

Kamalasila著『中観光明論』における”世俗知に依拠した無自性性論証”の成立について

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Kamalaśīla's Mādhyamika philosophy

— On the establishment of the correct conventional proof of the *niḥsvabhāvatā* —

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In his *Madhyamakāloka* (MĀ), Kamalaśīla, an Indian Buddhist scholar of the later Mādhyamika, undertakes the inferential proof of the absence of ultimate intrinsic nature (*niḥsvabhāvatā*) of all dharmas. This proof is regarded as being ultimate (*paramārtha*), according to one of the three Mādhyamika interpretations of the term “ultimate” (*parama-artha*), i.e., the interpretation of it as a *bahuvrīhi* compound. In the MĀ, however, he also seems to have accepted the establishment of another type of the proof of the *niḥsvabhāvatā*. In order to clarify what this proof is and how it is established, we analyze Kamalaśīla's interpretation of the *niḥsvabhāvatā* which is the property to be proved (*sādhya-dharma*), his theory of the two truths (*satyadvaya*) and his ideas on the Buddha's teachings of three natures (*trisvabhāva*) and three kinds of no-natures (*trividhā niḥsvabhāvatā*). These analyses will allow us to say that Kamalaśīla seems to have accepted the establishment of the correct conventional proof of the implicative negation (*paryudāsa*) of ultimate intrinsic nature.

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