

Sautrantika/Sutra School

1. Definition: a person who propounds Hinayana tenets and accepts both self-cognizers and external objects.

2. Two divisions:

- Sautrantikas following scripture (they follow Vasubhandu's *Treasury of Manifest Knowledge*)
- Sautrantikas following reasoning (they follow Dharmakirti's *Seven Treatises on Valid Cognition*)

3. Etymology: "Sautrantika" because they propound tenets following the Buddha's sutras, and "Exemplifier" because they explain phenomena by way of examples.

4. Mode of asserting objects

- The definition of an **existent** is: that which is **observed** by a **valid cognizer**.
- Existents can be divided into
 - Ultimate truths—phenomena that can perform a function ultimately. Synonyms: impermanent phen., [functioning] thing, product, compounded phen., truly **established**, substance, and specifically characterized phenomenon.
 - Conventional truths—phenomena that cannot perform a function ultimately. Synonyms:, falsely established, permanent phen., and generally characterized phen.

Negative & affirmative phenomena

- A negative phenomenon is realized by means of the mind apprehending it eliminating its object of negation. Two types:
 - Non-affirming negatives—e.g. non-compounded space, true cessations, emptiness
 - Affirming negatives—e.g. opposite of not being a cup, “Fat Bob doesn’t eat during the day.”
- An affirmative/positive phenomenon is realized by means of the mind apprehending it *not* eliminating its object of negation. Examples: a cup, a cat.

Single & different phenomena

- Single/one/distinct phenomena are those that are not diverse, e.g. a cup. There are 2 types:
 - False singles—all permanent phenomena
 - True singles—all impermanent phenomena
- Different phenomena are those that are diverse, e.g. the pair: cup and cat. There are 2 types:
 - False differentials—any two permanent phenomena, e.g. space and emptiness
 - True differentials—any two impermanent phenomena, e.g. tree and car