

Now I am going to quote Nagarjuna - Precious Garland, verses 394-396

BRDA SPROD PA DAG JI LTAR BUR, ,YI GE PHYI MO KLOG 'JUG LTAR,
,DE BZHIN SANGS RGYAS GDUL BYA LA, ,JI TZAM BZOD PA'I CHOS STON TO,
KHA CIG LA {DAG} NI SDIG PA LAS, ,RNAM PAR BZLOG PHYIR CHOS STON TE,
KHA CIG BSOD NAMS 'GRUB BYA'I PHYIR, KHA CIG LA NI GNYIS BR TEN PA,
KHA CIG LA NI GNYIS MI BR TEN, , ZAB MO KHU 'KHRIG {'PHRIG} CAN 'JIG PA,
,STONG NYID SNYING RJE'I SNYING PO CAN, ,BYANG CHUB BSGRUB PA KHA CIG LA'O,

yathaiiva vaiyākarano mātrkām api pāṭhayet

buddho 'vadat tathā dharmam vineyānām yathākṣamam || 4.94 |||

keṣāmcid avadad dharmam pāpebhyo vinivṛttaye |

keṣāmcit punyasiddhyartham keṣāmcid dvayaniśritam |4.95|

dvayāniśritam ekeṣām gambhīram bhirubhīṣanam |

sūnyatākarunagarbham ekeṣām bodhisādhanaṃ |4.96 |1

JH Precious Garland p147 - [Chapter 4, An Indication of Royal Policy - verses 301-400]

Just as a grammarian [first] has students read a model of the alphabet,

So Buddha taught trainees the doctrines they could bear

To some he taught doctrines to turn them away from ill deeds;

To some, for the sake of achieving merit; to some based on duality;

To some doctrines based on non-duality; [To some,] what is profound and frightening to the fearful -

Having the essence of emptiness and compassion - The means of achieving[unsurpassed] enlightenment

Tekchog p323

394. A language teacher will make [some students] read from a diagram of the alphabet.

Likewise, the Buddha taught the Dharma in accord with his disciples' abilities.

395. The Dharma he taught to some is for the purpose of stopping negativity.

To some, it is aimed at the practice of virtue. And to some, he taught one that is based on duality.

396. He taught to some a Dharma not based on duality and to some, he taught a profound Dharma that terrifies the timid; its essence is wisdom and compassion, and it is the means to attain full awakening.

The way the Buddha teaches dharma to us. That is like the earlier Lāṅkāvatāra sūtra citation, doctors give different medicines according to [the needs of] patients, Like that, Buddhas also show the dharma to sentient beings, showing whatever dharma disciples are able to digest - able to bzod pa - something like that. Able to take. St, chos ston.

Therefore, at first for example, some disciples, some people, first he teaches simple things. sdig pa las - negative karma and evil things, demerits - at most times most people are in the lower level, only interested this life. For only this life, pleasure, enjoyment, praise and happiness and thinking of nothing beyond that. Even beyond, after this life, even, of course, emancipation, complete freedom from samsara, of course far away.

But even next life, within the samsara not knowing what is going on oneself,. St, only interested in this life. So for those people who are interested in this life only, then out of ignorance so much negative karma - dig pa - ones own, attachment etc., based on that, then so many negative actions, killing, stealing and lying and cheating and whatever for pleasure, enjoyment, fame, whatever you get there, for that purpose. So always so much accumulation of negative karma. So then, they will fall to the deepest worlds, down to three lower realms, animals, some pretas, some hell beings. Like that. dig pai dre bu means result of negative karma.

Therefore, initial dharma, is that this life is not important or short or impermanent or and then after this suffering whole samsaric nature next life, there is the next life and lower rebirth and result of this, so these things showing clearly, hell beings and three lower realms, their misery suffering and cause. Creating everything for this life, for that purpose, gyud smin byed - smin pa means ripening ones own mind. Right now ones own gyud - mental continuum, completely rotten, completely interested in this life, everything one does with body, speech and mind action goes for this life.

