

# ناجار جونا

ناجار جونا - ويكيبيديا، الموسوعة الحرة

[ar.wikipedia.org/wiki/ناجارجونا](https://ar.wikipedia.org/wiki/ناجارجونا) Translate this page Arabic Wikipedia

**ناجار جونا** (Nāgārjuna) (بالديوناكري: नागार्जुन، وبالتيلجو: नगार्जुन، وبالسنسكريتية: क्लु सग्रुब، وباللغة الصينية: 龍樹، وبالسنهالية ...

Termwiki Logo - ناچار جونا

[hu.termwiki.com/AR:Nagarjuna](https://hu.termwiki.com/AR:Nagarjuna) Translate this page

**ناچار جونا** (السنسكريتية) القرن الثاني الميلادي الفيلسوف "البوذي الهندي" الذي ... وكان **ناچار جونا** المفكر البوذية الأولى الذين حاولوا منهجه العقيدة البوذية. ... Nagarjuna.

Translation and Definition of Nagarjuna in Arabic ...

[ar.m.blossary.com/AR:Nagarjuna](https://ar.m.blossary.com/AR:Nagarjuna) Translate this page

(السنسكريتية) القرن الثاني الميلادي الفيلسوف "البوذي الهندي" الذي تادي مادياماكا فلسفة الفراغ. وكان **ناچار جونا** المفكر البوذية الأولى الذين حاولوا منهجه العقيدة البوذية.

Nagarjuna Suites - بينجالورو (بانجالور) - فندق - Hotels.com

[ar.hotels.com](https://ar.hotels.com) Translate this page

الموقع تتميز المنشأة السياحية **ناچار جونا** سويتس باتصالها بالمطار في مدينة بينجالورو (ماراثاهالي)، كما تستقر بالقرب من منتزه بريندافن بارك، Vrindavan Tech ...

سد ناچار جونا ساجار (Nagarjuna Sagar) - mapyourinfo.com

[mapyourinfo.com/.../20%ناچارجونا%20ساچار%20](https://mapyourinfo.com/.../20%ناچارجونا%20ساچار%20)

سد **ناچار جونا** ساجار (Nagarjuna Sagar). Translate search content. Mapyourinfo translations allows you to search a foreign language with your own language ...

Reading Friends - Facebook

[mbasic.facebook.com/ReadingFriends?...](https://mbasic.facebook.com/ReadingFriends?...) - Translate this page

سد **ناچار جونا** ساجار-NagarjunaSagar في الهند: \* بني على نهر "كريشنا-Krishna" في منطقة "براديش-Pradesh" في الهند، يبلغ ارتفاعه 124 متر، و يمكنه تخزين 12 ...

Ναγκάρτζουνα

## Buddha Speaks Greek: A Letter to a Friend - Nagarjuna

[buddhaspeaksgreek.blogspot.com/.../a-letter-to-friend-...](http://buddhaspeaksgreek.blogspot.com/.../a-letter-to-friend-...) ▼ Translate this page

Sep 1, 2014 - Γράμμα σε έναν Φίλο. [Ναγκάρτζουνα](#). Εσύ, που η φύση σου έχει ποιότητες ωραίες, έγινες άξιος άνθρωπος κάνοντας έργα δημιουργικά. Άκουσε ...

## <sup>[doc]</sup> Το 1ο αρχείο

[www.philosophicalbibliography.com/.../Greek%20Philosophy%20I.doc](http://www.philosophicalbibliography.com/.../Greek%20Philosophy%20I.doc) ▼

Σχολή Madhyamaka: **Nagarjuna** (περίπου 150 μ. .... Διδασκαλίες με βάση το κείμενο του [Ναγκάρτζουνα](#) «Η σοφία, οι θεμελιώδεις στίχοι της μέσης οδού».

