

Resources related to Chapter 9 (Wisdom) of Shantideva's Guide to the Bodhisattva's Way of Life:

(For download you have to visit mentioned website)

English Translations (Text on four tenets/philosophical schools of Buddhism)

Buddhist Philosophy, Losang Gonchok's Short Commentary to Jamyang Shayba's Root Text on Tenets, by Daniel Cozort, Craig Preston.

Cutting Through Appearances: Practice And Theory Of Tibetan Buddhism
by Geshe Lhundup Sopa, Jeffrey Hopkins.

Gomang Tenets (From Uma-tibet.org)

Jam-yang-shay-pa's Explanation of "Tenets": Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others' Tenets and the Meaning of the Profound [Emptiness], also commonly called "Great Exposition of Tenets."

Jam-yang-shay-pa Ngag-wang-tson-dru ('jam dbyangs bzhad pa ngag dbang brtson grus, 1648-1722), Explanation of "Tenets": Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others' Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings (grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong)

- Jam-yang-shay-pa's Root Text of Tenets [DOWNLOAD PDF HERE](#)
- Ngag-wang-pal-den's Word Commentary on Jam-yang-shay-pa's Root Text of Tenets [DOWNLOAD PDF HERE](#)
- Tibetan text of Jam-yang-shay-pa's own word commentary on the Consequence School chapter of his Root Text of Tenets, written out by Lobsang Dorje in Madison, Wisconsin, in 1971 [DOWNLOAD PDF HERE](#)
- Lo-sang-kon-chok's Word Commentary on Jam-yang-shay-pa's Root Text of Tenets
- Jam-yang-shay-pa's Great Exposition of Tenets
- Ngag-wang-lek-den Teaching Jam-yang-shay-pa's Great Exposition of Tenets to Jeffrey Hopkins (Tibetan only)
- Translation and analysis of Ngag-wang-pal-den's *Annotations* on the Consequence School Chapter section on the Interpretable and the Definitive in Jam-yang-shay-pa's *Great Exposition of Tenets*. In William Magee, *Paths to Omniscience* (Taipei: Dharma Drum Publications, 2010). [FOR DOWNLOAD OR PURCHASE FROM PUBLISHER: Dharma Drum Publications.](#)
- Ngag-wang-wang-gyal teaching Jeffrey Hopkins the beginning of the Consequence School chapter of Jam-yang-shay-pa's *Great Exposition of Tenets* and answering questions, July 1, 1970 (Tibetan only)
- Ge-dun-lo-dro teaching the tenets of the Mind-Only School from Jam-yang-shay-pa's *Great Exposition of Tenets* to Joe B. Wilson (Tibetan only)
- Ge-dun-lo-dro's Replies to Questions by Jeffrey Hopkins about the Consequence School Chapter in Jam-yang-shay-pa's *Great Exposition of Tenets* (Tibetan only)
- Fourteenth Dalai Lama teaching Jam-yang-shay-pa's *Great Exposition of Tenets* at Go-mang College, Drepung, Mundgod, Karnataka, South India, 1980 (recorded by Joe B. Wilson,

Tibetan only) [STREAM OR DOWNLOAD HERE](#)

- Kon-chok-jik-may-wang-po (dkon mchog 'jigs med dbang po, 1728-1791), *Presentation of Tenets: A Precious Garland* (grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba)
- Geshe Lhundup Sopa and Jeffrey Hopkins, *Cutting through Appearances: Practice and Theory of Tibetan Buddhism*, 109-322 (Ithaca, N.Y.: Snow Lion Publications, 1989); Chinese edition (Torch of Wisdom, 1998). This is an expanded version of *Practice and Theory of Tibetan Buddhism* (London: Hutchinson, 1976; New York: Grove, 1976); German edition (Koln: Eugen Diederichs Verlag, 1978); Spanish edition (Barcelona: Ediciones Aura, 1978); Italian edition (Rome: Ubaldini Editore, 1978).
- La-ti Jang-chub-tshul-trim's classes on tenets for Tibetan language students according to Kön-chok-jik-may-wang-po's *Presentation of Tenets*, starting with the Mind-Only School and then moving to the Sūtra School about one-quarter into file #7 (audio recordings at University of Virginia Spring 1976, Tibetan with English translation by Jeffrey Hopkins). [STREAM OR DOWNLOAD HERE](#)
- La-ti Jang-chub-tshul-trim's Lectures on the Tenets of the Mind-Only School and the Consequence School according to Kön-chok-jik-may-wang-po's *Presentation of Tenets* (audio recordings at University of Virginia Spring 1977, Tibetan with English translation by Jeffrey Hopkins). [STREAM OR DOWNLOAD HERE](#)
- Ngag-wang-pel-den (*ngag dbang dpal ldan*, b. 1797), also known as Pel-den-cho-jay (*dpal ldan chos rje*), *Explanation of the Obscurational and the Ultimate in the Four Systems of Tenets* (grub mtha' bzhi'i lugs kyi kun rdzob dang don dam pa'i don rnam par bshad pa legs bshad dpyid kyi dpal mo'i glu dbyangs).
- Translation and analysis of the chapter on the Great Exposition School: John B. Buescher (Ph.D. thesis), "The Buddhist Doctrine of Two Truths in the Vai-bhas-ika and Theravada Schools; [FOR DOWNLOAD OR PURCHASE FROM UMI: UMI Dissertation Publishing](#).
- An expanded version is published in: John B. Buescher, *Echoes From An Empty Sky: The Origin of the Buddhist Doctrine of the Two Truths*. (Ithaca, N.Y.: Snow Lion Publications, 2005). [FOR DOWNLOAD OR PURCHASE FROM PUBLISHER: Snow Lion Publications](#).

