

# Vaibashika Objects

THING  
EXISTENT  
OBJECT OF KNOWLEDGE

PERMANENT  
THINGS

Uncompounded space  
Analytical cessations  
Non-analytical cessations

IMPERMANENT  
THINGS

Created phenomena  
Products  
Impermanent phenomena

CONCEALER  
TRUTH

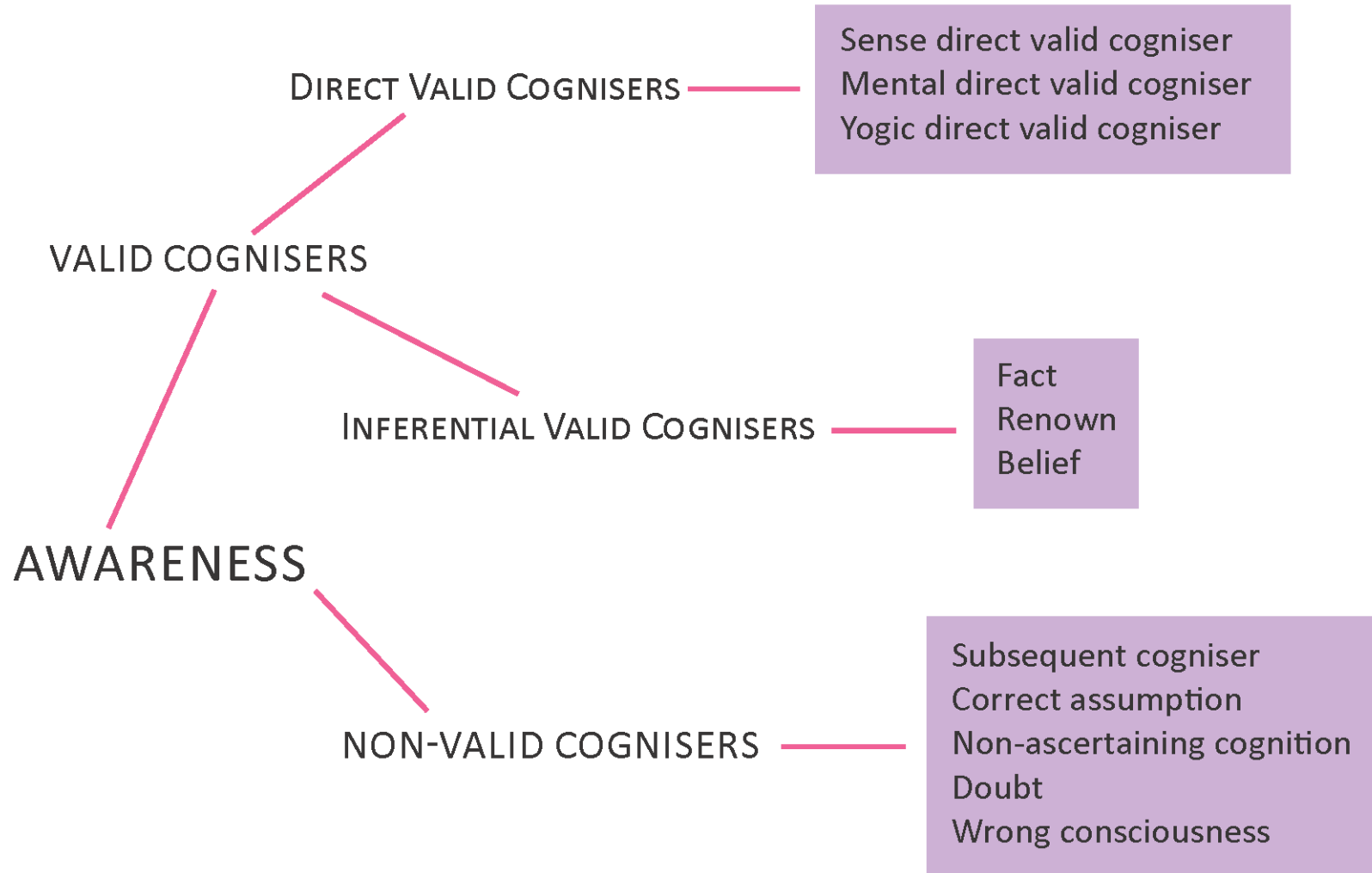
A phenomenon such that an awareness apprehending it is cancelled if it is broken up or mentally separated into its individual parts.

ULTIMATE  
TRUTH

Directionally partless particles  
Temporally partless moments of consciousness  
Uncompounded phenomena

A phenomenon such that an awareness apprehending it is not cancelled if it is broken up or mentally separated into its individual parts.

## VAIBASHIKA - OBJECT POSSESSORS



# VAIBASHIKA GROUNDS AND PATHS

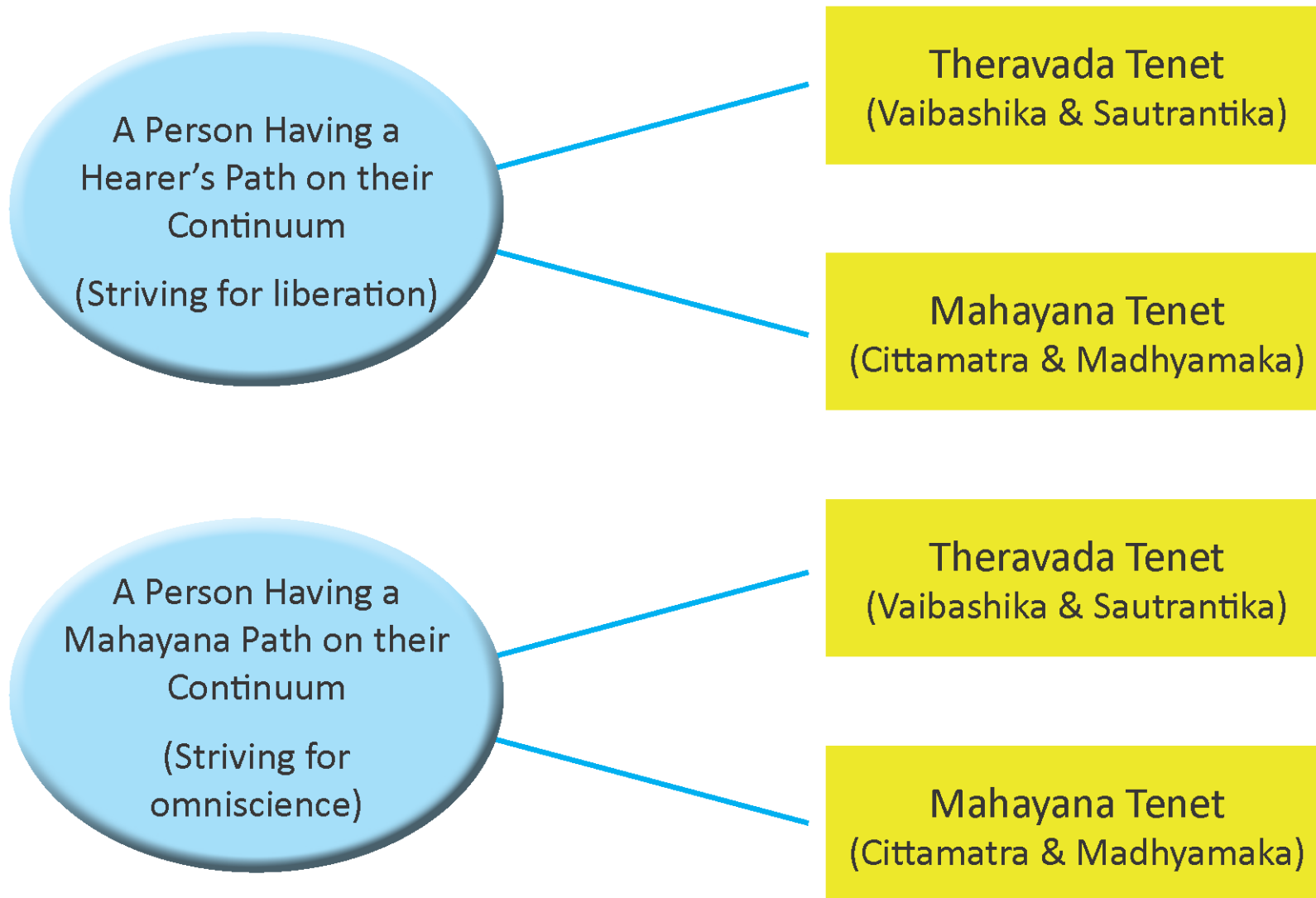
	Hearers	Solitary Realisers	Bodhisattvas
1. How they traverse the grounds:	View Merit Duration Result	View Merit Duration Result	View Merit Duration Result
2. How they accumulate merit:	All four training paths	Path of Accumulation only	Path of Accumulation only
3. Other:	3a. Assertion: a buddha's form aggregate is not a buddha 3b. A sambhogakaya is not accepted 3c. A buddha still has true sufferings in his continuum 3d. Nirvana with and without remainder		