St, for that purpose, that is lam rim teaching called kye bu chung ngo. practice of kye bu chung ngo means first try to return, turn away attachment to this life and develop more interest, doesn't matter even [it is] samsara, next life not falling into lower rebirth. dig pai dre bu, negative karmic result. So save from that, that is at least, that part of teaching.

Then, next line also positive side, to some, for example hinayana dharma teaching is the KHA CIG BSOD NAMS 'GRUB BYA'I PHYIR, KHA CIG LA NI GNYIS BRTEN PA, - first sonam - high rebirth, the mngon mtho chos [abhyudaya dharma], showing high rebirth - devas, humans, and demigods, their life and their environment etc. How they get there if one wants to get there, that is also [not] without cause, the causes being morality and all these explaining. St, ... that is one.

And then after that KHA CIG LA NI GNYIS BRTEN PA, - somebody wanting to completely liberate from samsara, reach emancipation, to seek nirvana interested in not only next life, complete total samsaric this life and future life understand properly misery suffering nature - teach to them the hinayana dharma, the four noble truths, truth of cause, truth of suffering, etc., those kinds of things, cessation etc., but gnyis baten pa - you are not rejecting [at the] very beginning, empty of dual, not talking about. The hinayana teaching, four noble truths, emancipation, and liberation etc., positive merits, virtues, this cause will bring this result, that cause will bring that result. If you turn from ignorance etc., get rid of those then you will be achieve permanent cessation, nirvana. That is the hinayana based on teaching those things.

But gnyis brten pa, duality left there. Not much showing. For them non-duality is not [yet] suitable. So their own, based on that [duality] [recognizing] samsaric faults nye mig, and benefits of permanent cessation etc. What they need is gross from the perspective of the Prasangika system, but based on that [duality], those four noble truths also gross level. But anyway, Buddha didn't say this is gross and that is subtle. Without mentioning to them, showing that four Noble Truths, mainly emancipation and ones own individual liberation, based on that.

Then beyond that, those who are interested in Mahayana practice etc., to them then, this before that, yogacharya system, then this hinayana system. Of course there are four NT, when you show truth of suffering, mi tag, dug ngal, stong, bdag med - tong wa, empty, dag med pa, empty of selfness. Those are the much, much gross level, Tong wa also not empty of dual showing. To some based on duality; KHA CIG LA NI GNYIS MI BRTEN, - now gnyis mi bsten, za te, means nyis med pa, empty of dual. That is mainly yogacharya system. Toward to the, based on Samdhinirmocanasūtra sutra etc., these various kinds of sutra showing is based on nyis med pa, no dual, empty of dual.

That is the there is no out, independent, external object. Everything mind, mental nature. Mind is the principal, everything that appears, looks like out there, ones own body and the sense objects, physical things out there, and in here inside mind. So all of these appear dual, but there is no dual. Those are mental projections. Everything mental nature like dream stage, like that way. That kind of yogacharya view showed in the Samdhinirmocanasūtra sutra etc., many sutras there are. so that is the KHA CIG LA NI GNYIS MI BRTEN, - Nagarjuna says. to some, empty of dual.

Now what is left are most important, people or who - , ZAB MO KHU 'KHRIG {'PHRIG} CAN 'JIG PA, ,STONG NYID SNYING RJE'I SNYING PO CAN, ,BYANG CHUB BSGRUB PA KHA CIG LA'O, - Hopkins p 381

To some, **what is profound and frightening to the fearful -**

Having the essence of emptiness and compassion - The means of achieving[unsurpassed] enlightenment
Ocean Of Reasoning,

For some, **who are fixated and fear the profound**, He taught emptiness, to enable them to achieve
The enlightenment whose essence is compassion.

that is last one. Zab mo means profound teaching. Which is the STONG NYID SNYING RJE'I SNYING PO CAN - sunyata also highest sunyata, most subtle. Tong nyid means everything is empty of inherent existence. Just merely dependent, merely imputedly exist etc. That kind of thing, ZAB MO KHU 'KHRIG CAN 'JIG PA, -

khu 'khrig can 'jig pa - khu trig chan means those many of the attached to the world or attached, under the power of ones own object etc. ku trig means usually sexual, ku wa, trig pa means attached to that kind of. These under the power

of those, people who are fearful, chan jig pa, 'jig means fear when you show there is no such kind of real true object. True beauty or true friend, true enemy etc., everything is empty, when you talking empty of, nothing [exists] inherently, everything is the merely dependent, imputation. Namely exists, nominally exists, imputed by conscious thought. But reality, absolute, nothing exists inherently by its own nature,, that kind of sunyata, zab mo.

