

Self, Selflessness, and Liberation

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Liberation is the primary focus of Indian philosophy. Its schools have established their tenets in an attempt to free all beings from cyclic existence. Afflictive emotions bind beings in the cycle of uncontrolled suffering and are founded on the misperception of the nature of persons and other phenomena. Reasoned investigation to penetrate reality becomes the central process of spiritual development to escape cyclic existence, resulting in liberation. Thus, the philosophy of non-Buddhist and Buddhist schools has been systematized and published in order to stimulate inquiry and develop internal capability in reasoned investigation to penetrate the false veils of appearance and lead to the correct perception of reality.

Conception of Self and Liberation in Non-Buddhist Schools

Non-Buddhist schools and Buddhist schools can be differentiated through the three features - teaching, teacher, and view. The three characteristics of a Buddhist system are¹:

- teacher has extinguished all defects and attained good qualities without remainder and hence teaches under their own power the profound dependent-arising
- teaching is the excellent doctrine that has the features of abandoning the harming and hurting of sentient beings
- view is an assertion from the depths that a permanent, unitary, self-powered self does not exist

The negation of these features characterizes the non-Buddhist schools. The view of self is the primary feature that differentiates Buddhist and non-Buddhist schools.

The non-Buddhist tenets are established from the perspective that a permanent, unitary, independent self exists. The Buddhist schools, on the other hand, reject the existence of this type of self, and they also assert the view of four seals - all compounded things are impermanent, all contaminated things are miserable, all phenomena are selfless, and nirvana is peace. Non-Buddhist schools do not assert this. The different view of self leads to the difference in perception of liberation and its path of liberation.

¹ Jeffrey Hopkins, *Maps of the Profound* (Ithaca, N.Y.: Snow Lion Publications, 2003), 68-70.

According to Jam-yang-shay-ba's Great Exposition of Tenets², non-Buddhist schools are divided into one proponent of annihilation, the Lok_yatas, and eleven proponents of permanence. Proponents of annihilation are those who assert only objects of direct perception. Lok_yata³ is the only school among the proponents of annihilation. Proponents of permanence are those who also assert obscure objects. The eleven proponents of permanence are:

- S_m_kyhas⁴ and K_pilas⁵
- Four – Br_hm_anas⁶, Vaiy_karan_as⁷, Ved_ntins⁸, and Guhyakas⁹
- Two- Vais_hnavas¹⁰ and M_m_m_sakas¹¹
- Three- Aishvaras, Vaishes_hikas¹², and Naiy_yikas¹³
- Nirgranthas¹⁴, also known as Jaina¹⁵

Proponents of annihilation assert¹⁶ that the self, which is only body and mind, perishes. Hence at the time of death the self, due to being an entity of the mind, ceases and is extinguished, and due to being a physical entity, perishes and is wasted. The continuum of the self is annihilated at death, so there are no former and later births. The annihilation of mind and body is nirv_n_a. Therefore, nirv_n_a is a non-actuality. The proponents of permanence assert the permanence of self. The conception of self and liberation of each non-Buddhist school has been summarized in Chart 1.

² Ibid.,82-83,93-94.

³ *rgyang' phan pa*, Hedonists

⁴ *grang can pa*, Enumerators

⁵ *ser skya pa*, Followers of Kapila

⁶ *tshang pa ba*, Followers of Brahm_

⁷ *brda spro pa*, Grammarians

⁸ *rig byed mtha'pa*, Proponents of the Finality of the Vedas

⁹ *gsang ba pa*, Secretists

¹⁰ *khyab'jug pa*, Followers of Vis_hn_u

¹¹ *dpyod pa ba*, Analyzers or Ritualists

¹² *bye brag pa*, Particularists

¹³ *rig pa can pa*, Logicians

¹⁴ *gcer bu pa*, the Unclothed

¹⁵ *rgyal ba pa*, Followers of Jaina

¹⁶ Ibid., 99-100.

From Chart 1, the conception of self and liberation in non-Buddhist schools also reflects the difference in meditation, behavior, and fruits of separation from the Buddhist schools. According to Buddhist schools, the paths of liberation in non-Buddhist schools cannot totally free the practitioner from the cyclic existence. Their behaviors tend to fall into either the extreme of indulging desire and attachment or the extreme of austere life-style. As Jam-yang-shay-ba says¹⁷

Since (non-Buddhist) have a meditation that (achieves) only the peak of cyclic existence and also have turned their backs on the view of selflessness, they do not have meditative cultivation of antidotes totally overcoming even just the lowest forms of cyclic existence, the bad transmigrations, due to which they do not have antidotes pulling out the roots of any form of cyclic existence...

The behavior (of Buddhists) is to know the proper measure, avoiding the two extremes:

- The extreme of indulging desire and attachment for high quality and many foods, garments, and so forth- low quality and few not being sufficient
- The extreme of harsh, fatiguing living, harming body and mind through very severe life-styles as is the case with the behavior of the Nirgranthas [that is, Jainas]...

The fruits of separation (of Buddhist) brought about by the wisdom of individual investigation of phenomena as selfless are true cessations such that what are abandoned do not return.

¹⁷ Ibid., 71

Chart 1: Conception of Self, Liberation, and Path in Eleven Non-Buddhist Schools

School	Conception of Self	Conception of Liberation	Path to Liberation
Lok_yatas ¹⁸	Self is body and mind which only are objects of the senses	The mind is produced from the mindless four elements. At the time of death, the four inner elements become non-manifest in the four external elements, and the sense powers become non-manifest in space, whereby the annihilation of mind and body is nirv_n_a. Nirv_n_a is a non-actuality.	Death
S_m_khya and K_pila ¹⁹	The “self”(skyes bu, purus_a) is qualityless, inactive, a non-agent, a permanent thing, consciousness, the experiencer, truly existent, dwells and does not dwell beside generality. This is opposed to Prakr_ti, the fundamental nature, principal, generality, general principal.	The state of awareness of the “self”(purus_a) when it realizes itself as pure consciousness, different and apart from the nature or prakr_ti. There are two liberations: <ol style="list-style-type: none"> 1. liberation that is the self left alone 2. liberation that is the nature’s release from the self 	<ul style="list-style-type: none"> - beings are released through understanding the enumeration of the twenty-five principles and their relationship to one another through perception and inference - understanding specifically the nature of person and generality, and that they are true existents while other enumerations are false - lessening of desire, the person views objects as faulty, whereby it separates from desire. - through other-emptiness (gzhan stong) meditation: meditating on the self as empty of the principal and on the principal as empty of the self.

