

FPMT BASIC PROGRAM ONLINE

TENETS

Four Charts

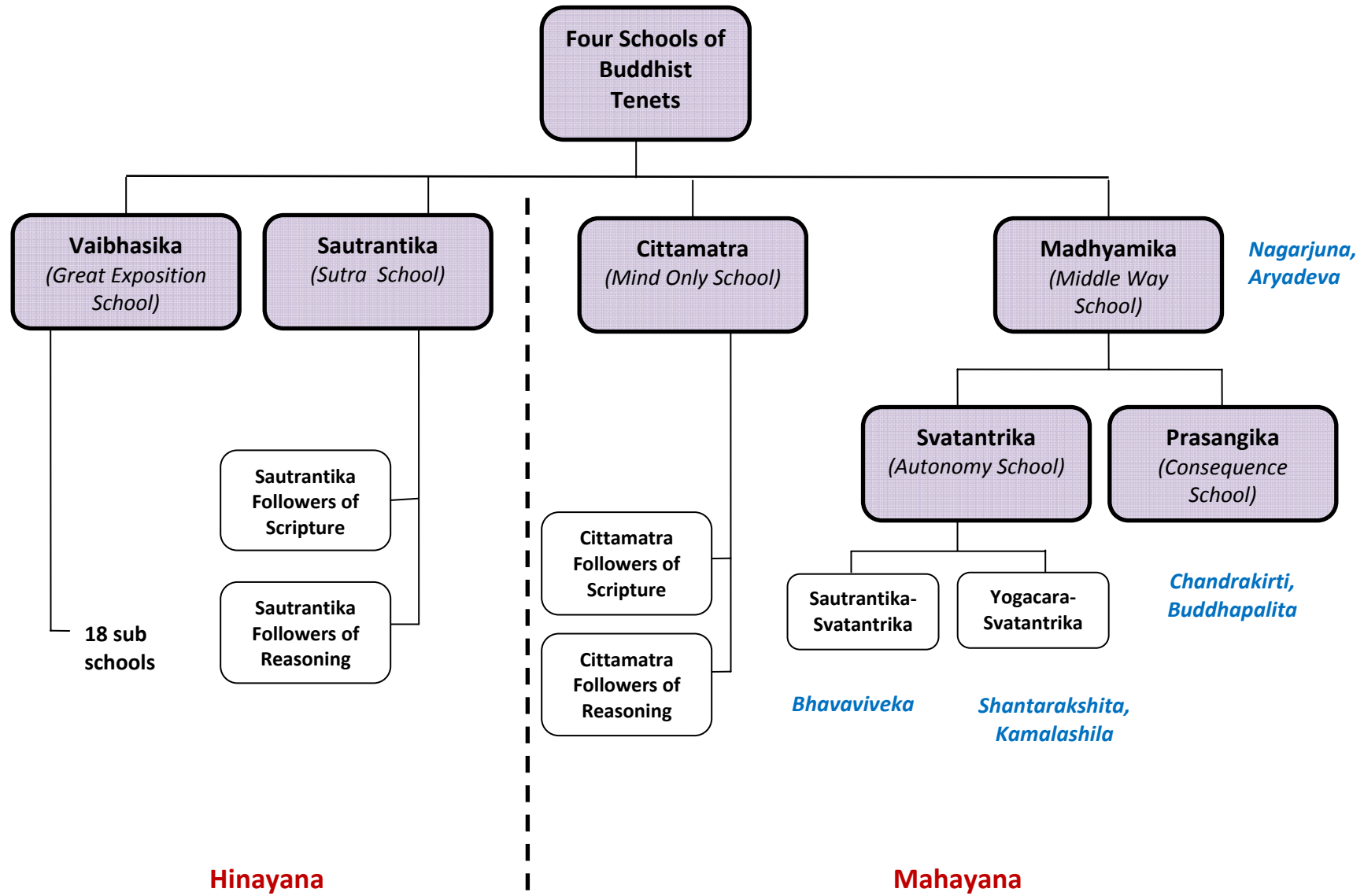
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Four Schools of Buddhist Philosophical Tenets



Selflessness according to the Four Schools

	Selflessness of Persons ¹		Selflessness of Phenomena		Illustration of the person
	Coarse	Subtle	Coarse	Subtle	(the self/person that DOES exist)
Vaibhasika (Great Exposition School)	Non-existence of a permanent, partless, independent person	Non-existence of a self-sufficient substantially existent person	none	none	Many assertions: the mere collection of mental and physical aggregates , mental consciousness, etc.
Sautrantika (Sutra School)					Followers of Scripture: Continuum of the aggregates Followers of Reasoning: Mental consciousness
Cittamatra (Mind-Only School)					Followers of Scripture: Mind-basis-of-all Followers of Reasoning: Mental consciousness
Madhyamika-Svatantrika (Autonomy Middle Way School)			Yogacara-Svatantrika: non-existence of subject and object as different entities Sautrantika-Svatantrika: none	Non-existence of truly existent phenomena	(Subtle, neutral) mental consciousness
Madhyamika-Prasangika (Middle Way Consequence School)	Non-existence of a self-sufficient substantially existent person	Non-existence of an inherently existent person	--	Non-existence of inherently existent phenomena other than persons	Mere I (the I that is merely labeled in dependence on the body and/or mind)

¹ Note: persons in this context include all beings – animals, humans, etc. , not merely human beings.

Obstructions according to the Four Schools

	Obstructions to Liberation (or Afflictive Obstructions)		Obstructions to Omniscience (or Knowledge Obstructions)	
	Coarse	Subtle	Coarse	Subtle
Vaibhasika (Great Exposition School)	Conception of a permanent, partless, independent person	Conception of a self-sufficient substantially existent person	n/a	n/a
Sautrantika (Sutra School)			n/a	n/a
Cittamatra (Mind-Only School)			--	Conception of subject and object as different entities; Conception of phenomena as naturally bases of names
Madhyamika-Svatantrika (Autonomy Middle Way School)			Yogacara-Svatantrika: Conception of subject and object as different entities Sautrantika-Svatantrika: <i>none</i>	Conception of phenomena as truly existent
Madhyamika-Prasangika (Middle Way Consequence School)	Conception of a self-sufficient substantially existent person	Conception of persons and other phenomena as inherently existent	--	Appearance of inherent existence; stains of conceiving the two truths as different entities

Two Truths

	<i>Conventional truths</i>	<i>Ultimate truths</i>
<i>Vaibhasika & Sautrantika Following Scripture</i>	Phenomena that are not ultimate truths	Partless particles, partless moments of consciousness, and phenomena that are recognizable even if broken down
<i>Sautrantika Following Reasoning</i>	Phenomena which are not able to perform functions - permanent (static) phenomena; e.g., uncomposed space, mental images, selflessness	Phenomena which are able to perform functions - impermanent phenomena
<i>Cittamatra</i>	All phenomena other than emptinesses	Emptinesses (of subject and object as different entities, and of phenomena as naturally bases of names)
<i>Madhyamika- Svatantrika</i>	All phenomena other than emptinesses	Emptinesses (of true existence)
<i>Madhyamika- Prasangika</i>	All phenomena other than emptinesses	Emptinesses (of inherent existence)