

Do Svatantrikas say things are “merely labeled/imputed”?

- Khensur Jampa Tegchog (*Insight into Emptiness*): Svatantrikas do say things are merely labeled; “mere” negates true existence, but not inherent existence.
- When Prasangikas say things are merely labeled, “mere” negates inherent existence.
- *Searching for the Self* (p. 70): both MP and MS say all existents are posited by terms & concepts. MP say they are *merely* designated, but MS do not add “merely.”

5. Mode of Presenting Object-Possessors

- Svatantrikas assert six consciousnesses, and that the illustration of the person is the mental consciousness.
- Sautrantika-Svatantrikas do not assert self-cognizers.
- Yogacara-Svatantrikas assert all four types of direct perceivers, including self-cognizers. Self-cognizing and yogic direct perceivers are necessarily non-mistaken; sense and mental direct perceivers can be mistaken or non-mistaken.

Some common assertions of Sautrantika, Cittamatra, and Svatantrika-Madhyamaka:

- Direct perceivers are necessarily non-conceptual
- A subsequent cognizer is necessarily not valid
- If a consciousness is mistaken to its determined object, it's necessarily a wrong consciousness
- If it's a mistaken consciousness with respect to a phenomenon, it's necessarily a non-valid mind with respect to that phenomenon
- If it's an inferential cognizer, it's necessarily a non-valid mind with respect to its appearing object.

6. Mode of Presenting Selflessness

- Two types of selflessness of persons:
 - Coarse: a person's emptiness of being permanent, unitary, and independent
 - Subtle: a person's emptiness of being self-supporting, substantially existent
 - Yogacara-Svatantrika asserts two types of selflessness of phenomena:
 - Coarse: a form and the valid cognizer apprehending it are empty of being different substances/entities
 - Subtle: all phenomena's emptiness of true existence
- (Sautrantika-Svatantrika asserts only the latter)

- Subtle selflessness of persons and subtle selflessness of phenomena are differentiated by their objects of negation, not by their bases of emptiness:
 - Refuting true existence on the base, person, is the subtle selflessness of phenomena
 - Refuting self-supporting, substantial existence on the base, person, is the subtle selflessness of persons.
- The two self-graspings are differentiated by way of the mode of grasping, not the observed object:
 - Observing the base, person, and grasping it as truly-existent is self-grasping of phenomena
 - Observing the base, person, and grasping it as self-supporting & substantially existent is self-grasping of persons.