¹⁸ Ibid., 98-100

¹⁹ Ibid., 107-123.

			<ul style="list-style-type: none"> - avoiding five perversions: darkness, obscuration, great obscuration, extreme darkness, and extreme blackness. - liberation from three bondages – bondage of nature, of being affected, and of wealth.
Br_hm_anas ²⁰	Brahm_, who is the creator of the world	Achieving the rank of Brahm_	Horse sacrifice (<i>a_vamedha</i>)
Vaiy_karan_as ²¹	<ul style="list-style-type: none"> -A Sound Brahm_, denoted by syllable om_ or long aum_ - A Sound Brahm_ acts as the basis for the production of the varieties of environments and animate beings. It is the nature of all things, spatially and temporally partless, and permanent. 	Bliss and emptiness, which is the disappearance of coarse conceptuality at the time of emitting the essential constituent, is liberation.	<p>These are two paths:</p> <ul style="list-style-type: none"> - external burnt offerings : the burning of cattle in fire, etc. - internal burnt offerings : emission of the essential constituent (seminal fluid) in the hearth-vagina of a woman.
Ved_ntins ²²	The “person” (<i>skye bu, purus_a</i>) – being pervasive, subtle consciousness, permanent, having the color of the sun (various colors), and beyond darkness (beyond the three realms).	State of yogic dissolution into the self (person)	Upon meditating on the self, a yogi sees it as the color of gold (the gold-colored person), and dissolves into that self.
Guhyakas ²³	<p>The Brahm_ of consciousness which is:</p> <ul style="list-style-type: none"> - a partless self that is consciousness, awareness, and permanent - without a second entity - a truly existent thing 	The state of non-duality with the Brahm_ of consciousness (no detail)	Meditation toward the state of non-duality with the Brahm_ of consciousness. (no detail)

²⁰ Ibid., 126-127.

²¹ Ibid., 128-129.

²² Ibid., 130-131.

²³ Ibid., 132-133.

Vais_hnavas ²⁴	- permanent self in relation to partless permanent particles, which are creators building the world systems - virtuous and non-virtuous actions done by that self	The degeneration, or disintegration, or emptying, of cyclic existence- a temporary state having an end and granted by Vis_hnu.	By cultivating wind-yoga-which has the six branches of transference, concentration, inhalation and exhalation of wind, retention, subsequent mindfulness, and meditative stabilization- and the threefold om_syllable. Then one will be qualified to be granted release by Vis_hnu.
M_m_m_sakas ²⁵	The self is an entity of awareness, consciousness, permanent, and a substantial entity separate from the body. The self that is an entity of pleasure and so forth, can disappear; the self that is an entity of existence does not disappear but continually exists.	- attain the high status, such as Brahm_, is liberation because he is released from bad transmigrations, but this type of liberation is not irreversible. - no omniscient one who has exhausted all defects because defilements abide in the nature of the person, which is consciousness.	-through the birth of a child, who is nourished by the forty-eight powers of deeds, is the cause of becoming a Br_hm_ana; - through benedictions, praises, and rites, or offering through seven groups of seven
Aishvaras ²⁶	Permanent self pervaded by Lord Shiva, who pervades all.	The pristine wisdom at the time of copulatory bliss is liberation.	Through the wind-yoga, initiation from the tip of Rudra's (_shvara's phallus), and bliss of emission upon union with a female sh_kt_.
Vaishes_hikas ²⁷	A substantially existent self that is: - experiencer of pleasurable and painful effects	The state that the self separates from the inherence of the nine qualities – awareness, pleasure, pain, desire,	Through the force of cultivating the path, the relationship of the inherence of the nine qualities in the self is

²⁴ Ibid., 137.

²⁵ Ibid., 138-143.

²⁶ Ibid., 154-156.

²⁷ Ibid., 164-174.

	<ul style="list-style-type: none"> - agent of virtuous and non-virtuous causes - uncompounded - permanent in the sense of not disintegrating - non-conscious matter, - all-pervasive - without activity - an object other than the three: body, sense faculties, and consciousness - serves as a basis of nine types of qualities- consciousness and so forth - serves as the cause of the inhering together of those qualities in itself - not consciousness or knowledge - an effective thing that does not disintegrate and that pervades everywhere - has production of quality called “conjunction” from self’s newly coming together with a body, sense powers, consciousness, and so forth- which means self can take rebirth - “being” and “person” are equivalent - self pervades all 	<p>hatred, merit, demerit, momentum, and striving. Liberation is inexpressible.</p>	<p>severed and separated, and when the self abides alone, liberation has been attained. Realizing suchness is a cause of liberation, but is not liberation itself.</p>
<p>Naiy_yika²⁸</p>	<p>- same as the Vaishes_hikas, except Vaishes_hikas assert that the self pervades all, whereas the Naiy_yikas assert that although in general the self pervades all, the self that has the relationship of meeting with and withdrawing from mentality has the size of a minute particle.</p>	<p>The state that the self separates from the inherence of the nine qualities – awareness, pleasure, pain, desire, hatred, merit, demerit, momentum, and striving. Liberation is inexpressible.</p>	<p>Through the force of cultivating the path, the relationship of the inherence of the nine qualities in the self is severed and separated, and when the self abides alone, liberation has been attained. Realizing suchness is a cause of liberation, but is not liberation itself.</p>

²⁸ Ibid.

<p>Jaina²⁹</p>	<p>- self is life, a living being. Life (<i>j_va</i>) is equal to the size of the body. Its substantial entity is permanent, but its states are impermanent. - self, living being, nourisher, person, being, transmigrator, and so forth are synonyms.</p>	<p>Liberation is a form called Consummation of the World. Upon liberation, one goes to what is like an upside down white umbrella at the top of all worlds, called Consummation, white like yogurt and the esculent white water lily. It is an effective thing since it has life, and it is also a non-thing since it is free from cyclic existence.</p>	<p>By means of five restraints, five modes of conduct, five exalted wisdoms, and thirteen behaviors are asserted to be the path. By which one “wears down” all formerly done karmas and does not accumulate new karmas.</p>
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Conception of Self, Selflessness, and Liberation in Buddhist Schools

According to Jam-yang-shay-ba³⁰, there are four Buddhist schools, each with their own tenets - the Great Exposition School, S_tra School, Mind-Only School, and Middle Way School. The Great Exposition School and the S_tra School are included in the Lesser Vehicle schools, and the Mind-Only School and the Middle Way School are included in Great Vehicle schools.