# נגרג'ונה

## 1 לקריאה נוספת

- נאגארג'ונה, שירת השורש של דרך האמצע, תרגם מסנסקריט: אביתר שולמן. הוצאת כרמל, 2010.
- אביתר שולמן, על הריקות במלואה : הגותו של נגרג'ונה לאור Yukti-sastikâ-karikân וה-Sûnyatâ-saptati, חיבור לשם קבלת תואר דוקטור, האוניברסיטה העברית, 2008.



## 2 קישורים חיצוניים

מדיה וקבצים בנושא נגרג'ונה בוויקישיתוף

- מרכז לזרם מתורתו
- דרור בורשטיין, "שירת השורש של דרך האמצע" מאת נאגארג'ונה | היש איננו והאין ישנו, באתר הארץ, 15 בדצמבר 2010

ערך זה הוא קצרמר בנושא פילוסופיה. אתם מוזמנים לתרום לוויקיפדיה ולהרחיב אותו.

**נגרג'ונה** (דוואנגרי: ‏<sup>ⓘ</sup>‏<sup>Ⓘ</sup>‏; חי בסביבות 150-250 לספירה) היה פילוסוף הודי, מההוגים הבודהיסטים המשפיעים ביותר מלבד גאוטמה בודהה עצמו.

נגרג'ונה ייסד את אסכולת ה"מאדהיאמקה" (דרך אמצעית) בבודהיזם מהינה (מרכבה גדולה), שהגיעה לסין בשם אסכולת שלוש המסות ("סנלון"). מיוחס לו גם פיתוח הפילוסופיה של סותרות הפרג'נאפארמיטה. היה מקורב לאוניברסיטה הבודהיסטית של נלנדה. על פי תורתו, אין זו אלא טעות או אשליה להבין את העולם האמפירי כתוצר של סובסציניות מכוננות, בעלות מהות קבועה ונצחית. העולם, על פי תורתו, הוא ריק. המונח ריקנות בו עשה שימוש איננו מעיד על ואקום, או על העדר אלא, על צורת התבוננות מסוימת מאוד על המציאות, צורת התבוננות אשר רואה בעולם מרחב אקולוגי אחדותי נטול מושגים והבחנות. אופי כזה של ראייה, הוא סבר, אמור להוביל את המתאמן הבודהיסטי, אל ההכרה כי הפער בינו לבין עולם האובייקטים הוא פער פיקטיבי ולכן תחושת הסבל או העדר הסיפוק שבקיום הם בחזקת אשליה. נגרג'ונה הבין כי תפיסת עולם כזו מחייבת את התמוססותו של הסובייקט בעולם האמפירי ומכאן שלדעתו, לדבר על עצמיות כמונט קבוע ובלתי משתנה הוא דיבור חסר משמעות.

## 3 מקורות הטקסט והתמונה, התורמים והרשיונות

### 1.3 טקסט

- נרג'ונה מקור <http://he.wikipedia.org/wiki/%D7%A0%D7%92%D7%A8%D7%92%D7%95%D7%A0%D7%94?oldid=16147882> תורמים: Costello, Pasteran, שן שש זעם, SHIMONSHA, נטע, נעמה מ., Amitayk, Arh, FlaBot, Matanya, Hmbr, טיפש ט"ו בשבט, האורה דרור, הנדב הנכון, גריקיסוס, מוטי, CommonsDelinker, JAnDbot, Thijs!bot, Escarbot, צחי לרנר, SieBot, VolkovBot, TXiKiBoT, Bot-Schaffer, Yonidebot, MastiBot, Lionster, 233, Idioma-bot, Loveless, MelancholieBot, Luckas-bot, Ptbodyrou, Botend, Homobot, ArthurBot, Xqbot, Matanyabot, EmausBot, ZéroBot, Ofekalef, WikitanvirBot, Legobot וגם אנונימי: 4

