notion in the *Mūlamadhyamakakārikā*, Nāgārjuna drew on an early source in the [Kaccānagotta Sutta](#),^[44] which distinguishes definitive meaning (*nītārtha*) from interpretable meaning (*neyārtha*):

By and large, Kaccayana, this world is supported by a polarity, that of existence and non-existence. But when one reads the origination of the world as it actually is with right discernment, "non-existence" with reference to the world does not occur to one. When one reads the cessation of the world as it actually is with right discernment, "existence" with reference to the world does not occur to one.

By and large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), and biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on "my self". He has no uncertainty or doubt that just stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccayana, that there is right view.

"Everything exists": That is one extreme. "Everything doesn't exist": That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle...^[45]

The version linked to is the one found in the nikayas, and is slightly different from the one found in the *Samyuktagama*. Both contain the concept of teaching via the middle between the extremes of existence and non-existence.^{[46][47]} Nagarjuna

does not make reference to "everything" when he quotes the agamic text in his *Mūlamadhyamakakārikā*.^[48]

Causality

See also: [Causality](#)

Jay L. Garfield describes that Nāgārjuna approached causality from the [four noble truths](#) and [dependent origination](#). Nāgārjuna distinguished two dependent origination views in a causal process, that which causes effects and that which causes conditions. This is predicated in the [two truth doctrine](#), as conventional truth and ultimate truth held together, in which both are empty in existence. The distinction between effects and conditions is controversial. In Nāgārjuna's approach, cause means an event or state that has power to bring an effect. Conditions, refer to proliferating causes that bring a further event, state or process; without a metaphysical commitment to an occult connection between explaining and explanans. He argues nonexistent causes and various existing conditions. The argument draws from unreal causal power. Things conventional exist and are ultimately nonexistent to rest in the [middle way](#) in both causal existence and nonexistence as casual emptiness within the [Mūlamadhyamakakārikā](#) doctrine. Although seeming strange to Westerners, this is seen as an attack on a reified view of causality.^[49]

Relativity

Nāgārjuna also taught the idea of relativity; in the Ratnāvalī, he gives the example that shortness exists only in relation to the idea of length. The determination of a thing or object is only possible in relation to other things or objects, especially by way of contrast. He held that the relationship between the ideas of "short" and "long" is not due to intrinsic nature (svabhāva). This idea is also found in the Pali Nikāyas and Chinese Āgamas, in which the idea of relativity is expressed similarly: "That which is the element of light ... is seen to exist on account of [in relation to] darkness; that which is the element of good is seen to exist on account of bad; that which is the element of space is seen to exist on account of form."^[50]

Iconography

Nāgārjuna is often depicted in composite form comprising human and nāga characteristics. Often the nāga-aspect forms a canopy crowning and shielding his human head. The notion of the naga is found throughout Indian religious culture, and typically signifies an intelligent serpent or dragon, who is responsible for the rains, lakes and other bodies of water. In Buddhism, it is a synonym for a realised [arhat](#), or wise person in general.^[51]

See also

- [Acharya Nagarjuna University](#)
- [Nagarjuna High School](#)
- [Aryadeva](#)
- [Buddhapālita](#)
- [Buddhism](#)
- [Kamalasila](#)
- [Middle way](#)
- [Śāntaraksita](#)
- [Sun Simiao](#)
- [Śūnyatā](#)
- [Yogachara-Madhyamaka](#)

References

1.

