

Selflessness

School	Coarse self of person	Subtle self of person	Coarse self of phenomena	Subtle self of phenomena
Vaibashika	Permanent, partless, and independent self	Self-sufficient, substantially existent person		
Sautrantika	Permanent, partless, and independent self	Self-sufficient, substantially existent person		
Cittamatra	Permanent, partless, and independent self	Self-sufficient, substantially existent person		Subject and object as different entities, phenomena existing by their own characteristics as bases of labels
Yogacharya Svatantrika Madhyamika	Permanent, partless, and independent self	Self-sufficient, substantially existent person	Subject and object as different entities	Truly existent persons and phenomena
Sautrantika Svatantrika Madhyamika	Permanent, partless, and independent self	Self-sufficient, substantially existent person		Truly existent persons and phenomena
Prasangika Madhyamika	Self-sufficient, substantially existent person	Inherently existent person	--	Inherently existent phenomena (excluding persons)

The Person

School	What is the person?
Many non-Buddhist schools	Permanent, partless, and independent self that is separate from the aggregates
Vaibashika	Five aggregates Consciousness aggregates Inexpressible as either one or separate from the aggregates
Sautantrika Scriptural Proponents	Continuum of the aggregates
Sautantrika Reasoning Proponents	Mental consciousness
Cittamatra Scriptural Proponents	Foundation consciousness
Cittamatra Reasoning Proponents	Mental consciousness
Yogacharya Svatantrika Madhyamika	Continuum of mental consciousness
Sautantrika Svatantrika Madhyamika	Subtle, neutral mental consciousness
Prasangika Madhyamika	Mere I

Conventional and Ultimate Truths

School	Conventional Truth	Ultimate Truth
Vaibashika	A phenomenon that if separated into parts physically or mentally, the consciousness apprehending it ceases, i.e. the perception of it ceases	A phenomenon that if separated into parts physically or mentally, the consciousness apprehending it does not stop
Sautrantika	A phenomenon that is not able to ultimately perform a function	A phenomenon that is able to ultimately perform a function
Cittamatra	An object of observation suitable to generate thorough afflictions	A final object of observation of a path of purification
Svatantrika Madhyamika	An object found by a reliable cognizer, i.e. by a direct perceiver or inferential cognizer not affected by an internal or external cause of error	An object that is non-dualistically realized by a direct reliable cognizer explicitly cognizing it
Prasangika Madhyamika	An object found by a conventional reliable cognizer perceiving a false object of knowledge	An object with respect to which a reasoning consciousness comes to be a reliable cognizer distinguishing the ultimate and which is found by that reliable cognizer