## Vaibashika

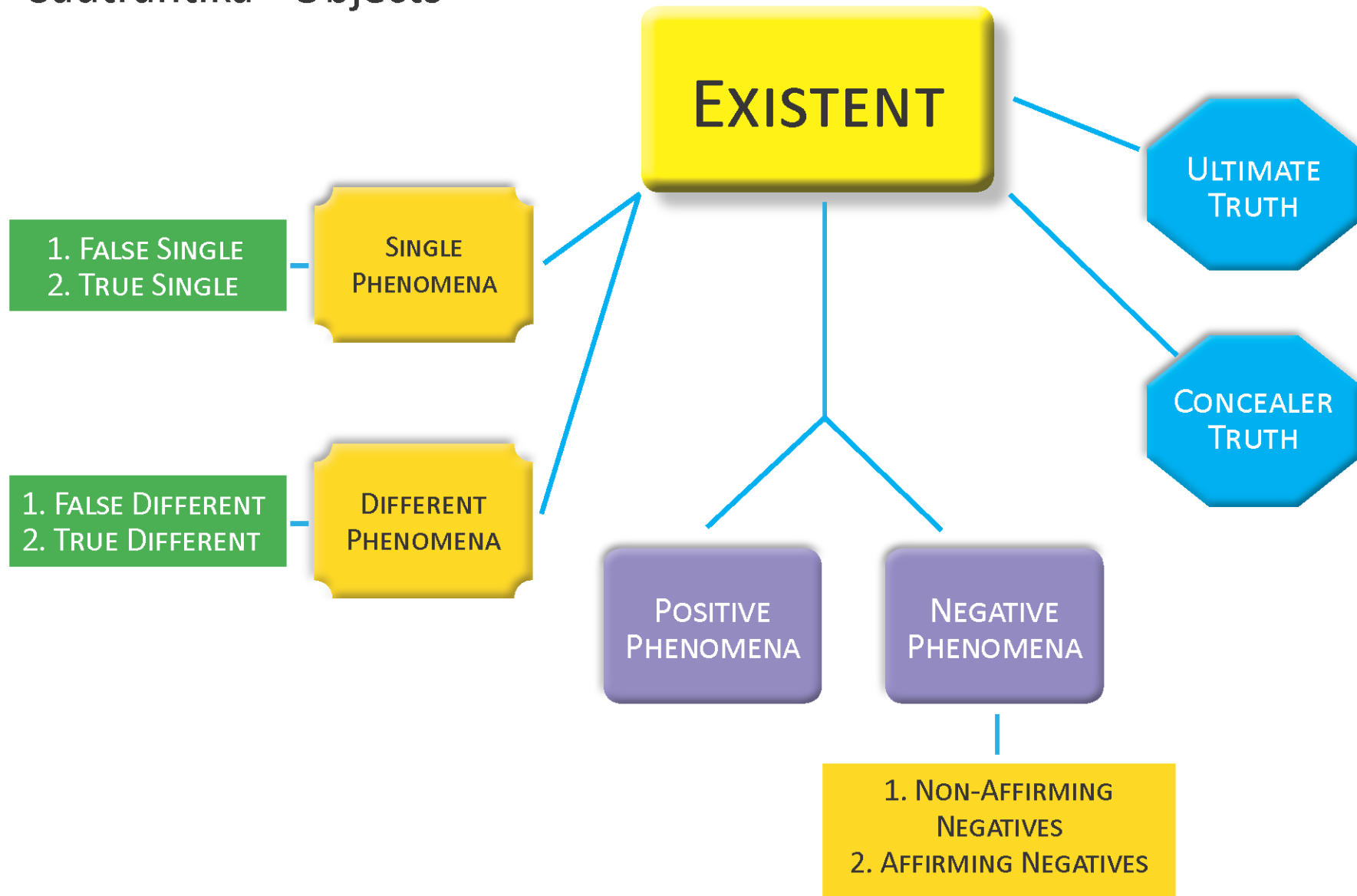
- a person propounding Theravada tenets
- who does not assert self-cognisers but
- does assert truly existent external objects

## Sautrantika

- a person propounding Theravada tenets
- who accepts both self-cognisers
- and external objects



## Sautrantika - Objects



# TWO TRUTHS

## Vaibashika

### CONCEALER TRUTH

A phenomenon such that an awareness apprehending it is cancelled if it is broken up or mentally separated into its individual parts

Illustrations: A vase, a woollen cloth

### ULTIMATE TRUTH

A phenomenon such that an awareness apprehending it is not cancelled if it is broken up or mentally separated into its individual parts

Illustrations: Directionally partless particles, temporally partless moments of consciousness, uncompounded phenomena

## Sautrantika

### CONCEALER TRUTH

A phenomenon that is not ultimately able to perform a function

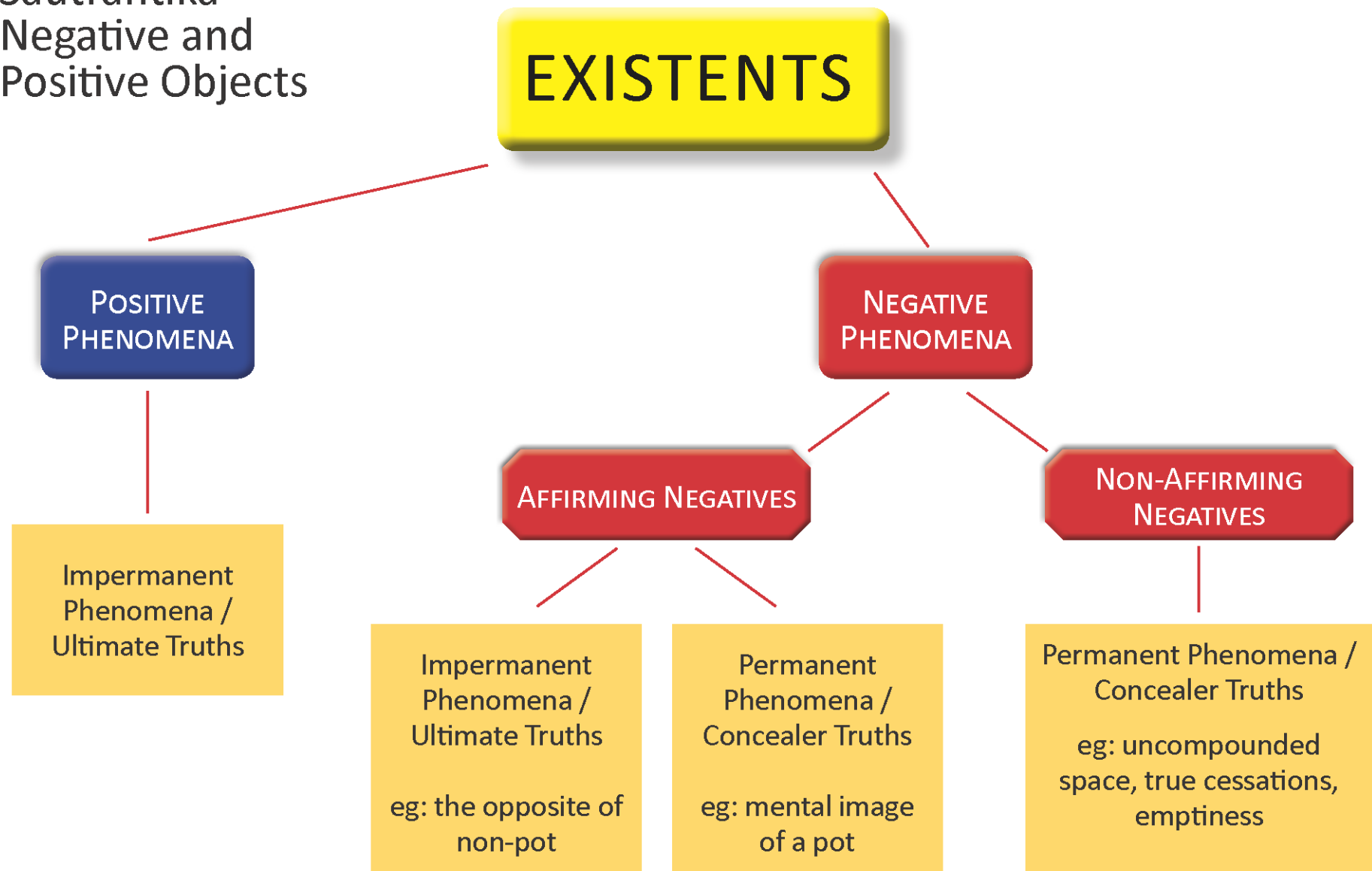
Illustrations:  
Uncompounded space, true cessations, and emptinesses

