

Chödung Karmo Translation Group

The Importance of Buddhist Philosophy

Buddhism is often referred to as the Middle Way, a path avoiding any form of extreme conduct and practices or of extreme philosophical views or speculative assertions about reality. The path taught by the Buddha is based on reality, and by following it one is led to realise the truth, the way things really are, free from mental projections and personal interpretations.

It is this insight that will free the individual from the delusion which is at the root of all suffering. Not understanding the real nature of experience, beings are caught up and entangled in all sorts of conflicting views and emotional unbalance, generating aversion to certain experiences and attachment to others, steering the mind away from the peace which is its ultimate nature.

According to Buddhist philosophy, wisdom is developed by first studying the teachings, then analyzing them, and finally cultivating in meditation the profound understanding gained in this manner. The great Buddhist scholars and practitioners of the past have composed a great many treatises, commenting on the words of the Buddha and his disciples, providing us with many ways to analyse and understand the nature of our experience in depth.

This textual support has always been considered essential in the transmission of the Buddha's insight from one culture to the other. Buddhist translators have worked hard to convey the knowledge and wisdom contained in the scriptures to new audiences, thus preparing the ground for the future generations' realisations.

It was to contribute to this transmission in our present day that the Very Venerable Khenchen Appey Rinpoche prioritised the following treatises as the texts to be translated.

The Sakya Tradition

Over the course of many centuries, Buddhism flourished in Tibet giving rise to distinct lineages of transmission, each of which are renowned for their particular approach in terms of study and practice. One of the present four schools is the Sakya tradition of Tibetan Buddhism, renowned for following the teachings of the four great translators: Bari Lotsawa, Drogmi Lotsawa, Rinchen Sangpo and Mal Lotsawa. In terms of indigenous scholarship, some of the greatest luminaries of Tibet come from this school. They include such illustrious names as Sakya Pandita (1182-1251) – one of the founding figures of the Sakya school and a master of all fields of traditional Indian scholarship; Rendawa Shönnu Lodrö (1349-1412) – one of the principal teachers of Je Tsongkhapa, the founder of the Gelug school; Rongtön Sheja Kunrig (1367-1449) – one of the most influential masters in the history of Tibetan scholarship and author of important commentaries on the works of Maitreya; and Gorampa Sönam Senge (1429-1489) – a master of both sūtra and tantra, whose writings have become the reference for later generations of Sakya scholars.

The Chödung Karmo Translation Group

The late Khenchen Appéy Rinpoche (1927-2010), the founder of IBA, was a teacher of teachers renowned for his mastery of both sutra and tantra. His vision and compassion inspired us to form the Chödung Karmo Translation Group in order to make Dharma more accessible to the world. Rinpoche selected **over 20 essential Tibetan treatises** for us to translate into English and other languages. The authors of those texts include some of the greatest luminaries of Tibet such as Sakya Pandita, Rongtön Sheja Kunrig and Gorampa Sönam Senge. We are excited that this immense wealth of Buddhist philosophy and practice from old Tibet will soon be available to a worldwide modern audience. These texts cover most fields of traditional Buddhist scholarship (listed below) as well as practice texts immediately accessible to a general audience.

1) **Abhidharma**, 'Higher Teachings' (*chos mngon pa*)

The science of the outer and inner world of experience according to Buddhist principles;

2) **Prajñāpāramitā**, 'the Perfection of Wisdom' (*sher phyin*)

A presentation of the path to enlightenment and the stages of realization;

3) **Madhyamaka**, 'the Philosophy of the Middle Way' (*dbu ma*)

A most profound view of reality, the so-called philosophy of emptiness;

4) **Pramāṇa**, 'Means of Valid Cognition' (*tshad ma*)

The means to acquire valid knowledge and to remove doubts;

5) **Yogācāra**, 'School of Yoga Practice' (*rnal 'byor spyod pa*)

A school of thought intimately linked with the practice of meditation;

6) **The Three Vows** (*sdom gsum*)

A presentation of the three sets of vows related to the three vehicles of Buddhist practice.

1) **Abhidharma**, 'the Higher Teachings' (*chos mngon pa*)

The Abhidharma teachings are a detailed and systematic analysis of phenomena, comprising the outer world of our surroundings and the inner world of our experience. They examine the phenomenal world on the relative level of experience from the point of view of enlightened beings, thus establishing the foundation for authentic Buddhist practice.