Chart 2: Buddhist Schools

Lesser Vehicle (*h_nay_na*)

1. Great Exposition School³¹

Eighteen sub-schools

2. S_tra School³³

S_tra School Following Scripture³⁵

S_tra School Following Reasoning³⁷

Great Vehicle (*mah_y_na*)

3. Mind-Only School³²

Mind-Only School Following Scripture

Mind-Only School Following Reasoning

4. Middle Way School³⁴

Middle Way Autonomy School³⁶

Middle Way Consequence School³⁸

²⁹ Ibid.,177-183.

³⁰ See Ibid., 9-10, 82-83.

³¹ *bye brag smra ba*, *vaibh_s_ika*

³² *sems tsam pa*, *cittam_tra*

³³ *mdo sde pa*, *sautr_ntika*

³⁴ *dbu ma pa*, *m_dhyamika*

³⁵ *lung gi rjes'brangs*, *_gam_nus_rin*

³⁶ *rang rgyud pa*, *sv_tantrika*

³⁷ *rigs pa'i rjes'brangs*, *ny_y_nus_rin*

³⁸ *thal'gyur pa*, *pr_sangika*

They are also divided into two groups – Proponents of True Existence and Proponents of No True Existence. Proponents of True Existence are those who assert truly existent entities (the Great Exposition School, the S_tra School, and the Mind-Only School). The Great Exposition School and the S_tra School are Proponents of Objects, in which they assert that external objects truly exist. The Mind-Only School, however, asserts that there are no external objects and that internal mind truly exists. Proponents of No True Existence are those who refute the assertion of truly existent entities, that is, the Middle Way School.

All Buddhist schools of tenets assert the non-existence of a permanent, unitary and independent self. From the point of view of the Great Vehicle schools, both the Great Exposition School and the S_tra School do not assert a selflessness of phenomena - an absence of true existence or an absence of difference of entity between apprehended-object and apprehending-subject - as respectively, the Middle Way School and Mind-Only School do.³⁹ However, it is said that, except for the five Sam_mit_ya subschools, they assert that all phenomena are selfless in the sense that they are empty as an object of use of a substantially existent self-sufficient person.

In the Lower Vehicle schools, the Great Exposition School propounds tenets mainly following Vasumitra's Great Exposition of Particulars. They propose that the three times (past, present, and future objects) are particulars (or instances) of the substantially established things with respect to which they are posited. For example, the three times of a pot are instances of a pot. Since in the Great Exposition School all phenomena are substantially established (but only ultimate phenomena are substantially existent), the three times of a pot are substantially established. Since they do not know how to posit objects that are merely imputed to be factors of other phenomena, their way of positing the existence of phenomena accords greatly with the Vaishes_hikas' components-possessing substance.⁴⁰

Both the Great Exposition School and the S_tra School⁴¹ are the same as all Buddhist schools of tenets in asserting the non-existence of a permanent, unitary, and independent or self-

³⁹ Lesser Vehicle schools also do not assert- a basis-of-all, an afflicted mentality, the ten Bodhisattva grounds, the three bodies (truth, complete enjoyment, and emanation bodies) and their many good qualities, obstructions to omniscience, limitless approaches of retention (*gzungs, dh_ran_*) and meditative stabilizations- as described in the scriptural collections of the Great Vehicle schools. See *Ibid.*, 194-195.

⁴⁰ *Ibid.*, 208-209.

⁴¹ According to Jam-yang-shay-ba, S_tra School followers of Scripture follow Vasubandhu's Treasury of Manifest Knowledge. S_tra School followers of Reasonings follow Dharmak_rti's Seven Treatises on Prime Cognition and

powered self. Except for the five Sam_mit_ya subschools, they also assert the emptiness of phenomena as an object of use by a substantially existent self-sufficient person. However, from the Great Exposition School’s point of view, selflessness is an affirming negative: a substantially established entity that is cognized directly. The S_tra Schools assert selflessness to be a non-affirming negative; therefore, emptiness cannot be cognized directly. Only the mental and physical aggregates devoid of self are cognized directly, not selflessness itself.⁴²

From among the ten Sthavira schools described in Bh_vaviveka’s Blaze of Reasoning on the occasion of the first mode of division from two root schools into eighteen, the five Sam_mit_ya⁴³ schools assert the non-existence of a permanent, unitary, independent self as all proponents of the Great Exposition and proponents of S_tra do. They also assert and propound that the person or self that is the basis of actions and their effects, is inexpressible as either substantially existent or imputed existent, or as the same entity as or a different entity from the aggregates, and so forth. According to the Consequence Schools, they do not explicitly assert or negate the substantial or imputed existence of the self. So there is no subtle selflessness of persons in the five Sam_mit_ya schools.⁴⁴

Chart 3: Conception of Self in Buddhist Schools

School	Coarse Self of Persons	Subtle Self of Persons	Coarse Self of Phenomena	Subtle Self of Phenomena
Five Sam_mit_ya Great Exposition School⁴⁵	a permanent, unitary, independent person	(they assert a self that is the basis of actions and their effects and is inexpressible.) ⁴⁶	none	none

there are also S_tra School Followers of Reasoning who follow Dign_ga’s Compilation of Prime Cognition. See Ibid., 245-246.

⁴² Ibid., 272-274, 285-287.

⁴³ According to Jam-yang-shay-ba, five Sam_mit_ya schools include Vats_putr_yas, Bhadray_n_yas, Kurukullas, Dharmaguptakas, and Uttar_yas. See Ibid., 220.

⁴⁴ Ibid., 221.

⁴⁵ According to Jam-yang-shay-ba’s Great Exposition of Tenets, five Sam_mit_ya schools include Vats_putr_yas, Bhadray_n_yas, Kurukullas, Dharmaguptakas, and Uttar_yas. See Ibid., 220.

⁴⁶ A self that is inexpressible as either substantially existent or imputedly existent, or as the same entity or different entity from the aggregates. The substantial or imputed existence of the self is not explicitly asserted or negated. See Ibid., 221.

Thirteen Other Great Exposition Schools⁴⁷	a permanent, unitary, independent person	a substantially existent self-sufficient person	none ⁴⁸	none ⁴⁹
S_tra School Following Scripture	a permanent, unitary, independent person	a substantially existent self-sufficient person	none ⁵⁰	none
S_tra School Following Reasoning	a permanent, unitary, independent person	a substantially existent self-sufficient person	none	none
Mind-Only School Following Scripture	a permanent, unitary, independent person	a substantially existent self-sufficient person	none ⁵¹	Phenomena as natural bases of names; (forms as established by way of their own character as the basis adhered to by the conceptual consciousness apprehending them) Object and subject as different entities; (forms and their prime cognitions as separate substantial entities)

⁴⁷ According to Jam-yang-shay-ba’s Great Exposition of Tenets, the thirteen other Great Exposition Schools are Mah_sam_ghika, Ekavyah_rikas, Lokottarav_dins, Bahushrut_yas, Prajn_aptiv_dins, Chaitikas, P_rvashailas, Aparashailas, Sthaviras, Sarv_stiv_dins, Dharmottaras, Mah_sh_sakas, and K_shyap_yas. See Ibid., 212, 219-220.