### ULTIMATE TRUTH

A phenomenon that is ultimately able to perform a function

Illustrations: Temporally partless moments of consciousness, directionally partless particles, a vase

Sautrantika  
Negative and  
Positive Objects





# Illustration of the Person

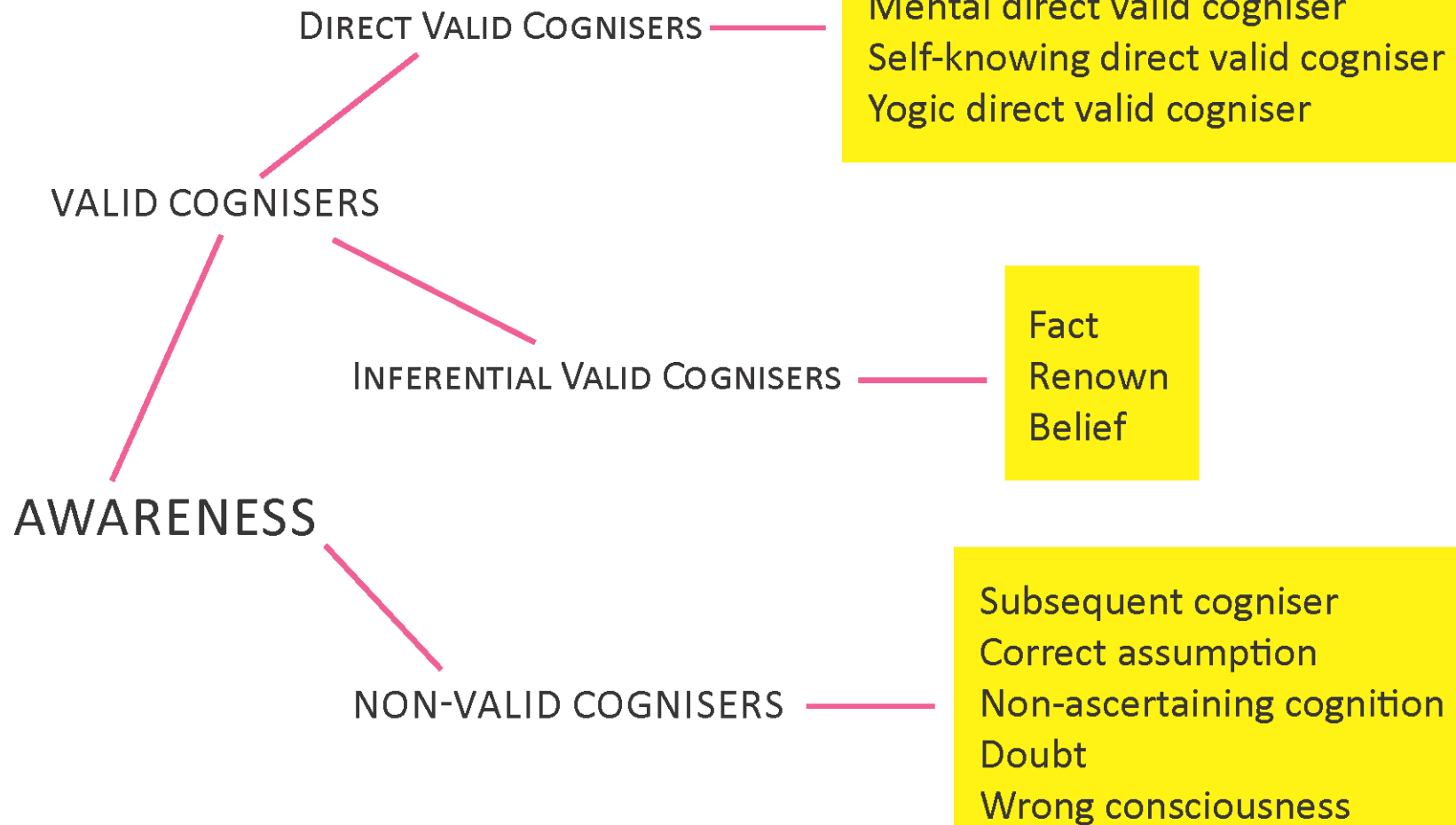
## Vaibashika

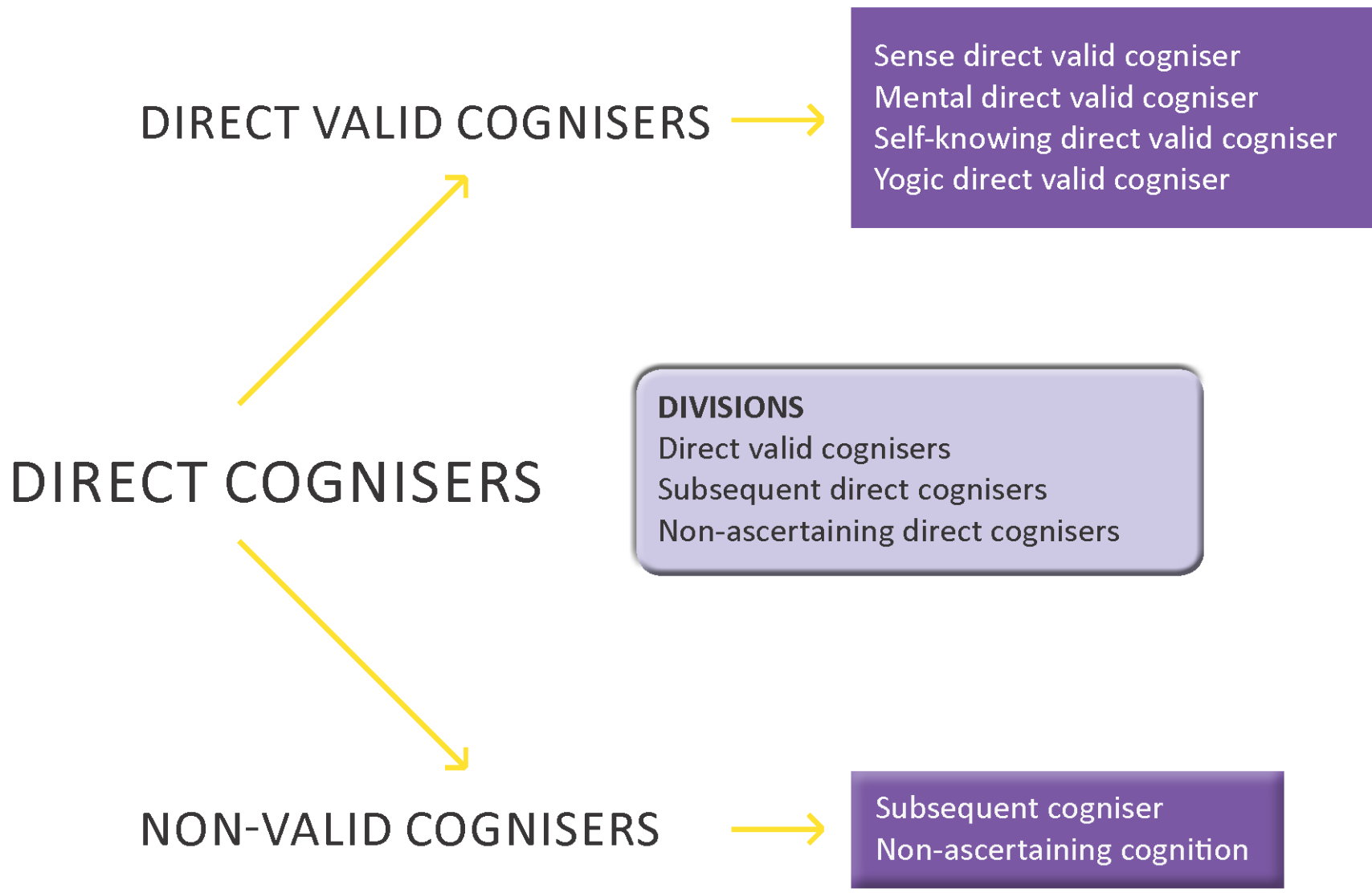
- The mere collection of the aggregates
- The mental consciousness
- The continuum of the aggregates

