

The Two Truths (Prasangika)

- Conventional truth: an object found by a valid cognizer distinguishing a conventionality *and with respect to which a valid cognizer distinguishing a conventionality becomes a valid cognizer distinguishing a conventionality.*
- Two kinds of valid cognizers (VCs):
 - Conventional VCs—distinguish conventionalities
 - Ultimate VCs—distinguish ultimate phenomena

Real & Unreal Conventional Truths

- Svatantrikas divide CTs into real (e.g. a car) and unreal (e.g. a mirage).
- Prasangikas disagree, because there are no real CTs; all CTs are falsities, therefore unreal.
- But they say it's OK to divide CTs into real & unreal **relative to the perspective of worldly consciousness:**
 - Examples of real CTs = a car, a tree, a person
 - Examples of unreal CTs = a reflection in a mirror, a mirage, an echo.

Ultimate Truths

- Definition: an object found by a valid cognizer distinguishing an ultimate *and with respect to which a valid cognizer distinguishing an ultimate becomes a valid cognizer distinguishing an ultimate*. Example: a car's emptiness of inherent existence
- Divisions of ultimate truths:
 - Subtle selflessness of persons
 - Subtle selfless of phenomena
- True cessations are necessarily ultimate truths.

5. Mode of Asserting Object-Possessors

- Prasangikas assert the mere I that is imputed in dependence on the five aggregates as the illustration of a person. Persons are abstract composites.
- Perdue's *Debate* book: An illustration is something that serves as a basis for illustrating the appropriate definiendum by way of its definition. For example: red illustrates the meaning of "color."
- The definition of a person: a being who is imputed in dependence on any of the five aggregates.

(??So why don't they say that, for example, the Dalai Lama is an illustration of a person??)

Object-possessors (cont.)

- There are valid and non-valid cognizers.
- There are two kinds of valid cognizers: valid direct perceivers and valid inferential cognizers.
- They do not assert self-cognizers.
- Sentient beings' sense consciousnesses are always mistaken, because things appear inherently existent to them.
- Sentient beings' mental consciousnesses & yogic direct perceivers can be mistaken or non-mistaken.