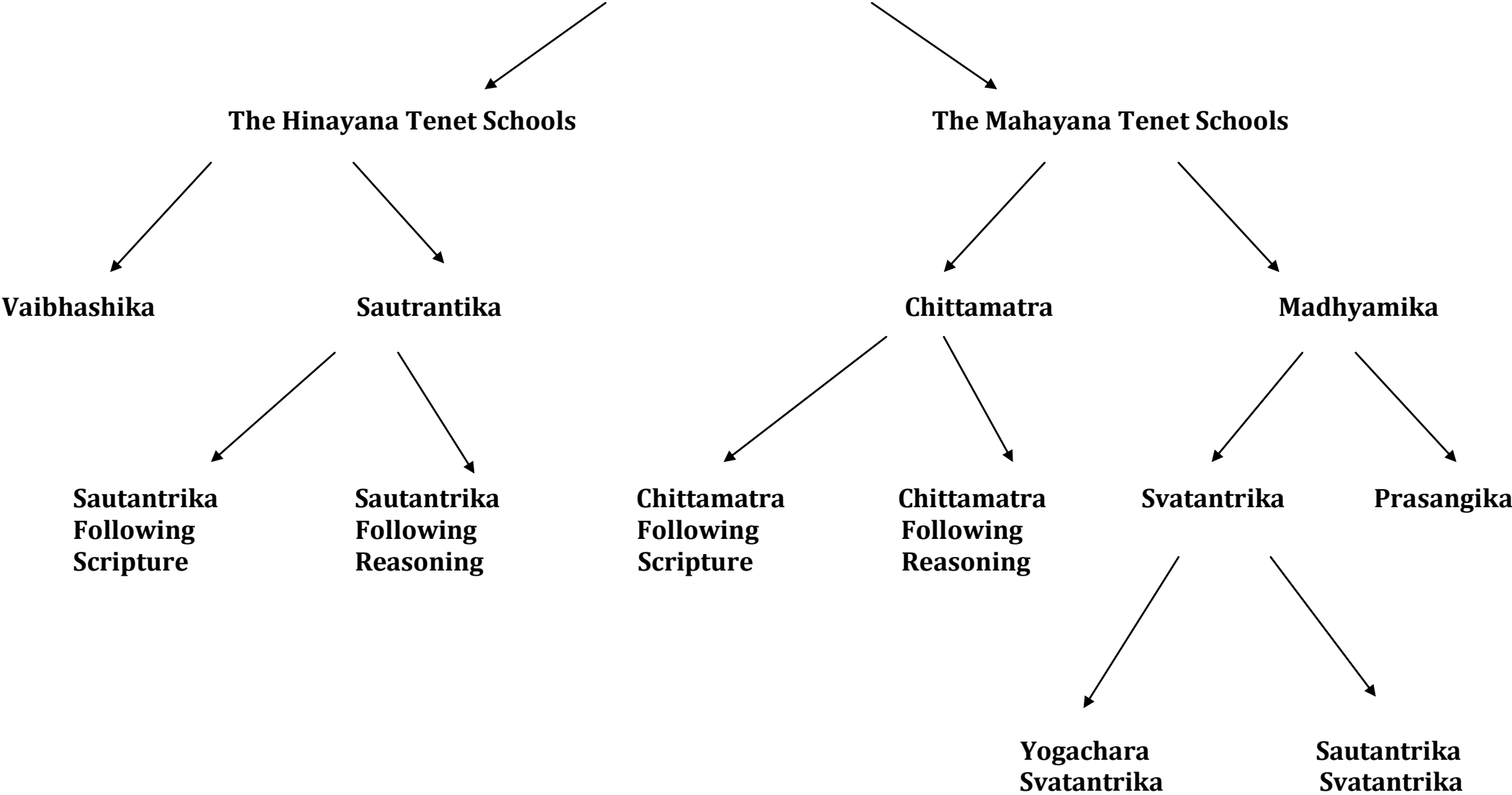


**Chart 1:**

# **The Four Schools of Tenets**



**Chart 2:**

	<b>Partless particles</b>	<b>Smallest moments in time</b>	<b>Cause and effect</b>	<b>Production, abiding, aging, &amp; disintegration</b>	<b>Existent and functioning thing</b>	<b>Positive and negative phenomena</b>	<b>Substantially existent &amp; substantially established</b>
<b>Vaibashika</b>	There are directionally partless particles	There are smallest moments in time	Some causes exist at the same time as their effects	Production, abiding, etc. are sequential	Existent & functioning thing are equivalent	There are affirming but <u>no</u> non-affirming negatives	Substantially existent & subst. establ. are <u>not</u> equivalent
<b>Sautantrika Following Scripture</b>	There are directionally partless particles	There are smallest moments in time	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent
<b>Sautantrika Following Reasoning</b>	Partless particles do not exist	Smallest moments in time do not exist	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent
<b>Chittamatra Following Scripture</b>	Partless particles do not exist	Smallest moments in time do not exist	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent
<b>Chittamatra Following Reasoning</b>	Partless particles do not exist	Smallest moments in time do not exist	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent
<b>Yogachara Svatantrika</b>	Partless particles do not exist	Smallest moments in time do not exist	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent
<b>Sautantrika Svatantrika</b>	Partless particles do not exist	Smallest moments in time do not exist	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent
<b>Prasangika</b>	Partless particles do not exist	Smallest moments in time do not exist	Cause & effect cannot exist simultaneously	Production, abiding, etc. are simultaneous	Functioning thing & impermanent are equivalent	There are both affirming and non-affirming negatives	Substantially existent & subst. establ. are equivalent

Chart 3:

	External phenomena	True existence	Inherent existence	Karma of body and speech	Sense powers	Self-knowers	Direct perceivers
<b>Vaibashika</b>	Phenomena exist external to consciousness	All external phenomena exist truly	All phenomena exist inherently	Karma of body and speech is physical	Phenomena appear to sense powers and are perceived by them	Self-knowers do <u>not</u> exist	Direct perceivers are non-mistaken and do not take on the aspects of their object
