

Two Truths

	Conventional truth	Ultimate truth
Vaibhashika	A phenomenon that is such that, if it were broken or mentally separated into parts, the mind apprehending that object would cease.	A phenomenon that is such that, if it were broken or mentally separated into parts, the mind apprehending that object would not cease.
	<i>e.g., a vase and a woolen cloth. If a vase is broken with a hammer, the mind apprehending it ceases, and if a woolen cloth is separated into its individual threads, the mind apprehending it ceases.</i>	<i>e.g., directionally partless particles, temporally partless moments of consciousness, and uncompounded space.</i>
Sautrantika	A phenomenon that is unable to perform a function ultimately.	A phenomenon that is able to perform a function ultimately.
	<i>e.g., any permanent phenomenon.</i>	<i>e.g., any impermanent phenomenon.</i>
Chittamatra	That which is realized by means of a valid direct perceiver that realizes it clearly with dualistic appearance.	That which is realized by means of a valid direct perceiver that realizes it clearly without dualistic appearance.
	<i>e.g., any object except emptiness.</i>	<i>e.g., an emptiness that is a form and its form-apprehending valid cognizer's emptiness of being other substances, and an emptiness that is a form's emptiness of existing by way of its own characteristics as a base for assigning the term 'form'.</i>
Madhyamika - Svatantrika	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.
	<i>e.g., a pot.</i>	<i>e.g., a pot's emptiness of true existence.</i>
Madhyamika - Prasangika	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.	An object which is found by a valid cognizer analyzing for the final mode of existence and with respect to which a valid cognizer analyzing for the final mode of existence become a valid cognizer analyzing for the final mode of existence.
	<i>e.g., a pot.</i>	<i>e.g., a pot's emptiness of inherent existence.</i>

Sources: Jetsun Chokyi Gyaltsen, *Presentation of Tenets*
Geshe Sopa, *Cutting Through Appearances*