

The Significance of the Satya-dvaya Theory as the Position of the Mādhyamika

It is a well-known fact that the Mādhyamika and the Yogacāra were two opposing schools of the Indian Mahāyāna Buddhism and that the position of the latter was the svabhāva-traya theory while that of the former was the satya-dvaya theory.

The Yogacārins in their svabhāva-traya theory held that the wrong perception of things should be rejected and the ultimate reality of things should be realised. The Mādhyamikas in their satya-dvaya theory contended that the existence of things is only provisional and, as to their ultimate reality, it was “śūnyatā”.

The present author has attempted in this thesis to clarify the significance of the satya-dvaya theory as the position of the Mādhyamika, which the author was able to ascertain in Bhāvaviveka the Mādhyamika's refutation of the svabhāva-traya theory of the Yogacāra, which he carried on in the twenty-fifth chapter of his Prajñā-pradīpa-mūlamadhyamaka-vṛtti.

Now, according to Bhāvaviveka, the svabhāva-traya theory of the Yogacāra is not a true system, for it is too much positive in recognising the ultimate reality of things outside of things themselves, so that it does not set up things in their true nature. In contrast to this, the satya-dvaya theory of the Mādhyamika is a true system, for it regards the ultimate reality of things as śūnyatā, so that things turn out to be realised in their true nature.

In this present thesis the author has named this attitude of Bhāvaviveka's as “gyōshōteki-tachiba (行証の立場)”. It means the way of living in which one lives in accordance with the śūnyatā of things, without objectively affirming anything, even the ultimate reality of things itself included.

Kosai Yasui