⁴⁸ For the Great Exposition School, all phenomena are substantially established, but only ultimate phenomena are substantially existent. See Ibid., 208.

⁴⁹ Lower Vehicle schools assert the emptiness of phenomena as an object of use by a substantially existent self-sufficient person.

⁵⁰ It is difficult to differentiate between the view of self and selflessness among the thirteen Great Exposition School and the S_tra School following scripture. One divergence is in views of the four characteristics of phenomena (namely production, disintegration, abiding, and aging). See Ibid., 241.

⁵¹ In Asanga’s Compendium of Ascertainment it is said that “childish beings” conceive phenomena to be “pure, blissful, permanent, and self, and to be separate entities from the consciousness apprehending them.” These could also be considered coarse aspects of a self of phenomena. See Ibid., 331.

Mind-Only School Following Reasoning	a permanent, unitary, independent person	a substantially existent self- sufficient person	none	Phenomena as natural bases of names; (forms as established by way of their own character as the basis adhered to by the conceptual consciousness apprehending them) Object and subject as different entities; (forms and their prime cognitions as separate substantial entities)
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Chart 4: Conception of Selflessness in Buddhist Schools

School	Coarse Selflessness of Persons	Subtle Selflessness of Persons	Coarse Selflessness of Phenomena	Subtle Selflessness of Phenomena	Goal of the Path
Five Sam_mit_ya Great Exposition School ⁵²	non existence of a permanent, unitary, independent person	None; (because self as the basis of actions and their effects is inexpressible) ⁵³	none	none	Foe Destroyer ⁵⁴
Thirteen Other Great Exposition Schools ⁵⁵	non existence of a permanent, unitary, independent person	non-existence of a substantially existent self-sufficient person ⁵⁶	none	none	Foe Destroyer
S_tra School Following Scripture	non existence of a permanent, unitary, independent person	non-existence of a substantially existent self-sufficient person ⁵⁷	none	none	Foe Destroyer
S_tra School Following Reasoning	non existence of a permanent, unitary, independent person	non-existence of a substantially existent self-sufficient person	none	none ⁵⁸	Foe Destroyer

⁵² According to Jam-yang-shay-ba's Great Exposition of Tenets, five Sam_mit_ya schools include Vats_putr_yas, Bhadrav_n_yas, Kurukullas, Dharmaguptakas, and Uttar_yas. See Ibid., 220.

⁵³ The substantial or imputed existence of the self that is the basis of actions and their effects is not explicitly asserted or negated. See Ibid., 221.

⁵⁴ From the point of view of the Great Vehicle Schools, the Lower Vehicle schools do posit a Bodhisattva path in the example of the life of Sh_kyamuni Buddha. But the state which they assert we are suitable to attain is that of Foe Destroyer.

⁵⁵ According to Jam-yang-shay-ba's Great Exposition of Tenets, the thirteen other Great Exposition Schools are Mah_sam_ghika, Ekavyah_rikas, Lokottarav_dins, Bahushrut_yas, Prajn_aptiv_dins, Chaitikas, P_rvashailas, Aparashailas, Sthaviras, Sarv_stiv_dins, Dharmottaras, Mah_sh_sakas, and K_shyap_yas. See Ibid., 212, 219-220.

⁵⁶ Great Exposition School, the object of observation is the basis for the realization of emptiness. Selflessness is an affirming negative; a substantially established entity that is cognized directly.

⁵⁷ S_tra Schools assert selflessness to be a non-affirming negative, therefore emptiness cannot be cognized directly, only the mental and physical aggregates devoid of self are cognized directly; not selflessness itself. See Ibid., 272-274, 285-287.

⁵⁸ From the point of view of the Consequence School, the Lower Vehicle schools do not assert the selflessness of phenomena that is absence of true existence or the absence of difference between subject and object. However, it is

Chart 4: Conception of Selflessness in Buddhist Schools

School	Coarse Selflessness of Persons	Subtle Selflessness of Persons	Coarse Selflessness of Phenomena	Subtle Selflessness of Phenomena	Goal of the Path
Mind-Only School Following Scripture	non-existence of a permanent, unitary, independent person	non-existence of a substantially existent self-sufficient person	none	non-existence of phenomena as natural bases of names; (non-existence of forms as established by way of their own character as the basis adhered to by the conceptual consciousness apprehending them) non-existence of object and subject as different entities; (non-existence of forms and their prime cognitions as separate substantial entities)	Buddha
Mind-Only School Following Reasoning	non-existence of a permanent, unitary, independent person	non-existence of a substantially existent self-sufficient person	none	non-existence of phenomena as natural bases of names; (non-existence of forms as established by way of their own character as the basis adhered to by the conceptual consciousness apprehending them) non-existence of object and subject as different entities; (non-existence of forms and their prime cognitions as separate substantial entities)	Buddha

said that they assert that all phenomena are selfless in the sense that they are empty as an object of use of a substantially existent self-sufficient person.

Both of the Great Exposition School and the S_tra School have the same goal of the path in attaining Foe Destroyer. As Jam-yang-shay-ba asserts according to the Great Vehicle School⁵⁹:

Hearers have the Buddha-lineage because even if Foe Destroyers have abandoned afflictive emotions and actions (motivated by afflictive emotions), they accumulate over a continuum of many births that they naturally attain the two causal collections (of merit and wisdom) for the great enlightenment and thereupon become fully purified.

So in Jam-yang-shay-ba's point of view, according to the Great Vehicle tenet systems that assert one final vehicle, a Foe Destroyer then begins the Bodhisattva path of accumulation in order to attain Buddhahood. In addition, Lesser Vehicle schools do posit a Bodhisattva path as in the example life of Sh_kyamuni Buddha, but they assert the Foe Destroyer is the state that we are suitable to attain.

