

Madhyamakavṛttiḥ. - Mūlamadhyamakakārikās (Mādhyamikasūtrās) de Nāgārjuna, avec la Prasannapadā commentaire de Candrakīrti. Pub. par Louis de la Vallée Poussin.

Impr. de l'Académie impériale des sciences] - Mūlamadhyamakakārikā



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Mūlamadhyamakakārikās Mādhyamikasūtrās de Nāgārjuna, avec la Prasannapadā commentaire de Candrakīrti. Philosophers of the middle period of Indian Mādhyamika can be characterized as follows: they wrote their own commentaries on the MMK; they were divided into the Prāsāṅgika and the Svātantrika, according to whether they adopted either prasāṅga reductio ad absurdum or svātantra-anumāna independent syllogism as a means for establishing the truth of the Madhyamaka philosophy; and they regarded the Yogācāra school as their opponent and criticized its philosophy.

The Development of Madhyamaka

According to Yūichi Kajiyama, Indian Mādhyamika may historically be divided into three stages, early, middle, and late.



He propagated the Middle Way and the eight kinds of negation that appear in the solution verse of the MMK. Mūlamadhyamakakārikās Mādhyamikasūtrās de Nāgārjuna, avec la Prasannapadā commentaire de Candrakīrti. ■■■■ ■■■■■■■■



Mūlamadhyamakakārikā

It ends by commending to spiritual realization the ultimate identity of the transitory phenomenal world and Nirvāṇa itself. According to Yūichi Kajiyama, Indian Mādhyamika may historically be divided into three stages, early, middle, and late.

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