

# Prasangika Assertions about Mind

- A consciousness always realizes its object of comprehension.
- A valid cognizer doesn't have to be new, only incontrovertible.
- Sense direct perceivers can be mistaken, but still valid.
- Valid direct perceivers can be conceptual or non-conceptual.
- Subsequent cognizers are always valid cognizers.

# 6. Mode of Asserting Selflessness

|        | <b>Selflessness of Persons</b>  | <b>Selflessness of Phenomena</b>  |
|--------|---|---|
| Coarse | A person's emptiness of being self-supporting or substantially existent | The emptiness of (1) a coarse object made of partless particles and (2) the valid cognizer apprehending it being of different substances. |
| Subtle | A person's emptiness of true existence                                  | The emptiness of true existence of the aggregates, the basis of imputation of a person.   |

## Differences between the 2 subtle selflessnesses and between the 2 self-graspings

- The object of negation of the two subtle selflessnesses is the same—true existence. They are differentiated by way of the *basis* of emptiness (persons, aggregates, etc.).
- The mode of grasping of the two subtle self-graspings is the same: grasping true existence. They are differentiated by way of the observed object (i.e. the object grasped as truly existent: persons, aggregates, etc.).

# Svatantrika vs. Prasangika

|                                  | SVATANTRIKA   | PRASANGIKA   |
|----------------------------------|---|--|
| Subtle selflessness of persons   | Emptiness of a self-supporting, substantially existent person 😊 | Emptiness of an inherently existent person 😊                     |
| Subtle selflessness of phenomena | Emptiness of true existence (includes persons) 😊 🚗              | Emptiness of inherent existence (phenomena other than persons) 🚗 |