

Some notes from *Study Buddhism*

- Gelug: Sautrantika-Svatantrika accepts external objects, Yogacara-Svatantrika rejects them.
- Non-Gelug: all Madhyamaka schools accept external objects.
- The non-Gelug schools don't clearly differentiate SSM and YSM as Lama Tsongkhapa does. And they say that Madhayamaka assertions are all Svatantrika assertions because Prasangika doesn't assert anything.

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.

True/ultimate existence according to Svatantrika

- The conventional existence of a table is dependent on two factors:
 1. The table exists inherently, from its own side, by way of its own characteristics
 2. The table is posited through the force of appearing to a non-defective mind/awareness.
- The conception of true existence involves thinking that the table exists *only* by way of its characteristics (1st factor), without being posited by appearing to a non-defective mind (2nd factor).

Analogy of conception of true existence

- A magician recites a mantra, causing a stick to appear as an elephant. Three types of persons have three different experiences:
 1. The people in the audience see an elephant and believe it to be a real elephant (=ordinary beings).
 2. The magician also sees an elephant but knows it's not real (=person w/ inferential realization of empt.).
 3. A latecomer neither sees an elephant nor believes there's an elephant (=arya in meditative equipoise).

Note: According to Svatantrika, true existence does not appear to sense perception, only to conception.

Objects (cont.)

- Non-compounded space, true cessations, past, future, and subtle selflessness of persons are all non-affirming negatives as well as conventional truths.
- Ultimate truth, reality, and subtle selflessness of phenomena are mutually inclusive.
- SSM say the 5 sense objects are different entities from consciousness, and are gross, external objects made of partless particles.
- YSM say the 5 sense objects are one entity with the consciousness apprehending them.