

# Cittamatra / Mind-only

**1. Definition:** a person who propounds Mahayana tenets, does not assert external objects, and asserts self-cognizers to be truly existent.

- Synonyms: Cittamatra, Vijnaptivada (Proponents of Cognition), and Yogacara (Practitioner of Yoga).

**2. Divisions** (*not in our text*):

- Followers of Scripture (Asanga's Five Treatises on the Levels)
- Followers of Reasoning (texts on valid cognition by Dignaga & Dharmakirti)

## More Divisions:

- True-aspect Cittamatrins—3 subdivisions:
  - Proponents of an Equal Numbers of Subjects and Objects, Half-eggists, and Non-pluralists
- False-Aspect Cittamatrins—2 subdivisions:
  - Tainted and Non-tainted

**3. Etymology**--they are called “Mind-only” because they say phenomena are merely in the nature of mind (*sems*), and they are called “Proponents of Cognition” because they say all phenomena are merely in the nature of cognition (*rnam.par.rig.pa*).

# Sutra quotes

- “They [appearances of sentient beings, etc.] are not different [from mind].” *Sutra Unravelling the Thought*
- “He thinks this: ‘Similarly, the three realms are only mind.’” *Sutra of the Ten Grounds*
- “The external appear but do not exist. Mind appears as the varieties. The likeness of bodies, enjoyments, and abodes, I explain them as mind only.” *Descent into Lanka Sutra*

## 4. Mode of asserting objects

Objects of knowledge are divided into ultimate truths and conventional truths.

- An **ultimate truth** is that which is realized by a valid direct perceiver that directly realizes it by means of the vanishing of dualistic appearances.
  - Synonyms: Ultimate truth, reality, element of qualities, and final mode of subsistence.
- A **conventional truth** is that which is realized by a valid direct perceiver that directly realizes it by way of being together with dualistic appearances.

# The Three Natures

All phenomena are included in:

1. Other-powered natures
  2. Thoroughly-established natures
  3. Imputational/imaginary natures
- All three can be understood on a single object: e.g. on the basis of (1) a table (an OPN), one establishes (2) its emptiness of being a different entity from the mind that perceives it (a TEN), and the object refuted in this process— (3) the table being a different entity from the mind that perceives it—is a non-existent imputational nature.

# Divisions of the Two Truths

- Two types of ultimate truths:
  - Subtle selflessness of persons— the emptiness of a self-supporting, substantially existent person
  - Subtle selflessness of phenomena—examples:
    - The emptiness of a form and the mind apprehending it being different natures
    - The emptiness of a form existing by way of its own characteristics as a base for the term “form”
- Two types of conventional truths:
  - Other-powered natures
  - Existent imputational natures