

Non-Gelug schools on Mind-basis-of-all

- According to many non-Gelug authors, Madhyamaka also accepts 8 consciousnesses (the usual 6 plus *alayavijnana* and afflicted mind).
- Many of these authors say that these two appear truly existent, but they are empty of true existence.
- Some non-Gelug authors assert *alayavijnana* as equivalent to the abiding Buddha nature.
- Others explain various types of alaya in the context of mahamudra and dzogchen teachings.

Madhyamaka/Middle Way School

- Definition: a proponent of non-entityness is a person who propounds Mahayana tenets and does not accept true existence, even nominally.
 - Entityness/natureness can mean (1) conventional nature, (2) final nature/emptiness of true existence, (3) true existence. Madhamikas accept 1 & 2, not 3.
- Two divisions:
 - Svatantrika (Autonomists)
 - Prasangika (Consequentialists)

Svatantrika-Madhyamaka (Middle Way Autonomists)

- 1. Definition:** a Madhyamika who, by means of accepting autonomous reasons, does not assert true existence, even nominally.
- 2. Divisions:**
 - Sautrantika-Svatantrika-Madhyamaka – their explanation of nominal existence mostly accords with Sautrantika tenets. (Bhavaviveka, Jnanagarbha)
 - Yogacara-Svatantrika-Madhyamika – their explanation of nominal existence mostly accords with Cittamatra tenets. (Shantarakshita, Haribhadra, Kamalashila)

Autonomous Reasons

- Example: “A **person** **does not truly exist** because of being a **dependent arising**.”
- Svatantrikas say a correct reason/sign inherently possesses the three modes:
 1. **Property of the subject:** the reason (**dependent arising**) is a property of the subject (**person**).
 2. **Forward pervasion:** the predicate (**does not truly exist**) pervades the reason (**dependent arising**).
 3. **Counter pervasion:** the opposite of the predicate (does truly exist) is pervaded by the opposite of the reason (not a dependent-arising).

- Examples of proponents of Sautrantika-Svatantrika-Madhyamaka are Bhavaviveka and Jnanagarbha.
- Examples of proponents of Yogacara-Svatantrika-Madhyamaka are Shantarakshita, Haribhadra, and Kamalashila.

3. Etymology: Bhavaviveka is called a Svatantrika-Madhyamika because he is a Madhyamika who asserts autonomous signs (*svatantra, rang.rgyud*), i.e. reasons that exist from their own side.

4. Mode of Asserting Objects

- All phenomena exist by way of their own characteristics, exist from their own side, and exist inherently (these 3 are synonymous).
- Definition of an ultimate truth (CTA): an object that is realized in a non-dualistic manner by a valid direct perceiver that directly realizes it. Example: a pot's emptiness of true existence.
- Definition of a conventional truth (CTA): an object that is realized in a dualistic manner by a valid direct perceiver that directly realizes it. Example: a pot.