## Sautrantika

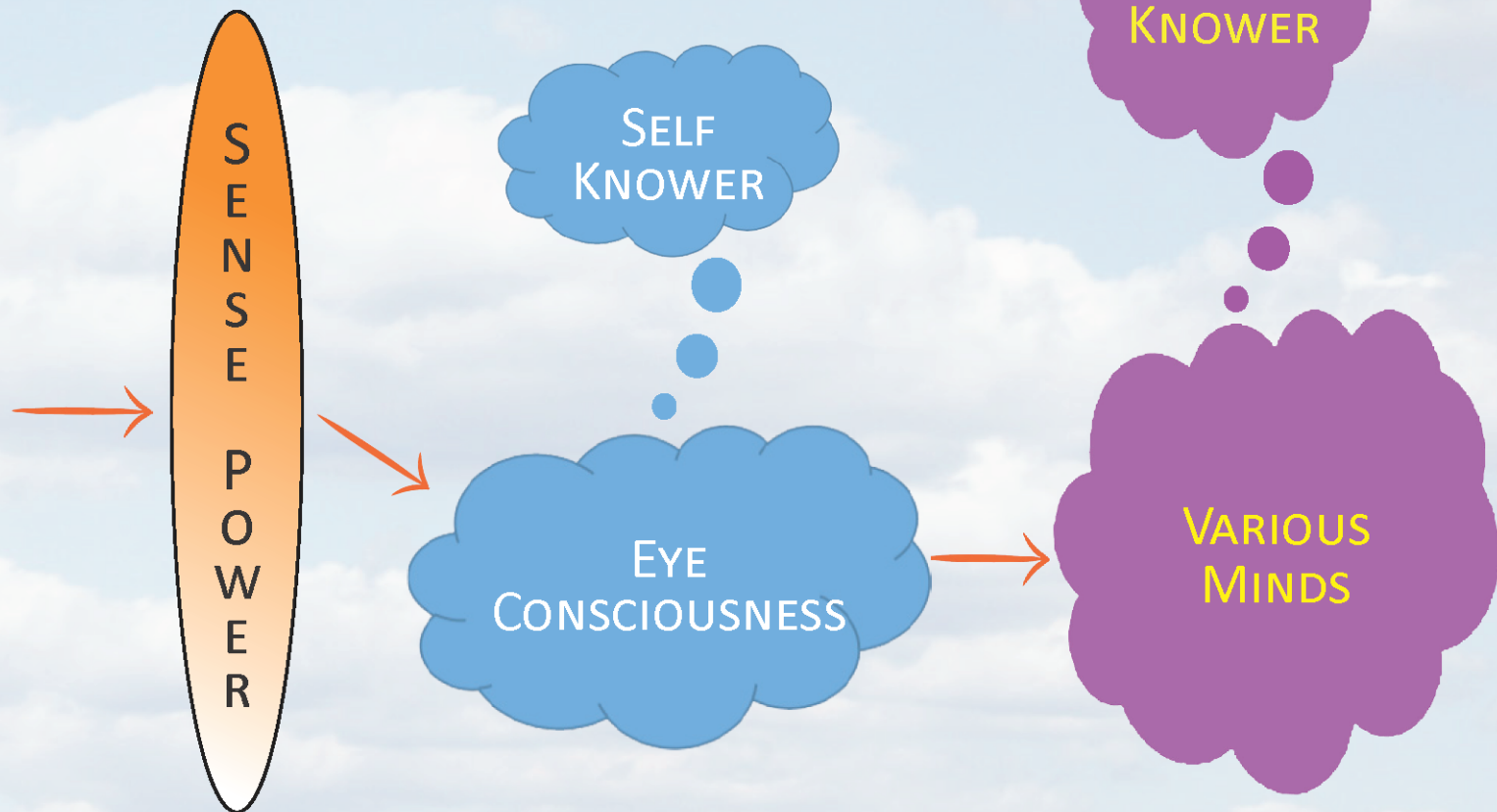
- –
- The mental consciousness
- The continuum of the aggregates

## SAUTRANTIKA - OBJECT POSSESSORS





# Sautrantika Self-Cogniser



## Vaibashika

- a person propounding Theravada tenets
- who does not assert self-cognisers but
- does assert truly existent external objects

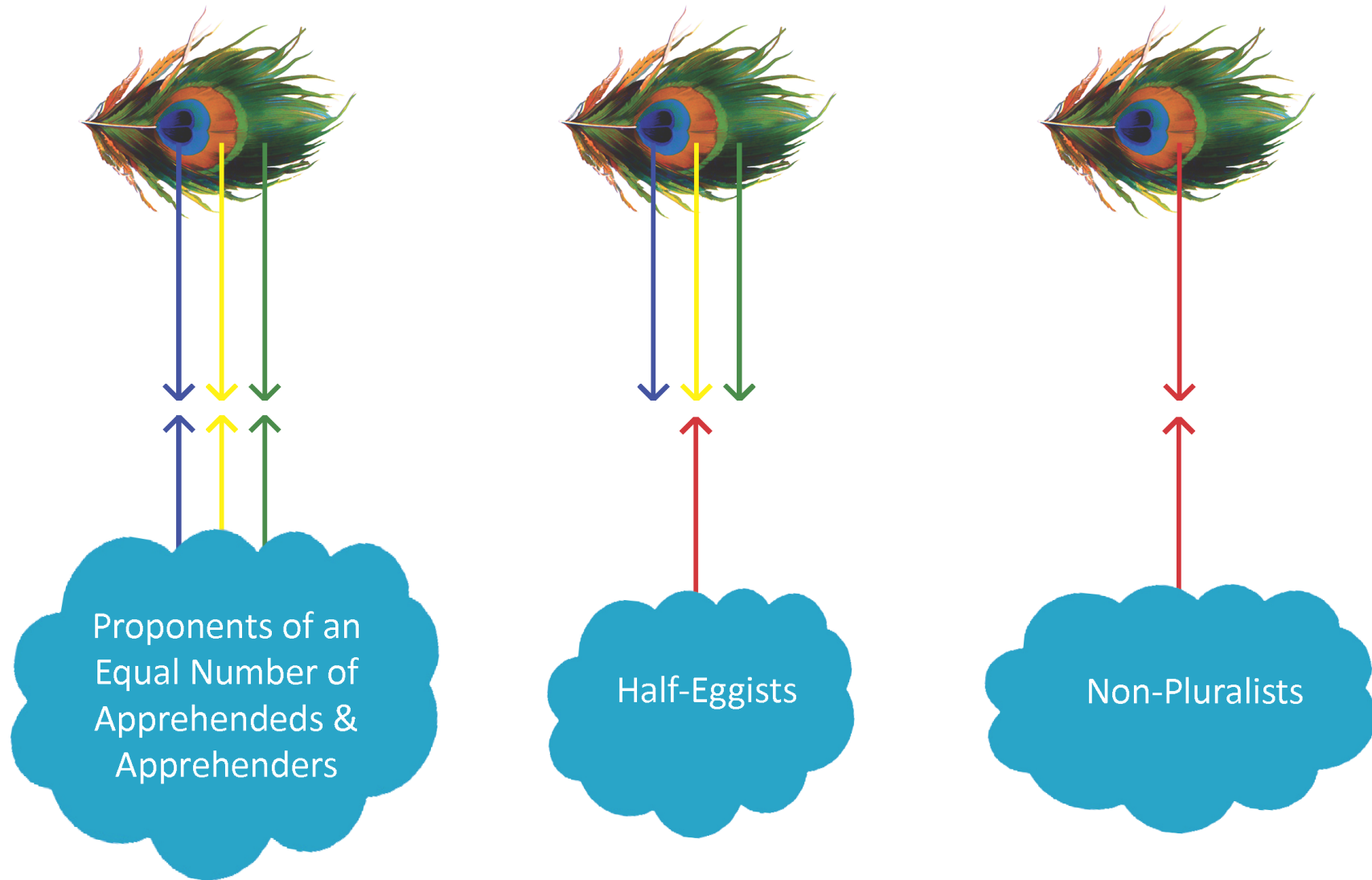
## Sautrantika

- a person propounding Theravada tenets
- who accepts both self-cognisers
- and external objects

