

Vimalakīrtinirdeśa's Yamakapuṭa Structure

— Focusing on the Advayadharmamukhapraveśa Chapter

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This paper is based on a portion of my paper¹ presented at the Association of Buddhist Philosophy in 2021 and published in their journal in 2022, with some revisions and expansions. My doctoral dissertation, published in 2023, includes a more detailed and comprehensive analysis of the yamakapuṭa structure.

0. Introduction

It is said that *Vimalakīrtinirdeśa* (hereafter VKN) succeeds in narrating profoundly the concept of *śūnyatā* (emptiness)—which tends to be verbose in description as seen in the Prajñāpāramitā sūtras—through a theatrical style, depicting the events of just one day.² However, there has been little discussion in detail on what specific expressions or structural features have led to such an evaluation, or the validity and basis of such assessments. Therefore, paying attention to the fact that VKN declares itself to be a doctrine equipped with "the layering (*puṭa*) of *yamaka* and the completion (*nirhāra*) of inversion/paradox (*vyatyasta*),"³ this study aims to clarify the structural features and functions of this scripture by elucidating how VKN has a "nested structure" of *yamaka*. Due to time constraints, this analysis focuses primarily on the Advaya-dharma-mukha-praveśa-parivarta ("Chapter on Entering the Dharma-Gate of Non-Duality").

1. Research Method

The "Chapter on Entering the Dharma-Gate of Non-Duality" (Chapter 8 in the Sanskrit manuscript and Tibetan translation, Chapter 9 in the Chinese translation) is one of the representative teachings of VKN, and while there are many works that analyze this chapter philosophically,⁴ none examines it

¹ 梅田[2022]

² 上田昇「10. 空・中観部」勝崎 et al.[1997:288 下]

³ (XII, §23) ...*imaṃ dharmaparyāyaṃ vimalakīrtinirdeśaṃ yamakapuṭavyatyastanirhāram acintyadharmavimokṣaparivarttam ity api...* The original text is *nirhāra*, but it is probably an error for *nīhāra* or *nirhāra*. Since a related passage (IV, §1) has ... *vyastasamastavacanānirhāra...*, I supplement the r following this. Incidentally, the Chinese translation corresponding to this underlined portion is missing. Instead, only Xuanzang(玄奘)'s translation adds the phrase "自在神變." The Tibetan translation is "phrugs su sbyar ba snrel zhir mngon par bsgrubs pa."

⁴ Representative works include 兒山[1958] [1964], 橋本[1966], 大鹿[1988], 西野[2013].

from the structural perspective of *yamaka/yamakapuṭa*. *Advaya* reflexively evokes *dvaya*, which constitutes a form of *yamaka* according to lexical definitions, thus one can readily perceive the relationship between a-*dvaya* and *yamaka*. What requires caution here is that one should not confuse *dvaya* with *yamaka*. *Dvaya* is a linguistic concept and *yamaka* is a rhetorical style. This research will analyze how this *yamaka* relates to the structure of this *advaya* teaching. Additionally, it will investigate the use of *yamaka* and *advaya* in other Buddhist scriptures and compare them with those in VKN.

2. Overview of yamaka

As mentioned above, *yamaka* is an important keyword and symbol for understanding the characteristics of VKN. First, the definition of *yamaka*- in a dictionary will be confirmed. According to MW, the primary definition is "twin, doubled, two-fold." BHSD similarly provides "pair, paired" as the first translation, citing the compound "*yamaka-vyatyastāhāra-kuśalāḥ*" from Mvy 798 as an example, translating it as "clever in the technique of the pair and the inverted."

