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◇ Note 2

中観・瑜伽行両派における二諦説解釈の変遷
A Study of the Transition of Interpretations: *Satyadvaya* in the
Mādhyamika and the Yogācāra

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In Chapter XXIV of the *Prajñāpradīpa-ṭīkā* (PPrṭ), we find two kinds of *paramārtha*, "the supreme reality": *pāramārthika-paramārtha*, "the supremely supreme reality" and *sāṃketika-paramārtha*, "the conventionally supreme reality". It is assumed that the former is superior to the latter. In other words, *paramārtha* in the PPrṭ has two levels; it is, we understand, multilevel *paramārtha*. However, *satyadvaya* with multilevel *paramārtha* could not have been confirmed in the literatures of the early Mādhyamikas, such as Nāgārjuna, Āryadeva and Buddhapālita. Why is *satyadvaya* with multilevel *paramārtha* described only in the literatures of the later Mādhyamika?

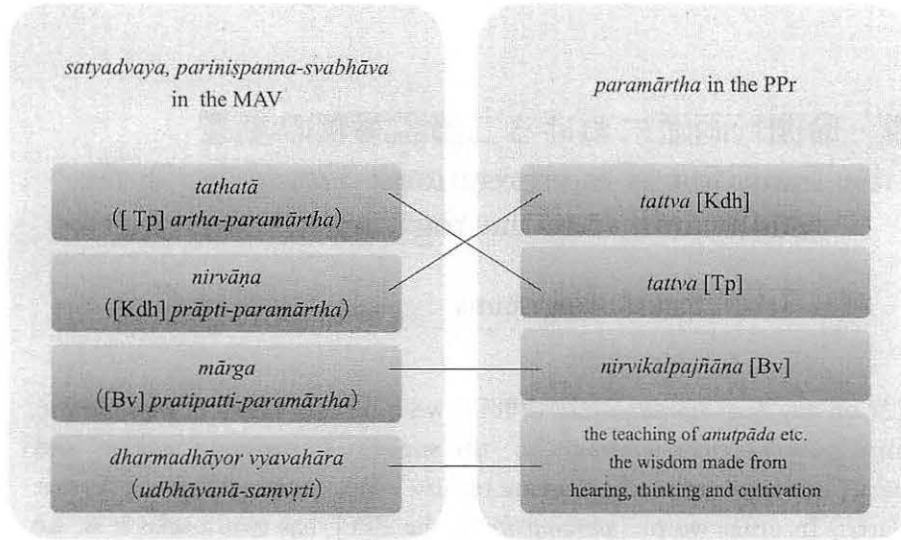
In this paper, I investigate the origin of multilevel *paramārtha* in order to elucidate the transition of the interpretations of *satyadvaya* in the Mādhyamika and the Yogācāra. ¹

It is Bhāviveka who first introduced *satyadvaya* with multilevel *paramārtha* in the history of the Mādhyamika. In *Prajñāpradīpa* (PPr), one of his main works, *paramārtha* is divided into four kinds: [1] *tattva* "reality" (*paramārtha* interpreted as *karmadhāraya* compound), [2] *tattva* "reality" (*paramārtha* interpreted as *tatpuruṣa* compound), [3] *nirvikalpajñāna* "non-discriminative wisdom" (*paramārtha* interpreted as *bahuvrīhi* compound), [4-1] the teaching of *anutpāda* "non-arising" and so forth, and [4-2] the wisdom originated from hearing, thinking and cultivation. In the PPrṭ, the former two,

