

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

Modes of Existence

	Other-powered	Thoroughly-established	Imputational (existent)
Truly existent / established	yes	yes	no
True	no	yes	no
Existing by way of its own characteristics	yes	yes	no
Existing inherently & existing from its own side	yes	yes	yes

5. Mode of asserting object-possessors

- True-aspectarians assert eight consciousnesses: the usual six plus (7) **mind-basis-of-all** (where imprints are stored) and (8) **afflicted mind** (which observes the mind-basis-of-all and grasps it as a self-supporting, substantially existent self).
 - They say the mind-basis-of-all is the illustration of the person.
- False-aspectarians assert the usual six consciousnesses.
 - They say the mere mental consciousness is the illustration of the person.

Object-possessors, cont.

- Two kinds of mind: valid and non-valid.
- Two kinds of valid minds: valid direct perceivers and valid inferential cognizers.
- Four kinds of direct perceivers:
 - Sense—always mistaken in ordinary beings
 - Mental—can be mistaken or non-mistaken in ordinary beings
 - Self-cognizing—always non-mistaken
 - Yogic—always non-mistaken

- Direct perceivers can be valid or non-valid, e.g.
 - Ordinary beings' mental direct perceivers that apprehend form are always non-valid (because they are inattentive).
 - The second moment of an ordinary being's sense direct perceiver apprehending form is non-valid (because it's not new).
- Four types of yogic direct perceivers: those that directly realize subtle impermanence, coarse selflessness of persons, subtle selflessness of persons, and selflessness of phenomena.