According to the PTS dictionary, in Pali, *yamaka*- is also "double, twin," deriving from the Vedic *yama*-, which also has the meaning "twin, pair." The word *yama*- in this context is also related to Yama, known as the deity of the underworld, and in older traditions, he was originally a twin with a female named Yamī. MW also provides a rhetorical definition: "the repetition in the same stanza of words or syllables similar in sound but different in meaning, paronomasia (of which various kinds are enumerated)." This refers to what was later listed as one of the rhetorical devices (*alaṅkāra*) in classical Indian literature, rendered as "rhyme" and being a type of phonetic rhetorical device (*śabdālaṅkāra*). In this case, *yamaka* (rhyme) is a technique that employs homographic words with different meanings to create rhymes.⁵

Looking at *yamaka* in early Buddhism, we can cite an example from the Dhammapada. Its first chapter is called "Twin Chapter" (*yamakavagga*), referring to a format where two poems with similar words but opposite meanings are paired to contrast the path that practitioners should avoid with the path they should take. For example, the following is a pair of poems, both composed in the *śloka-pathyā* meter, but except for the underlined portions, they use exactly the same phrases, and even the underlined words, though different in meaning, possess similar phonetic qualities and exactly the same metrical rhythm.

⁵ 浅井[1996:80], GEROW[1971:223-225]

manopubbaṅgamā dhammā manoseṭṭhā manomayā /	u--- u--- u--- u-u-
manasā ce <u>padutthena</u> bhāsatī vā karoti vā /	u-u- u--- -u--- u-u-
tato naṃ <u>dukkham</u> ⁶ anveti <u>cakkam</u> va <u>vahato padam</u> //	u--u u--u ---u u---

All things have mind as their forerunner, mind as their chief, and are made by mind.
 If one speaks or acts with a polluted mind,
 suffering follows that person, just as the wheel follows the hoofprint of the draft ox.

manopubbaṅgamā dhammā manoseṭṭhā manomayā /	u--- u--- u--- u-u-
manasā ce <u>paṣannena</u> bhāsatī vā karoti vā /	u-u- u--- -u--- u-u-
tato naṃ <u>sukham</u> anveti <u>chāyā</u> va <u>anapāyini</u> //	u--u u--u ---u u---

All things have mind as their forerunner, mind as their chief, and are made by mind.
 If one speaks or acts with a pure mind,
 happiness follows that person, just as one's shadow never departs.

Notably, the pair of these verses perfectly illustrate the *yamaka* structure previously discussed - the verses are nearly identical except for the key contrasting elements:

"polluted mind" vs. "pure mind"

"suffering" vs. "happiness"

the metaphors of "wheel follows the ox's hoofprint " vs. "shadow never departs"

By using memorable paired phrases with opposite meanings and maintaining consistent rhythm across verses, this technique made it easier for practitioners to memorize and recite the teachings.

Additionally, among the seven treatises of the Pāli Abhidhamma, the sixth treatise is the Yamaka ("Book of Pairs"). This text consists of ten chapters on *mūla* (roots), *khandha* (aggregates), *āyatana* (twelve sense-bases), *dhātu* (elements), *sacca* (truths), *saṅkhāra* (formations), *anusaya* (latent tendencies), *citta* (mind), *dhamma* (phenomena), and *indriya* (faculties), respectively. It is called *yamaka* because it employs a format that presents each specific theme of Buddhist teachings through positive and negative pairs. Looking at its content, we encounter questions such as:

"If something is wholesome, is it entirely a wholesome root? Conversely, if something is a wholesome root, is it entirely wholesome?"⁷

⁶ In this case, the u-vowel is treated as a short vowel when followed by the plosive -kkh-.

⁷ Ye keci kusalā dhammā, sabbe te kusalamūlā? Ye vā pana kusalamūlā, sabbe te dhammā kusalā? (Rhys-Davids: 11-2)

and

"If something is unwholesome, is it entirely an unwholesome root? Conversely, if something is an unwholesome root, is it entirely unwholesome?"⁸

Through this method, it discusses specific themes from various angles through hypothetical-deductive questioning. While this approach involves extensive and potentially tedious repetition, such systematic organization and repetition of Abhidhamma doctrine helps clarify the mind and eliminate confusion in daily meditation and insight practice. As demonstrated above, *yamaka* in early Buddhism served as a means for practitioners to memorize essential teachings and was connected to methods for organizing and understanding doctrine.

