

On the relative truth for Mādhyamika

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The two truths theory, namely relative truth (*saṃvṛtisatya*) and absolute truth (*paramārthasatya*), is considered as the principal concept of the Mādhyamika school of Buddhism. It is natural that *paramārthasatya* be the most important concept, and so its substance has generally not varied. On the other hand, the understanding of *saṃvṛtisatya* could not help varying because the Mādhyamika school continued to discuss it with the Yogācāra school and the non-Buddhist sects. As a result, it is well-known that there appeared different kinds of interpretation about relative truth. Around 600 A.D., relative truth was further divided and came to be explained as two kinds, namely correct relative truth (*tathyaṣaṃvṛti*, *tathyaṣaṃvṛtisatya*, etc.) and incorrect (*atathyaṣaṃvṛti*, *mithyāsaṃvṛti*, etc.). And then around 700 A.D. Jñānagarbha wrote the famous text about the two truths theory, *Satyadvayavibhāṅga*, where he shows nearly final form of the two truths theory. It is especially thought that some of his understandings about relative truth is important. For example, **atathyaṣaṃvṛtisatya*, which indicates one of incorrect relative truths or *yathābhāsa*, which is one of the definitions of correct relative truths, these two expressions are thought as important concepts. But such different interpretations about relative truth are obviously different from original one declared by Nāgārjuna (ca. 150-250), who was the founder of the Mādhyamika school.

At this presentation, especially through the investigation of how to use every term of the correct and incorrect relative truth in Mādhyamika Buddhist texts (especially Jñānagarbha's *Satyadvayavibhāṅga*), I will examine how the relative truth which Buddhists belonging to the Mādhyamika school insist has varied since the time of Nāgārjuna. Moreover, I will also argue how the example (*dṛṣṭānta*) about the relative truth has varied because of its changing. Finally, I will make it clear what kind of value the correct and incorrect relative truth has for the Mādhyamika school.

(305 words)