

TWO TRUTHS

	CONVENTIONAL TRUTH	ULTIMATE TRUTH
Great Exposition school (Vaibhasika)	A phenomenon which is such that, if it were broken or mentally separated into parts, the mind apprehending that object would cease	A phenomenon which is such that, if it were broken or mentally separated into parts, the mind apprehending that object would not cease
Sutra school (Sautrantika)	A phenomenon that is ultimately unable to perform a function	A phenomenon that is ultimately able to perform a function
Mind Only school (Cittamatra)	That which is realized through dualistic appearance by a valid direct perceiver that directly realizes it	That which is realized through the subsidence of dualistic appearance by a valid direct perceiver that directly realizes it
Autonomy Middle Way school (Svantantrika Madhyamaka)	An object that is realized in a dualistic manner by the direct valid cognizer that directly realizes it.	An object that is realized in a non dualistic manner by the direct valid cognizer that directly realizes it.
Consequence Middle Way school (Prasangika Madhyamaka)	An object that is 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.	An object that is found by a valid cognizer distinguishing a final nature and with respect to which a valid cognizer distinguishing a final nature becomes a valid cognizer distinguishing a final nature.

SELF OF PERSON AND PHENOMENA

SCHOOL	COARSE SELF OF PERSONS	SUBTLE SELF OF PERSONS	COARSE SELF OF PHENOMENA	SUBTLE SELF OF PHENOMENA
Great Exposition school	A permanent, single and independent person	A self-sufficient person	None	None
Sutra school	A permanent, single and independent person	A self-sufficient person	None	None
Mind Only school	A permanent, single and independent person	A self-sufficient person	None	Object and subject as different entities; Phenomena as naturally bases of engagement / referent of names
Yogic Autonomy Middle Way school	A permanent, single and independent person	A self-sufficient person	Object and subject as different entities	Truly existent phenomena
Sutra Autonomy Middle Way school	A permanent, single and independent person	A self-sufficient person	None	Truly existent phenomena
Consequence Middle Way school	A self-sufficient person	An inherently existent person	None	Inherently existent phenomena other than persons

SELFLESSNESS OF PERSON AND PHENOMENA

SCHOOL	COARSE SELFLESSNESS OF PERSONS	SUBTLE SELFLESSNESS OF PERSONS	COARSE SELFLESSNESS OF PHENOMENA	SUBTLE SELFLESSNESS OF PHENOMENA
Great school Exposition	Non existence of a permanent, single and independent person	Non existence of a self-sufficient person	None	None
Sutra school	Non existence of a permanent, single and independent person	Non existence of a self-sufficient person	None	None
Mind Only school	Non existence of a permanent, single and independent person	Non existence of a self-sufficient person	None	Non existence of object and subject as different entities; Non existence of phenomena as naturally bases of engagement / referent of names
Yogic Middle Way school Autonomy	Non existence of a permanent, single and independent person	Non existence of a self-sufficient person	Non existence of object and subject as different entities	Non existence of truly existent phenomena
Sutra Middle Way school Autonomy	Non existence of a permanent, single and independent person	Non existence of a self-sufficient person	None	Non existence of truly existent phenomena
Consequence Middle Way school	Non existence of a self-sufficient person	Non existence of an inherently existent person	None	Non existence of Inherently existent phenomena other than persons

MODE OF EXISTENCE OF PHENOMENA ACCORDING TO THE FOUR BUDDHIST TENETS

		Ultimately established Truly Existent	Truly established	Establishment by way of its own character	Inherent existence Existing from its own side
Consequence Middle Way school		NO	NO	NO	NO
Autonomy Middle Way school	Ultimate truth	NO	NO	YES	YES
	Conventional truth	NO	NO	YES	YES
Mind Only school	Thoroughly established nature	YES	YES	YES	YES
	Other powered nature	YES	YES	YES	YES
	Imputational nature	NO	NO	NO	YES
Sutra School (Following Reasoning)	Ultimate truth	YES	YES	YES	YES
	Conventional truth	NO	NO	YES	YES
Great Exposition school	Ultimate truth	YES	YES	YES	YES
	Conventional truth	NO	YES	YES	YES

**MEANING OF TERMS USED TO DESCRIBE THE
MODE OF EXISTENCE OF PHENOMENA IN THE MAHAYANA SCHOOLS**

	Mind Only School	Autonomy Middle Way School	Consequence Middle Way School
Established by way of its own character	Not merely imputed by thought but exists from its own side	The imputed object when sought is findable	The imputed object when sought is findable
Truly established	Not merely imputed by thought but exists from its own side	Established by way of its own uncommon mode of existence without being posited through the force of appearing to a non-defective awareness	The imputed object when sought is findable
Existing from its own side	The imputed object when sought is findable	The imputed object when sought is findable	The imputed object when sought is findable
Existing inherently	The imputed object when sought is findable	The imputed object when sought is findable	The imputed object when sought is findable