With also nying je nying po chan, method side, not selfish attitude but nying je, compassion. Understanding also all sb have misery suffering one wants to liberate all sbs, not just oneself. That kind of great love and compassion. That method and wisdom combination together, that is later shown to highest disciple who is grown up, very, very intelligent ones. To whom? - ,BYANG CHUB BSGRUB PA KHA CIG LA'O,- jang chub means highest enlightenment, buddhahood, for the benefit of other sb. Those who mainly able to seek and those mainly able to practice. So those, to them and this dharma showing. This dharma is Mahayana's teaching, method and wisdom perfect.

St, that is what Buddha is doing. All these hundred volumes teaching that is. St, those teachings, Buddhas is like spiritual highest doctor, what they give is like medicine, is these kinds of different, levels of teaching according to whatever sentient beings need, based on that. St, each when you need, that spot, that time, that is the final, their goal, that is let them to believe first to go there and that way to believe and practice seriously exercise. And when you reach that, then move next one, like that. Oh, that is the, doctors also giving the medicine, same thing, same way, Some certain sickness first reduce and then next one reduce, and finally completely removal of everything. But sometimes you can't do at once,

Like that, there are so many lower school systems, Mahayana system, Mahayana also has Yogacharya system, Madhyamika system. Madhyamika also, Svatantrika madhyamika, prasangika Madhyamika system. So based on those different levels of systems also comes like from that Buddha's teaching. And according to those things also way of teaching which are definitive, which we are talking. Those which are interpretive sutras, that also different. Yogacharya or sva madh etc., their system is interpretive, Interpretive or interpretable, oh. Interpretable sutra and definitive sutra. these meanings interpretable and definitive have two meanings. One is only from word, one is the meaning etc. So late will come from the point of only meaning.

GS 7/18/03PM

The Buddha knows sentient beings have so many levels of thought, so many mental projections. Some philosophical, religious, spiritual way and then lead to final sunyata. But in order to lead to that some steps are needed. So the Buddha taught those special steps in order to explain, and that system followed later. Some of the great teachers explained more. That way in history maybe you can say comes later or earlier. Actually all these things, the omniscient one, the Buddha taught.

brda sprod pa means some grammarians, people who teach the language, how they teach is first yig ge phyi mo klog 'jug ltar, first you have big letters. A, B, etc., then combinations, then more subtle. Then finally books and then high level of those, gradually when get so those things, like that, Buddhas teach disciples - ji tzam bzod pa'i chos ston do - as much as those sentient beings are able to take – like when training children, same thing. If it is unsuitable, they cannot take, they cannot bear, you don't talk about those things. Ji tzam zod pa, like that.

In the beginning, very, very simple and more common ordinary or something like that, without rejecting external things etc., then more subtle higher and higher. Ji tzam zod pai chos ton to. kha chig la means to some people, high spiritual level, then nyis ten pa – nyis means dual – the lower schools, in some sutras Buddha didn't reject duality, so just leave it alone! Everybody accept, based on that some karma and certain kinds of practice taught, nyis ten pa.

KHA CIG LA NI GNYIS MI BR TEN – to some of them, gnyis mi brten, to disciples at the level of yogacaryans, [who] reject dual nature, gnyis mi brten means [not based on duality] empty of duality. So that is some Mahayana disciples. Then later, tong nyid, much, much more subtle. Nying je nying po chan means Mahayana's method compassion and with that special emptiness, subtle final things are taught. St Buddha even taught just all these things – based on that these slowly through teaching subsequently we have some explanations, those things happened.