Tenets: Materials From Other Monastic Colleges

- Jang-kya Rol-pay-dor-jay's *Presentations of Tenets*
- Seminar on the Two Truths in the Great Exposition School and Sutra School (Vaibhasika & Sautrantika) University of Virginia, 1984. Language: Tibetan with introductory classes and translation by Jeffrey Hopkins.

The Four Major Tenet Systems (from Berzinarchives)

Tibetans study **Vaibhashika** in the context of special topics of knowledge (*chos mgon-pa*, Skt. *abhidharma*), specifically the lower system of abhidharma (*mngon-pa 'og-ma*), as formulated by Vasubandhu (*dByigs-gnyen*).

- Vasubandhu wrote *A Treasure-House of Special Topics of Knowledge* (*Chos mngon-pa'i mdzod*, Skt. *Abhidharma-kosha*).

They study **Sautrantika** in the context of valid cognition (*tshad-ma*, Skt. *pramana*), as formulated by Dignaga (*Phyogs-kyi glangs-pa*) and Dharmakirti (*Chos-kyi grags-pa*).

- Dignaga wrote *A Compendium of Validly Cognizing Minds* (*Tshad-ma kun-las btus-pa*, Skt.

Pramana-samuccaya).

- Dharmakirti wrote *A Commentary to (Dignaga's "Co-mpendium of) Validly Cognizing Minds"* (*Tshad-ma rnam-'grel*, Skt. *Pramana-varttika*).

Tibetans study **Chittamatra** in the context of the higher system of abhidharma (*mngon-pa gong-ma*), as formulated by Asanga (*Thogs-med*). They supplement this with further aspects of valid cognition in Dharmakirti's *Commentary to (Dignaga's "Co-mpendium of) Validly Cognizing Minds."*

- Asanga wrote *An Anthology of Special Topics of Knowledge* (*mNgon-pa chos kun-las btus-pa*, Skt. *Abhidharma-samuccaya*).

They study **Madhyamaka** in general as presented in the works of Nagarjuna (*Klu-sgrub*).

- Nagarjuna wrote *Root Verses on the Middle Way, Called Discriminating Awareness* (*dBu-ma rtsa-ba shes-rab*, Skt. *Prajna-nama-mulamadhyamaka-karika*), and many other texts.

The Two Divisions of Madhyamaka

Tibetans study **Svatantrika-Madhyamaka** in general in the context of far-reaching discriminating awareness (*sher-phyin*, Skt. *prajnaparamita*, perfection of wisdom), as formulated by Maitreya (*Byams-pa*).

- Maitreya wrote *A Filigree of Realizations* (*mNgon-rtogs rgyan*, Skt. *Abhisamaya-alamkara*).

They study **Prasangika-Madhyamaka** through the works of Chandrakirti (*Zla-ba grags-pa*), Aryadeva (*'Phags-pa lha*), Shantideva (*Zhi-ba lha*), and Buddhapalita (*Sang-rgyas bskyangs*).

- Chandrakirti wrote *A Supplement to (Nagarjuna's "Root Verses on) the Middle Way"* (*dBu-ma-la 'jug-pa*, Skt. *Madhyamaka-avatara*).
- Aryadeva wrote *Four Hundred Verse Treatise* (*bZhi-brgya-pa*, Skt. *Catuhshataka*).
- Shantideva wrote *Engaging in Bodhisattva Behavior* (*sPyod-'jug, Bodhisattvacarya-avatara*).
- Buddhapalita wrote *A Commentary to (Nagarjuna's) "Root Verses on the Middle Way, Called Discriminating Awareness"* (*rTsa-ba shes-rab-gyi 'grel-ba*, Skt. *Mulamadhyamaka-vrtti*).

The Two Divisions of Svatantrika-Madhyamaka

Tibetans study **Yogachara-Svatantrika** through the works of Shantarakshita (*Zhi-ba 'tsho*), who first brought Indian Buddhism to Tibet, and his disciples Kamalashila (*Ka-ma-la shi-la*), who defeated the Chinese monk Hoshang at the Samyey debate, and Haribhadra (*Seng-ge bzang-po*).

- Shantarakshita wrote *A Filigree of the Middle Way* (*dBu-ma rgyan*, Skt. *Madhyamaka-alamkara*) and *A Compendium of Principles* (*De-kho-na-nyid-kyi bsdud-pa*, Skt. *Tattva-samgraha*).
- Kamalashila wrote *Stages of Meditation* (*sGom-rim*, Skt. *Bhavanakrama*) and *Illumination for the Middle Way* (*dBu-ma snang-ba*, Skt. *Madhyamaka-aloka*).
- Haribhadra wrote *A Commentary (to Maitreya's "Filigree of Realizations")*, *Clarifying the Meaning* (*'Grel-ba don-gsal*, Skt. *Sphutartha*).

They study **Sautrantika-Svatantrika** through the works of Bhavaviveka (*Bhavya*) (Legs-ldan 'byed).

- Bhavaviveka wrote *Heart of the Middle Way* (*dBu-ma'i snying-po*, Skt. *Madhyamaka-hridaya*) and its autocommentary *Blaze of Reasoning* (*rTog-ge 'bar-ba*, Skt. *Tarkajvala*).