

**PRESENTATION
OF
TENETS
(CHARTS)**



JETSUN CHÖGYI GYELTSEN (1469 – 1546)

THE TWO VEHICLES

VEHICLE	ASPIRATION	GOAL	PRACTICES		VIPASHYANA
HINAYANA (Pali)	Renunciation (<i>nihisarana</i> / <i>nekkhamma</i>) (Renunciate)	<i>Nirvana (Nibbana)</i> (<i>Arhat / Arahant</i>)	<u>8-fold path</u> 1. right speech 2. right action 3. right livelihood 4. right effort 5. right mindfulness 6. right concentration 7. right view 8. right thought	<u>3 higher trainings</u> 1. ethics (<i>shila</i>) 2. concentration (<i>samadhi</i>) 3. wisdom (<i>prajna / panna</i>)	(VIPASSANA) <u>3 marks of existence</u> 1. impermanence (<i>anitya / anicca</i>) 2. suffering (<i>dukkha / dukkha</i>) 3. no self (<i>anatman / anatta</i>)
MAHAYANA (Sanskrit)	<i>Bodhicitta</i> (<i>Bodhisattva</i>)	Enlightenment (<i>bodhi</i>) (<i>Buddha</i>)	<u>6 perfections</u> 1. generosity (<i>dana</i>) 2. ethics (<i>shila</i>) 3. patience (<i>kshanti</i>) 4. joyous effort (<i>virya</i>) 5. concentration (<i>dhyana</i>) 6. wisdom (<i>prajna</i>)	<i>shamatha</i> <i>vipashyana</i>	Emptiness (<i>shunyata</i>)

Renunciation – the mind intent on liberation

Bodhicitta – the aspiration for complete enlightenment for the benefit of all sentient beings

Nirvana – freedom from the afflictive obscurations

Enlightenment – freedom from the afflictive & cognitive obscurations

Shamatha – calm abiding

Vipashyana – special insight

THE FOUR BUDDHIST TENET SYSTEMS

Source: *Presentation of Tenets* – Jetsun Chögyi Gyeltsen

SCHOOL	SUB-SCHOOLS	PROONENT	ILLUSTRATION OF PERSON
VAIBHASIKA (Great Exposition)	18 sub-schools ¹	A person propounding Hinayana tenets who does not accept self-cognition but does accept truly existent external objects	Most Vaibhasikas: Mere collection of the aggregates Aparantikas: Mental consciousness Kashmiris: Continuum of the aggregates
	FOLLOWERS OF SCRIPTURE Followers of Vasubandhu's <i>Abhidharmakosa</i>	A person propounding Hinayana tenets who asserts both self-cognition ² and truly existent external objects	Continuum of the aggregates
SAUTRANTIKA (Sutra)	FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i>	A person propounding Mahayana tenets who does not assert external objects but does accept truly existent self-cognition	Mental consciousness
	FOLLOWERS OF SCRIPTURE Followers of Asanga's <i>Five Treatises on the Grounds</i>	A person propounding Mahayana tenets who does not assert external objects but does accept truly existent self-cognition	Mind-basis-of-all
CITTAMATRA (Mind Only)	FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i>	A person propounding Mahayana tenets who does not accept true existence even conventionally	Mental consciousness
	SVATANTRIKA (Autonomy)		Mind-basis-of-all
MADHYAMAKA (Middle Way)	YOGACARA SVATANTRIKA (Yogic Autonomy)		Mind-basis-of-all
	SAUTRANTIKA SVATANTRIKA (Sutra Autonomy)		Mental consciousness
	PRASANGIKA (Consequence)		Mere 'I'

¹The division into 18 sub-schools: Majority Community, One Convention, Proponents of World-Transcendence, Much Hearing, Proponents of Imputation, Monument Ones, Eastern Mountain Ones, Western Mountain Ones, Abiding Firmly, Proponents of the Existence of All, Vatsiputra Followers, Dharmottara Followers, Dharmottara Followers, Mahasammata Followers, Great Teaching, Dharmagupta Followers, Kashyapa Followers and Uttara Followers. [*Maps of the Profound* (Hopkins) pages 210-217]

²The definition of valid self-cognizing perception is: a new and non-deceptive cognition that is free from conceptuality, is only inwardly directed and bears the aspect of an apprehending-subject.

