

[The following selection is a note on the concept of being "substantial," since it is important in the Independent group's description of the gross form of a self-nature to persons. The following selection is taken from Master Changkya Rolpay Dorje's classic Presentation of the Schools of Philosophy (ACIP electronic text S0062, Part Three, ff. 26a-26b).]

SPYIR RDZAS BTAGS KYI THA SNYAD GZHUNG CHEN MO RNAMS LAS
BYUNG BA NI MANG DU YOD DO, SPYIR YOD PA TZAM LA RDZAS YOD
DU BYA BA NI GANG CI YANG RUNG STE YOD NA NI THAMS CAD
RDZAS SU YOD PA KHO NA'O ZHES PA LTA BU STE 'DI'I BZLOG PHYOGS
KYI BTAGS YOD NI BDAG GNYIS LTA BU KUN RTOG GIS YOD PAR BZUNG
YANG YOD PA MIN PA RNAMS SO, ,

Generally speaking, there are a great many occurrences of the terms "substantial" and "constructed" in the great works of philosophy. In a general sense, there is no problem in applying the word "substantial" to anything that exists at all, and this is the sense in the phrase, "Once something exists, it can only be substantial." The opposite of this would be something that was constructed; something like the two kinds of a self-nature, which--even though they are held to exist by the imagination--are not something which actually exists.

DON BYED NUS PA'I RDZAS YOD NI DNGOS PO RNAMS TE, 'DI'I BZLOG
PHYOGS KYI BTAGS YOD NI SPYI MTSAN RNAMS SO, ,

"Substantial" in the sense of being able to perform a function refers to functional things; the opposite of this one would be "constructed" things in the sense of general identities.

BRTAN PA MI 'GYUR BA'I RDZAS YOD NI 'DUS MA BYAS KYI NAM MKHA'
DANG SO SOR BRTAGS 'GOG DANG SO SOR BRTAGS PA MA YIN PA'I 'GOG
PA RNAMS TE, 'DI'I BZLOG PHYOGS KYI BTAGS YOD NI MI RTAG PA
RNAMS SO, ,

"Substantial" in the sense of being something stable, unchanging, refers to things like unproduced, empty space; a cessation of undesirable objects due to the separate analysis [of the four realized truths during the path of seeing]; and a cessation of undesirable objects not due to such an analysis. The "constructed" things that were the opposite of these would be changing things.

RANG RKYA THUB PA'I RDZAS YOD NI DBANG SHES KYI GZUNG BYAR

GYUR PA'I GZUGS DANG TSUGS THUB KYI SHES PA RNAMS SO, , 'DI'I
BZLOG PHYOGS KYI BTAGS YOD NI LDAN MIN 'DU BYED DANG KUN
BRTAGS KYI CHOS RNAMS SO, ,

"Substantial" in the sense of being self-standing refers to things like the objects that are held by sense consciousnesses, or self-supporting states of mind. The opposite of this kind of substantial would be "constructed" things in the form of changing things which are neither physical nor mental, as well as constructs of the mind.

DE LTAR NA PHYI MA 'DI NI RDZAS BTAGS MTSAN NYID PA DANG SNGA
MA'I RDZAS YOD RNAMS NI RNAM GRANGS KYI RDZAS YOD DO, ,

As such, only the last version of "substantial" is the actual one; the previous types are all only "substantial" in name.

PHYI MA'I RDZAS YOD KYI DON NI, CHOS GANG ZHIG RANG NYID BLO
YUL DU 'CHAR BA RANG LAS GZHAN PA'I CHOS KYI RNAM PA BLO YUL
DU 'CHAR PA LA LTOS MI DGOS PAR RANG DBANG DU 'CHAR BA'I
TSUGS THUB BO, ,

Here is the real meaning of this last sense of "substantial":

Anything which is (1) an existing object; and which (2) is self- supporting, in the sense of being able to appear in the mind independently, without relying on the process of appearing in the mind only through the appearance in the mind of other objects first.

