

<b>Theravada (Hinayana – Lesser Vehicle)</b>	<b>Mahayana (Greater Vehicle)</b>
Individual Responsibility	Social Concern (Interhuman)
Wisdom or Seeing the Truth (the Head)	Love and Compassion (the Heart)
Individuals must help themselves; emancipation through self-effort.	Human beings can look to transcendent beings for help.
Nirvana or enlightenment primarily attainable by monks.	Everyone (even laymen) can be enlightened.
The Arhat as ideal; one who has attained nirvana or enlightenment..	The Bodhisattva as ideal; one who postpones nirvana in order to save all sentient beings..
The Buddha was a saint and an example to follow.	The Buddha is a savior who still helps those in need.
Discards metaphysics and metaphysical questions.	Embraces metaphysics and metaphysical questions.
Psychology and philosophy.	Religion and theology.
Eschews ritual.	Includes ritual.
Meditation only.	Meditation and prayer.
Conservative: adheres to the original canon of Buddhist works.	Liberal: accepts many later Buddhist writings.
Pluralistic: impermanent phenomena or conditions exist; differences are real.	Monistic or non-dualistic: beneath the appearances of things, there is only one continuum or all pervasive reality; differences are mind-created.
Buddhas are human beings.	Buddhas are supermundane and transcendental beings.
Sunyata or emptiness means things devoid of interpretations or subjective embellishments, things without the haze of delusion..	Sunyata or emptiness means things empty of distinctions; the indescribable absolute that underlies all things.
Wisdom: seeing things as they really are; differences are real.	Wisdom: seeing the undivided unity beyond all things that overcomes all differences.
Anatman: No permanent self, only collection of constantly changing conditions.	Anatman: No individual self, just one nature (Buddha-nature) that belongs to all.
Ceylon, Burma, Sri Lanka (southern countries in the Far East)	Tibet, China, Korea, Japan (northern countries)