

| | |
|-----------------------------------|--|
| Course Code | MABS 07 |
| Course Title | Nāgārjuna's Philosophy as reflected in His Mūlamādhyamakakārikā |
| Aim | Studying Nāgārjuna's Philosophy from Primary Sources. |
| Content | Nāgārjuna is generally regarded as a Mahayanist. In India, he was claimed as the founder of the Mahayana and in China, the patriarch of all the eight Mahayana schools. Many works (preserved mainly in Chinese translations) have been ascribed to him. Among them, some like the <i>Mahāprajñā-pāramitā-śāstra</i> , certainly do deal with specifically Mahayana themes particularly the altruistic practice of the <i>bodhisattva</i> . Accordingly, many modern scholars continue to present him as a great Mahayana expositor. However, some recent researchers have expressed serious doubt as to the authorship of this and other such works ascribed to him. Some (e.g. A. K. Warder) have even questioned whether he can be legitimately considered a Mahayanist as such. This course aims at a careful examination of the <i>Mūlamādhyamakakārikā</i> , the work which is unanimously agreed to be genuinely authored by him and which establishes his fundamental 'philosophical position.' Through a more or less chapter-by-chapter in-depth critical study of the text (along with the ancient commentaries on it), it is intended that the students will be able to clarify for themselves the true standpoint of Nāgārjuna. |
| Duration | 30 hours |
| Method of Teaching | Lectures, discussions and assignments |
| Method of Evaluation | <ul style="list-style-type: none"> ■ Two assignments ■ In-class participation ■ Final year examination |
| Expected Learning Outcomes | Student identifies works of Nāgārjuna and student can explain Nāgārjuna's philosophical position and basic concepts and the philosophy of emptiness. |
| Recommended References | <p>Conze, E. (1962). <i>Buddhist Thought in India</i>, London: George Allen.</p> <p>Dasgupta, S. N. (1992). <i>A History of Indian Philosophy</i>, Vol. I, New Delhi: Motilal Banarsidass.</p> <p>Inada, Kenneth K. (1970). <i>Nāgārjuna: A Translation of his Mūlamādhyamakakārikā with an Introductory Essay</i>, Tokyo: The Hokuseido Press.</p> <p>Jong, Jan. W. De, (1950). Le problem de l'absolu dans l'école mādhyamika, <i>Reveu philosophique</i>, CXL, 322-27</p> |

-
- _____, (1949). *cinq chapitres de la prasannapada*, Paris.
- Kalupahana, D. J. (1986). *Nagarjuna: The Philosophy of the Middle Way*, New York: State University of New York Press.
- May, Jacques (1958). La philosophie bouddhique de la vacuite, *Studia philosophica*, XVIII, 123-37.
- Murti, T. R. V. (2008). *The Central Philosophy of Buddhism*, (London: Routledge.
- Poussin, L. de la Vallee, (1933). Reflections sur le Mādhyamika, *Melanges chinois et bouddhiques*, Vol. II, 1-59.
- _____, (1916). Mādhyamaka, Mādhyamikas, *Encyclopaedia of Religion and Ethics* 235-237.
- Robinson, R. H. (1967). *Early Mādhyamaka in India and China*, Madison: University of Wisconsin.
- Sharma, C. (1952). *Dialectics in Buddhism and Vedanta*, Benares.
- Stcherbatsky, T. (1997). *The Concept of Buddhist Nirvana*, New Delhi: Motilal Banarsidass.
- Streng, F. J. (1967). *A Study in Religious Meaning*, USA: Abingdon Press.
- Takakusu, J. (1956). *The Essentials of Buddhist Philosophy*, New Delhi: Motilal Banarsidass.
- Thomas, E. J. (1997). *History of Buddhist Thought*, New Delhi: Munishiram Manoharlal.
- Walleser, Max, (1979). The Life of Nāgārjuna from Tibetan and Chinese Sources, *Asia Major*, Hirth Anniversary Volume, 421-55.
-