Great Vehicle schools assert selflessness of persons and selflessness of phenomena. According to Jam-yang-shay-ba⁶⁰, a Proponent of Mind-Only is defined as those who propound that things are truly established and are also mind-only. All three realms are truly established as mind-only.⁶¹ According to the special yogic appearances, although there are no external objects, appearance as such to the internal mind arises by the power of yoga. They practice through proper mental application in accordance with the explanations of a sixth grunder's yoga in s_tra.⁶² In their point of view, all compounded phenomena are (included) in the substantial entities of nine cognitions and that all objects of knowledge are (included) in the entities of nine cognitions.⁶³

⁵⁹ Ibid., 202.

⁶⁰ Ibid., 308-310.

⁶¹ So they are called Proponents of Mind-Only (*sems tsam pa*, *citt_matin*)

⁶² So they are also called Yogic Practitioners (*rnal'byor spyod pa pa*, *yog_c_ra*)

⁶³ Nine cognitions include cognitions of the body (the five senses), of the embodied (the afflicted mentality), of the enjoyer (the mind constituent, that is, the mental consciousness), of what is used by those (the six objects-forms, sounds, odors, tastes, tangible objects, and phenomena), of making use of those (the six consciousnesses), of time, of enumeration (numbering), of location (the world of the environment), of conventions (the four conventions-the seen, the heard, the known, and the understood)

Mind-Only School asserts the non-existence of two conceptions of self - as a self of person and two selves of phenomena. They assert the selflessness of a permanent, unitary, independent self, and the selflessness of a substantially existent self-sufficient person. In addition, they assert the two selflessness of phenomena - that is a difference of entity between apprehended-object and apprehending-subject, and establishment by way of their own character as the referents of their respective terms and conceptual consciousness.⁶⁴

Moreover, one of the very important means to achieve liberation from cyclic existence is the knowledge of the two truths. According to Nga-w_ng-bel-den's An Explanation of the Meaning of the Conventional and the Ultimate in the Four Tenet Systems, the Spring Cuckoo's Song of Good Explanations, he says:⁶⁵

It is said that of all the doctrines stated by the blessed Buddha, none at all deviate from teaching either the dependent-arising that consists in the class of appearances, which are conventional truths (*sam_vr_ti-satya*), or the dependent-arising that consists in the class of emptinesses, which are ultimate truths (*param_rtha-satya*). Thus, the essential aim of the Conqueror's sayings and the commentaries on his thought is simply the unmistakable resolution of the status of the two truths. For that reason, the scholar kings, in concordant thought, have extensively praised this from the point of view that there is tremendous fault in not realizing the two truths, but that if one does realize them, it is very meaningful. Therefore, you should know that the non-erroneous knowledge of the two truths is the principal goal of all the scriptures and the unsurpassed means to liberate transmigrators from cyclic existence.

The S_tra School Following Scripture asserts the two truths in accordance with the Great Exposition School, which follows the explanation in Vasubandhu's Treasury of Higher Knowledge. The explanation in Vasubandhu's Treasury of Higher Knowledge is the system of the S_tra Schools who assert that an atom (*an_u*) must be partless.⁶⁶

They assert that a conventional truth (*kun rdzob bden pa*) is any phenomenon which, when broken or mentally subdivided is no longer understood as that object. For example, if a pot is shattered by a hammer the mind does not perceive the pieces as a pot anymore. Ultimate truth (*don dam bden pa*) is a phenomenon such that an awareness apprehending it is not cancelled due

⁶⁴ Ibid., 377-378.

⁶⁵ John B. Buescher, *The Buddhist Doctrine of Two Truths in the Vaibhasika and Theravada Schools*. (Ph.D. dissertation, University of Virginia, 1982), 185-186, 189.

⁶⁶ Ibid., 200-202.

to actually breaking it up or mentally separating it into its individual parts. Ultimate truths are, for example, uncompounded space or a partless particle of matter because it cannot be further subdivided.⁶⁷

Although the S_tra School following Scripture posits definitions and illustrations of the two truths similar to that of the Great Exposition School, there is a difference in the way that they assert what the substantially existent and the imputedly existent are. The Great Exposition School (Vaibh_s_ikas) and the S_tra School (Sautr_ntikas) differ:

1. on whether or not to assert the three unconditioned phenomena to exist substantially. The Vaibh_s_ikas assert that the three unconditioned phenomena are both substantially established (*dravya-siddha*) and substantially existent (*dravya-sat*), but the Sautr_ntikas assert the three unconditioned phenomena to be neither substantially existent nor substantially established. The unconditioned phenomena exist imputedly. This is because they assert that the three unconditioned phenomena are only imputedly existent and are only non-affirming negatives (*prasajya-pratis_edha*). They posit a mere absence of obstructive contact as space, a mere separation from any kind of seed of an affliction through the wisdom of individual investigation as an analytical cessation, and a mere lack of the production of something due to its conditions being incomplete, rather than due to an individual analysis, as a non-analytical cessation. Thus, they assert that these are neither substantially established nor substantially existent.⁶⁸

2. on whether or not to assert the aggregates to be substantially existent. The Vaibh_s_ikas assert the aggregates to be substantially existent and the Sautr_ntikas assert them to be imputedly existent. The Vaibh_s_ikas assert that “form” (*r_pa*) and “form aggregate” (*r_pa-skandha*) are co-extensive, but the Sautr_ntikas assert that whatever is a form is not necessarily a form aggregate.⁶⁹

3. on whether or not shape substantially exists. The Vaibh_s_ikas assert that shape substantially exists, but the Sautr_ntikas assert that shape imputedly exists.⁷⁰

⁶⁷ Anne C. Klein. *Knowing, Naming, and Negation*. (Ithaca, N.Y.: Snow Lion Publications, 1991), 123-124.

⁶⁸ See John B. Buescher, *The Buddhist Doctrine of Two Truths in the Vaibh_s_ika and Theravada Schools*, 203-207.

⁶⁹ *Ibid.*, 207-215.

⁷⁰ *Ibid.*, 215-223.

The S_tra School Following Reasoning asserts the definition of an ultimate truth as a phenomenon that is able to perform a function ultimately. It is able to bear reasoned analysis due to its own mode of subsistence without depending on imputation by terminology or thought. A conventional truth, on the other hand, is a phenomenon that unable to perform a function ultimately. It is established as merely posited by terms (*sgra, sabda*) and thoughts (*rtog pa, kalpana*).