3. Overview of *advaya*

First, the usage of *advaya* found in the Nikāya scriptures and Prajñāpāramitā sūtras will be examined. The Saṅgīti Sutta ("Recitation Sutta," DN 33), Dasuttara Sutta ("Tenfold Increase Sutta," DN 34), Mahāsakuludāyī Sutta ("Great Sakuludāyīn Sutta," MN 77), Cūḷa Suññata Sutta ("Lesser Discourse on Emptiness," MN 121), and Paṭhama Kosala Sutta ("First Kosala Sutta," AN 10:29) all describe the practice involving the ten-totality spheres (*kaṣiṇa*). The method involves contemplating the ten totalities of earth, water, fire, wind, blue, yellow, red, white, space, and consciousness in sequence, above, below, and in all directions equally (*advayaṃ*) and immeasurably.⁹ Here, *advaya*- functions as an adverb in the accusative form. Previous translations have rendered it as "single-mindedly" or "entirely," however, earth-totality meditation presupposes "single-minded" contemplation from the beginning, and the original term for earth-totality is *paṭhavīkaṣiṇa*-, where *kaṣiṇa*- itself means "entire." Since contemplating above, below, and in all directions already encompasses "entirely," *advaya*- here seems more appropriately translated as "equally," with a meaning similar to *sama*-. Additionally, there is the Dvaya Sutta ("Pairs Sutta," SN 35:93) related to *advaya*, which explains dependent origination whereby consciousness arises only through the mutual dependence of sense organs and their objects, likened to two bundles of reeds standing by leaning on each other.¹⁰ From this, if the dependently originated (phenomenal) world is the world of delusion, then transcending dependent origination is liberation, and one can readily understand how this state came to be expressed as *advaya*.

⁸ Ye keci akusalā dhammā, sabbe te akusalamūlā? Ye vā pana akusalamūlā, sabbe te dhammā akusalā? (Rhys-Davids: 211-12)

⁹ dasa kaṣiṇāyatanāni: paṭhavīkaṣiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ ... viññāṇakaṣiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. (DN33)

¹⁰ Nakalāpi Sutta ("Bundle of Reeds Sutta," SN 12:67)

In ASP,¹¹ for example, in Chapter 1, it is taught that the five aggregates of form, feeling, perception, formations, and consciousness are non-arising, non-ceasing, and non-dual (*advaya*).¹² Similarly, in Chapter 2, everything—from sentient beings, stream-enterers, once-returners, non-returners, and arhats to perfect enlightenment and *nirvāṇa*—is described as non-dual (*advaya*) with dreams and illusions and as indivisible.¹³ That is, in Chapter 1, the five aggregates do not exist as such in reality but are provisionally designated. They are non-dual (*advaya*) in that they are not independent and cannot be separated from others, and since they are essentially non-arising and non-ceasing, they are precisely non-dual (*advaya*) with the nature of non-arising and non-ceasing. In Chapter 2, sentient beings and *nirvāṇa* are distinguished as words, but since they do not essentially exist as such, precisely sentient beings and *nirvāṇa* (as words and linguistic understanding) are inseparably non-dual (*advaya*) with dreams and illusions. These express one truth of ASP—"originally, all things have no foundation"¹⁴—where *advaya* is being used as a bridge between all things and their ephemeral and ever-changing nature.

In Chapter 7, *advaya* is taught in relation to the qualities of emptiness (*śūnyatva*) and detachment (*vivikṭatva*).¹⁵ Furthermore, in Chapter 12, the quality of *advaya* (*advayatva*) is listed alongside other qualities including the property of being inseparable (*advaidhīkāratva*), the qualities of being neither one (*anekatva*) nor many (*anānātva*), neither exhaustible (*akṣayatva*) nor subject to change (*avikāratva*).¹⁶ Additionally, although not using the word *advaya* itself, negative expressions of *antadvaya* (two extremes) can also be found. In Chapter 9, it is taught that the perfection of not following the two extremes (*antadvayānanugamapāramitā*) is achieved through complete non-attachment. In Chapter 28, regarding the perfection of wisdom (*prajñāpāramitā*), the elimination of the two extremes (*antadvayavivarjita*) is taught in connection with the observation of [twelve-fold] dependent origination.