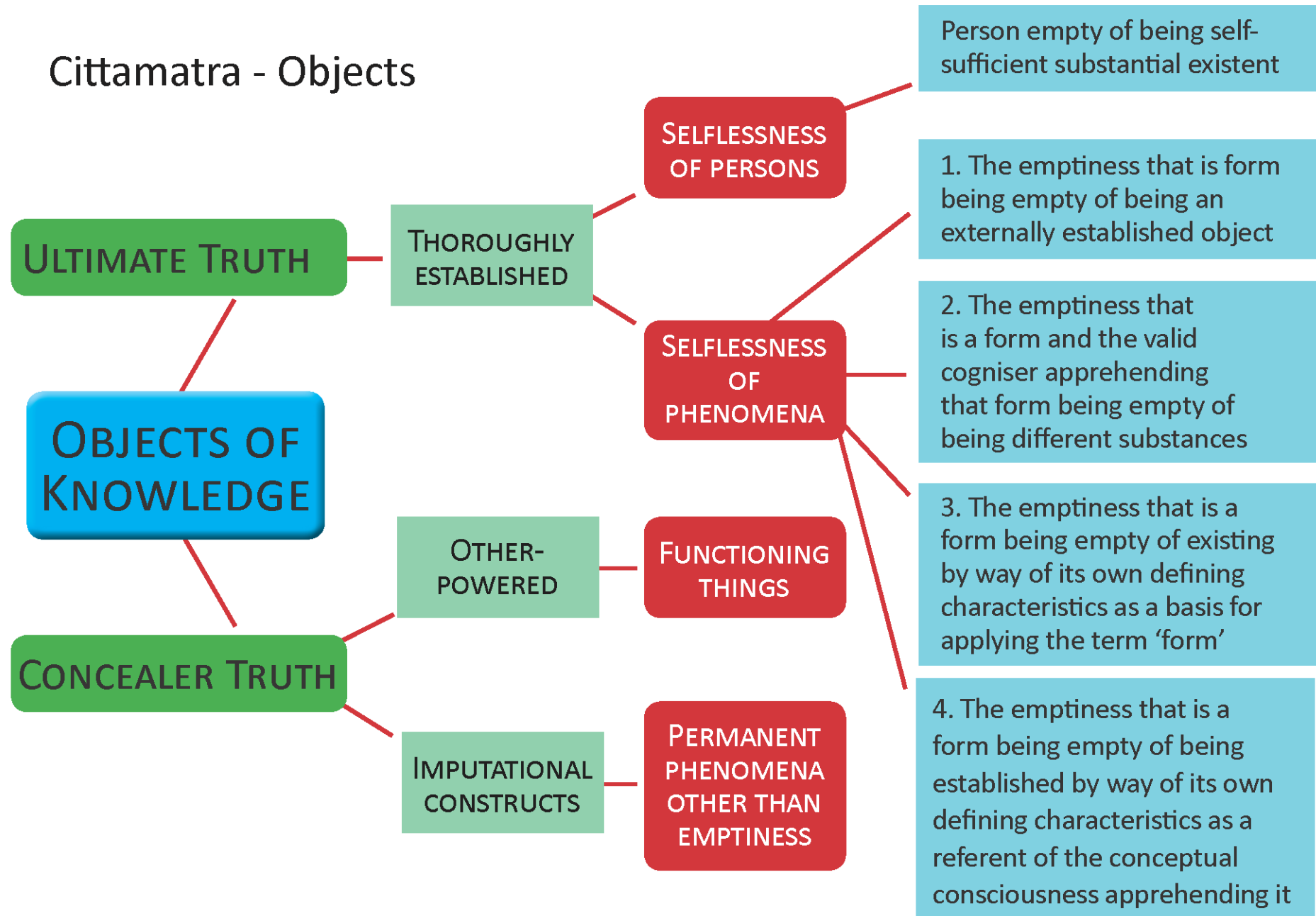
## Cittamatra

- a person propounding Great Vehicle tenets
- who asserts truly existent self-cognisers
- but does not accept external objects

## Cittamatra - Types of True Aspectarians



# Cittamatra - Objects



# Cittamatra - Two Truths

## CONCEALER TRUTH

That which is realised  
by the direct valid  
cogniser directly  
realising it by way of  
being **together with**  
dualistic appearance.

Illustrations: A vase, the  
mental image of a vase

## ULTIMATE TRUTH

That which is realised  
by the direct valid  
cogniser directly  
realising it by way of  
the **vanishing of**  
dualistic appearance

Illustrations: Emptiness



# Cittamatra - Selflessness of Phenomena

## Object of Abandonment and Its Antidote 1

OBJECT OF NEGATION

Form established as being externally existent

OBJECT OF  
ABANDONMENT

The conceptual consciousness apprehending form as being an externally established object

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OBJECT OF MEDITATION

The emptiness that is a form being empty of being an externally established object

OBJECT OF MEDITATION  
AND ITS ANTIDOTE

The valid cogniser realising the emptiness of a form being empty of being an externally established object

# Cittamatra - Selflessness of Phenomena

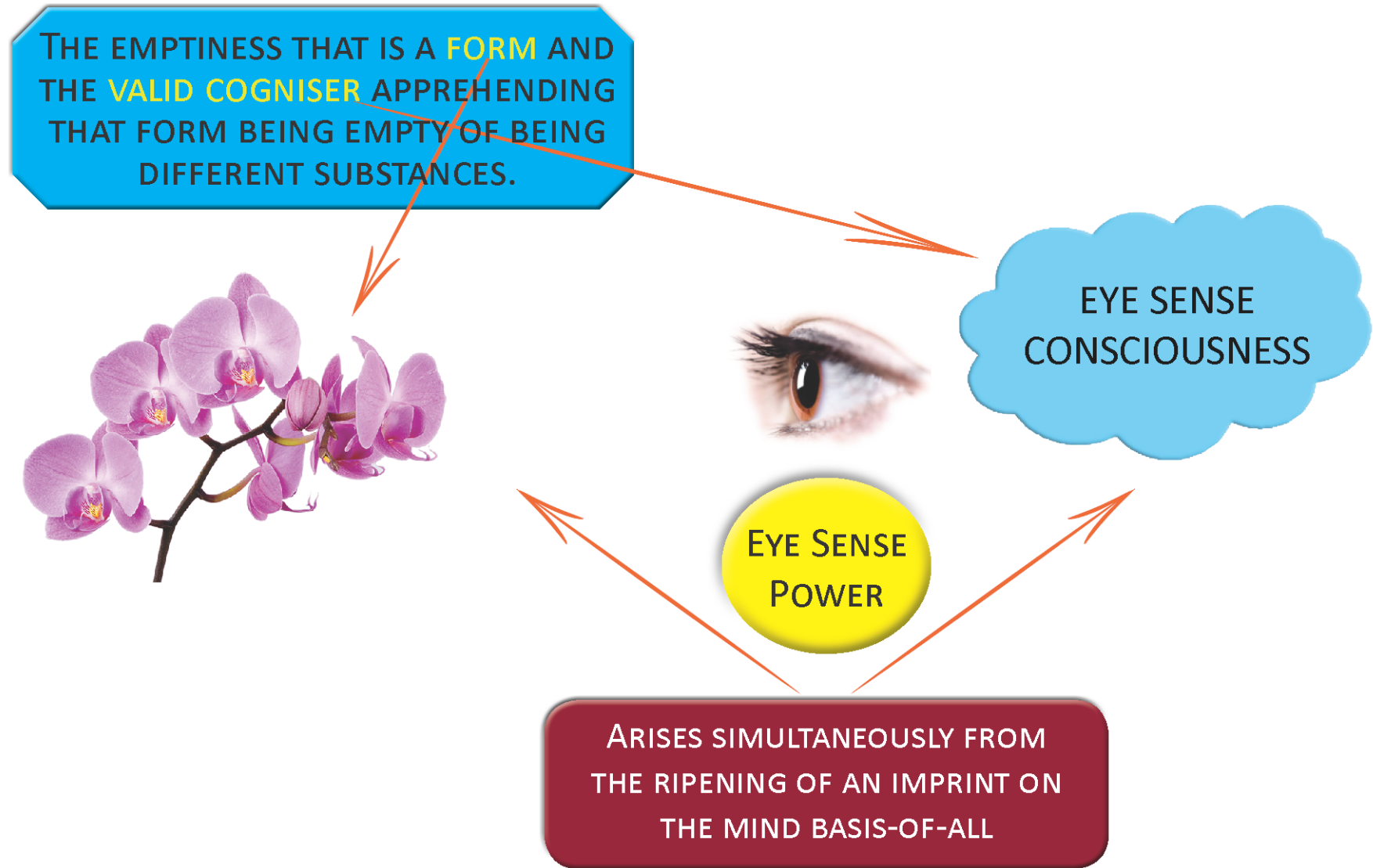
THE EMPTINESS THAT IS A **FORM** AND  
THE **VALID COGNISER** APPREHENDING  
THAT FORM BEING EMPTY OF BEING  
DIFFERENT SUBSTANCES.



