

Nagarjunas Philosophy As Presented In The Maha Prajnaparamita Sastra

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Nagarjuna is credited with developing the philosophy of the Prajnaparamita Sutras – even, in some sources, with having (re)revealed these scriptures in the world, having recovered them from the realm of the nagas (snake/dragon spirits) – and is also sometimes associated with the Buddhist university of Nalanda.

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Nagarjuna (c. 150c. 250) Often referred to as “the second Buddha” by Tibetan and East Asian Mahayana (Great Vehicle) traditions of Buddhism, Nagarjuna offered sharp criticisms of Brahminical and Buddhist substantialist philosophy, theory of knowledge, and approaches to practice. Nagarjuna's philosophy represents something of a watershed not only in the history of Indian philosophy but in the history of philosophy as a whole, as it calls into questions certain philosophical ...

Nagarjuna | Internet Encyclopedia of Philosophy

2. Emptiness and svabhāva. The central concept around which all of Nāgārjuna's philosophy is built is the notion of emptiness (śūnyatā). Emptiness is of course always the emptiness of something, and the something Nāgārjuna has in mind here is svabhāva.

Nāgārjuna (Stanford Encyclopedia of Philosophy)

For Nagarjuna, the ignorance that is the source of all suffering is the belief in svabhava, a term that literally means “own being” and has been rendered as “intrinsic existence” and “self nature.” It is the belief that things exist autonomously, independently, and permanently.

Nagarjuna | Biography, Philosophy, & Works | Britannica

Buddhist Philosophy by Nagarjuna. There is no use denying the fact that Buddhism is one of the most ancient religions in the world and it has a great influence on people and their minds. Additionally, it is possible to say that it is not just a religion, however, it is the way of life and philosophy.

Nagarjuna's Buddhist Philosophy Investigation - 1121 Words ...

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Nāgārjuna is also credited with developing the philosophy of the Prajñāpāramitā sūtras and, by some sources, with having revealed these scriptures to the world after recovering them from the nāgas. He is traditionally thought to have written many treatises on rasayana, as well as serving a term as the head of Nālandā.

Nagarjuna - Wikipedia

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Nagarjuna's Philosophy: As Presented in the Maha-Prajnaparamita-Sastra by K. Venkata Ramanan (2016-02-17): K. Venkata Ramanan: Books - Amazon.ca

This work is an exposition of the philosophic conceptions basic to Mahayana Buddhism as found in the Maha-prajnaparamita-sastra a commentary on the Prajnaparamita-sutras and traditionally attributed to Nagarjuna. The sastra the earliest and most extensive work in this field is lost in its Sanskrit original and preserved only in a Chinese translation. Meaning of Sanskrit and Chinese terms are expounded concepts are made clear and supplementary materials are supplied in the notes. The study is prefixed with a short historical account of the broad lines of Buddhist philosophy in its early stage. The aim of this work is to elucidate the meaning of the Middle Way, the way of comprehension. 'Everything stands in harmony with him who stands in harmony with Sunyata, which is not a rejection of existence or of understanding but of the misconstruction of the sense of the real or the error of misplaced absoluteness which is the origin of clinging and the root of conflict and suffering.'

The Indian philosopher Acharya Nagarjuna (c. 150-250 CE) was the founder of the Madhyamaka (Middle Path) school of Mahayana Buddhism and arguably the most influential Buddhist thinker after Buddha himself. Indeed, in the Tibetan and East Asian traditions, Nagarjuna is often referred to as the "second Buddha." His primary contribution to Buddhist thought lies in the further development of the concept of sunyata or "emptiness." For Nagarjuna, all phenomena are without any svabhava, literally "own-nature" or "self-nature," and thus without any underlying essence. In this book, Jan Westerhoff offers a systematic account of Nagarjuna's philosophical position. He reads Nagarjuna in his own philosophical context, but he does not hesitate to show that the issues of Indian and Tibetan Buddhist philosophy have at least family resemblances to issues in European philosophy.

In this innovative study of the philosopher Nagarjuna, Nancy McCagney demonstrates that the concept of space ('akasa') in early Indian Mahayana Buddhism is the root metaphor for Nagarjuna's understanding of 'sunyata', or openness. Nagarjuna's use of the term 'sunyata' was new, and contrasted with the word's use in Pali Buddhist literature. By using the word to mean 'openness,' Nagarjuna was able to elucidate, through a deeper analysis of impermanence, a consistent philosophical foundation for the truth and efficacy of Gautama's Middle Way. McCagney's book will be important for those studying Indian philosophy, Buddhism, and the philosophy of religion

Emptiness means that all entities are empty of, or lack, inherent existence - entities have a merely conceptual, constructed existence. Though Nagarjuna advocates the Middle Way, his philosophy of emptiness nevertheless entails nihilism, and his critiques of the Nyaya theory of knowledge are shown to be unconvincing.

This is a completely new translation of Nagarjuna's major work, the Mulamadhyamakakarika, accompanied by a detailed annotation of each of the verses. The annotation identifies the metaphysical theories of the scholastics criticized by Nagarjuna, and traces the source material and the arguments utilized in his refutation back to the early discourses of the Buddha. The Introduction presents a completely new hypothesis the nature of the treatise. The work is a grand commentary on the Buddha's "Discourse to Katyayana" (Kaccayanaqotta-sutta). The concluding part of the Introduction compares the teachings of the Buddha and Nagarjuna in regard to epistemology, ontology, ethics and philosophy of language indicating how the latter was making a determined attempt to reconstruct the Buddha's teachings in a very faithful manner, avoiding the substantialist metaphysics of the scholastics. The book shows that Nagarjuna's ideas are neither original nor are they an advancement from the early Buddhist period. Nagarjuna is not a Mahayanist.

Breaks through the cultural barriers between Western, Indian, and Chinese philosophy and demonstrates that despite considerable differences between these three great philosophical traditions, there are fundamental resemblances in their abstract principles.

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