These are the questions that were given to symposium participants to guide them in the preparation of their remarks:

- What does Nāgārjuna mean when he claims not to have a thesis? How can we make sense of such a statement, and what are the best tools for doing so?
- How are we to understand the apparent presence of an apparatus of argumentation in the works of Nāgārjuna and other Mādhyamikas? Does this apparatus function non-controversially to present arguments at the merely conventional level? Or are there other ways of reading it such that it functions to undermine attachment to views? Is it possible to embrace both these interpretations? And do some Mādhyamikas misuse argumentation in ways that actually foster rather than undermine attachment to views?
- What tools should we bring to our reading of Madhyamaka texts in order to decide such questions? Is familiarity with later Indian and Tibetan commentarial traditions beneficial or harmful in our quest to articulate a compelling reading of Nāgārjuna? Does familiarity with various forms of Western philosophical discourse help or hamper our ability to appreciate Nāgārjuna and his followers? In short, how should we situate ourselves in relation to the Madhyamaka texts?
- Finally, does Nāgārjuna’s Madhyamaka involve or require some kind of trick? If so, what kind of trick (logical? rhetorical? literary? silly?) might it be? Or could it be the case that there are several kinds of Madhyamaka tricks that reveal themselves in relation to several kinds of readers for Madhyamaka texts?
- Later commentators understood Nāgārjuna’s texts as a means to advance in some manner toward their soteriological goals. If we accept the notion that these texts can be used for soteriological purposes, what role do his arguments play? Are they meant to invoke particular mental states that are somehow soteriologically useful? Or are they instead meant to give a proper philosophical account of reality? Or should they be read as involving these and other such purposes that may at times be in tension?