

THREE TEXTS
ON
MADHYAMAKA

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LIBRARY OF TIBETAN WORKS & ARCHIVES

An Outline

Part One: Wish Fulfilling Meru

(Treatise Called "Wish Fulfilling Meru,"-A Discourse Explaining the Origination of Madhyamaka.)

INTRODUCTORY PRESENTATION OF MADHYAMAKA

- I. Definition of the Middle Path
- II. Explanation of the Defined Term
 - A. Identification of Extremes
 1. Identification in General
 2. Identification in this Case
 3. Refutation of Objections
 - B. Identification of the Path
 - C. Establishment of the Path as "The Middle"

DISCUSSION OF VARIOUS TYPES OF MADHYAMAKA

- III. Divisions of the Basis of Definition
 - A. Brief Presentation of Divisions
 1. The Nature of Divisions
 2. The Sources of Divisions
 3. Showing Others' Assertions as Narrow

THE ORIGINATION OF MADHYAMAKA IN INDIA

- B. Extensive Explanation
 1. How Madhyamaka Treatises were Composed
 - i. How Glorious Saraha Pioneered Madhyamaka
 - ii. How Madhyamaka was Pioneered by the Two Great Charioteers
 - a. How the Tradition Pioneered by Nāgārjuna and his Followers Appeared in the Land of Āryas
 - b. How the Tradition Pioneered by Asaṅga and his Brother Appeared in the Land of Āryas
 - c. The Way of Interpreting [the Traditions of] the Two Pioneers as Non-Contradictory
 - iii. Showing the Indispensability of Explaining Tantric Madhyamaka Separately
 - a. Brief Presentation

- b. More Extensive Explanation
- c. Refutation of Objections

THE SPREADING OF MADHYAMAKA IN TIBET

- 2. How Madhyamaka Treatises Came to Tibet
 - i. The Spreading of the Madhyamaka of Nāgārjuna [and his Spiritual] Sons in Tibet
 - a. How Svātāntrika Came to Tibet
 - b. How the Madhyamaka Known as Prāsaṅgika Came to Tibet
 - c. How Acceptance and Rejection of These Two Came into Being
 - ii. The Spreading of the Dharmas of Maitreya and Their Followers in Tibet
 - iii. How Tantric Madhyamaka Came to Tibet
 - a. Early Translations' Period
 - b. Intermediate Translations' Period
 - c. Later Translations' Period

CONCLUDING DISCUSSION

- 3. Concluding [the Text] with a Little Refutation and Establishment
 - i. Showing the Disadvantage of a too Narrow Identification of Madhyamaka
 - ii. Showing that a too Broad Identification Contradicts Scriptural Authority
 - iii. Showing that the Identification of Madhyamaka by Later Scholars does not Agree with Their Accepted Scriptural Authority

Part Two: Drop of Nectar of Definitive Meaning

(Entering the Gates to the Essential Points of the Two Truths)

- I. The Way of Entering the Great Mansion of Definitive Meaning through Acceptance of the False Truth
- II. The Way of Entering the Great Mansion of Definitive Meaning through Acceptance of the Ultimate Truth
 - A. How to Practice at the Time of Severing Conceptual Elaborations by the View

- B. How to Proceed at the Time of Applying Conventions by Knowledge-Expressions of Āryas

Part Three: Great Ship of Discrimination that Sails into the Ocean of Definitive Meaning

(A Treatise Differentiating the Tenets of Prāsaṅgika and Svātāntrika Madhyamakas)

- I. Brief Presentation
- II. Extensive Explanation
 - A. How the Prāsaṅgika and Svātāntrika Branches Diverged
 - B. The Explanation of the Differences of their Tenets
 1. The Presentation of My Own Tradition
 - i. [Explanation of] the Difference [between the Prāsaṅgika and Svātāntrika Interpretation] of the Reason, (That Which Establishes)
 - ii. The Difference between [Their Interpretations of] the Thesis, That Which is Established
 - iii. The Difference [between Their Interpretations of] Valid Cognition, That Which Measures
 - iv. The Difference [between Their Interpretations of] the Object, That Which is Measured
 - v. Temporal Differences [between Their Interpretations of] the View
 - vi. Conclusion by Showing the Final Similarity of [Their Understanding of] the View
 2. Refutation of Traditions of Others
 - i. Enumeration of Assertions
 - ii. Refutation of Inappropriate Aspects