### 2.3 תמונות

- קובץ: Commons-logo.svg מקור: <http://upload.wikimedia.org/wikipedia/commons/4/4a/Commons-logo.svg> רישיון Public domain תורמים: This version created by Pumbaa, using a proper partial circle and SVG geometry features. (Former versions used to be slightly warped.) האמן המקורי SVG version was created by User:Grunt and cleaned up by 3247, based on the earlier PNG version, created by Reidab
- קובץ: Nagarjuna.JPG מקור: <http://upload.wikimedia.org/wikipedia/commons/9/93/Nagarjuna.JPG> רישיון CC-BY-SA-3.0 תורמים ? האמן המקורי ?
- קובץ: P\_yin\_yang.svg מקור: [http://upload.wikimedia.org/wikipedia/commons/d/d0/P\\_yin\\_yang.svg](http://upload.wikimedia.org/wikipedia/commons/d/d0/P_yin_yang.svg) רישיון CC-BY-SA-3.0 תורמים ? האמן המקורי ?

### 3.3 רישיון לתוכן

- Creative Commons Attribution-Share Alike 3.0

# Nagarjuna

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

**Nāgārjuna** (Sanskrit: नागार्जुन, Telugu: నాగార్జునుడు, Tibetan: ལུ་སྐྱུབ་, Wylie: *klu sgrub*)

Chinese: 龍樹; pinyin: *Lóngshù*, 龍樹 (*Ryūju*), Sinhala: නාගර්ජුන, c. 150 – c. 250 CE) is widely considered one of the most important Buddhist philosophers after Gautama Buddha.\*[2] Along with his disciple Āryadeva, he is considered to be the founder of the Madhyamaka school of Mahāyāna Buddhism. 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 (snake-people). Furthermore, he is traditionally supposed to have written several treatises on rasayana as well as serving a term as the head of Nālandā.

## 1 History

Very little is reliably known of the life of Nāgārjuna, since the surviving accounts were written in Chinese\*[3] and Tibetan centuries after his death. According to some accounts, Nāgārjuna was originally from South India.\*[1][4] Some scholars believe that Nāgārjuna was an advisor to a king of the Sātavāhana dynasty.\*[1] Archaeological evidence at Amarāvati 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\*[5] 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 Nāgārjunakoṇḍa ( “Hill of Nāgārjuna” ).\*[6] The ruins of Nāgārjunakoṇḍa are located in Guntur district, Andhra Pradesh. The Caitika and Bahuśrutīya nikāyas are known to have had monasteries in Nāgārjunakoṇḍa.\*[6]

## 2 Writings

There exist a number of influential texts attributed to Nāgārjuna though, as there are many pseudepigrapha at-

tributed to him, lively controversy exists over which are his authentic works. The only work that all scholars agree is Nagarjuna's is the *Mūlamadhyamakakārikā* (Fundamental Verses on the Middle Way), which contains the essentials of his thought in twenty-seven chapters.

According to one view, that of Christian Lindtner,\*[7] the works definitely written by Nagarjuna are:

- *Mūlamadhyamaka-kārikā* (Fundamental Verses of the Middle Way)
- *Śūnyatāsaptati* (Seventy Verses on Emptiness)
- *Vigrahavyāvartanī* (The End of Disputes)
- *Vaidalyaprakaraṇa* (Pulverizing the Categories)
- *Vyavahārasiddhi* (Proof of Convention)
- *Yuktiśāṣṭika* (Sixty Verses on Reasoning)
- *Catuḥstava* (Hymn to the Absolute Reality)
- *Ratnāvalī* (Precious Garland)
- *Pratīyasamutpādaḥṛdayakārika* (Constituents of Dependent Arising)
- *Sūtrasamuccaya*
- *Bodhicittavivaraṇa* (Exposition of the Enlightened Mind)
- *Suḥṛllekha* (Letter to a Good Friend)
- *Bodhisambhāra* (Requisites of Enlightenment)

In addition to the above, there are many other works attributed to Nāgārjuna, and lively controversy over which are authentic. In particular, several important works of esoteric Buddhism (most notably the *Pañcakrama* “Five Stages” ) are attributed to Nāgārjuna and his disciples. Contemporary research suggests that these works are datable to a significantly later period in Buddhist history (late eighth or early ninth century), but the tradition of which they are a part maintains that they are the work of the Madhyamaka Nāgārjuna and his school. Traditional historians (for example, the 17th century Tibetan Tāranātha), aware of the chronological difficulties involved, account for the anachronism via a variety of theories, such as the propagation of later writings via mystical revelation. A useful summary of this tradition, its literature, and historiography may be found in Wedemeyer 2007.

