

AVOIDING THE TWO EXTREMES

Source: Extracted from *Study of Svatantrika* (Lopez)

SCHOOL		AVOIDING EXTREME OF PERMANENCE	AVOIDING EXTREME OF ANNIHILATION
VAIBHASIKA (Great Exposition)		All conditioned phenomena are impermanent	All phenomena are substantially established
SAUTRANTIKA (Sutra)		Permanent phenomena are not substantially existent	Objects are natural bases for names and conception
CITTAMATRA (Mind Only)		Objects are not natural bases for names and conception	Other-powered and thoroughly established phenomena are truly existent
MADHYAMA (Middle Way)	SVATANTRIKA (Autonomy)	No phenomena is truly existent	All phenomena exist from their own side
	PRASANGIKA (Consequence)	No phenomena exists from its own side	All phenomena are merely imputed by conception