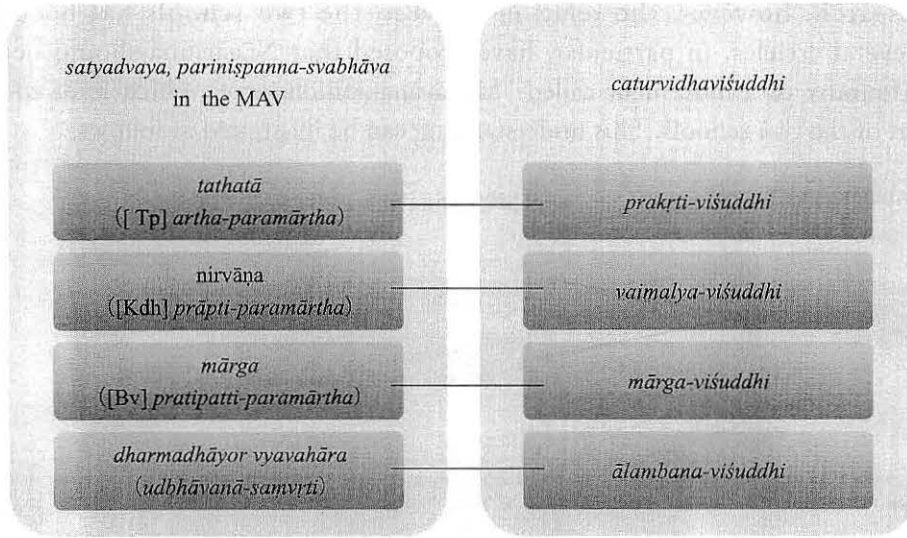
[1] and [2], are explained as *pāramārthika-paramārtha*, and the latter two, [3] and [4], *sāṃketika-paramārtha*.

Such interpretation of *paramārtha* appeared in the PPr is not found in the texts prior to those of Bhāviveka in the history of the Mādhyamika. As previous studies have pointed out, this interpretation of *paramārtha* is, quite possibly, derived from the interpretation of *paramārtha* and *pariniṣpanna-svabhāva*, "the perfected nature", in the *Madhyāntavibhāga* [-bhāṣya] (MAV[-Bh]) .

In Chapter III of the MAV[-Bh], *paramārtha* is interpreted as *pariniṣpanna-svabhāva*, and divided into three kinds: [1] *tathatā* "suchness", [2] *nirvāṇa* and [3] *mārga* "path". This interpretation includes not only the primary *paramārtha* but also the secondary *paramārtha* such as *mārga*. This interpretation of *paramārtha* is understood to be *satyadvaya* with multilevel *paramārtha*. And in the MAV, *saṃvṛti* is divided into three kinds too, and interpreted as each *trīṣvabhāva*. The interrelation between these two works can be illustrated as follows.



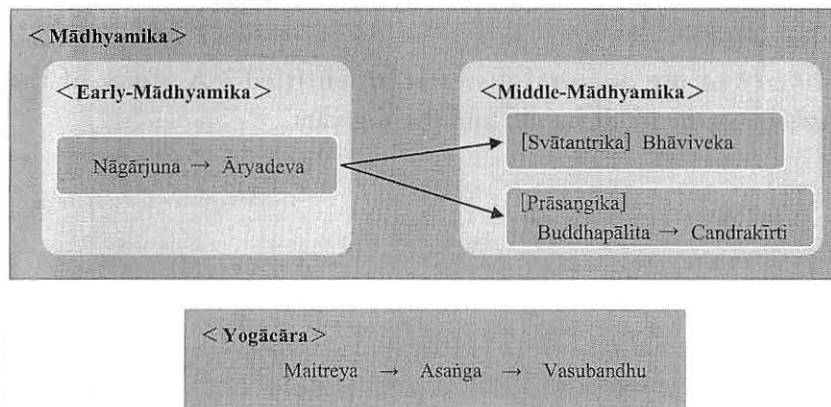
Moreover, the interpretation of *paramārtha* and *pariniṣpanna-svabhāva* in the MAV [-Bh] corresponds to *caturvidhaviśuddhi*, "the four-kinds purity", expounded in the *Māhāyāna-abhidharma-sūtra*. In this *sūtra*, *pariniṣpanna-svabhāva* is explained on the basis of *caturvidhaviśuddhi*. *Caturvidhaviśuddhi* is multilevel in its own right. The interpretation of *paramārtha* and *pariniṣpanna-svabhāva* that is based on it is multilevel as well. This relation can be illustrated as follows.