Lindtner considers that the *Māhaprajñāparamitopadeśa* "Commentary on the Great Perfection of Wisdom" is not a genuine work of Nāgārjuna. This work is only attested in a Chinese translation by Kumārajīva. 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.

### 3 Philosophy



Statue of Nagarjuna 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 Māhāyānist, but his philosophy holds assiduously to the Śrāvaka *Tripiṭaka*, 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.

Nagarjuna 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 Nagarjuna, the Buddha was not merely a forerunner, but the very founder of the Madhyamaka system.\* [8] David Kalupahana sees Nagarjuna 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.\* [9]

#### 3.1 Sunyata

Nāgārjuna's primary contribution to Buddhist philosophy is in the use of the concept of *śūnyatā*, or "emptiness," which brings together other key Buddhist doctrines, particularly *anātman* "not-self" and *praṭītyasamutpāda* "dependent origination", to refute the metaphysics of the Sarvāstivāda and Sautrāntika (extinct non-Mahayana schools). For Nāgārjuna, as for the Buddha in the early texts, it is not merely sentient beings that are "selfless" or non-substantial; all phenomena are without any *svabhāva*, literally "own-being" or "self-nature", 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.

#### 3.2 Two truths

Nāgārjuna was also instrumental in the development of the two truths doctrine, which claims that there are two levels of truth or reality in Buddhist teaching, the ultimate reality (*paramārtha satya*) and the conventionally or superficial reality (*saṃvṛtisatya*).

In articulating this notion in the *Mūlamadhyamakārikā*, Nāgārjuna drew on an early source in the *Kaccānagotta Sutta*,\* [10] which distinguishes definitive meaning (*nūārtha*) 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 (sustenance), 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... \* [11] [lower-alpha 1]

### 3.3 Relativity

Nagarjuna 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.” \* [12]

### 3.4 Nagarjuna as Ayurvedic physician

According to Frank John Ninivaggi, Nagarjuna was also a practitioner of *Ayurveda*. First described in the Sanskrit medical treatise *Sushruta Samhita*, of which he was the compiler of the redaction, many of his conceptualisations, such as his descriptions of the circulatory system and blood tissue (described as *rakta dhātu*) and his pioneering work on the therapeutic value of specially treated minerals known as *bhasmas*, which earned him the title of the “father of iatrochemistry.” \* [13]

## 4 Influence

According to Jay Garfield, Nagarjuna is a 'titanic figure' in the history of Mahayana Buddhism:

...his influence in the Mahayana Buddhist world is not only unparalleled in that tradition but exceeds in that tradition the influence of any single Western philosopher. The degree to which he is taken seriously by so many eminent Indian, Chinese, Tibetan, Korean, Japanese, and Vietnamese philosophers, and lately by so many Western philosophers, alone justifies attention to his corpus. \* [14]

Also Gadjin M. Nagao writes:

Nagarjuna who lived around the second or third C.E., was a great philosopher and monk-scholar second only to the Buddha. It was owing to him that Mahāyāna Buddhism got a firm philosophical foundation and almost all forms of Mahāyāna schools of later times regard and accept him as their founder. \* [15]

In contrast, Richard P. Hayes writes:

Nagarjuna's writings had relatively little effect on the course of subsequent Indian Buddhist philosophy. Despite his apparent attempts to discredit some of the most fundamental concepts of *abhidharma*, *abhidharma* continued to flourish for centuries, without any appreciable attempt on the part of *abhidharmikas* to defend their methods of analysis against Nagarjuna's criticisms. And despite Nagarjuna's radical critique of the very possibility of having grounded knowledge (*pramana*), the epistemological school of *Dignaga* and *Dharmakirti* dominated Indian Buddhist intellectual circles, again without any explicit attempt to answer Nagarjuna's criticisms of their agenda. Aside from a few commentators on Nagarjuna's works, who identified themselves as *Madhyamikas*, Indian Buddhist intellectual life continued almost as if Nagarjuna had never existed. \* [16]

## 5 Iconography

Nāgārjuna is often depicted in composite form comprising human and *naga* characteristics. Often the *naga* 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. The term also means “elephant” .