EYE SENSE  
CONSCIOUSNESS

EYE SENSE  
POWER

ARISES SIMULTANEOUSLY FROM  
THE RIPENING OF AN IMPRINT ON  
THE MIND BASIS-OF-ALL



# Cittamatra - Selflessness of Phenomena

## Object of Abandonment and Its Antidote 2

OBJECT OF NEGATION

Form and the valid cogniser apprehending that form being established as different substances

OBJECT OF  
ABANDONMENT

The consciousness apprehending form and the valid cogniser apprehending that form being established as different substances

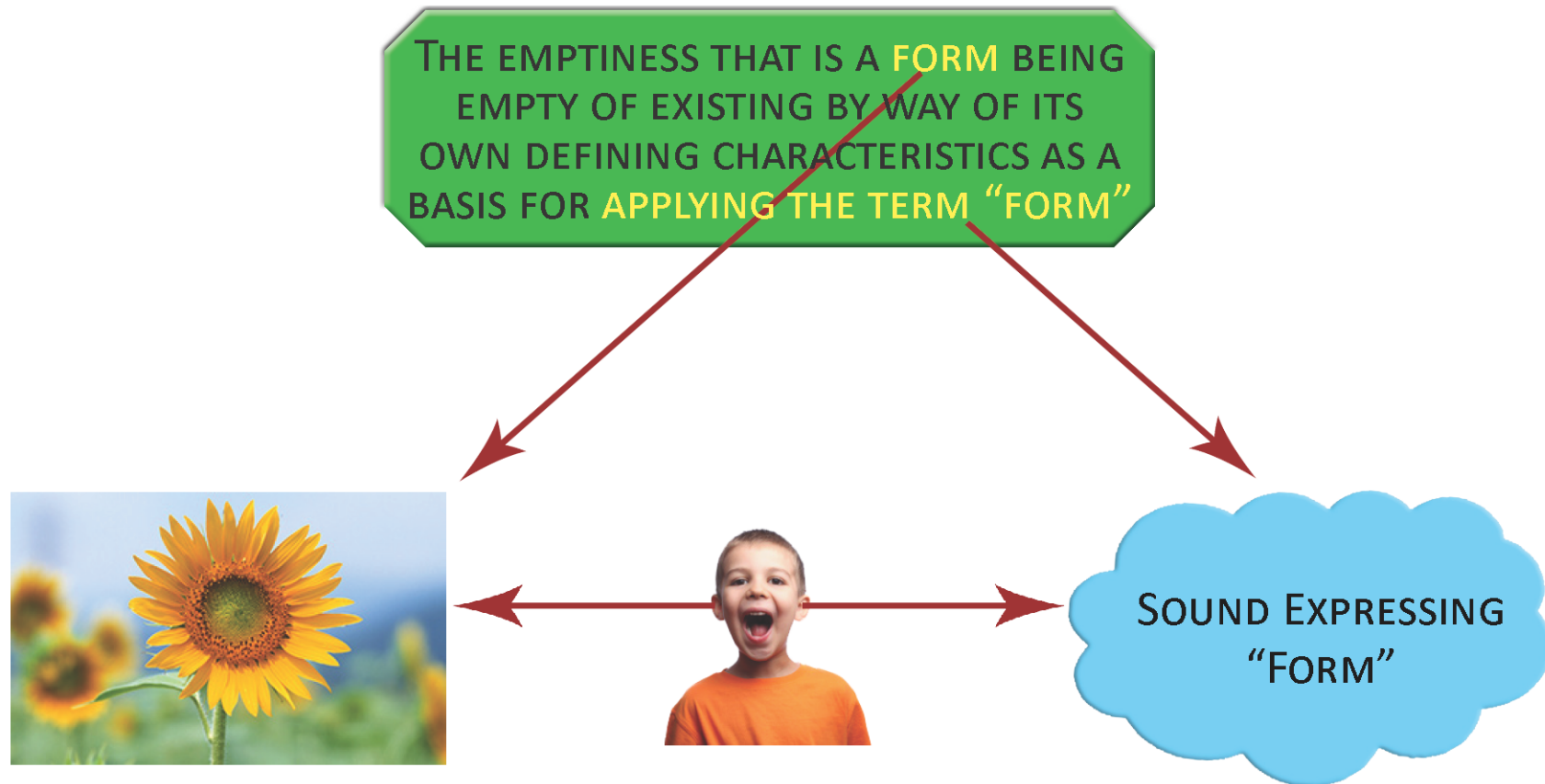
OBJECT OF MEDITATION

The emptiness that is a form and the valid cogniser apprehending that form being empty of being established as different substances

OBJECT OF MEDITATION  
AND ITS ANTIDOTE

The valid cogniser realising emptiness that is a form and the valid cogniser apprehending that form being empty of being established as different substances

# Cittamatra - Selflessness of Phenomena



# Cittamatra - Selflessness of Phenomena

## Object of Abandonment and Its Antidote 3

### OBJECT OF NEGATION

Form being established by way of its own defining characteristics as a basis for applying the term 'form'

### OBJECT OF ABANDONMENT

The consciousness apprehending a form as being established by way of its own defining characteristics as a basis for applying the term 'form'

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### OBJECT OF MEDITATION

The emptiness of form being empty of being established by way of its own defining characteristics as a basis for applying the term 'form'

### OBJECT OF MEDITATION AND ITS ANTIDOTE

The valid cogniser realising the emptiness of form being empty of being established by way of its own defining characteristics as a basis for applying the term 'form'

# Cittamatra - Selflessness of Phenomena

## Object of Abandonment and Its Antidote 4

### OBJECT OF NEGATION

Form being established by way of its own characteristics as a referent of the conceptual consciousness apprehending it

### OBJECT OF ABANDONMENT

The consciousness grasping at a form as being established by way of its own defining characteristics as a referent of the conceptual consciousness apprehending it

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### OBJECT OF MEDITATION

The emptiness of form being empty of being established by way of its own characteristics as a referent of the conceptual consciousness apprehending it

### OBJECT OF MEDITATION AND ITS ANTIDOTE

The valid cogniser realising the emptiness of form being empty of being established by way of its own defining characteristics as a referent of the conceptual consciousness apprehending it

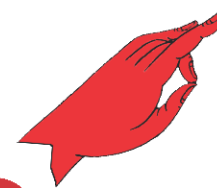
# Cittamatra - What Appears to a Conceptual Consciousness



Appearance of:  
1. Mental image  
2. Actual object



Conceptual consciousnesses  
apprehending the mental image  
as being established by way of its  
own defining characteristics



1. Object of abandonment  
2. Wrong consciousnesses

# Cittamatra - What Appears to a Conceptual Consciousness

## Object of Abandonment and Its Antidote

### OBJECT OF NEGATION

Form being established by way of its own defining characteristics as a basis for applying the term 'form'

### OBJECT OF ABANDONMENT

The consciousness apprehending a form as being established by way of its own defining characteristics as a basis for applying the term 'form'

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### OBJECT OF MEDITATION

The emptiness of form being empty of being established by way of its own defining characteristics as a basis for applying the term 'form'

### OBJECT OF MEDITATION AND ITS ANTIDOTE

The valid cogniser realising the emptiness of form being empty of being established by way of its own defining characteristics as a basis for applying the term 'form'



# Cittamatra - Objects of Negation

## Conceptual Consciousnesses Grasping at the Selflessness of Phenomena

### Objects of Negation that Are Existents

The consciousness grasping at form being an externally established object

The consciousness grasping at a form and the valid cogniser apprehending that form being different substances

The consciousness grasping at a form as being established by way of its own defining characteristics as a basis for applying the term 'form'

The consciousness grasping at a form as being established by way of its own defining characteristics as a referent of the conceptual consciousness apprehending it

### Objects of Negation that Are Non-Existents

Form being an externally established object

Form and the valid cogniser apprehending that form being established as different substances

Form to be established by way of its own defining characteristics as a basis for applying the term 'form'

Form being established by way of its own characteristics as a referent of the conceptual consciousness apprehending it

# Cittamatra Three Natures

Concealer Truth or Ultimate Truth	True or False	Established by Way of Its Own Defining Characteristics / Truly Established	Merely Imputed
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## OTHER POWERED

Concealer Truth

False



MEANING: That which comes about due to causes and conditions

## IMPUTATIONAL CONSTRUCTS

Concealer Truth

False



MEANING: That which is merely imputed by mind

## THOROUGHLY ESTABLISHED

Ultimate Truth

True



MEANING: Permanent phenomena that are not merely imputed by a conceptual consciousness

# Illustration of the Person

## Vaibashika

- The mere collection of the aggregates
- The mental consciousness
- The continuum of the aggregates

## Sautrantika

- –
- The mental consciousness
- The continuum of the aggregates

## Cittamatra

- True Aspectarians  
Mind basis-of-all
- False Aspectarians  
The mere mental  
Consciousness

# Svatantrika Definitions

- **Proponents of Non-Nature**

A person propounding Great Vehicle tenets who does not assert truly existent *functioning things* even conventionally.