Tibetan Title: ཚོས་མཛོན་པ་གསལ་བྱེད་ལེགས་པར་བཤད་པའི་རྒྱ་མཚོ་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: An Ocean of Fine Explanation: Commentary on the Abhidharmakośa
Author: Chim Lobsang Dragpa
Pages: 620

The Abhidharmakośa by the great Indian master Vasubandhu is for many the work of reference on Abhidharma, being an encyclopaedic treatise on the 'Higher Teachings'. Of its many Tibetan commentaries, the one chosen here is one of two main ones studied in the Sakya tradition, commenting in a detailed manner on all important topics discussed in the root text.

Tibetan Title: ལུང་ཁམས་སྐྱེ་མཆེད་ཀྱི་རྣམ་གཞག་ཇི་སྟེན་ཤེས་བྱའི་སོ་འབྱེད་ཅེས་བྱ་བ་བཞུགས་སོ།།
Title: Opening the Door to All Objects of Knowledge:
A Presentation of the Skandhas, Dhātus and Āyatanas
Author: Gorampa
Pages: 102

A clear presentation of the various factors underlying our fundamental experience of life, based on the major Indian Abhidharma treatises transmitted in Tibet, by the celebrated Sakya master Gorampa Sönam Senge. It systematically explains the makeup of human experience as it was uniquely presented by the Buddha in terms of the five aggregates, the eighteen elements of perception, and the twelve sources of perception. In particular, this text gives an elaborate presentation of the profound teaching on the all-base consciousness, the ālayavijñāna.

Tibetan Title: ཚོས་མཛོན་པ་ཀུན་ལས་བཏུས་ཀྱི་རྒྱ་ཆེར་འགྲེལ་པ་ཤེས་བྱ་གསལ་བྱེད་ཅེས་བྱ་བ་བཞུགས་སོ།།
Title: A Commentary on the Abhidharmasamuccaya
Author: Pang Lodrö Tenpa
Pages: 606

This is a very extensive commentary to Asaṅga's "Compendium of the Higher Teachings", which is the Mahāyāna presentation of the Abhidharma. Only recently rediscovered in Tibet and brought to Nepal through the efforts of Khenchen Appéy Rinpoche, this commentary offers a remarkably detailed presentation of the Higher Teachings as transmitted through the Sakya scholar and translator Pang Lotsawa.

2) *Prajñāpāramitā*, ‘the Perfection of Wisdom’ (*sher phyin*)

The teachings on the Perfection of Wisdom are based on the sūtras bearing the same name, but deal with their hidden meaning as presented in the *Abhisamayālaṃkāra* of Maitreya. This treatise presents in a very detailed manner the experiences a Buddhist practitioner has on the path (called stages and paths), from the very beginning up to the omniscience of a fully awakened Buddha. Being one of the main treatises on the Buddhist path, and one of most difficult subjects in the curriculum, it is studied extensively in Tibetan monastic universities, yet very little information on it is accessible in English.

Tibetan Title: ཤེས་རབ་གྱི་པ་རོལ་དུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་
རྟོགས་པའི་རྒྱན་འགྲེལ་པ་དང་བཅས་པའི་དཀའ་བའི་གནས་རྣམ་པར་
བཤད་པ་ཡུམ་དོན་རབ་གསལ་བྱ་བ་བཞུགས་སོ།།

Title: Elucidating the Sūtras on the Perfection of Wisdom
Author: Gorampa
Pages: 499

An extensive commentary on the entire *Abhisamayālaṃkāra* of Maitreya based on the 8 categories and 70 topics laid out in the root text.

Tibetan Title: ཤེས་རབ་གྱི་པ་རོལ་དུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་
རྟོགས་པའི་རྒྱན་གྱི་འགྲེལ་པའི་རྣམ་བཤད་ཚིག་དོན་རབ་དུ་གསལ་བ།

Title: Clarifying the Literal Meaning: A Commentary on the *Abhisamayālaṃkāra*
Author: Rongtön
Pages: 490

A comprehensive and most authoritative commentary on the *Abhisamayālaṃkāra*. Rongtön is generally regarded as one of the greatest experts of this treatise and this is considered his masterpiece.