In later periods, Chapter 72 of PSP defines that because of being conceptually constructed, for example,

¹¹ Though I will not cite individual examples here, the word *advaya*- appears in Chapters 1, 2, 7, 8, 9, 16, 17, and 28 of the ASP.

¹² *tatkasya hetoh? tathā hi yo rūpasyānūtpādo na tadrūpam / yo rūpasyāvyayo na tadrūpam / ityanūtpādaś ca rūpam ca advayametadadvaidhīkāram / ityavyayaś ca rūpam ca advayametadadvaidhīkāram / yatpunaretaducyate rūpamiti, advayasyaiśā gaṇanā kṛtā / evam tathā hi yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇām / tathā hi yo vijñānasyānūtpādo na tadvijñānam, yo vijñānasyāvyayo na tadvijñānam / ityanūtpādaś ca vijñānam ca advayametadadvaidhīkāram / ityavyayaś ca vijñānaḥ ca advayametadadvaidhīkāram / yatpunaretaducyate vijñānamiti, advayasyaiśā gaṇanā kṛtā* (Vaidya: 142-7)

¹³ *iti hi māyā ca sattvās ca advayametadadvaidhīkāram, iti hi svapnaś ca sattvās ca advayametadadvaidhīkāram / ... iti hi devaputrā māyā ca nirvāṇam ca advayametadadvaidhīkāram / iti hi svapnaś ca nirvāṇam ca advayametadadvaidhīkāram //* (Vaidya:2025)

¹⁴ *yathāpi nāma anīśritattvātsarvadharmāṇām* (Vaidya:1525)

¹⁵ *iti hi prajñāpāramitā ca skandhadhātāvāyatanam ca advayametadadvaidhīkāram śūnyatvādvivikṭatvāt* (Vaidya:8916)
"Thus, the perfection of wisdom and the aggregates, elements, and sense-bases are non-dual and indivisible because they are empty and detached." (Kajiyama translation p.214)

¹⁶ *anekatvādanānātadvādaḥkṣayatvādvaidhīkārādvadvayatvādvadvaidhīkārātvāt* / (Vaidya: 13425)

rūpa (form) is neither *rūpa* (form) nor *arūpa* (non-form), and what is neither *rūpa* (form) nor *arūpa* (non-form) is *advaya* (non-dual). Therefore, it is taught that the World-Honored One regarded conceptually constructed *rūpa* (form) as *advaya* (non-dual).¹⁷ Here, *advaya* (non-dual) is expressed as another term for *śūnya* (empty). Additionally, in Chapter 6 of the MSA-bh, it states that the meaning of non-duality (*advayārtha*) is precisely the ultimate reality (*paramārtha*),¹⁸ and summarizes its characteristics in the following five types of *advaya*:

- (1) Neither existent nor non-existent (*na san na cāsan*)
- (2) Neither thus nor otherwise (*na tathā na cānyathā*)
- (3) Neither arising nor ceasing (*na jāyate vyeti na*)
- (4) Neither decreasing nor increasing (*cāvahīyate na vardhate*)
- (5) Neither becoming pure yet becoming pure (*nāpi viśudhyate punar viśudhyate*)

As demonstrated above, *advaya* was initially not a specialized term. With the development of Mahāyāna Buddhism, however, it gradually evolved from the expression "A and the ever-changing nature are *advaya* (inseparable)" into a technical term synonymous with *śūnya*-/*śūnyatā*- (empty/emptiness).