The ability to bear reasoned analysis means that an object can withstand analysis as to whether it appears to direct perception by casting its aspect toward the perceiving consciousness. The perception of such an object does not have to depend on hearing the name of that object or on thinking about it; the mere presence of the object is sufficient. Phenomena which can be perceived in this way - all impermanent phenomena - are known as ultimate truths. Permanent phenomena such as uncompounded space or selflessness do not cast their aspect toward a directly perceiving consciousness and thus are not established from their own side and are not able to bear analysis by reasoning. Such phenomena are therefore conventional truths. They are appearing objects of thought. They come to be such either through the power of being posited by terms or through the power of conceptualization. Thus their illustrations of two truths are opposite to those of the Great Exposition School and the S_tra School Following Scripture. The Great Exposition School and the S_tra School Following Scripture posit pots and so forth as conventional truths whereas the S_tra School Following Reasoning posit pots as specifically characterized phenomena and as ultimate truths.⁷¹

In the System of the S_tra School Following Reasoning, specifically characterized phenomena (*rang mtsham kyi chos, svalaks_ana-dharma*) are synonymous with ultimate truths and exist by way of their own nature without being posited by terms or thought. According to the S_tra School Following Reasoning, only products can be so defined, but the Mind-Only School also defines the non-product selflessness or emptiness, which they consider an ultimate truth. Therefore, the S_tra School Following Reasoning posits only products as illustrations of ultimate truths. The Mind-Only Schools asserts that the non-product selflessness is also an illustration of an ultimate truth, while the S_tra School Following Reasoning considers this an example of a conventional truth.⁷²

⁷¹ Anne C. Klein. *Knowing, Naming, and Negation*, 123-125.

⁷² *Ibid.*, 125-126.

According to Chart 5, the Mind-Only School asserts an ultimate truth as a final object of observation of a path of purification. Illustrations are the selflessness of the phenomena of the aggregates and so forth, and the selflessness of persons. A conventional truth is an object of observation suitable to generate thorough afflictions or that which does not exist as the mode of subsistence. Conventional truths are divided terminologically into imputational conventionalities, mental conventionalities, and verbal conventionalities. Then these three conventional truths are related with the three natures: imputational, other-powered, and thoroughly established natures. In treating thoroughly established natures as verbal conventionalities, it should be understood that it is explaining the thought of other sutras that say that thusness and so forth exist conventionally. It is not indicating that thoroughly established natures are actual conventionalities. Suchness and the thoroughly established nature exist as verbal conventionalities, because verbalizations are conventionalities and suchness and the thoroughly established nature are referents of verbalizations. The three natures are summarized in Chart 6.

The three natures are also important in the way of Buddhist practice. In the Perfection of Wisdom Sutra, Buddha taught, “All phenomena are natureless.” In the seventh chapter of the Sutra Unraveling the Thought, Buddha explains that he had been speaking from within a perspective of dividing phenomena into three types - imputational natures, other-powered natures, and thoroughly established natures - each of which has its respective naturelessness. He explains that he initially teaches the other-powered natures as production-non-natures, since this is the order in which he leads trainees. When untrained persons understand that phenomena are not produced of themselves but depend upon causes and conditions, they realize that their own wishes are not supreme. They are under the “other-power” of causes and conditions, specifically of karma-actions. Realizing this, practitioners reform their behavior, turning away from ill-deeds and towards virtuous behavior so that they can influence their own future. Although practitioners make great progress though understanding that other-powered natures are production-non-natures, they still cannot become released from cyclic existence. Thus, in the next level of his teaching he explains the character-non-nature (imputational nature) and the ultimate non-nature (thoroughly established nature). From this there are three stages of practices:⁷³

⁷³ Jeffrey Hopkins. *Reflections on Reality: The Three Natures and Non-Natures in the Mind-Only School*, Dynamic Responses to Dzong-ka-ba’s *The Essence of Eloquence*, Volume 2. (Berkeley: University of California Press, 2002), 162.

1. Initially a trainee learns that things are produced from causes and conditions and hence are unstable, due to which they turn away from excessive involvement in and attachment to temporary, non-independent events.

2. Then, it is possible for them to reflect on the fact that a phenomenon's being a referent of conceptual thought and a referent of terminology is not established by way of its own character.

3. Thereby, it is possible for them to reflect on the ultimate-that is, other powered natures'emptiness of being established in this false way.

Though in the sutra Buddha speaks of the character-no-nature first, in terms of practice the production-non-nature is first.

In addition, these stages of practices under the format of the three non-natures resonate with a basic typology of religious persons: beings of small capacity⁷⁴, beings of middling capacity⁷⁵, and being of great capacity.⁷⁶ These further reflect the three paths or the process of training in order to overcome the obstacles preventing profound recognitions from being manifested.⁷⁷

Each path serves as the basis of practice towards liberation. The earlier practices lead to the later. In the same way, the knowledge of the views of lower tenet systems is a pedestal for understanding the higher views. As Jam-yang-shay-ba says:⁷⁸

- Whereas the Others' schools do not know how to posit former and later births if the self is asserted to be impermanent, the knowledge by the Great Exposition School of how to do such is a pedestal for the knowledge by the S_tra School of how to posit uncompounded phenomena even though they are not

⁷⁴ Jam-yang-shay-ba formulates the definition of a being of small capacity as a person who seeks mere high status in cyclic existence. See Ibid., 163-169.

⁷⁵ Jam-yang-shay-ba's definition of a being of middling capacity is a person who is posited from the viewpoint of mainly seeking liberation for his or her own sake by way of turning the mind away from the marvels of cyclic existence. See Ibid.,169-173.

⁷⁶ Jam-yang-shay-ba's definition of a being of great capacity is a person who-by way of having come under the influence of great compassion-is posited from the viewpoint of seeking as exalted knower of all aspects (that is, the omniscience of Buddhahood) in order that Buddhahood might be attained in the continuums of other sentient beings. See Ibid., 173-178.

⁷⁷ See Ibid., 462-463.

⁷⁸ Hopkins, *Maps of the Profound*, 87.

effective things and not substantially existent and to posit compounded phenomena as imputedly existent.

- The S_tra School's knowledge of how to do such and their knowledge that the relationship of word and meaning is not an effective thing and exists imputedly is a pedestal for the Mind-Only School's understanding that though all phenomena are not established through their own power as referents of names, action and agent are feasible and that all phenomena are not established as imputational natures.

- The Mind-Only Schools's knowledge of such and their knowledge of how to posit the three characters serves as a pedestal for the Middle Way School's knowledge of how to posit all phenomena as established by the power of names and terminology, how to posit actions and agents within that, and how to posit the three characters of the Middle Way system.

Thus the knowledge of each system and the practice of each level are very important to each trainee, in order to clearly understand and be able to truly liberate oneself from this cyclic existence.