Tibetan Title: ཤེས་རབ་གྱི་པ་རོལ་དུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་
རྟོགས་རྒྱན་གྱི་གཞུང་སྤྱི་ལོ་འགྲེལ་དང་དཀའ་གནས་ལ་དབྱེད་པ་སྦྲས་
དོན་ཟབ་མོའི་གཏེར་གྱི་ཁ་འབྲེད་བྱ་བ་བཞུགས་སོ།།

Title: Opening the Treasury of the Profound Hidden Meaning
Author: Gorampa
Pages: 349

A commentary on the *Abhisamayālaṃkāra* by Gorampa Sönam Senge explaining in detail the 70 topics of the root text.

Tibetan Title: ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་སྤྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་
རྟོགས་པའི་རྒྱན་འགྲེལ་པ་དང་བཅས་པའི་ངག་དོན་སྤྲོས་དོན་ཟབ་མེདེ་
གནད་ཀྱི་སློན་མེ་ཞེས་བྱ་བ་བཞུགས་སོ།།

Title: Clarifying the Hidden Meaning
Author: Gorampa
Pages: 117

A concise commentary on the Abhisamayālamkāra. Because this text discusses the profound content of the Perfection of Wisdom sūtras' hidden meaning in a clear and brief manner, it is an appropriate complement to Rongtön's detailed commentary.

Tibetan Title: མཐར་གྱིས་གནས་པའི་སློམས་པར་འཇུག་པའི་རྣམ་བཤད་སློམས་འཇུག་རབ་གསལ་བཞུགས་སོ།།
Title: Clarifying the Meditative Absorptions
Author: Gorampa
Pages: 106

A clear presentation of the practice and stages of meditative absorption, which is one of the most difficult points in the Abhisamayālamkāra.

3) **Madhyamaka**, ‘the Philosophy of the Middle Way’ (*dbu ma*)

Madhyamaka, the philosophy of the Middle Way, is founded on a treatise of the Indian master Nāgārjuna (1st cent. CE), which in turn is a commentary on the Perfection of Wisdom sūtras of the Buddha. Madhyamaka is a method rather than a doctrine, leading the Buddhist practitioner to the direct realization of the ultimate truth. It details various means of critical analysis of our assumptions regarding reality which, if applied skilfully, dismantle the habitual conceptual framework which filters and distorts our perception of reality. In Tibet, different lines of interpretation of this philosophy have evolved. Scholars of the Sakya school in particular are renowned for keeping their interpretation of the Middle Way closely in line with the Indian tradition, at times strongly opposing later Tibetan innovations. Rendering the texts of this tradition accessible in translation to a wider audience is therefore an extremely valuable contribution to the understanding of the philosophy of the Middle Way in Tibet.

Tibetan Title: ལྷ་བའི་ཤར་འབྱེད་ཐེག་མཆོག་གནད་ཀྱི་ལྷ་ཟེང་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: The Moon Rays Clarifying the Supreme Vehicle’s Difficult Points:
Distinction of Views
Author: Gorampa
Pages: 69

An exposition of Gorampa’s view of the Middle Way, correcting the erroneous understanding of other scholars prevalent at Gorampa’s time.

Tibetan Title: དབྱུ་མའི་དེ་ལོན་ཉིད་སྤྱི་འདུག་གིས་སྟོན་པ་ཅེས་དོན་རབ་གསལ་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: The General Meaning of the Middle Way
Author: Gorampa
Pages: 322

An encyclopedic treatment of the development of Madhyamaka in India and Tibet, with thorough clarifications of its philosophical points.

Tibetan Title: དབྱུ་མ་རྩ་བའི་འགྲེལ་པ་འཐད་པའི་སྣང་བ་ཞེས་བྱ་བ་བཞུགས་པ་ལགས་སོ།།
Title: The Light of Reason: A Commentary on the Madhyamakakārikās
Author: Rendawa
Pages: 275

This is an authoritative commentary on the fundamental treatise on the Middle Way by Nāgārjuna. Nāgārjuna’s unique method of analysis was to dismantle all possible conceptions of reality by showing the inherent contradictions such views entail. What a student of this method is eventually left with is the direct, non-conceptual realization of the ultimate truth. Composed by the eminent scholar Rendawa Shönu Lodrö, who was one of the principal teachers of Tsongkhapa, this commentary represents an important episode in the development of Madhyamaka in Tibet.