- **Svatantrika**

A Proponent of the Middle Way who, by way of accepting **autonomous reasons**, does not assert truly established *functioning things* even conventionally.

# TWO TRUTHS

## Svatantrika

### CONCEALER TRUTH

That which is realised  
by the direct valid  
cogniser directly  
realising it by way of  
being **together with  
dualistic appearance.**

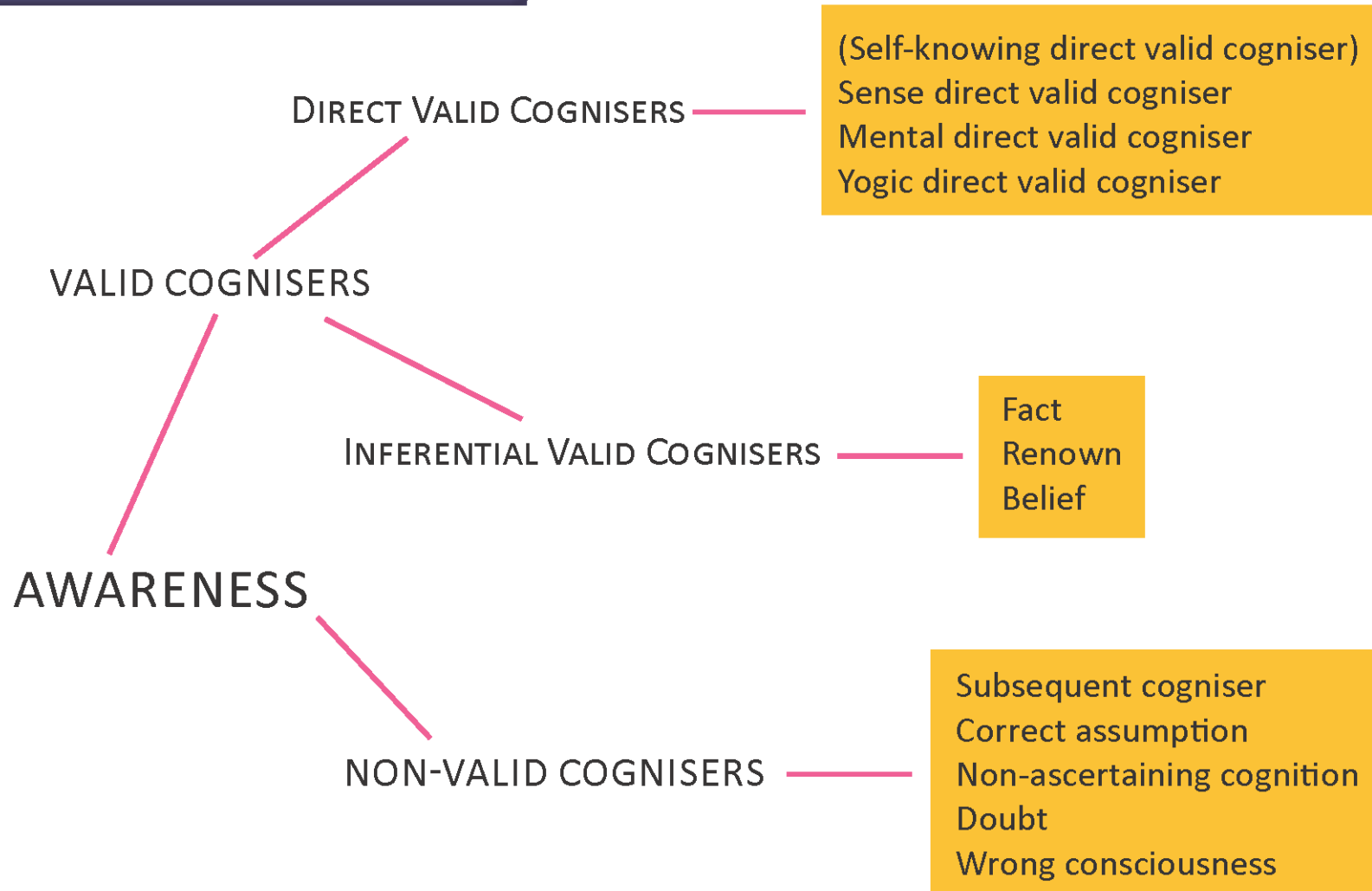
Illustration: A vase

### ULTIMATE TRUTH

That which is realised  
by the direct valid  
cogniser directly  
realising it by way  
of the **vanishing of  
dualistic  
appearance.**

Illustration: the emptiness  
of a vase being empty of  
true existence

## SVATANTRIKA - OBJECT POSSESSORS



# Definitions

- **Proponents of Non-Nature**

A person propounding Great Vehicle tenets who does not assert truly existent *functioning things* even conventionally.

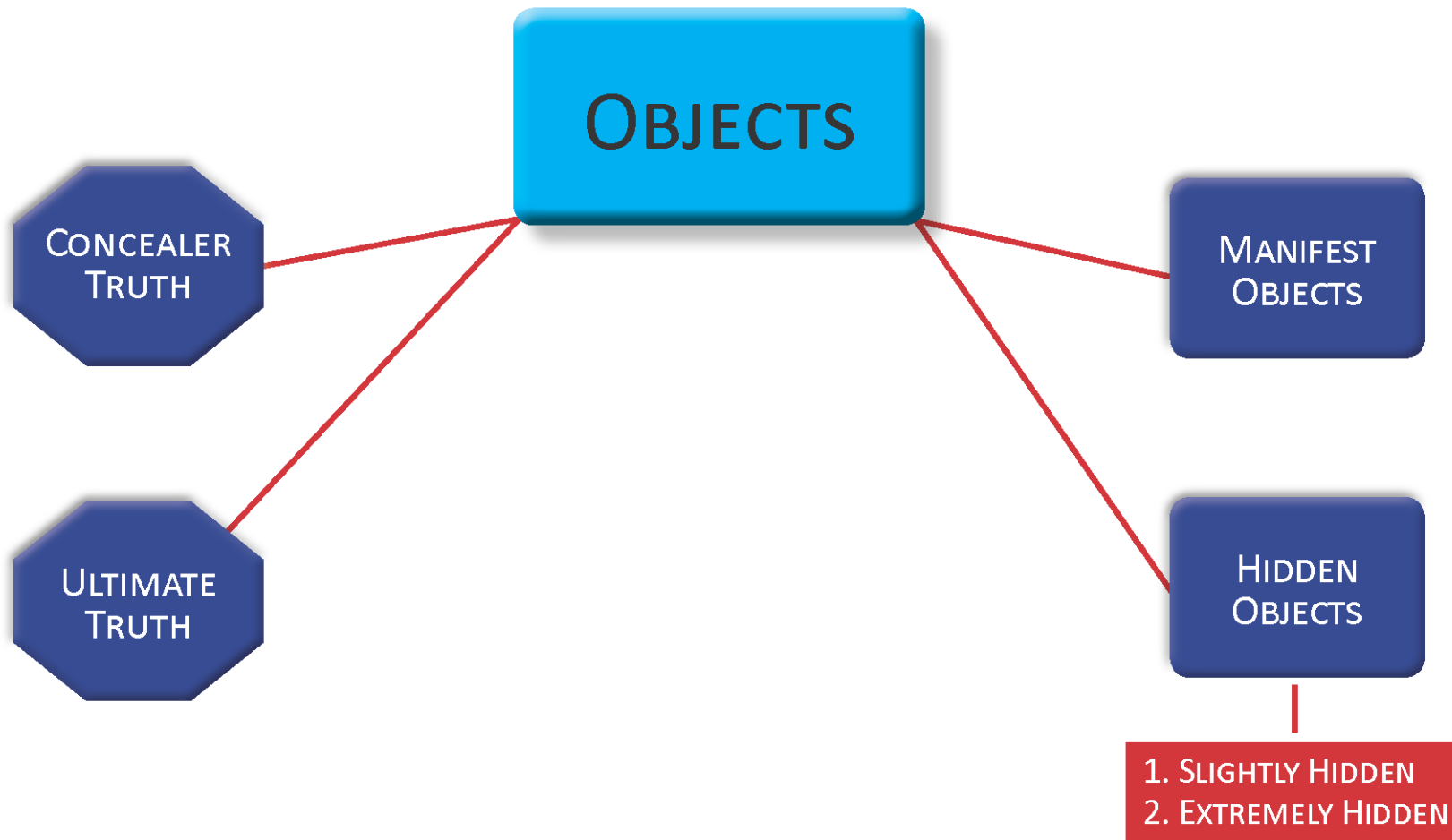
- **Svatantrika**

A Proponent of the Middle Way who, by way of accepting **autonomous reasons**, does not assert truly established *functioning things* even conventionally.