CLASSIFICATION OF TENET SYSTEMS

Source: *Clear Crystal Mirror* – Losang Gonchok
 (extracted from *Buddhist Philosophy* (Cozort and Preston) pages 89-90)

TENET SYSTEM	DIVISIONS		
NON-BUDDHIST (Outsiders) Attempt to prove the existence of the referent object of the view of a permanent, unitary and independent self	PROponents OF A VIEW OF PERMANENCE Make superimpositions with respect to hidden phenomena	PROponents OF ANNIHILATION Propound that beyond mere manifest appearances there is nothing	VAIBHASIKA (Proponents of the Great Exposition) SAUTRANTIKA (Proponents of Sutra)
BUDDHIST (Insiders) Refute the existence of the referent object of the view of a permanent, unitary and independent self	PROponents OF TRUE EXISTENCE Assert the existence of truly existent things	PROponents OF OBJECTS Adhere to the true establishment of external objects CITTAMATRA (Proponents of Mind Only) Adhere to the true existence of the internal mind	
	MADHYAMAKA (Proponents of non-nature) Refute the true existence of things	SVATANTRIKA (Autonomists) Adhere to the inherent existence of things PRASANGIKA (Consequentialists) Refute the inherent existence of things	

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
SAUTRANTHIKA (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)	All phenomena exist from their own side
	PRASANGIKA (Consequence)	All phenomena are merely imputed by conception

THE TWO TRUTHS

Source: *Appearance and Reality* – Guy Newland
Presentation of Tenets – Jetsun Chögyi Gyeltsen

SCHOOL	CONVENTIONAL TRUTH	ULTIMATE TRUTH
VAIBHASIKA (Great Exposition)	A phenomenon which is such that if it were physically destroyed or mentally separated into parts, the consciousness apprehending it would be cancelled.	A phenomenon which is such that if it were physically destroyed or mentally separated into parts, the consciousness apprehending it would not be cancelled.
	Followers of Scripture	A phenomenon such that an awareness apprehending it is not cancelled if it is broken up or mentally separated into its individual parts. <i>(Eg. Directionally partless particles)</i>
SAUTRANTIKA (Sutra)	That which is not ultimately able to perform a function. Followers of Reasoning A phenomenon that is not able to perform a function ultimately. <i>(Eg. Generic image of a pot)</i>	That which is ultimately able to perform a function. A phenomenon that is able to perform a function ultimately. <i>(Eg. A pot)</i>
CITTAMATRA (Mind Only)	An object found by a correct knower which is a valid cognizer distinguishing a conventionality. That which is realized by a valid perception directly realizing it by way of being together with dualistic appearance. <i>(Eg. A pot)</i>	An object found by a correct knower which distinguishes an ultimate object. That which is realized by a valid perception directly realizing it by way of the vanishing of dualistic appearance. <i>(Eg. Emptiness that is a pot and the valid cognition apprehending that pot being empty of being different substances)</i>
Svatantrika (Autonomy)	A phenomenon realized by the direct valid cognizer realizing it by way of an association with dualistic appearance. <i>(Eg. A pot)</i>	A phenomenon realized by the direct valid cognizer realizing it by way of the vanishing of dualistic appearance. <i>(Eg. Emptiness that is a pot being empty of true existence)</i>
MADHYAMAKA (Middle Way)	That found by a conventional valid cognizer perceiving a false object of knowledge. Prasangika (Consequence) An object that is found by a valid cognition analyzing a conventionality. <i>(Eg. A pot)</i>	An object found by a reasoning consciousness perceiving the meaning of reality. An object found by a valid cognition analyzing the ultimate. <i>(Eg. Emptiness that is a pot being empty of inherent existence)</i>

COARSE AND SUBTLE SELFLESSNESS

Source: *Presentation of Tenets* – Jetsun Chögyi Gyeltsen

SCHOOL	SELFLESSNESS OF PERSON		SELFLESSNESS OF PHENOMENA
	COARSE	SUBTLE	
VAIBHASIKA (Great Exposition)	Person being empty of being permanent, unitary and independent	Person being empty of being self-sufficient substantially existent	None (They accept a self of phenomena)
SAUTRANTIKA (Sutra)	Person being empty of being permanent, unitary and independent	Person being empty of being self-sufficient substantially existent	None (They accept a self of phenomena)
CITTAMATRA (Mind Only)	Person being empty of being permanent, unitary and independent	Person being empty of being self-sufficient substantially existent	Form and the valid cognition apprehending that form being empty of being different substances
MADHYAMAKA (Middle Way)	Svatantrika (Autonomy)	Person being empty of being permanent, unitary and independent	All phenomena being empty of true existence
	Prasangika (Consequence)	Person being empty of being self-sufficient substantially existent	All phenomena being empty of inherent existence