- Kalupahana, David. *A History of Buddhist Philosophy*. 1992. p. 160
- • Garfield, Jay L. (1995), *The Fundamental Wisdom of the Middle Way*, Oxford: Oxford University Press.
- • Hsing Yun, Xingyun, Tom Manzo, Shujan Cheng Infinite Compassion, Endless Wisdom: The Practice of the Bodhisattva Path Buddha's Light Publishing Hacienda Heights California
- • Rongxi, Li; Dalia, Albert A. (2002). [The Lives of Great Monks and Nuns](#), Berkeley CA: Numata Center for Translation and Research, pp. 21 - 30
- • *Buddhist Art & Antiquities of Himachal Pradesh* By Omacanda Hāṇḍā, p. 97
- • "Notes on the Nagarjunikonda Inscriptions", Dutt, Nalinaksha. *The Indian Historical Quarterly* 7:3 1931.09 pp. 633 - 53 "...Tibetan tradition which says that Nāgārjuna was born of a brahmin family of Vidarbha."
- • Geri Hockfield Malandra, *Unfolding A Mandala: The Buddhist Cave Temples at Ellora*, SUNY Press, 1993, p. 17
- • Shōhei Ichimura, *Buddhist Critical Spirituality: Prajñā and Śūnyatā*, Motilal Banarsidass Publishers (2001), p. 67
- • Bkra-śis-rnam-rgyal (Dwags-po Paṇ-chen), Takpo Tashi Namgyal, *Mahamudra: The Quintessence of Mind and Meditation*, Motilal Banarsidass Publishers (1993), p. 443
- • Hirakawa, Akira. Groner, Paul. *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. 2007. p. 242
- • K. Krishna Murthy (1977). [Nāgārjunakondā: A Cultural Study](#). Concept Publishing Company. p. 1. [OCLC 4541213](#).
- • See [SN 12.15 Kaccayanagotta Sutta: To Kaccayana Gotta \(on Right View\) Archived](#) 29 March 2013 at the [Wayback Machine](#)
- • [Kalupahana 1994](#), p. 161.
- • [Kalupahana 1992](#), p. 120.

- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 8.
- • Lindtner, C. (1982). *Nagarjuniana: studies in the writings and philosophy of Nāgārjuna*, Copenhagen: Akademisk forlag, p. 11
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 9.
- • Fernando Tola & Carmen Dragonetti, *Nagarjuna's Catustava*, *Journal of Indian Philosophy* 13 (1):1-54 (1985)
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 24.
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 29.
- • TRV Murti, *Central philosophy of Buddhism*, pp. 89 - 91
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 27.
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 28.
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, p. 32.
- • Ruegg, David Seyfort, ''*The Literature of the Madhyamaka School of Philosophy in India*,'' Otto Harrassowitz Verlag, 1981, pp. 28-46.
- • Christian Lindtner, *Master of Wisdom*. Dharma Publishing 1997, p. 324.
- • David Kalupahana, *Mulamadhyamakakarika of Nāgārjuna: The Philosophy of the Middle Way*. Motilal Banarsidass, 2005, pp. 2, 5.
- • S.Radhakrishnan, *Indian Philosophy* Volume 1, p. 644
- • TRV Murti, *The central philosophy of Buddhism*, p. 92
- • Adrian Kuzminski, *Pyrrhonism: How the Ancient Greeks Reinvented Buddhism* 2008
- • Thomas McEvilley, *The Shape of Ancient Thought* 2002 pp499-505
- • S.Radhakrishnan, *Indian philosophy* Volume 1, p. 607
- • Siderits, Mark; Katsura, Shoryu (2013). *Nagarjuna's Middle Way: Mulamadhyamakakarika (Classics of Indian Buddhism)*. Wisdom Publications. pp. 175 - 76. [ISBN 978-1-61429-050-6](#).
- • Dumoulin, Heinrich (1998) *Zen Buddhism: a history, India and China*, Macmillan Publishing, 43
- • Westerhoff, Jan. *Nagarjuna's Madhyamaka: A Philosophical Introduction*.
- • Siderits, Mark. *Nagarjuna as anti-realist*, *Journal of Indian Philosophy* December 1988, Volume 16, Issue 4, pp 311-325.
- • Yin Shùn, *An Investigation into Emptiness (Kōng zhī Tànjìu 空之探究)* (1985)
- • Choong, *The Notion of Emptiness in Early Buddhism* (1999)
- • Medawachchiye Dhammajothi Thero, *The Concept of Emptiness in Pali Literature*
- • Shi huifeng: "Dependent Origination = Emptiness" —Nāgārjuna's Innovation?