Chart 5: Two Truths in S_m_khya, Great Exposition, S_tra, and Mind-Only School

School	Obscurational/Conventional Truths (<i>kun rdzob bden pa</i>)	Ultimate Truths (<i>don dam bden pa</i>)
S_m_khya and K_pila⁷⁹	<p>Definition: manifest objects of knowledge, i.e., the twenty-three manifestations of the nature which have nine attributes of :-</p> <ul style="list-style-type: none"> - having cause - impermanent - do not pervade all - being active - are seen to be manifold - are dependent (on cause) - go (they dissolve at the time of disintegrating into principal) - having parts - are under the power of another (are dependent on causes) <p>Illustrations: The manifestations of matter-from awareness (<i>blo, buddhi</i>) down to the five elements –resulting from the imbalance of the three qualities (<i>yon tan gsum</i>) in the nature (<i>rang bzhin</i>)</p>	<p>Definition: non-manifest objects of knowledge having the qualities of permanence, being unitary, and being always non-manifest.</p> <p>Illustrations: only the conscious self (<i>skyes bu, purus_a</i>) and the general principal are included.</p>

⁷⁹ Hopkins, *Maps of the Profound*, 115-116.

<p>Great Exposition School⁸⁰</p>	<p>Definition: a phenomenon such that an awareness apprehending it is cancelled due to actually breaking it up or mentally separating it into its individual parts.</p> <p>Illustration: pot, rosary, water</p> <p>Etymology: Chandak_rti's Clear Words gives three meaning of sam_vr_ti (<i>kun rdzob</i>);</p> <ul style="list-style-type: none"> - that which obstructs (seeing) suchness; - that interdependent; - the conventions of the world 	<p>Definition: a phenomenon such that an awareness apprehending it is not cancelled due to actually breaking it up or mentally separating it into its individual parts.</p> <p>Illustration: directionally partless particles, Temporally partless moments of consciousness, and uncompounded space.⁸¹</p>
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School	Obscurational/Conventional Truths (<i>kun rdzob bden pa</i>)	Ultimate Truths (<i>don dam bden pa</i>)
<p>Great Exposition School</p>	<p>“sam_vr_ti (<i>kun rdzob</i>) here means convention (Jam-yang-shay-ba) or interdependent (Nga-wang-bel-den), and is “true” (<i>bden pa</i>) because such conventions or interdependence functions is common parlance and are thus renowned as true for ordinary beings who regard them as such.</p> <p>Synonyms: Conventional truth (<i>sam_vr_ti-satya</i>), the conventionally existent (<i>sam_vr_ti-sat</i>), and the imputedly existent (<i>prajn_apti-sat</i>).⁸²</p>	<p>Etymology: “Ultimate” means that which does not depend upon parts. “Truth” means that which comprehended through reasoning. Although an ultimate truth such as an isolated substance particle cannot abide without depending upon other substances, this does not contradict the fact that, without depending upon those other substances, an awareness of it does operate. This is because an awareness can apprehend an isolated substance particle, but that particle can neither abide nor be produced in isolation.</p> <p>Synonyms: Ultimate truth (<i>param_rtha-satya</i>), the ultimately established (<i>param_rtha-siddha</i>), the ultimately existent (<i>param_rtha-sat</i>), and the substantially existent (<i>dravya-sat</i>)⁸³</p>
<p>S_tra School Following Scripture</p>	<p>Same as the Great Exposition School</p>	<p>Same as the Great Exposition School</p>

⁸⁰ Ibid., 233-234.

⁸¹ According to Gön-chok-jik-may-w_ng-bo's Presentation of Tenets. See Ibid., 234.

⁸² John B. Buescher, *The Buddhist Doctrine of Two Truths in the Vaibhasika and Theravada Schools*, 192.

⁸³ Ibid. 197.

School	Obscurational/Conventional Truths (<i>kun rdzob bden pa</i>)	Ultimate Truths (<i>don dam bden pa</i>)
S_tra School Following Reasoning ⁸⁴	<p>Definition: a phenomenon unable to perform a function ultimately; : a phenomenon that is established as merely being imputed by conceptuality. Obscurational truth, conventional existent, falsely established, generally characterized, permanent, and appearing-object of conceptuality are equivalent.⁸⁵</p> <p>Illustration: uncompounded space</p> <p>Etymology: “obscuring” (<i>kun rdzob</i>) refers to a conceptual consciousness because it obscures direct perception of specifically characterized phenomenon. It is “true” (<i>bden pa</i>) because of mistakenly appearing true to such an obscured consciousness when in actuality the obscured conceptual consciousness has confused a general mixture of different objects to be the perception of a specifically characterized phenomenon.</p>	<p>Definition: a phenomenon able to perform a function ultimately; : a phenomenon that is established from its own side, without merely being imputed by conceptuality. Ultimate truth, ultimate existent, truly established, specifically characterized, effective thing, and appearing-object of direct perception are equivalent.⁸⁶</p> <p>Illustration: pot and pillar</p> <p>Etymology: “ultimate truth” (<i>don dam bden pa</i>) because it is a truth for an ultimate awareness- a consciousness that is not mistaken with regard to its appearing-object- and is not unwittingly mixed with other specifically characterized phenomena.</p>
Mind-Only School ⁸⁷	<p>Definition: an object of observation suitable to generate thorough afflictions, or that which does not exist as the mode of subsistence.</p> <p>Divisions: conventionalities that are persons, conventionalities that are factors imputed by persons, and conventionalities that are the factors of action, agent, and object of phenomena.⁸⁸</p>	<p>Definition: a final object of observation of a path of purification, or, the noumenon or suchness which exists as the mode of subsistence.</p> <p>Illustrations: the selflessness of the phenomena of the aggregates and so forth, and the selflessness of persons. Include the thoroughly established nature that is not merely imputed to exist conventionally.</p>

⁸⁴ Hopkins, *Maps of the Profound*, 246-255.

⁸⁵ From Nga-w_ng-bel-den’s Explanation of Obscurational and Ultimate Truths. See *Ibid.*, 247.

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*, 382-387.

⁸⁸ *Ibid.*, 384.

