

# True cessations, ultimate truths, and emptinesses

- True cessations are ultimate truths because they exist as they appear to the minds of meditative equipoise that directly realize them (they are directly realized by liberated paths).
- Are true cessations emptinesses?
  - Panchen Sonam Drakpa & others say they are not, quoting Nagarjuna and Tsong Khapa, and using reasons.
  - Jetsun Chokyi Gyaltzen & others say they are, quoting LTK, & using reasons. (See Ch. 9 of *The Two Truths*).

# 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.

# Object-possessors (cont.)

- For Prasangika, a valid cognizer is a mind that is non-deceptive/incontrovertible to its main object.
- There are two kinds of valid direct perceivers:
  - Conceptual—examples: the second moment of an inferential cognizer realizing sound as impermanent, and memory of blue induced by a sense direct perceiver apprehending blue.
  - Non-conceptual—e.g. a sense direct perceiver apprehending form.
- Subsequent cognizers are always valid cognizers.

- If something is a valid direct perceiver, it is not necessarily a directly perceivable [object], for example a yogic direct perceiver—it's a valid DP but not directly perceivable because it's a hidden object.
- There are four kinds of inferential cognizers:
  1. Inference by the power of the fact
  2. Inference through renown
  3. Inference through analogy
  4. Inference through belief

(The second and third can be included in the first.)

- A valid cognizer is not necessarily non-mistaken to its determined/referent object (the main object a conception is dealing with). For example, an inference realizing sound as impermanent is mistaken with respect to sound as impermanent, because it appears truly existent.
- A consciousness always realizes its object of comprehension. For example, the mental image of sound as permanent is the object of comprehension of a conception apprehending sound as permanent.

Some common assertions of Sautrantika, Cittamatra, and Svatanika-Madhyamaka:

- Direct perceivers are necessarily non-conceptual.
- A subsequent cognizer is necessarily not valid.
- If a consciousness is mistaken to its determined object, it's necessarily a wrong consciousness.
- If it's a mistaken consciousness with respect to a phenomenon, it's necessarily a non-valid mind with respect to that phenomenon.
- If it's an inferential cognizer, it's necessarily a non-valid mind with respect to its appearing object.