OBJECTS OF ABANDONMENT

Source: *Presentation of Tenets* – Jetsun Chögyi Gyeltsen

SCHOOL	AFFLICTIVE OBSCURATIONS		COGNITIVE OBSCURATIONS
	COARSE	SUBTLE	
VAIBHASIKA (Great Exposition)	Conception of a permanent, unitary, independent person	Conception of a self-sufficient substantially existent person	None
SAUTRANTIKA (Sutra)	Conception of a permanent, unitary, independent person	Conception of a self-sufficient substantially existent person	None
CITTAMATRA (Mind Only)	Conception of a permanent, unitary, independent person	Conception of a self-sufficient substantially existent person	Conception apprehending form and the valid cognition apprehending that form to be different substances
MADHYAMAKA (Middle Way)	Svatantrika (Autonomy)	Conception of a permanent, unitary, independent person	Conception of true existence
	Prasangika (Consequence)	Conception of a self-sufficient substantially existent person	Latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of that

HISTORY OF THE FOUR SCHOOLS

Source: *Great Exposition of Tenets* – Jamyang Shayba

SCHOOL	SUB-SCHOOLS	
VAIBHASIKA (Great Exposition)	18 sub-schools	
SAUTRANTIKA (Sutra)	FOLLOWERS OF SCRIPTURE Followers of Vasubandhu's <i>Abhidharmakosa</i>	
	FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i>	
CITTAMATRA (Mind Only) Founder: Asanga	FOLLOWERS OF SCRIPTURE Followers of Asanga's <i>Five Treatises on the Grounds</i>	
	FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i>	
MADHYAMAKA (Middle Way) Founder: Nagarjuna	SVATRANTIKA (Autonomy) Founder: Bhavaviveka	SAUTRANTIKA-SVATANTRIKA (Sutra Autonomy) Founder: Bhavaviveka
		YOGACARA-SVATANTRIKA (Yogic Autonomy) Founder: Shantarakshita
	PRASANGIKA (Consequence) Founder: Buddhapalita	

Chronology¹

Nagarjuna	1 st -2 nd century	Founder of Madhyamaka school
Asanga	~310-390	Cittamatra school
Vasubandhu	~320-400	Brother of Asanga ²
Dignaga	~480-540	System of logic and epistemology
Buddhapalita	~470-540	Madhyamaka Prasangika school
Bhavaviveka	~500-570	Madhyamaka Svatantrika school
Chandrakirti	7 th century	Disseminator of Prasangika school
Dharmakirti	7 th century	Elaborator of Dignaga's system
Shantarakshita	8 th century	Yogacara-Svatantrika school
Kamalashila	8 th century	Disciple of Shantarakshita
Jnanagarbha	8 th century	Proponent of Sautrantika-Svatantrika school
Haribhadra	8 th century	Proponent of Yogacara-Svatantrika school
Shantideva	8 th century	Proponent of Prasangika school
Atisha	982-1054	Kadampa school of Tibetan Buddhism
Tsongkhapa	1357-1419	Gelugpa school of Tibetan Buddhism

Main tenets texts used

Presentation of Tenets	Jetsun Chogyi Gyeltsen (1469 – 1546)
Great Exposition of Tenets	Jamyang Shayba (1648 – 1721)
Presentation of Tenets	Jangya Rolbay Dorjay (1717 – 1786)
Precious Garland of Tenets	Gonchok Jikmay Wangbo (1728 – 1791)
Annotations	Ngawang Belden (b.1797)

¹ Source for dates: *Buddhist Philosophy* (Cozort and Preston) pages 304-308

² Vasubandhu was first a Vaibhasika, then a Sautrantika, and finally a Cittamatrin due to Asanga's persistent efforts. [*Meditation on Emptiness* (Hopkins) page 359]