- • Garfield, Jay. *Empty Words: Buddhist Philosophy and Cross-cultural Interpretation*, pp. 91.
- • Siderits, Mark, *On the Soteriological Significance of Emptiness, Contemporary Buddhism*, Vol. 4, No. 1, 2003.
- • Garfield, J. L. (2002). *Empty words*, pp. 38 – 39
- • Kalupahana, David J. (1986). *Nāgārjuna: The Philosophy of the Middle Way*. State University of New York Press.
- • Thanissaro Bhikkhu (1997). [SN 12.15 Kaccayanagotta Sutta: To Kaccayana Gotta \(on Right View\)](#)
- • A.K. Warder, *A Course in Indian Philosophy*. Motilal Banarsidass Publ., 1998, pp. 55 – 56
- • For the full text of both versions with analysis see pp. 192 – 95 of Choong Mun-keat, *The Fundamental Teachings of Early Buddhism: A comparative study based on the Sutranga portion of the Pali Samyutta-Nikaya and the Chinese Samyuktagama*; Harrassowitz Verlag, Weisbaden, 2000.
- • [David Kalupahana](#), *Nagarjuna: The Philosophy of the Middle Way*. SUNY Press, 1986, p. 232.
- • Garfield, Jay L (April 1994). ["Dependent Arising and the Emptiness of Emptiness: Why Did Nāgārjuna Start with Causation?"](#). *Philosophy East and West*. 44 (2): 219 – 50. doi:10.2307/1399593. JSTOR 1399593.
- • [David Kalupahana](#), *Causality: The Central Philosophy of Buddhism*. The University Press of Hawaii, 1975, pp. 96 – 97. In the Nikayas the quote is found at SN 2.150.

51. • Berger, Douglas. ["Nagarjuna \(c. 150—c. 250\)"](#). *Internet Encyclopedia of Philosophy*. Retrieved 2 May 2017.

Bibliography

- Garfield, Jay L. (1995), *The Fundamental Wisdom of the Middle Way*. Oxford: Oxford University Press.
- Garfield, Jay L. and Graham Priest (2003), “Nāgārjuna and the Limits of Thought” , *Philosophy East and West* 53 (January 2003): 1–21.
- Jones, Richard H. (2014), *Nagarjuna: Buddhism’s Most Important Philosopher*, 2nd ed. New York: Jackson Square Books.
- Kalupahana, David J. (1986), *The Philosophy of the Middle Way*. Albany: SUNY Press.
- Kalupahana, David J. (1992), *The Principles of Buddhist Psychology*, Delhi: Sri Satguru Publications
- Kalupahana, David J. (1994), *A history of Buddhist philosophy*, Delhi: Motilal Banarsidass Publishers Private Limited
- Lamotte, E., *Le Traité de la Grande Vertu de Sagesse*, Vol I (1944), Vol II (1949), Vol III (1970), Vol IV (1976), Institut Orientaliste: Louvain-la-Neuve.
- Mabbett, Ian, (1998, “The problem of the historical Nagarjuna revisited” , *Journal of the American Oriental Society*, 118(3): 332 – 46.

- Murti, T. R. V. (1955), *The Central Philosophy of Buddhism*. George Allen and Unwin, London. 2nd edition: 1960.
- Murty, K. Satchidananda (1971), *Nagarjuna*. National Book Trust, New Delhi. 2nd edition: 1978.
- Ramanan, K. Venkata (1966), *Nāgārjuna's Philosophy*. Charles E. Tuttle, Vermont and Tokyo. Reprint: Motilal Banarsidass, Delhi. 1978.
- Ruegg, D. Seyfort (1981), *The literature of the Madhyamaka school of philosophy in India (A History of Indian literature)*, Harrassowitz, [ISBN 978-3-447-02204-0](#).
- Sastri, H. Chatterjee, ed. (1977), *The Philosophy of Nāgārjuna as contained in the Ratnāvalī*. Part I [Containing the text and introduction only]. Saraswat Library, Calcutta.
- Streng, Frederick J. (1967), *Emptiness: A Study in Religious Meaning*. Nashville: Abingdon Press.
- Tuck, Andrew P. (1990), *Comparative Philosophy and the Philosophy of Scholarship: on the Western Interpretation of Nāgārjuna*, Oxford: Oxford University Press.
- Walser, Joseph (2002), [Nagarjuna And The Ratnavali: New Ways To Date An Old Philosopher](#), *Journal of the International Association of Buddhist Studies* 25 (1-2), 209-262
- Walser, Joseph (2005), *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*. New York: Columbia University Press.
- Westerhoff, Jan (2010), *The Dispeller of Disputes: Nāgārjuna's Vigrahavyāvartanī*. Oxford: Oxford University Press.
- Westerhoff, Jan (2009), *Nāgārjuna's Madhyamaka. A Philosophical Introduction*. Oxford: Oxford University Press.
- Wedemeyer, Christian K. (2007), *Āryadeva's Lamp that Integrates the Practices: The Gradual Path of Vajrayāna Buddhism according to the Esoteric Community Noble Tradition*. New York: AIBS/Columbia University Press.