- **Prasangika**

A Proponent of the Middle Way who, by way of accepting **just a consequence known to others**, does not assert truly established *functioning things* even conventionally.

## Prasangika





# TWO TRUTHS

## Prasangika

### CONCEALER TRUTH

An object that is found by  
a valid cogniser analysing  
a conventionality  
and with respect  
to which that valid  
cogniser analysing the  
conventionality becomes  
a valid cogniser analysing  
a conventionality.

### ULTIMATE TRUTH

An object found by a  
valid cogniser analysing  
the ultimate  
and with respect  
to which that valid  
cogniser analysing the  
ultimate becomes a  
valid cogniser analysing  
the ultimate.

## Divisions of Emptiness

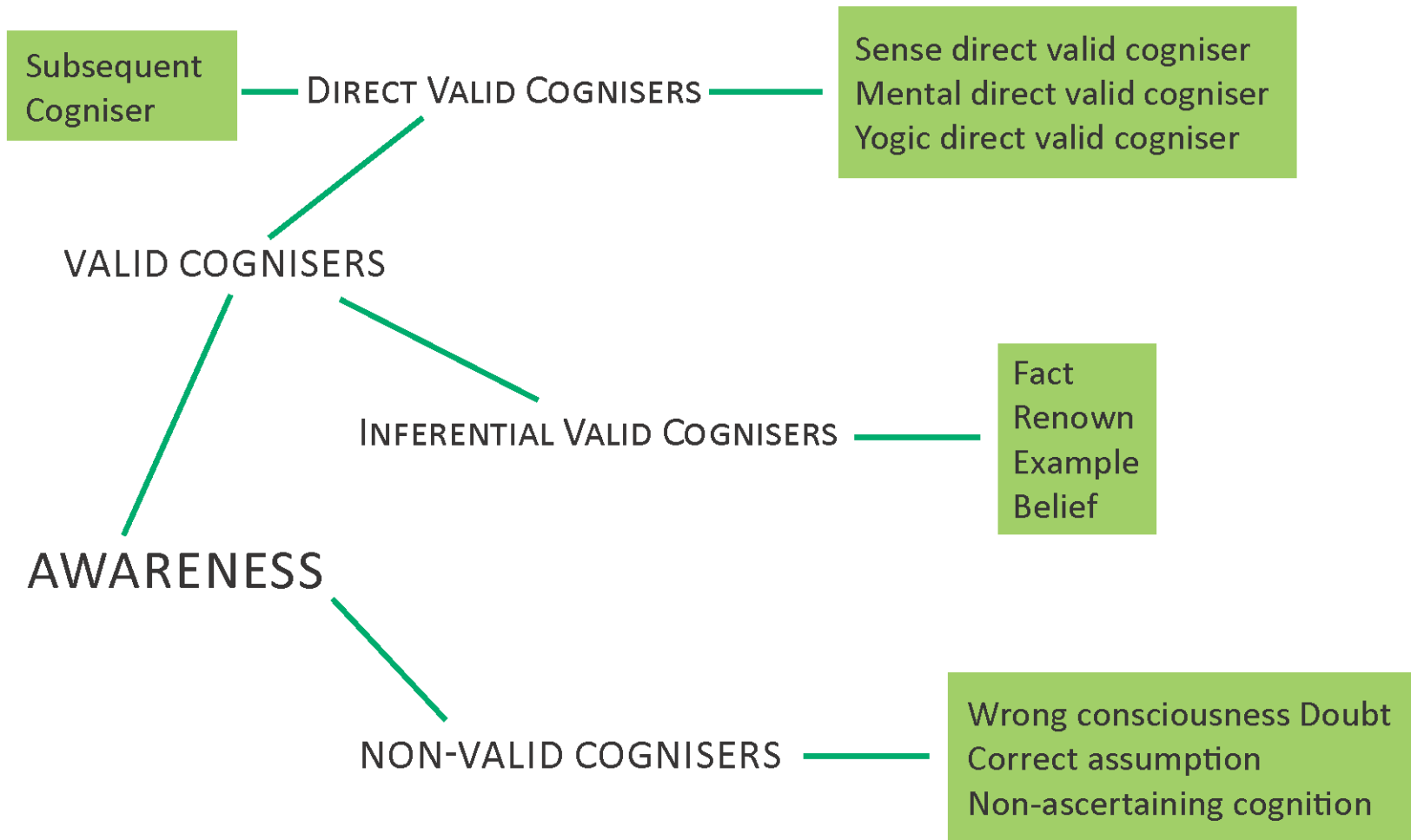
- into 16

- 1 Internal emptiness
- 2 External emptiness
- 3 Emptiness of the outer and inner
- 4 Emptiness of emptiness
- 5 Emptiness of the great
- 6 Emptiness of the ultimate (phenomena)
- 7 Emptiness of compounded phenomena
- 8 Emptiness of uncompounded phenomena
- 9 Emptiness of what has passed beyond the extremes
- 10 Emptiness of what is beginningless and endless
- 11 Emptiness of that which is not discarded
- 12 Empty by way of its own nature
- 13 Emptiness of all phenomena
- 14 Emptiness of individual characteristics
- 15 Emptiness of the non-observed
- 16 Emptiness of nature of non-functioning things

- into 4

- 1 Emptiness of functional phenomena
- 2 Emptiness of non-functional phenomena
- 3 Emptiness of self-entity
- 4 Emptiness of other-entity

## PRASANGIKA - OBJECT POSSESSORS



## VALID COGNISERS

An incontrovertible knower.

## PRASANGIKA - OBJECT POSSESSORS DEFINITION

### DIRECT VALID COGNISERS

A valid cogniser that does not directly rely upon a reason and is an incontrovertible knower with respect to its object of the mode of apprehension, which is its object of comprehension.

#### Sense Direct Valid Cogniser

A direct valid cogniser that is an incontrovertible knower with regard to manifest object of comprehension, which is its object, by way of directly relying on a physical sense power, that is its uncommon empowering condition.

#### Mental Direct Valid Cogniser

A direct valid cogniser that is an incontrovertible knower with regard to its object of comprehension, which is its object of the mode of apprehension, and is directly produced from the mental sense power, that is its uncommon empowering condition.

#### Yogic Direct Valid Cogniser

A direct valid cogniser that is an incontrovertible knower free from conceptuality by way of directly seeing the aspect of truth, or either coarse or subtle selflessness, that is its object, and is produced from a meditative stabilisation that is a union of calm abiding and special insight, its own empowering condition.

### INFERENTIAL VALID COGNISERS

An incontrovertible knower with regard to its object of comprehension, which is a hidden object for it, and is directly produced in dependence on a correct reason that is its basis.

## VALID COGNISERS

A new incontrovertible knower.

## SAUTRANTIKA - OBJECT POSSESSORS DEFINITION

### DIRECT VALID COGNISERS

A new incontrovertible knower free from conceptuality.

#### Sense Direct Valid Cogniser

A new incontrovertible knower, free from conceptuality, arising in dependence upon a physical sense power that is its uncommon empowering condition.

#### Mental Direct Valid Cogniser

A new incontrovertible knower, free from conceptuality, arising in dependence upon a physical sense power that is its uncommon empowering condition.

#### Yogic Direct Valid Cogniser

An exalted wisdom that directly realises subtle impermanence or either the coarse or subtle selflessness of persons in dependence upon a meditative stabilisation that is a union of calm abiding and special insight – its own uncommon empowering condition.

### INFERENTIAL VALID COGNISERS

A new incontrovertible determinative knower that is produced in dependence upon a correct reason that is its basis.