School	Obscurational/Conventional Truths (<i>kun rdzob bden pa</i>)	Ultimate Truths (<i>don dam bden pa</i>)
Mind-Only School ⁸⁹	<p><i>Or</i></p> <ul style="list-style-type: none"> - Imputational conventionalities: all existent thoroughly imputational natures; - Mental conventionalities: all other powered natures; - Verbal conventionalities: thoroughly established nature. This is not to say that thoroughly established natures are actual conventionalities, but is only intended to explain the thought of other sutras that say thusness and so forth exist conventionally.⁹⁰ <p>Etymology: “true” (<i>bden pa</i>) is glossed here as the Sanskrit root sat, “existent.” These merely “exist” by the power of “conventionalities,” thus they are “conventional truths” (<i>kun rdzob bden pa</i>) to the consciousness apprehending them as such.</p> <p>Synonyms: Convention Truth, basal phenomenon</p>	<p>Divisions: the two selflessness of phenomena and persons, which divide into the sixteen emptinesses in each of the two selflessnesses and are treated in three groups.⁹¹</p> <ul style="list-style-type: none"> - Six in terms of stopping misapprehension of the afflicted class and the pure class. – emptiness of the internal sense-spheres, external sense-spheres, external and internal, the great (foundational abode of those sense-spheres), emptiness (exalted wisdom), the ultimate (<i>nirv_n_a</i>). - Eight in terms of the ways different imprints arise from Bodhisattvas’ mediating on emptiness by way of conjunction with special method. – emptiness of the compounded, the un-compounded, what has passed beyond the extremes, beginningless and endless (cyclic existence), the indestructible (Great Vehicle), nature, characteristics, all attributes). - Two in terms of clearing away superimpositions and deprecations about the entity of emptiness.- emptiness of the unapprehendable, and the nature of non-things.)

⁸⁹ Ibid., 382-387.

⁹⁰ Ibid., 385

⁹¹ Ibid., 386-387.

School	Obscurational/Conventional Truths (<i>kun rdzob bden pa</i>)	Ultimate Truths (<i>don dam bden pa</i>)
	<p>(Note: Objects of knowledge are divided into two truths that are one entity and different isolates. The two truths are not divided as categories of separate entities, nor are divided as one entity with isolates that are not different. If not so divided the four faults ensue.)⁹²</p>	<p>Etymologies and synonyms:⁹³</p> <ul style="list-style-type: none"> - Because a Superior's exalted wisdom of meditative equipoise is the ultimate and this is the object of that ultimate, it is the object of the ultimate (<i>dam pa 'I don, paramasya artha</i>), and because the mode of appearance and the mode of subsistence are concordant, it is a "truth" (<i>bden pa</i>). - Because whether Buddhas appear or not, it permanently abides thusly, it is thusness (<i>de bzhin nyid, tathat _</i>). - Because it is not perverse, it is the limit of reality (<i>yang dag mtha', bh_takot_i</i>). - Because signs of proliferations are ceased, it is signlessness (<i>mtshan ma med pa, animitta</i>) - Because from among the usages of dhatu in dharmadhatu as constituent (<i>khams</i>), element (or sphere, <i>dbyings</i>), seed (<i>sa bon</i>), phlegm (<i>badkan</i>), and so forth, here, (in dharmadh_tu) it is explained from the viewpoint of cause (<i>rgyu</i>), and it acts as a cause giving rise to a Superior's attributes from the viewpoint of being an object of observation, it is the element of attributes (<i>chos dbyings, dharmadh_tu</i>)

⁹² Ibid., 383-384.

⁹³ Ibid., 385-386.

Chart 6: The Three Natures

<p>Imputational Natures⁹⁴</p>	<p>Other-Powered Natures⁹⁵</p>	<p>Thoroughly Established Natures⁹⁶</p>
<p>Definition: a factor superimposed to a basis, without being in its mode of subsistence, by terms and conceptual consciousnesses, or names and terminology.</p> <p>Etymology: They are called <i>character-non-natures</i> (<i>mtshan ryid ngo bo nyid med pa, laks_ananih_svabh_va</i>) because they are not established by way of their own character. They are posited by names and terminology.</p> <p>Divisions: - divided by the manner of superimposition : factors imputed in the manner of entity and factors imputed in the manner of attribute. - divided by way entity or nature: imputational natures of completely nihil character and enumerative imputational natures.</p>	<p>Definition: an effective thing that arises from cause and conditions. They are bases of mistake in that they are the objects of observation by consciousness conceiving a self of persons and a self of phenomena and in that they are the bases imputed as a self of persons and a self of phenomena. They are appearances as :</p> <ul style="list-style-type: none"> - abodes (the supports of the sense powers), objects (forms and so forth), and bodies (physical sense powers) - the mind-basis-of-all, afflicted mentality, five sense consciousnesses, and mental consciousness. <p>Etymology: Because of not being able to remain more than the moment of production, they are called <i>other-powered natures</i>, and because of not being produced from themselves although produced by causes and conditions, they are called <i>production-non-natures</i>.</p>	<p>Definition: a thusness that is an emptiness of establishment in accordance with superimposition by either of the two conceptions of self-as a self of persons, that is, self-sufficiency, or the two selves of phenomena (that is, a difference of entity between apprehended-object and apprehending subject and establishment by way of their own character as the referents of their respective terms and conceptual consciousness.</p> <p>Etymology: - because of not changing into something other, it is called “<i>thoroughly established</i>.” - because of being the object of observation of a path of purification and the supreme of virtues, it is called “thoroughly established.” - because of being the ultimate and being distinguished by just the naturelessness of the self that is an object of negation with respect to all phenomena, it is called the “<i>ultimate-non-nature</i>.”</p>

⁹⁴ Ibid., 374-375.

⁹⁵ Ibid., 375-377.

⁹⁶ Ibid.,377-379.

Imputational Natures	Other-Powered Natures	Thoroughly Established Natures
<p>Illustrations: utter non-existents such as a self of persons and a self of phenomena, uncompounded phenomena that exist but are not established by way of their own character.</p> <p>Examples: factors superimposed by the eye consciousness of one with an eye disease, a flower of the sky.</p>	<p>Divisions:</p> <ul style="list-style-type: none"> - pure other-powered natures: non-conceptual exalted wisdoms and pure marks and beauties of a Buddha's body are illustrations. - impure other-powered natures: afflictive emotions and the five appropriated contaminated aggregates are illustrations. <p>Examples: a magician's illusions, dreams, mirages, reflections.</p>	<p>Divisions:</p> <ul style="list-style-type: none"> - the two selflessnesses, and even each of those has twenty emptinesses each. - (terminologically divisions) there are three- object-ultimate (thusness), attainment-ultimate (nirv_n_a), and practice-ultimate (the path directly realizing thusness). <p>Examples:</p> <ul style="list-style-type: none"> - just as the falling hairs and so forth of one with an eye disease do not exist in the perspective of one who has been cured of eye diseases, it is thoroughly established in the sense that all mistaken appearances are ceased. - just as space is a mere negative of obstructive contact and pervades all directions, so the thoroughly established nature also is a mere negative of the self that is the object of negation and pervades all phenomena.

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