4. Advaya and Yamakapuṭa Structure in "Entering the Dharma-Gate of Non-duality"

As is well known, the "Chapter on Entering the Dharma-Gate of Non-duality" is one of the highlights of the teachings in VKN, and VKN can be said to be the first Mahāyāna scripture to focus on *advaya* (non-duality) and feature it prominently. While there have been many studies on the significance and definition of *advaya* in VKN,¹⁹ these alone are insufficient to understand why this teaching became a

¹⁷ yat parikalpitam rūpaṃ tan na rūpaṃ nārūpaṃ yat punā rūpaṃ nārūpaṃ tad advayaṃ, idaṃ ca saṃdhāyoktam mayā advayasyaishā gaṇanā kṛtā yad idaṃ rūpaṃ iti. (Kimura: 153²²⁻²⁵)

¹⁸ advayārtho hi paramārthaḥ (Levi:22¹⁴)

¹⁹ 大鹿[1988:361] investigated how [non-duality] is used in other chapters besides the "Chapter on Entering the Dharma Gate of Non-duality" and summarized the definition of [non-duality] in VKN into the following three categories:

- A) Non-discriminating equality of two opposing elements
- B) Being neither of the two opposing elements (tetralemma's "neither-nor")
- C) Unique absolute

Furthermore, 西野[2013:198-199], building on these three definitions and combining them with 王[2006:153-155]'s (1)single elimination method, (2)double elimination method, and (3)neither-grasping-nor-abandoning method, classifies the teachings of the 31 bodhisattvas in the "Chapter on Entering the Dharma Gate of Non-duality" as follows:

- A) Single elimination method (non-discriminating equality of two opposing elements): When A disappears, non-A also disappears (11 bodhisattvas)
- B) Double elimination method (neither of the two opposing elements): In light of emptiness and signlessness, there is neither A nor non-A (11 bodhisattvas)
- C) Unique absolute: Transcending A and non-A in light of suchness and true reality (A is non-A) (9 bodhisattvas)

highlight of the scripture. For example, in the Prajñāpāramitā sūtras, the representative constructions are "A is A through non-A"²⁰ and "A is non-A."²¹ This is an innovative expression that connects a concept [A] with the concept negated by it [non-A] (A = non-A), but this "involves first destroying the established concept of [A] and can be said to be the essential point of the doctrine of emptiness that negates worldly linguistic conventions (*vyavahāra*)."²² Where are such innovative elements found in the "Chapter on Entering the Dharma-Gate of Non-duality?" At the same time, as mentioned above, in the Prajñāpāramitā sūtras one can confirm expressions such as "A and B are *advaya*" and "A and non-A are *advaya*," but how does this differ from the syntax of *advaya* in the "Chapter on Entering the Dharma-Gate of Non-duality"? These questions will be examined from the structural aspects of *yamaka* format and their overlapping (*puṭa*).

First, in the "Chapter on Entering the Dharma-Gate of Non-duality," its doctrine of *advaya* is illustrated through the following three stages: ①*dvaya* (duality), ②*advaya* (non-duality), and ③*advayapraveśa* (entering non-duality).

(VIII, §1) utpādabhaṅgau kulaputra dvayam / yan na jātaṃ notpannam na tasya kaścid bhaṅgaḥ / anutpādharmakṣāntipratilambho 'dvayapraveśaḥ /

Good son, ①arising and destruction are duality (relative phenomena). ②That which is neither born nor arisen—for it there is no destruction whatsoever. ③The attainment of clear cognition of the non-arising of dharmas is entering non-duality.

(VIII, §2) ahaṃ mameti dvayam etat / ātmāsamāropān mameti na bhavati / yaś cāsamāropo 'yam advayapraveśaḥ /

① "I am" "Mine is"—this is duality (relative phenomena). ②When there is no false construction of self, "mine" does not arise. Therefore, ③not falsely constructing [self]—this is entering non-duality.

However, the author cannot agree with the position of "C) Unique absolute." Lamotte [1962:46-47] also states: "Mais cette non-dualité consistant en une commune inexistence n'implique aucune sorte de monisme. (Being empty and non-existent, all dharmas are equal. Non-duality exists in this sense. However, this non-duality consisting of a common non-existence does not imply any kind of monism.)" This is because reducing [non-duality] to [unity] leads to conceptualization and fixation, which ruins the function of [non-duality].