<b>Sautantrika Following Scripture</b>	Phenomena exist external to consciousness	All external phenomena exist truly	All phenomena exist inherently	Karma of body and speech is mental	Phenomena only <i>appear</i> to sense powers	Every mind has a self-knower	Direct perceivers are non-mistaken
<b>Sautantrika Following Reasoning</b>	Phenomena exist external to consciousness	All external phenomena exist truly	All phenomena exist inherently	Karma of body and speech is mental	Phenomena only <i>appear</i> to sense powers	Every mind has a self-knower	Direct perceivers are non-mistaken
<b>Chittamatra Following Scripture</b>	There are <u>no</u> external phenomena	Other-powered & thoroughly establ. natures exist truly	All phenomena exist inherently	Karma of body and speech is mental	Phenomena only <i>appear</i> to sense powers	Every mind has a self-knower	Sense direct perceivers are mistaken with regard to external existence
<b>Chittamatra Following Reasoning</b>	There are <u>no</u> external phenomena	Other-powered & thoroughly establ. natures exist truly	All phenomena exist inherently	Karma of body and speech is mental	Phenomena only <i>appear</i> to sense powers	Every mind has a self-knower	Sense direct perceivers are mistaken with regard to external existence
<b>Yogachara Svatantrika</b>	There are <u>no</u> external phenomena	Whatever exists necessarily <u>lacks</u> true existence	All phenomena exist inherently	Karma of body and speech is mental	Phenomena only <i>appear</i> to sense powers	Every mind has a self-knower	Sense direct perceivers are mistaken with regard to external existence
<b>Sautantrika Svatantrika</b>	Phenomena exist external to consciousness	Whatever exists necessarily <u>lacks</u> true existence	All phenomena exist inherently	Karma of body and speech is mental	Phenomena only <i>appear</i> to sense powers	Self-knowers do <u>not</u> exist	Sense direct perceivers are non- mistaken
<b>Prasangika</b>	Phenomena exist external to consciousness	Whatever exists necessarily <u>lacks</u> true existence	Whatever exists necessarily <u>lacks</u> inherent existence	Karma of body and speech is physical	Phenomena only <i>appear</i> to sense powers	Self-knowers do <u>not</u> exist	Except for direct perceivers of emptiness, all direct perceivers are mistaken with regard to inherent existence

