

	SVATANTRIKA	PRASANGIKA
Coarse selflessness of persons	Emptiness of a permanent, unitary, and independent person 😊	Emptiness of a self-supporting, substantially existent person 😊
Subtle selflessness of persons	Emptiness of a self-supporting, substantially existent person 😊	Emptiness of an inherently existent person 😊
Coarse selflessness of phenomena	(YSM only) Emptiness of a form and its valid cognizer being different substances/entities 🚗 (😊?)	none
Subtle selflessness of phenomena	Emptiness of true existence (includes persons) 😊 🚗	Emptiness of inherent existence (phenomena other than persons) 🚗

- Subtle selflessness of persons and subtle selflessness of phenomena are differentiated by their objects of negation, not by their bases of emptiness:
 - Refuting true existence on the base, person, is the subtle selflessness of phenomena
 - Refuting self-supporting, substantial existence on the base, person, is the subtle selflessness of persons.
- The two self-graspings are differentiated by way of the mode of grasping, not the observed object:
 - Observing the base, person, and grasping it as truly existent is self-grasping of phenomena
 - Observing the base, person, and grasping it as self-supporting & substantially existent is self-grasping of persons.

7. Presentation of Grounds and Paths

- According to Yogacara-Svatantrika:
 - **Hearers'** main object of abandonment is the conception of a self-supporting, substantially existent person, and main object of meditation is the emptiness of such a person. They attain a small enlightenment.
 - **Solitary realizers'** main object of abandonment is the conception grasping form & its apprehender as different substances, and main object of meditation is the emptiness of that. They attain a middling enlightenment.

- **Bodhisattvas'** main object of abandonment is the conception grasping true existence, and main object of meditation is the emptiness of true existence of all phenomena. They attain great enlightenment.
- According to Sautrantika-Svatantrika, both hearers and solitary realizers meditate mainly on [subtle] selflessness of persons, and abandon afflictive obscurations. But due to differences in their collections of merit and time spent accumulating it, they have different results, inferior and superior.
- Sautrantika-Svatantrika assertions about the bodhisattvas' path are similar to Yogacara-Sva.