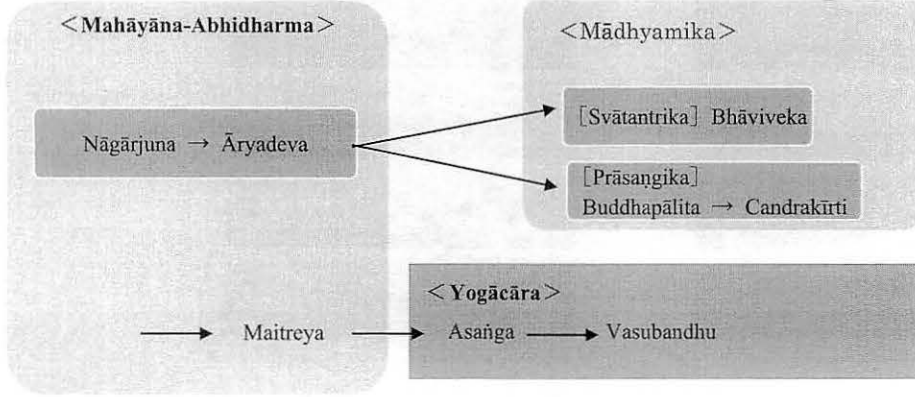
As stated earlier, *satyadvaya* in the MAV[-Bh] is multilevel, for it is interpreted on the basis of *pariniṣpanna-svabhāva*. *Satyadvaya* in the MAV[-Bh] is said to be multilevel. Such multilevel *satyadvaya* is described only in Yogācāra works after the appearance of *trīsvabhāva*. We call this type of *satyadvaya*, for convenience, "post-trīsvabhāva *satyadvaya*".

On the other hand, Yogācāra works before the appearance of *trīsvabhāva* suggest an interpretation of *satyadvaya* which is different from that of Mādhyamika. The thought of *Bodhisattvabhūmi* (BBh) is considered to be influenced by that of *Nāgārjuna*, but the interpretation of *satyadvaya* in the BBh is quite different from that of *Nāgārjuna*. The BBh describes *satyadvaya* with relevance to the *āśraya* in terms of *prajñāpti*. This interpretation of *satyadvaya* is assumed to associate with the origin of *trīsvabhāva*, and we call this type of *satyadvaya*, for convenience, "pre-trīsvabhāva *satyadvaya*".

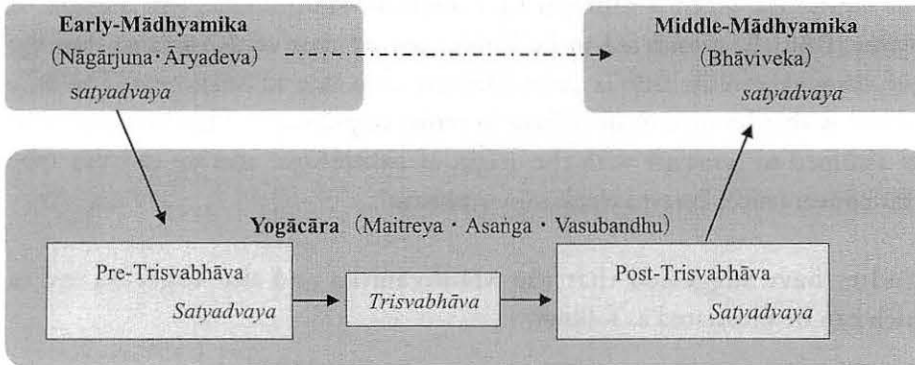
Previous studies have suggested that the Mādhyamika and the Yogācāra are in opposition, which can be illustrated as follows.



In recent research, however, the relation between the two schools has been reconsidered. Several articles, in particular, have proposed that Nāgārjuna should be regarded as the founder of a movement called "Mahāyāna-abhidharma", which leads to the establishment of the two schools. This understanding can be illustrated as follows.



We should note, however, that Bhāviveka employs *satyadvaya* with multilevel *paramārtha* which could not have been confirmed in the literatures of the early Mādhyamikas, and that we find its origin and development in the transition of interpretations of *satyadvaya* in the Yogācāra. This suggests that, as far as *satyadvaya* is concerned, the Mādhyamika and the Yogācāra should be positioned in a shared context of thought. In conclusion, the transition of interpretations of *satyadvaya* in the two schools can be illustrated as follows.



¹ This paper is a summary of my doctoral dissertation entitled "A Study of the Interpretations of *Satyadvaya* in the Mādhyamika and the Yogācāra".