BTAGS PAR YOD PA'I DON NI, CHOS GANG ZHIG RANG NYID BLO YUL
DU 'CHAR BA RANG LAS GZHAN PA'I CHOS KYI RNAM PA BLO YUL DU
'CHAR BA LA NGES PAR LTOS DGOS PA'O, ,

And here is the real meaning of this last sense of "constructed":

Anything which is (1) an existing object; and which (2) is something which must rely on the process of appearing in the mind only through the appearance in the mind of other objects first.

[The following selections are further clarification of the above point, and appears in the same text (Part Three, ff. 26b-27a):]

'DI'I RANG RKYA THUB PA'I RDZAS YOD DANG GANG ZAG GI BDAG MED KYI SKABS KYI RANG RKYA THUB PA'I RDZAS YOD GNYIS DON MI GCIG STE, 'DI LA NI RANG GI NGO BO BLO YUL DU 'CHAR BA CHOS GZHAN GZUNG BA LA LTOS MI DGOS PAR RANG DBANG DU 'CHAR BA TZAM LA BYED CING , CIG SHOS NI DBANG BSGYUR BYA'I PHUNG PO RNAMS LA MA LTOS PAR DE DAG LA DBANG SGYUR BYED RJE BO LTA BUR RANG RKYA BAR GRUB PA ZHIG DGOS PA'I PHYIR ZHES MKHAS PA DAG GSUNG NGO , ,

The meaning of "substantial in the sense of self-standing" here, and the meaning "substantial in the sense of self-standing" when we speak of the lack of a self-nature to the person, are not the same--great thinkers distinguish between them as follows. The phrase here is used only to describe something which can appear in the mind in an independent way, without relying on the process of appearing in the mind only after some other objects have appeared in it first. That other use of the phrase describes a controller of the heaps of a particular person who is at the same time independent of the same heaps being controlled: a kind of a director who is self-standing.

GANG ZAG GI BDAG 'GOG PA'I RIGS PA LA BRTEN NAS GANG ZAG RDZAS SU YOD PA BKAG PA NA GANG ZAG BTAGS YOD DU NGES PAR 'GYUR BA DANG , DE'I TSE BTAGS YOD DU NGES TSUL YANG DE 'DRA'I RANG RKYA BAR MED PAR RIGS PAS BSGRUBS PA'I SHUGS KYIS GANG ZAG NI TSOGS PA DANG RGYUN LA BTAGS PA TZAM DU RTOGS PAR 'GYUR RO , ,

If you use the reasoning that helps you deny the possibility that a self-nature of persons could exist, and thereby deny that the person could exist substantially, then the person must beyond doubt become something which is constructed. At this point then you must establish a way to verify that a person is constructed. This is done first by establishing that there could be no person of this type that could be a self-standing object; by implication then, one comes to realize that the person is something only constructed, on the basis of a composite or a stream of parts.

DE LTA BU'I GANG ZAG BTAGS PA TZAM YIN LUGS KYANG GDAGS GZHI PHUNG PO DANG SGRA RTOG SOGS LA MA LTOS PAR GANG ZAG GI

RANG LDOG BLO YUL DU 'CHAR MI NUS SHING , DE DAG SHAR BA LA
BR TEN NAS GANG ZAG GI RANG LDOG BLO YUL DU 'CHAR DGOS PA
NYID GANG ZAG BTAGS PAR YOD PA'I DON DU SONG BAS GANG ZAG
BTAGS YOD YIN PA'I DON NI SKABS 'DI'I BTAGS YOD DANG DON GCIG
TU YOD DO, ,

The way in which we say that a person like this is just a construct is that the specific identity of the person cannot appear in the mind without relying on a basis for the construct (the heaps)--along with words, concepts, and so on. The meaning of what it is for the person to be constructed is that the specific identity of the person can only appear in the mind through these other things appearing first. Therefore what it means when we say that a person is "something constructed" is the same as what we mean when we speak of things that are constructed here at this point in the present text.