**Chart 4:**

	<b>Appearance of permanent phenomena</b>	<b>Mind-basis-of-all</b>	<b>Coarse selflessness</b>	<b>Subtle selflessness</b>	<b>Mode of existence of the person</b>	<b>Emptiness</b>	<b>Dependent arising</b>
<b>Vaibashika</b>	Objects do not appear to the mind since the mind does not take on the aspect of its objects	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	Mental consc./ five aggregates/ continuum of the five aggregates	There is no emptiness	Dependence on causes & conditions
<b>Sautantrika Following Scripture</b>	Permanent phenomena do not appear to any direct perceiver	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	The continuum of the five aggregates	There is no emptiness	Dependence on causes & conditions
<b>Sautantrika Following Reasoning</b>	Permanent phenomena do not appear to any direct perceiver	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	The mental consciousness	There is no emptiness	Dependence on causes & conditions
<b>Chittamatra Following Scripture</b>	Permanent phenomena do not appear to sense direct perceivers	There is a mind-basis-of-all which is one of 8 types of consc.'s	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	The mind-basis-of-all	Lack of subject & object being different subst. entities	Dependence on causes & conditions
<b>Chittamatra Following Reasoning</b>	Permanent phenomena do not appear to sense direct perceivers	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	The mental consciousness	Lack of subject & object being different subst. entities	Dependence on causes & conditions
<b>Yogachara Svatantrika</b>	Permanent phenomena do not appear to sense direct perceivers	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	The mental consciousness	Lack of true existence	Dependence on causes & conditions and parts
<b>Sautantrika Svatantrika</b>	Permanent phenomena do not appear to sense direct perceivers	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a permanent, partless, independent self	The lack of a self-sufficient, substantially existent self	The mental consciousness	Lack of true existence	Dependence on causes & conditions and parts
<b>Prasangika</b>	Permanent phen. do not appear to sense direct perceivers	There are only 6 types of consc.'s and thus no mind-basis-of-all	The lack of a perm., partl., indep. & self-suff., subst. ex. self	The lack of inherent existence of persons or phenomena	The mere "I" that is imputed on the basis of one of the five aggregates	Lack of inherent existence	Dependence on causes & conditions, parts and imputation

**Chart 5:**

	<b>The two truths</b>	<b>Relation of the two truths</b>	<b>Buddha Nature</b>	<b>Three vehicles</b>	<b>Main object of realization of Hearers</b>	<b>Main object of realization of Solitary Realizers</b>	<b>Main object of realization of Bodhisattvas</b>
<b>Vaibashika</b>	Imputed phen.: conventional / substantial phen.: ultimate	The two truths are <u>not</u> of one nature	Four aspects (Arya Nature)	Three final vehicles	The sixteen aspects of the four noble truths	The sixteen aspects of the four noble truths	The sixteen aspects of the four noble truths
<b>Sautantrika Following Scripture</b>	Imputed phen.: conventional / substantial phen.: ultimate	The two truths are <u>not</u> of one nature	Four aspects (Arya Nature)	Three final vehicles	The sixteen aspects of the four noble truths	The sixteen aspects of the four noble truths	The sixteen aspects of the four noble truths
<b>Sautantrika Following Reasoning</b>	Impermanent: ultimate / permanent: conventional	The two truths are <u>not</u> of one nature	Four aspects (Arya Nature)	Three final vehicles	The sixteen aspects of the four noble truths	The sixteen aspects of the four noble truths	The sixteen aspects of the four noble truths
<b>Chittamatra Following Scripture</b>	Lack of sub. & obj. diff. subst. entities: ultimate / all other phen.: conventional	The two truths are of one nature	Seed of uncontaminated, exalted wisdom	Three final vehicles	Lack of a self-sufficient, substantially existent self	Lack of a self-sufficient, substantially existent self	Lack of subject and object being different substantial entities
<b>Chittamatra Following Reasoning</b>	Lack of sub. & obj. diff. subst. entities: ultimate / all other phen.: conventional	The two truths are of one nature	Seed of uncontaminated, exalted wisdom	Two temporary and one final vehicle	Lack of a self-sufficient, substantially existent self	Lack of a self-sufficient, substantially existent self	Lack of subject and object being different substantial entities
<b>Yogachara Svatantrika</b>	Lack of true existence: ultimate / all other phen.: conventional	The two truths are of one nature	Emptiness of mental consc. / mental consc. / potential	Two temporary and one final vehicle	Lack of a self-sufficient, substantially existent self	Lack of subject and object being different substantial entities	Lack of true existence
<b>Sautantrika Svatantrika</b>	Lack of true existence: ultimate / all other phen.: conventional	The two truths are of one nature	Emptiness of mental consc. / mental consc. / potential	Two temporary and one final vehicle	Lack of a self-sufficient, substantially existent self	Lack of a self-sufficient, substantially existent self	Lack of true existence
<b>Prasangika</b>	Lack of inherent existence: ultimate / all other phen.: conventional	The two truths are of one nature	Emptiness of mental consc. / mental consc. / potential	Two temporary and one final vehicle	Lack of inherent existence	Lack of inherent existence	Lack of inherent existence