## 6 English translations

### 6.1 Mulamadhyamakakarika

Main article: *Mulamadhyamakakarika*

## 6.2 Other works

## 7 See also

- Acharya Nagarjuna University
- Nagarjuna High School
- Aryadeva
- Buddhapālita
- Buddhism
- Kamalasila
- Middle way
- Śāntarakṣita
- Sun Simiao
- Yogachara-Madhyamaka

## 8 Notes

- [1] The version linked to is the one in 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. See A.K. Warder, *A Course in Indian Philosophy*. Motilal Banarsidass Publ., 1998, pages 55–56, or for the full text of both versions with analysis see pages 192–195 of Choong Mun-keat, *The Fundamental Teachings of Early Buddhism: A comparative study based on the Sutra-portion of the Pali Samyutta-Nikaya and the Chinese Samyuktagama*; Harrassowitz Verlag, Weisbaden, 2000. Nagarjuna does not make reference to “everything” when he quotes the agamic text in his MMK; in this regard see David Kalupahana, *Nagarjuna: The Philosophy of the Middle Way*. SUNY Press, 1986, page 232.

## 9 References

- [1] Kalupahana, David. *A History of Buddhist Philosophy*. 1992. p. 160
- [2] Garfield, Jay L. (1995), *The Fundamental Wisdom of the Middle Way*, Oxford: Oxford University Press
- [3] Rongxi, Li; Dalia, Albert A. (2002). *The Lives of Great Monks and Nuns*, Berkeley CA: Numata Center for Translation and Research, pp. 21–30
- [4] *Buddhist Art & Antiquities of Himachal Pradesh* By Omacanda Hāṇḍā (Page 97)
- [5] Notes on the Nagarjunikonda Inscriptions, Dutt, Nalinaksha. *The Indian Historical Quarterly* 7:3 1931.09 pp. 633–653 “..Tibetan tradition which says that Nagarjuna was born of a brahmin family of Vidarbha.”

- [6] Hirakawa, Akira. Groner, Paul. *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. 2007. p. 242
- [7] Lindtner, C. (1982) *Nagarjuniana*, page 11
- [8] Christian Lindtner, *Master of Wisdom*. Dharma Publishing 1997, page 324.
- [9] David Kalupahana, *Mulamadhyamakakarika of Nagarjuna: The Philosophy of the Middle Way*. Motilal Banarsidass, 2005, pages 2,5.
- [10] Kalupahana, David J. (1986). *Nāgārjuna: The Philosophy of the Middle Way*. State University of New York Press.
- [11] SN 12.15 Kaccayanagotta Sutta: To Kaccayana Gotta (on Right View)
- [12] David Kalupahana, *Causality: The Central Philosophy of Buddhism*. The University Press of Hawaii, 1975, pages 96–97. In the Nikayas the quote is found at SN 2.150.
- [13] Frank John Ninivaggi *Ayurveda: A Comprehensive Guide to Traditional Indian Medicine for the West*, page 23. (Praeger/Greenwood Press, 2008). ISBN 978-0-313-34837-2.
- [14] Garfield & Priest, *Nāgārjuna and the Limits of Thought*, 2002
- [15] Nagao, Gadjin (1991). *Madhyamika and Yogacara: A Study of Mahayana Philosophies*. State University of New York Press. p. 173. ISBN 9780791401873.
- [16] Hayes, Richard P. *Nagarjuna: Master of Paradox, Mystic or Perpetrator of Fallacies?*, 2003