Tibetan Title: དབྱུ་མ་བཞི་བརྒྱ་པའི་འགྲེལ་པ་བརྒྱགས་སོ།།
Title: A Commentary on the 400 Verses on the Middle Way
Author: Rendawa
Pages: 201

The 400 Verses on the Middle Way is a treatise by the Indian Master Āryadeva. In it, the author gradually guides practitioners along the path, from establishing the correct view up to the engagement in meditation practice. Rendawa's commentary is one of the most authoritative and possibly the earliest composed in Tibet.

Tibetan Title: བྱང་ལྷུབ་སེམས་དཔའི་སྟོན་པ་ལ་འཇུག་པའི་ཟིན་བྲིས་འཇམ་དཔལ་ཞལ་ལྷུང་ཞེས་བྱ་བ་བརྒྱགས་སོ།།
Title: The Words of Mañjuśrī: A Commentary on the Bodhicaryāvatāra
Author: Lhopa Kunkhyen Rinchen
Pages: 189

A commentary on a classic of Buddhist literature from the great Indian scholar and poet Śāntideva. This commentary was recorded by one of Sakya Pandita's personal disciples and thus represents the closest presentation available to us today on a teaching of one of Tibet's most renowned scholars on one of this masterpiece of Buddhist literature.

4) **Pramāṇa**, ‘Means of Valid Cognition’ (*tshad ma*)

The teachings on the means of valid cognition provide very effective tools to sharpen one’s intellectual faculties, which are then used to gain insight by analyzing the nature of reality. In the Buddhist tradition, sound reasoning is regarded as an invaluable help in the development of wisdom, indeed as a necessary component of the path. It assists one in dispelling doubts and confusions by distinguishing right from wrong understanding, thus helping one to develop unshakable confidence in the Buddhist path and in the actuality of its result, perfect enlightenment. One of the most important Tibetan treatises on the means of valid cognition was authored by the celebrated Sakya Pandita and it has been widely commented on. Translating the most important of the works listed below is therefore a priority for the Chödung Karmo Translation Group.

Tibetan Title: ཚད་མ་རིགས་པའི་གཏེར་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: The Means of Valid Cognition: A Treasury of Reasoning
Author: Sakya Pandita
Pages: 36

This versified text represents a landmark in the history of Tibetan epistemology, summarizing the doctrine of the means of valid cognition (pramāṇa) as presented by the Indian scholars Dharmakīrti and Dignāga. Despite its importance, no complete translation of this work has been available to this date.

Tibetan Title: ཚད་མ་རིགས་པའི་གཏེར་གྱི་རང་འགྲེལ་བཞུགས་སོ།།
Title: The Auto-Commentary on:
The Means of Valid Cognition: A Treasury of Reasoning
Author: Sakya Pandita
Pages: 330

In this extensive auto-commentary on his Treasury of Reasoning, Sakya Pandita expounds on all the important topics related to knowable objects and the means of valid cognition discussed in his magnum opus.

Tibetan Title: ལྷོ་བདུན་མདོ་དང་བཅས་པའི་དགོངས་པ་ཕྱིན་ཅི་མ་ལོག་པར་འགྲེལ་བ་
ཚད་མ་རིགས་པའི་གཏེར་གྱི་དོན་གསལ་བར་བྱེད་པ་ལ།
Title: Clarifying the Treasury of Reasoning
Author: Gorampa
Pages: 234

A commentary on Sakya Pandita’s Treasury of Reasoning. This was composed by Gorampa to clarify all the difficult points of Sakya Pandita’s Treasury of Reasoning.

Tibetan Title: རྒྱལ་པའི་བསྟན་བཅོས་ཚད་མ་རྣམས་འགྲེལ་གྱི་རྣམ་པར་བཤད་པ་
ཀུན་ཏུ་བཟང་པོའི་འོད་ཟེར་ཞེས་བྱ་བ་བཞུགས་སོ།།

Title: A Commentary on the Pramāṇavarttika
Author: Gorampa
Pages: 143

An elaborate commentary on the authoritative treatise on the means of valid cognition (Skt. *pramāṇa*) by Dharmakīrti. This branch of philosophy plays an important role in both Indian and Tibetan Buddhism, providing a framework based on logical reasoning for the validity of Buddhist practice.

