

THE FOUR BUDDHIST TENET SYSTEMS

Source: *Presentation of Tenets* – Jetsun Chögyi Gyeltsen

SCHOOL	SUB-SCHOOLS		PROPONENT	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
SAUTRANTIKA (Sutra)	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
	FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i>			Mental consciousness
CITTAMATRA (Mind Only)	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
	FOLLOWERS OF REASONING Followers of Dharmakirti's <i>Seven Treatises on Valid Cognition</i>			Mental consciousness
MADHYAMAKA (Middle Way)	SVATANTRIKA (Autonomy)	YOGACARA SVATANTRIKA (Yogic Autonomy)	A person propounding Mahayana tenets who does not accept true existence even conventionally	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, Bhadraryana Followers, Mahasammata Followers, Great Teaching, Dharmagupta Followers, Kashyapa Followers and Uttara Followers. [*Maps of the Profound* (Hopkins) pages 210-217]

²**The 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.