## 10 Sources

- Garfield, Jay L. (1995), *The Fundamental Wisdom of the Middle Way*, Oxford: Oxford University Press
- Kalupahana, David J. *The Philosophy of the Middle Way*. SUNY, 1986
- Lamotte, E., *Le Traite 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): 332–346.
- 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. (This book gives an excellent and detailed examination of the range and subtleties of Nagarjuna's philosophy.)
- 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. *Emptiness: A Study in Religious Meaning*. Nashville: Abingdon Press, 1967.
- Tuck, Andrew P., 1990. *Comparative Philosophy and the Philosophy of Scholarship: on the Western Interpretation of Nāgārjuna*, Oxford: Oxford University Press.
- Walsler, Joseph. *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*. New York: Columbia University Press, 2005.
- Westerhoff, Jan. *The Dispeller of Disputes: Nāgārjuna's Vīgrahavyāvartanī*, Oxford: Oxford University Press, 2009.
- 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.
- Nārāgajuna vis-à-vis the Āgama-s and Nikāya-s By-oma Kusuma Nepalese Dharmasangha
- ZenEssays: Nagarjuna and the Madhyamika
- She-rab Dong-bu (The Tree of Wisdom) LibriVox recording; Edited and translated by W. L. Campbell, 1919 free pdf
- Mula madhyamaka karika online Tibetan and English version translated by Stephen Batchelor

## 11 External links

- Nāgārjuna entry by Jan Christoph Westerhoff in the *Stanford Encyclopedia of Philosophy*
- Nagarjuna entry in the *Internet Encyclopedia of Philosophy*
- Nagarjuna: a bibliography
- 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 Suhr̥llekha (Letter to a friend) in English Translated by Alexander Berzin

## 12 Text and image sources, contributors, and licenses

### 12.1 Text

- **Nagarjuna** *Source:* <http://en.wikipedia.org/wiki/Nagarjuna?oldid=639767176> *Contributors:* Mav, Bryan Derksen, Zadcat, Pit, Rossum, Ahoerstemeier, Pratyeka, Kh7, Mxn, Charles Matthews, Jay, Mjkljn, Acnuller, Robbot, Mountain, Goethean, Wikibot, Filemon, Alan Liefiting, Peterklevy, Crculver, Nat Krause, Tom harrison, 20040302, Eequor, Kukkurovaca, Gdr, Quadell, Karl-Henner, Bepp, White-Crow, Aponar Kestrel, Lucidish, D6, Freakofnurture, Ashwatham, Vanished user Ip09qa86ft, El C, Chalst, Nicke Lilltroll, Idleguy, Ogress, Jumbuck, Oghmoir, Drbreznjev, FeanorStar7, Miaow Miaow, John Hill, Fcoulter, Rjwilmsi, Viktor, SeanMack, FlaBot, Ground Zero, NekoDaemon, ChongDae, Gurubrahma, Visor, Wavelength, Deeptrivia, Rudyh01, SEWilcoBot, Wiki alf, Sylvain1972, Apeman, Bota47, Asarelah, Theli 93, Ninly, Arthur Rubin, Gaudio, Sassisch, SmackBot, YellowMonkey, Vajrabell, Baodo, Zazaban, Jagged 85, Bluebot, DHN-bot, Mladifilozof, WikiPedant, Arjun1591, Khoikhoi, Robma, Metta Bubble, T-borg, Thetruthaboutfgs, Ohconfucius, SashatoBot, Gnt, Sunil vasisht, Tdudkowski, NongBot, Beetstra, Rizome, Saxbryn, DabMachine, Newone, Zero sharp, Gregbard, Eka-jati, Ph0kin, Cydebot, Gogo Dodo, Eu.stefan, Sponberg, Thijs!bot, Sacca, Jangchub, Monkeykiss, Voyaging, Smartse, Itistoday, Golgo-frinchian, Kipholbeck, Yahel Guhan, Samsonjohns, Waacstats, Gwern, B9 hummingbird hovering, Jannizz, Robert Daoust, Ffom, Thimman10, R'n'B, Arrow740, Sayvandelay, Mind meal, Mark Froelich, Bot-Schafter, R.mahoney, Balthazarduju, Ramjet11, Kangisapa, Zerokitsune, Huifeng, Nvram20, A Ramachandran, Jeff G., TXiKiBoT, Ontoraul, Buddhipriya, Bleaney, Symane, Isis07, SieBot, Tiptoety, Rédacteur Tibet, SolidStar, Javierfv1212, Delavagus, Aravind V R, Wetwarexpert, Sitush, MajorActor, Dakinijones, PipepBot, Emishi, Podzemnik, Chandu velamati, FabFaris, Singinglemon, DragonBot, McMarcoP, AlanM1, XLinkBot, Indu, Mitsube, Cminard, Addbot, Wingspeed, Tengu800, NjardarBot, Shankara1000, SurlyBurleigh, Liangsunj, SamatBot, LinkFA-Bot, امانى, Legobot, Luckas-bot, Yobot, Bhikshu Nagarjuna, AnomieBOT, Blackeaglz, ArthurBot, Homobot, Xqbot, GrouchoBot, Omnipaedista, RibotBOT, Verbum Veritas, Petros000, Tktru, Jarrettgronauer, FrescoBot, Ishanaba, Frentea, SpacemanSpiff, Butterplantforest, 3manol, Nijgoykar, Pollinosiss, LqNj2Zx, Race911, RjwilmsiBot, Om namo buddha gyani, Generalboss3, EmausBot, WikitanvirBot, Brianhardy44, AvicBot, ZéroBot, SporkBot, Nowheat, Helpful, Udperera, Accusativen hos Olsson, Dream of Nyx, Secret of success, Helpful Pixie Bot, BG19bot, Joshua Jonathan, Cpt.a.haddock, Rockin It Loud, EagerToddler39, Dexbot, Tsong Yue Lai, Polymath1900, Tentinator, Ugog Nizdat, Kathedra87, Jim-Renge, Soranoch, Aubreybardo, Beyondname, Chandramoulieturu, GnosticBuddhist, Wiki842 and Anonymous: 147