5) **Tathāgatagarbha**, ‘Buddha Nature’ (*de gshegs snying po*) and
Yogācāra (*rnal ’byor spyod pa*)

The teachings on Buddha Nature and the Yogācāra philosophy are based mainly on treatises of the bodhisattva Maitreya. Those texts of Indian origin expound a philosophy deeply rooted in the yogic experiential approach of Buddhist practice. They form what has been called the tradition of vast activities, the complement to the tradition of the profound view originating from Mañjuśrī, thus offering a balanced understanding of the Mahāyāna path. We have selected three commentaries by Rongtön Chenpo, a specialist on the works of Maitreya, on three crucial texts from this corpus.

Tibetan Title: ཐེག་པ་ཆེན་པོ་རྒྱུད་སྐོར་མའི་བསྟན་བཅོས་ལེགས་པར་བཤད་བཞུགས་སོ།།
Title: A Commentary on the Uttarantraśāstra
Author: Rongtön
Pages: 129

An authoritative commentary on the classic treatise on Buddha Nature. Despite their mental afflictions and negative emotions, beings are essentially unstained by those faults. This immaculate nature forms the potential for their awakening to truth and liberation from suffering, it is their Buddha Nature. This text explains in detail what Buddha Nature means, information which is pertinent to one’s understanding of how the Buddhist path can bring about the desired results, freedom from suffering and perfect enlightenment.

Tibetan Title: ཚོས་དང་ཚོས་ཉིད་རྣམ་པར་འབྱེད་པའི་རྣམ་བཤད་ལེགས་
པར་འདོམས་པ་ལྷའི་རྩ་བོ་ཆེ་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: A Commentary on the Dharmadharmatāvibhāga
Author: Rongtön
Pages: 19

This is a commentary on the fourth of Maitreya’s important five great treatises selected for this collection. This text makes a precise distinction between conventional phenomena (dharmas) and their true nature (dharmatā) as presented in the practice-oriented Yogācāra tradition. It therefore represents a fascinating complement to the profound teaching on the two truths by scholars upholding the philosophy of the Middle Way.

Tibetan Title: དབྱུ་དང་མཐའ་རྣམ་པར་འབྱེད་པའི་རྣམ་པར་བཤད་པ་མི་ཕམ་དགོངས་རྒྱན།
Title: A Commentary on the Madhyāntavibhāga
Author: Rongtön
Pages: 55

A commentary on Maitreya’s differentiation of and relationship between the pure or right view of reality called ‘the middle’ (madhya) and erroneous views or mental fixations termed ‘extreme’ (anta). More than a merely theoretical treatise, this text also teaches the implications that the gradual discovery of the right view has on profound meditation practice.

6) The Three Vows (*sdom gsum*)

The Buddhist path is composed of three elements: right conduct (*śīla*), meditation (*samādhi*), and wisdom (*prajñā*). The essence of right conduct is discipline, which is regarded as the essential base without which no further training in meditation can be successful. A lack of meditation training, on the other hand, would make it impossible for any genuine wisdom to arise. To strengthen this prerequisite for the authentic training in meditation and wisdom, practitioners take vows according to their level of practice. These are generally divided into three categories: the Vows of Individual Liberation (*pratimokṣa*), concerned mainly with outer, non-harmful conduct; the Vows of the Bodhisattvas, concerned mainly with the altruistic motivation to help others; and the Vows of the Mantra Vehicle, which deal with the most profound level of views and practice. For the genuine practitioner, it is imperative to have a clear understanding of these vows in order to implement them effectively into one's practice.

Tibetan Title: ལྷོམ་གསུམ་རབ་དབྱེད་སྤྱི་དོན་ཡིད་བཞིན་ལོ་རྒྱུ་བྱ་བ་བཞུགས་སོ།།
Title: The General Meaning of The Clear Differentiation of the Three Vows
Author: Gorampa
Pages: 132

A concise commentary on Sakya Pandita's treatise on the three sets of vows.

Tibetan Title: ལྷོམ་པ་གསུམ་གྱི་རབ་དབྱེད་བའི་རྣམ་བཤད་རྒྱལ་བའི་གསུང་རབ་ཀྱི་དགོངས་པ་གསལ་བ་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: An Explanation of 'The Clear Differentiation of the Three Vows' Gorampa
Author: Gorampa
Pages: 288

A detailed commentary on Sakya Pandita's versified treatise on the vows of the Individual Liberation, Bodhisattva and Mantra vehicles. Sapan originally composed The Clear Differentiation of the Three Vows to refute the doctrines straying from the original Indian Buddhist tradition.