²⁰ For example, the following examples in ASP:

sthito 'vinivartanīyāyām bodhisattvabhūmau, susthito 'sthānayogena / (Vaidya: 425)

Abiding in the irreversible bodhisattva stage, well-abiding through the method of non-abiding.

api tu sthāsyati sarvajñatāyām asthānayogena / (Vaidya: 1110)

But [one] will abide in omniscience through the method of non-abiding.

²¹ For example, in section 13 of the Vajracchedikā Prajñāpāramitā, where Daisetsu Suzuki found the logic of "soku-hi (is-not/immediate negation)," it states:

yaiva Subhūte prajñāpāramitā Tathāgatena bhāṣitā saiva-a-pāramitā / (Conze: 3725-381)

Subhūti, the prajñāpāramitā taught by the Tathāgata is precisely non-pāramitā.

²² Watanabe [2013a:7] “「A」というものについての既成の概念をいったん破壊することであり、世俗の言語習慣（*vyavahāra*）を否定する空の思想の眼目といえる”

(VIII, §3) saṃkleśo vyavadānam iti dvayam etat / saṃkleśaparijñānād vyavadānāmananā na bhavati / sarvamananāsamudghātā sārūpyagāminī pratipad ayam advayapraveśaḥ /

① "Defilement and purification"—this is duality (relative phenomena). ② Through complete understanding of defilement, there is no conceptualization of purification. ③ The path that eliminates all conceptualization and leads to [the] similarity [of defilement and purification]—this is entering non-duality.

The "Chapter on Entering the Dharma-Gate of Non-duality" begins with Vimalakīrti posing the question "What does it mean to enter the Dharma-Gate of non-duality?" First, thirty-one bodhisattvas each respond, but as shown in the table below, the content of *dvaya* defined in ① is not necessarily binary. Nevertheless, the reason for deliberately defining it as *dvaya* in ① is because of the conscious use of *yamaka* as rhetorical format.

No.	Bodhisattva Name	Dvaya (Duality) Content
1.	Dharmavikurvaṇa (Dharma Sovereignty Bodhisattva)	Arising / Destruction
2.	Śrīgupta (Virtue Protection Bodhisattva)	Self / What belongs to self
3.	Śrīkūṭa (Virtue Peak Bodhisattva)	Defilement / Purification
4.	Sunakṣatra (Good Constellation Bodhisattva)	Mental fluctuation / Conceptualization
5.	Subāhu (Wonderful Arm Bodhisattva)	Bodhisattva mind / Śrāvaka mind
6.	Animiṣa (Non-blinking Bodhisattva)	Grasping / Non-grasping
7.	Sunetra (Good Eye Bodhisattva)	Unity / Signlessness
8.	Puṣya (Flower Bodhisattva)	Good / No good
9.	Siṃha (Lion Bodhisattva)	Fault / Faultlessness
10.	Siṃhamati (Lion Mind Bodhisattva)	Contaminated / Uncontaminated
11.	Śuddhādhimukta (Pure Resolution Bodhisattva)	Blissful / Non-blissful
12.	Nārāyaṇa (Nārāyaṇa Bodhisattva)	Worldly / Transcendent
13.	Dāntamati (Disciplined Mind Bodhisattva)	Saṃsāra / Nirvāṇa
14.	Pratyakṣadarśin (Direct Vision Bodhisattva)	Exhaustible / Inexhaustible
15.	Samantagupta (Universal Protection Bodhisattva)	Self / Non-self
16.	Vidyuddeva (Lightning God Bodhisattva)	Illumination / Ignorance
17.	Priyadarśana (Pleasant Vision Bodhisattva)	Form / Emptiness