### 12.2 Images

- **File:Buddha-flower-color.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/6/6b/Buddha-flower-color.svg> *License:* Public domain *Contributors:* Own work *Original artist:* Walter Grassroot
- **File:Commons-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/en/4/4a/Commons-logo.svg> *License:* ? *Contributors:* ? *Original artist:* ?
- **File:Fæ.png** *Source:* <http://upload.wikimedia.org/wikipedia/commons/3/3b/F%C3%A6.png> *License:* CC BY-SA 3.0 *Contributors:* Own work *Original artist:* Stefano Vincenzi
- **File:Nagarjuna.JPG** *Source:* <http://upload.wikimedia.org/wikipedia/commons/9/93/Nagarjuna.JPG> *License:* CC-BY-SA-3.0 *Contributors:* ? *Original artist:* ?
- **File:Nagarjuna\_at\_Samyé\_Ling\_Monastery.JPG** *Source:* [http://upload.wikimedia.org/wikipedia/commons/2/2a/Nagarjuna\\_at\\_Samyé\\_Ling\\_Monastery.JPG](http://upload.wikimedia.org/wikipedia/commons/2/2a/Nagarjuna_at_Samyé_Ling_Monastery.JPG) *License:* Copyrighted free use *Contributors:* ? *Original artist:* ?
- **File:Wikiquote-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/f/fa/Wikiquote-logo.svg> *License:* Public domain *Contributors:* ? *Original artist:* ?
- **File:Wikisource-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/4/4c/Wikisource-logo.svg> *License:* CC BY-SA 3.0 *Contributors:* ? *Original artist:* Nicholas Moreau
- **File:Wikiversity-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/9/91/Wikiversity-logo.svg> *License:* CC BY-SA 3.0 *Contributors:* Snorky (optimized and cleaned up by verdyp) *Original artist:* Snorky (optimized and cleaned up by verdyp)

### 12.3 Content license

- Creative Commons Attribution-Share Alike 3.0