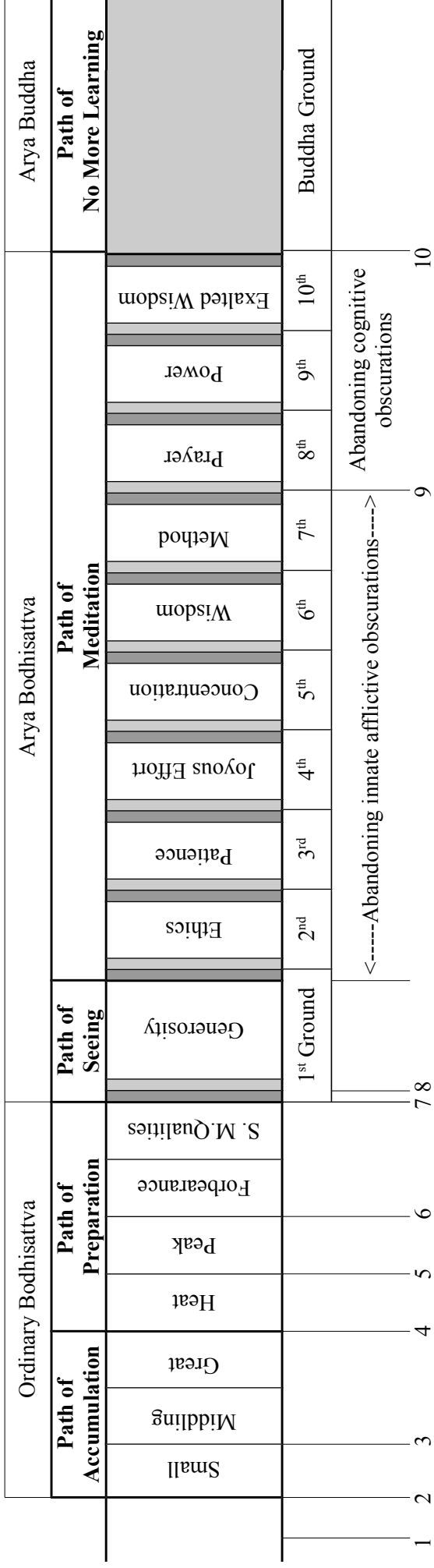
MODES OF EXISTENCE

Source: *Meditation on Emptiness* – Jeffrey Hopkins (page 39)

SCHOOL	TYPE OF PHENOMENA	1. ULTIMATE EXISTENCE 2. TRUE EXISTENCE 3. EXISTENCE AS ITS OWN REALITY	TRUE ESTABLISHMENT	EXISTENCE BY WAY OF ITS OWN CHARACTER	1. INHERENT EXISTENCE 2. EXISTENCE FROM ITS OWN SIDE
VAIBHASIKA (Great Exposition)	Conventional truths	NO		YES	
	Ultimate truths				
SAUTRANTIKA (Sutra)	Conventional truths		NO		YES
	Ultimate truths			YES	
CITTAMATRA (Mind Only)	Imputational constructs		NO		YES
	Other-powered phenomena			YES	
	Thoroughly established phenomena			YES	
	All phenomena (conventionally)		NO		YES
MADHYAMAKA (Middle Way)	All phenomena (ultimately)			NO	
	All phenomena (conventionally)			NO	
Svatantrika (Autonomy)	All phenomena (ultimately)			NO	
	All phenomena (conventionally)			NO	
Prasangika (Consequence)	All phenomena (ultimately)			NO	
	All phenomena (conventionally)			NO	

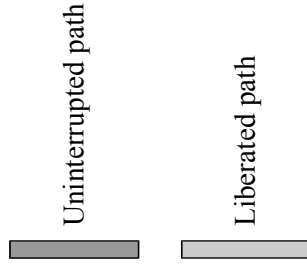
MAHAYANA PATH

According to Madhyamaka Prasangika (Middle Way Consequence school)



Milestones

- 1 – Inferential realization of emptiness (sharp faculty trainees)
- 2 – Uncontrived renunciation and bodhicitta
- 3 – Will never fall to a lower vehicle
- 4 – Union of shamatha and vipashyana observing emptiness
- 5 – Roots of virtue cannot be severed
- 6 – No more rebirths in lower realms
- 7 – Initial direct realization of emptiness (Arya)
- 8 – Abandoned intellectually acquired afflictive obscurations
- 9 – Nirvana (Arhat)
- 10 – Enlightenment (Buddha)



Afflictive Obscurations	Conception of inherent existence along with its seeds
Cognitive Obscurations	Latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of those