Tibetan Title: ལྷོམ་པ་གསུམ་གྱི་རབ་དབྱེད་བའི་ལ་སྐོང་གཞི་ལམ་འབྲས་གསུམ་གསལ་བར་བྱེད་པའི་ལེགས་བཤད་འོད་ཀྱི་སྣང་བ།
Title: A Supplement to 'The Three Vows'
Author: Gorampa
Pages: 42

Gorampa composed this treatise about 200 years after Sapan's Three Vows in a continuation of the latter's spirit. His aim in doing so was to correct newly introduced doctrines and practices that strayed from the authentic traditions. Gorampa divided his text into three sections: the base - an exposition of Buddha nature, the path - an exposition of the three sets of vows, and the result - the three kāyas of a Buddha.

Tibetan Title: ལྷོ་མ་པ་གསུམ་ལ་སྐོར་གི་རྣམ་བཤད་ལེགས་པར་བཤད་པ་རྒྱན་གྱི་མེ་ཏོག་ཅེས་བྱ་བ་བཞུགས་སོ།།
Title: A Commentary on 'The Supplement to the Three Vows'
Author: Ngawang Chödag
Pages: 115

Panchen Ngawang Chödak's commentary was chosen to be translated as it the most recent authoritative commentary of Gorampa's Supplement, based on the previous commentaries by the eminent Sakya scholars Manthö Lhudrub Gyatso and Khenchen Chö Namgyal.

7) Mahāyāna Mind Training (*Lojong*)

The practice of bodhicitta, the mind of enlightenment, is at the heart of the Mahāyāna tradition. The teachings on mind training encapsulate all the essential points of this practice, making it a relevant and effective method to transform and ultimately transcend one's unwholesome mental conditionings. The teachings on mind training have been transmitted in Tibet mainly through two lineages: one going back to the Bengali master Atiśa and the other to the Tibetan Sachen Kunga Nyingpo.

Tibetan Title: སློབ་སྦྱོར་དོན་བདུན་མའི་བཀའ་ལྷན།
Title: Commentary on the Mind Training in Seven Points
Author: Khenchen Appey Rinpoche
Pages: 34

This volume contains pithy instructions of Khenchen Appey Rinpoche on one of the major traditions of mind training in Tibet, namely the one brought from India to Tibet by the Indian master Atiśa Dīpaṃkāraśrījñāna. Regarded as the essence of the path, the importance of mind training can never be over-emphasized. It is for this reasons that these teachings have been, and continue to be the heart of the transmission of the Dharma.

Tibetan Title: ཐེག་པ་ཆེན་པོའི་སློབ་ལྷན་གྱི་པན་བདུན་ཅིའི་ཆར་རྒྱན་ཞེས་བྱ་བ་བཞུགས་སོ།
Title: Commentary on the Parting from the Four Attachments
Author: Khenchen Appey Rinpoche
Pages: 142

'Parting from the Four Attachments' is a set of teachings for practitioners, covering stage by stage all the Mahāyāna practices leading to buddhahood. The four lines at the origin of those teachings were spoken by Mañjuśrī, the bodhisattva of wisdom, to Sachen Kunga Nyingpo, the founder of the Sakya tradition. This text contains the extensive oral commentary on those four lines by Khenchen Appey Rinpoche, the founder of the International Buddhist Academy.

8) Miscellaneous

Tibetan Title: ཉེན་འབྲེལ་གྱི་རྣམ་པར་བཞག་པ་འཁོར་འདས་རབ་གསལ་ཞེས་བྱ་བ་བཞུགས་སོ།།
Title: Elucidating Saṃsāra and Nirvāṇa: a Presentation of Dependent Arising
Author: Gorampa
Pages: 43

A treatise on the twelve links of dependent arising. This text clarifies the process of how beings are caught in cycles of perpetual suffering (saṃsāra), as well as the means to liberate themselves from it. This presentation is particularly interesting because it outlines the twelve links of dependent arising according to the four schools of traditional Buddhist philosophy.

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