External links



Wikimedia Commons has media related to [Nagarjuna](#).



Wikiquote has quotations related to: [Nagarjuna](#)



[Wikisource](#) has original text related to this article:
[Saṃyukta Āgama 301: Kātyāyana Gotra Sūtra](#)

- Westerhoff, Jan Christoph. *"Nāgārjuna"*. In [Zalta, Edward N.](#) (ed.). *Stanford Encyclopedia of Philosophy*.

- [*Rhys Davids, T. W.* \(1911\). *"Nāgārjuna"*. In *Chisholm, Hugh* \(ed.\). *Encyclopædia Britannica*. **19** \(11th ed.\). Cambridge University Press. p. 151.](#)
- [*"Nagarjuna"*. *Internet Encyclopedia of Philosophy*.](#)
- [Nāgārjuna – Sanskrit Buddhist texts: Acintyastava, Bodhicittavivarana, Ratnāvalī, Mūlamadhyamakakārikās &c.](#)
- [Overview of traditional biographical accounts](#)
- [Online version of the Ratnāvalī \(Precious Garland\) in English](#) Translated by Prof. Vidyakaraprabha and Bel-dzek
- [Online version of the Sūhrillekha \(Letter to a Friend\) in English](#) Translated by Alexander Berzin
- [Works by or about Nagarjuna](#) at [Internet Archive](#)
- [Works by Nagarjuna](#) at [LibriVox](#) (public domain audiobooks) 
- [Nārāḡjuna vis-à-vis the Āgama-s and Nikāya-s](#) Byoma Kusuma Nepalese Dharmasangha
- [ZenEssays: Nagarjuna and the Madhyamika](#)
- [Mula madhyamaka karika](#) online Tibetan and English version translated by Stephen Batchelor
-

- [v](#)
- [t](#)
- [e](#)

[Indian philosophy](#)

- [v](#)
- [t](#)
- [e](#)

[Bodhisattvas](#)

- [v](#)
- [t](#)
- [e](#)

Topics in [Buddhism](#)

[Authority control](#)



- [BNE](#): [XX1648339](#)
- [BNF](#): [cb11917351g](#) [\(data\)](#)
- [GND](#): [118641263](#)
- [ISNI](#): [0000 0000 8088 0781](#)
- [LCCN](#): [n81097126](#)
- [NKC](#): [jn20010525103](#)

- [NLK: KAC199631926](#)
- [NTA: 06827825X](#)
- [SUDOC: 027043983](#)
- [VIAF: 8711937](#)
- [WorldCat Identities](#) (via VIAF): [8711937](#)

Categories:

- [150 births](#)
- [250 deaths](#)
- [Buddhist writers](#)
- [2nd-century Buddhist monks](#)
- [3rd-century Buddhist monks](#)
- [3rd-century Indian philosophers](#)
- [Indian Buddhist scholars](#)
- [People from Guntur district](#)
- [Mahayana Buddhists](#)
- [3rd-century Indian writers](#)
- [Madhyamaka scholars](#)
- [Mahasiddhas](#)
- [Ontologists](#)
- [Telugu people](#)
- [Zen Patriarchs](#)
- [Tibetan Buddhist teachers](#)
- [Buddhist yogis](#)
- [Mahayana](#)
- [Converts to Buddhism from Hinduism](#)
- [Bodhisattvas](#)
- [Rangtong](#)
- [Writers from Andhra Pradesh](#)
- [2nd-century Indian philosophers](#)
- [Scholars from Andhra Pradesh](#)
- [2nd-century Indian writers](#)
- [Indian male writers](#)
- [Indian male philosophers](#)
- [Indian Buddhist monks](#)
- [Pyrrhonism](#)
- [Founders of Buddhist sects](#)
- [Sanron-shū](#)
- [Jōdo Shin patriarchs](#)