18.	Prabhāketu (Luminous Banner Bodhisattva)	Four elements / Space element
19.	Sumati (Excellent Mind Bodhisattva)	Eye (six sense faculties) / Form (six sense objects)
20.	Akṣayamati (Inexhaustible Mind Bodhisattva)	Six perfections / Omniscience
21.	Gambhīrabuddhi (Profound Wisdom Bodhisattva)	Emptiness, Signlessness, and Wishlessness (Three Gates of Liberation)
22.	Śāntendriya (Peaceful Faculties Bodhisattva)	Buddha, Dharma, and Saṅgha (Three Jewels)
23.	Apratihatākṣu (Unobstructed Vision Bodhisattva)	Embodied existence / Cessation of embodied existence
24.	Suvinīta (Well-disciplined Bodhisattva)	Body, Speech, and Mind
25.	Puṇyakṣetra (Merit Field Bodhisattva)	Merit, Demerit, and Immovable
26.	Padmavyūha (Lotus Array Bodhisattva)	Subject / Object
27.	Śrīgarbha (Virtue Womb Bodhisattva)	Being manifested through perception
28.	Candrottara (Moon Supreme Bodhisattva)	Darkness / Light
29.	Ratnamudrāhastā (Jewel Seal Hand Bodhisattva)	Joy in nirvāṇa / Not delighting in saṃsāra
30.	Maṇikūṭarāja (Jewel Peak King Bodhisattva)	Right path / Wrong path
31.	Satyānandin (Truth Delight Bodhisattva)	Truth / Falsehood

Moreover, examining items 21, 22, 24, 25, and 27, which do not appear in binary form in the table, one finds that the identification of the items listed there is defined as *dvaya*. This *dvaya* indicates the relativization of phenomena, that is, the beginning of discriminative function, and regardless of whether the object of discrimination is *traya* (threefold) or *catuṣṭaya* (fourfold), it is subsumed under *dvaya*. The negation and transcendence of this is *advaya*. This awakening to *advaya* manifests directly in practice, because in the realm of the practitioner, such awakening is not actually distinguished. To put it more boldly, [non-duality] is precisely [entering non-duality]. (Incidentally, this is also what VKN itself asserts. That is, as stated in the "Chapter on Entering the Dharma-Gate of Non-duality," those who abide in the correct path have no thought of being on the correct path,²³ and those who see truth do not even see truth.²⁴) Based on the above, the three stages can be structured as follows: ①*dvaya* (duality) ②*advaya* (non-duality) ③*advayapraveśa* (entering non-duality).

① A and B (representing discriminative functions, among others) are defined as *dvaya*.

② That *dvaya* is negated (*advaya*).

²³ (VIII, §30)...mārgapratipannasya na kumārgaḥ samudācarati / asamudācārasthitasya na mārgasaṃjñā bhavati na kumārgasaṃjñā

²⁴ (VIII, §31)...satyadarśi satyam eva na samanupaśyati, kuto mṛṣā drakṣyati

③ The attainment of ② equals *advayapraveśa*.

That is, in ①, *dvaya* as a relative concept is presented (the first *yamaka*); in ② it is negated (*dvaya* and *advaya*, the second *yamaka*); and in ③, if the negative proposition *advaya* in ② is true, then it is immediately equated with its practice (*advayapraveśa*) (negative proposition and affirmative proposition, the third *yamaka*). Thus, this doctrine of *advaya* not only possesses the nature of *yamaka* as linguistic and rhetorical expression, but the structure of the teaching itself is also formed through the overlapping (*puṭa*) of *yamaka*.

Furthermore, when observing the structure of the "Chapter on Entering the Dharma-Gate of Non-duality" from the bird's eye, it takes three stages: ① thirty-one bodhisattvas expound on entering the Dharma-Gate of non-duality regarding various *dvaya*; ② Mañjuśrī, in summarizing them, explains through language itself that no linguistic expression is possible regarding all dharmas; and ③ Vimalakīrti embodies this by demonstration. This also constitutes a double *yamaka* through the contrast between ① many teachings and ② one ultimate teaching, and the contrast between ② words (=language) and ③ silence (=practice).²⁵

As shown above, various *yamaka* are incorporated into the "Chapter on Entering the Dharma-Gate of Non-duality," but there is something noteworthy here. That is, the content of *dvaya* defined by the thirty-one bodhisattvas comprises specific themes concerning Mahāyāna Buddhist teachings. The *yamaka* in the Pali Canon was also a method in which specific themes of Buddhism at the time were taught in paired format, and the use of the *yamaka* method here should be understood as connected to that tradition.

