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The Position of the Mulamadhyamaka-karika in Mahāyāna Literature

Weganthale Dhammaratana thero

University of Sri Jayewardenepura
dhammaratana96@gmail.com

A A Dinesh Asela

University of Colombo

The Root Verses on the Wisdom of the Middle Way — The most famous and important treatise on **Madhyamika** philosophy, composed by the great master **Nagarjuna**. It is included among the so-called "thirteen great texts", which undoubtedly would be one of the most highly regarded literature among Indian Buddhist texts, not only by historical context, but as a "single text" of Buddhist philosophical literature among modern Buddhist literature and its core curriculum "Empty" or "Nonempty", No "self" or any "nonself" the Buddha doctrine has been emphasis throughout *Madhyamika* text. It is said about 2nd Century AD *Madhyamika* philosophy born in India and then on 3rd Century AD it has brought to the China and translated its main texts to the local dialects and this would have immensely affected to publicize the *Madhyamika* philosophy in China. Then when the Buddhist philosophy systematically vanished in India, by 8th Century AD *Madhyamika* philosophy brought into Tibet and subsequently found their way into the region with translations and new canonical transcripts and there can be seen two main differences with the *Nagarjuna's Madhyamika* and Tibetan *Mahāyāna Scripts* and *Madhyamika* based on the philosophy of *Patichcha Samuppada* and the Tibetan *Mahāyāna Scripts* based on philosophy of "Impermanence" and there cannot be seen any *Mahāyāna* philosophy of any of the *Nagarjuna's* literature and mostly those has rooted to the original *Tripitakas* ideology and mainly the *Kaccayanagotta Sutta*. This could be seen not only the philosophy of *Kaccayanagotta Sutta*, this could describe as a major philosophical work done with influence of majorly other *Suttas*, mainly *Sutta Nipata Atthakavagga Suttas*. This work has been done by referring the *Mulamadhyamaka-karika*, *Pali Tripitakas* to prove that *Mulamadhyamaka* would not have any rooting to the *Mahāyāna* philosophical literature.

Key words: *Mulamadhyamaka-karika, Nagarjuna's texts, Mahāyāna, Theravadha*