**Chart 6:**

	<b>Main object of elimination of Hearers</b>	<b>Main object of elimination of Solitary Realizers</b>	<b>Main object of elimination of Bodhisattvas</b>	<b>Arhats</b>	<b>Buddha Shakyamuni</b>	<b>Omniscience</b>
<b>Vaibashika</b>	Afflictive ignorance	Afflictive ignorance	Non-afflictive ignorance	Some Arhats regress from self-liberation	Buddha Shakyamuni was not enlightened when he took birth in India 2600 years ago	Buddhas are all-knowing but not omniscient
<b>Sautantrika Following Scripture</b>	Afflictive ignorance	Afflictive ignorance	Non-afflictive ignorance	Arhats cannot regress from self-liberation	Buddha Shakyamuni was not enlightened when he took birth in India 2600 years ago	Buddhas are all-knowing but not omniscient
<b>Sautantrika Following Reasoning</b>	Afflictive ignorance	Afflictive ignorance	Non-afflictive ignorance	Arhats cannot regress from self-liberation	Buddha Shakyamuni was not enlightened when he took birth in India 2600 years ago	Buddhas are all-knowing but not omniscient
<b>Chittamatra Following Scripture</b>	Grasping at a self-sufficient, substantially existent self	Grasping at a self-sufficient, substantially existent self	Grasping at subject & object being different substantial entities	Arhats cannot regress from self-liberation	Buddha Shakyamuni was already a Buddha when he took birth in India 2600 years ago	Buddhas are omniscient
<b>Chittamatra Following Reasoning</b>	Grasping at a self-sufficient, substantially existent self	Grasping at a self-sufficient, substantially existent self	Grasping at subject & object being different substantial entities	Arhats cannot regress from self-liberation	Buddha Shakyamuni was already a Buddha when he took birth in India 2600 years ago	Buddhas are omniscient
<b>Yogachara Svatantrika</b>	Grasping at a self-sufficient, substantially existent self	Grasping at subject & object being different substantial entities	Grasping at true existence	Arhats cannot regress from self-liberation	Buddha Shakyamuni was already a Buddha when he took birth in India 2600 years ago	Buddhas are omniscient
<b>Sautantrika Svatantrika</b>	Grasping at a self-sufficient, substantially existent self	Grasping at a self-sufficient, substantially existent self	Grasping at true existence	Arhats cannot regress from self-liberation	Buddha Shakyamuni was already a Buddha when he took birth in India 2600 years ago	Buddhas are omniscient
<b>Prasangika</b>	Grasping at inherent existence	Grasping at inherent existence	Grasping at inherent existence	Arhats cannot regress from self-liberation	Buddha Shakyamuni was already a Buddha when he took birth in India 2600 years ago	Buddhas are omniscient









Yogachara Svatrantika														
Sautantrika Svatrantika														
Prasangika														

Selflessness

True existence

All-knowingness

Objects of elimination

Arya Nature

Buddha Shakyamuni

The existence of partless particles

The existence of smallest moments in time

The simultaneous existence of cause and effect

The sequential production, abiding, aging, and disintegration of impermanent phenomena

'Existent' and 'functioning thing' being equivalent

The two truths

'Substantially existent' and 'substantially established' having different meanings

Karma of the body and speech being physical

The mode of existence of the person

Sense powers' ability to perceive phenomena

Sense consciousnesses perceiving their objects 'nakedly'

The non-existence of self-knowers

The existence of three final vehicles

Arhats' falling from their attainment of self-liberation