

Tenets At-A-Glance

	Vaibhasika	Sautrantika	Cittamatra	Svatantrika Madhyamika	Prasangika Madhyamika
Definition	One who propounds Hinayana tenets and asserts external objects to be truly existent, but does not assert self-cognizers	One who propounds Hinayana tenets and accepts both self-cognizers and external objects	One who propounds Mahayana tenets and does not assert external objects, but asserts self-cognizers to be truly existent	One who propounds Mahayana tenets and who by means of positing a reason that exists from its own side, does not accept true existence, even nominally	One who propounds Mahayana tenets and who by means of positing a mere consequence known to the other, does not accept true existence, even nominally
Divisions	1. Kashmiris, 2. Aparantakas 3. Magadhas	1. Sautrantikas Following Scripture 2. Sautrantikas Following Reasoning	1. True Aspectarians 2. False Aspectarians	1. Sautrantika-Svatantrika-Madhyamika. 2. Yogacara-Svatantrika-Madhyamika	N/A
Etymology	They are called Vaibhasikas, because they propound tenets following <i>The Great Detailed Explanation (Mahavibhasa)</i> , and also because they propound the three times as instances of substance.	They are called Sautrantika because they propound tenets following the sutras of the Buddha, and they are called exemplifiers because they like to explain all phenomena by means of examples.	They are called ‘Mind Only’ because they assert that phenomena are merely in the nature of consciousness; and they are called ‘Aspectarians’ because they assert that all phenomena are merely in the nature of aspect-cognizers.	The reason why Bhavaviveka is said to be a Svatantrika-Madhyamika is that he is a Madhyamika who asserts reasons that exist from their own side.	There is a reason why Acharya Buddhapalita is called a Prasangika. It is because he asserts that an inferential cognizer realizing a proposition is generated in the continuum of a later disputant by (stating) a mere consequence.
Conventional Truth	A phenomenon which is such that, if it were broken or mentally separated into parts, the mind apprehending that object would cease.	A phenomenon that is not able to perform a function ultimately. Conventional truth, falsely existent, permanent (phenomenon) and generally characterized phenomenon are mutually inclusive.	That which is realized by means of a valid direct perceiver that realizes it clearly with dualistic appearance. There are two divisions of conventional truths: 1. other-powered phenomena and 2. conventional truths that are included in imaginaries. The former is mutually inclusive with compounded phenomena and the latter is mutually inclusive with non-compounded phenomena other than ultimate truths.	An object realized in a dualistic manner by the direct valid cognizer that directly realizes it. Non-compounded space, true cessations, past, future and subtle selflessness of persons are all non-affirming negatives as well as conventional truths	An object which 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.
Ultimate Truth	A phenomenon which is such that, if it were broken or mentally separated into parts, the mind apprehending that object would not cease.	A phenomenon that is able to perform a function ultimately. Ultimate truth, truly existent, thing, product, impermanent (phenomenon), compounded phenomenon, substance and specifically characterized phenomenon are mutually inclusive.	That which is realized by means of a valid direct perceiver that realizes it clearly without dualistic appearance. Ultimate truth, reality, element of qualities and final condition are mutually inclusive.	An object realized in a non-dualistic manner by the direct valid cognizer that directly realizes it. Ultimate truth, reality and subtle selflessness of phenomena are mutually inclusive.	An object found by a valid cognizer distinguishing a final phenomenon and with respect to which a valid cognizer distinguishing a final phenomenon becomes a valid cognizer distinguishing a final phenomenon.

	Vaibhasika	Sautrantika	Cittamatra	Svatantrika Madyamika	Prasangika Madyamika
Illustration of the Person	(Some) assert the mere collection of the five aggregates as the illustration of the person, and (some) assert the mental consciousness as the illustration of the person, and so on.	Sautrantikas Following Scripture assert the continuum of the aggregates as the illustration of the person, Sautrantikas Following Reason assert the mental consciousness as the illustration of the person.	The True Aspectarians assert mind basis of all as the illustration of the person, the receptacle of the fruit of actions. The False Aspectarians assert six consciousnesses and posit the mere mental consciousness as the illustration of the person, the receptacle of the fruit of actions.	The Svatantrika-Madhyamikas assert that the mental consciousness is the illustration of the person.	The Prasangika-Madyamika assert the mere 'I' imputed in dependence on the five aggregates as the illustration of the person, and person is pervaded by non-associated compositional factor.
Gross Selflessness of Persons	An emptiness of being a permanent, partless and independent person.	An emptiness of being a permanent, partless and independent person.	An emptiness of being a permanent, partless and independent person.	An emptiness of being a permanent, partless and independent person.	An emptiness of being a self-supporting or substantially existent person
Subtle Selflessness of Persons	An emptiness of being a self-supporting or substantially existent person	An emptiness of being a self-supporting or substantially existent person	An emptiness of being a self-supporting or substantially existent person	An emptiness of being a self-supporting or substantially existent person	A person's emptiness of true existence
Gross Selflessness of Phenomena	N/A (Selflessness of phenomena is not asserted because the Vaibhasikas assert that established base is pervaded by self of phenomena.)	N/A	N/A	The Yogacara-Svatantrika-Madhyamikas assert a gross selflessness of phenomena that is a form and its form-apprehending valid cognizer's emptiness of being other substances; The Sautrantrika-Svatantrika-Madyamika do not assert a gross selflessness of phenomena	The emptiness of a gross object composed of partless particles and the valid cognizer apprehending it being of other substances
Subtle Selflessness of Phenomena	N/A	N/A	A form and its form-apprehending valid cognizer's emptiness of being other substances, <i>-and-</i> an emptiness that is a form's emptiness of existing by way of its own characteristics as a base for assigning the term 'form.'	Phenomena's emptiness of true existence	The emptiness of true existence of the aggregates, the bases of imputation.
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 Existent			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 a non-defective awareness	The imputed object when sought is findable
Inherent Existence/ 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