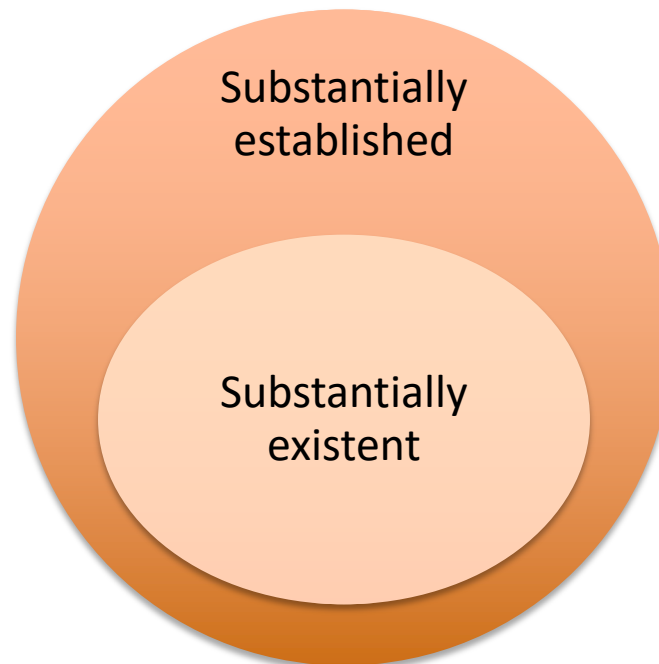


- * All existents are **substantially established** since they have an independent existence. So even an imputedly existent phenomenon is subs-est. because when the phenomena that is imputed/designated is sought, an independent entity is found.
- * But only ultimate truths are **substantially existent** because it's not necessary to perceive other phenomena in order to perceive them.



5. Mode of Asserting Object-Possessors

- 3 types: minds, terms & names, persons.
- Illustration of person: some say it's the mere collection of aggregates; some say it's the mental consciousness.
- 2 kinds of mind: valid and non-valid cognizers.
- 2 kinds of valid cognizers: direct perceivers and inferential cognizers.
- 3 kinds of valid direct perceivers: sense, mental, and yogic. No self-cognizers.

Minds (cont)

- 2 types of yogic direct perceivers:
 - realizing subtle impermanence
 - realizing selflessness of persons:
 - coarse: emptiness of a permanent, unitary, and independent self
 - subtle: emptiness of a self-supporting, substantially existent self

A valid sense direct perceiver is not necessarily a consciousness because the sense powers are valid direct perceivers.

6. Mode of asserting selflessness

- Two types of selflessness of persons:
 - Coarse: emptiness of a permanent, unitary, and independent person
 - Subtle: emptiness of a self-supporting, substantially existent person
- No selflessness of phenomena.
- **Vatsiputriyas** assert a self-supporting, substantially existent self that is neither one entity with nor a different entity from the aggregates, neither permanent nor impermanent, but inexpressible.