

Definitive and Interpretable Sutras (according to Svatantrika)

- Sutras of the first and third Dharma wheels are **interpretable** (i.e. they either can't be taken literally, or they mainly teach conventional truths).
- Some sutras of the second Dharma wheel are **definitive** (i.e. they mainly teach emptiness), and some are interpretable (e.g. the Heart Sutra).
- In second-wheel sutras, if the object of negation is qualified by “ultimately,” the sutra is definitive; if this qualification is missing, the sutra is interpretable.

Findability

- KJT: Svatantrikas say when we look for something with thorough analysis, we will find it. For example:
 - Pot—we find the quality of being wide-bellied, flat-bottomed and able to hold water
 - Product—we find production by causes & conditions
 - Person—we find the mental consciousness
- If we did not find the object, it wouldn't exist.
- Phenomena are finable through analysis because they exist from their own side, inherently, and by their own characteristics.



Madhyamaka-Prasangika

1. Definition: a Madhyamika who, by means of asserting mere other-approved consequences, does not accept true existence, even nominally.
2. Examples of Prasangikas: Buddhapalita, Chandrakirti, and Shantideva.
3. Etymology: the reason Buddhapalita is called a Prasangika (Consequentialist) is because he asserts that an inference realizing a thesis can be generated in an opponent's continuum merely by stating a consequence (of the opponent's assertions).

Some synonyms of inherent existence

- Prasangikas refute:
 - Inherent existence
 - True existence
 - Existence from its own side
 - Existence by way of its own characteristics
 - Substantial existence
 - Objective existence
 - Ultimate existence
 - Existence as its own reality, and so on...

4. Mode of Asserting Objects

- Two kinds of objects:
 - Hidden—can be realized by ordinary persons only in dependence on a sign (reason). Examples: the impermanence of sound, the emptiness of true existence of sound.
 - Manifest—can be ascertained by ordinary persons through the force of experience, without depending on a sign. Examples: table, car.
- Directly perceivable (mngon.sum) and manifest (mngon.gyur) and are mutually inclusive.

The Two Truths

- Conventional truth: an object found by a valid cognizer distinguishing a conventionality *and with respect to which a valid cognizer distinguishing a conventionality becomes a valid cognizer distinguishing a conventionality.*
- Two kinds of valid cognizers (VCs):
 - Conventional VCs—distinguish conventionalities
 - Ultimate VCs—distinguish ultimate phenomena