5. Conclusion

The Prajñāpāramitā sūtras' expression "A = non-A" represented a destruction of established concepts and a negation of conventional linguistic habits. While concepts employing negative framing such as *śūnyatā*, *pratītyasamutpāda*, and *niḥsvabhāva* were simultaneously being systematized,²⁶ the VKN,

²⁵ These ① ② ③ are called the *san-kai-setsu* (三階説, three-stage teaching) or *san-kai-ron* (三階論, three-stage theory), but there is no corresponding passage to ③ in Zhiqian's (支謙) translation. This would render the three-stage teaching untenable, but if considered as an overlapping of *yamaka*, it becomes merely a difference between single or double layering, which makes sense when viewed as part of the developmental process of this scripture.

²⁶ According to 渡辺章悟「1. 般若部」勝崎 et al. [1997:56 上], from the perspective of logical foundation, the development follows "dependent origination → composite arising → no inherent nature → emptiness," where composite arising is explained from dependent origination, and because of provisional composite arising, there is "no inherent nature" and thus "emptiness." However, from the perspective of historical development, initially, the ineffable, non-arising, transcendence, etc., were expounded to break through the fixed conceptual structures of all things, and this gradually became established in the technical term *śūnyatā*. Then the basis was sought in *niḥsvabhāva*, and

which belongs to this tradition, presents the *śūnyatā* doctrine of the Prajñāpāramitā sūtras in its "Chapter on Entering the Dharma-Gate of Non-duality."

The Prajñāpāramitā sūtras' *śūnyatā* doctrine, with its somewhat unconventional and shocking repetition of expressions like "A = non-A," would have been difficult to understand. VKN addresses this by presenting the doctrine systematically according to specific themes of Mahāyāna Buddhist teachings, ultimately encouraging its practice within a coherent framework.

To achieve this end, it employed *yamaka*, a rhetorical device familiar to Buddhists as it had originally been used as a method for memorizing and organizing teachings.²⁷ Rather than simply expressing "A and B are *advaya*" in a straightforward manner as before, VKN incorporated *yamaka* in multiple layers (*puṭa*) into both rhetorical expression and structural organization. This approach gave systematic depth to the doctrine of *advaya* and *śūnyatā*.

furthermore, dependent composite arising came to be pointed out as the reason-concept for *niḥsvabhāva* ("emptiness → no inherent nature → composite arising → dependent origination").

²⁷ In *Kāśyapaaparivarta*, which is closely related to VKN the first chapter classifies and describes eight types each of correct and incorrect ways of being a bodhisattva. This takes a form that is closer to the Abhidhamma *yamaka*, which could be called Mahāyāna *yamaka*. VKN can be said to be a further development and application of this.

Notes and Abbreviations —

● This paper uses as its base text the critical edition 『梵文維摩經—ポタラ宮所蔵写本に基づく校訂—』 (*Sanskrit Vimalakīrti Sūtra—Critical Edition Based on Manuscripts in the Potala Palace*), by Sanskrit Buddhist Text Study Group, Taisho University Institute for Comprehensive Buddhist Studies, Taisho University Press, 2006.

- DN = Dīgha Nikāya ● MN = Majjhima Nikāya ● AN = Aṅguttara Nikāya
- ASP = Aṣṭasāhasrikā Prajñāpāramitā ● PSP = Pañcaviṃśatisāhasrikā Prajñāpāramitā
- Mvy = Mahāvvyutpatti ● PTS = The Pāli Text Society
- MSA-bh = Asaṅga: Mahāyānasūtrālaṃkāra with Vasubandhu's commentary (Bhāṣya)
- MW = A Sanskrit-English Dictionary, Monier-Williams M., Oxford, 1899
- BHSD = *Buddhist Hybrid Sanskrit Dictionary*, Edgerton F., New Haven, 1953

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