RGYU MTSAN DE'I PHYIR 'GOG RGYU'I GANG ZAG RDZAS YOD KYANG
BTAGS YOD DE'I BZLOG PHYOGS SU GYUR PA'I RDZAS YOD LA BYA
DGOS PA NI MTHA' GZHAN 'GOG PA'I RIGS PAS GRUB PAS 'DI'I RDZAS
YOD DANG GNAD GCIG GO,

For this reason, the meaning of the word "substantial" as we use it with the "substantial" person whose existence we are refuting should be understood as referring to that "substantial" which is the opposite of this same "constructed"--this is something proven through the reasoning which denies other extremes. As such, the essential point is the same as with the "substantial" you find here.

MTSUNG MED LCANG SKYA ROL PA'I RDO RJE'I GSUNG LCANG SKYA
GRUB MTHA' NAS,

The first selection is from the Schools of Philosophy, written by Changkya Rolpay Dorje (1717-1786).

,RANG GI SDE PA NI, BYE BRAG SMRA BA DANG , MDO SDE PA DANG ,
SEMS TZAM PA DANG , DBU MA PA STE BZHIR GRANGS NGES PAR MDO
RGYUD DU MA NAS BSHAD CING KHYAD PAR RDO RJE SNYING 'GREL
LAS, SANGS RGYAS PA YI BZHI PA DANG , , LNGA PA THUB PA'I DGONGS
PA MIN, , ZHES GRANGS NGES PAR BSHAD CING SLOB DPON 'PHAGS PA
LHAS, SANGS RGYAS CHOS NI RNAM PA BZHIR, , YID 'DOD RNAMS KYIS

MNGON MTHONG STE, , BYE BRAG SMRA LA SOGS PA'I LAM, , BSHAD
PA'I DE NYID SGRUB PA PO, , ZHES GSUNGS SO,

Here next are the Buddhist schools. They are the Detailists, the Sutrists, the Mind-Only School, and those of the Middle Way. The number of these schools is exactly four, no more or less, and this is proven by numerous statements from both the secret and the open scriptures. In particular, in proof of this number there is the following quotation from the *Commentary by Diamond Heart*:

Those of the Buddha are four; the Able One
Had no intention of a fifth.

Master Aryadeva has said as well:

Those who assert that the teachings of the Buddha
Consist of four schools have seen the way it is:
These, for those who hope to practice, are precisely
The paths explained by the Detailists and the rest.

,BYUNG BA'I RIM PA NI LA LA DAG BKA' BSDU BA GSUM PA'I RJES SU BYE
BRAG SMRA BA DANG MDO SDE PA, SLOB DPON KLU SGRUB KYI DUS SU
DBU MA PA, 'PHAGS PA THOGS MED KYI DUS SU SEMS TZAM PA BYUNG
BA YIN LA DE'I SNGON DU GRUB MTHA' BZHI'I THA SNYAD MED PAR
'DOD PA NI MI 'THAD DE, MKHA' 'GRO RGYA MTSO, DGYES RDOR GYI
RGYUD BRTAG GNYIS, DUS 'KHOR GYI RGYUD, RDO RJE AA RA LI'I
RGYUD SOGS LAS GRUB MTHA' BZHI'I THA SNYAD GSUNGS PA'I PHYIR
RO,

On the question of an evolution of these four schools, some people assert that the Detailist and Sutrism Schools started after the third council for assembling the scriptures. They say that the Middle-Way School began during the days of Master Nagarjuna, and that the Mind-Only started in the time of Arya Asanga. They also believe that, prior to these points in time, there was no concept of the four schools.

This idea is however incorrect, for we do see the concept of the four schools in works such as *Ocean of the Angels*; *the Secret Teaching of Lo Diamond, in Two Parts*; *the Secret Teaching of the Wheel of Time*; *the Secret Teaching of Diamond Arali*; and others as well.