

GANG LA DGONGS NAS GSUNGS PA'I DGONGS GZHI NI –

the basis of intention, the basis in Buddha's thought means the Buddha thinking of finally leading to something real actual thing, in order to lead to that, even to teach incorrect things temporarily to some, according to their mind. This kind of basis in Buddha's thought means finally where you lead, that base is the gong zhi. st, alayavijnana was taught to those disciples, but here the actual basis of thinking is sunyata. what is basis of intention –

actually, emptiness itself is the basis of Buddha's thought, his basis is sunyata. He taught alayavijnana to yogacharans, *having* given that name, but his real thinking was sunyata. That is the basis in Buddha's thought. Anyway, sunyata will later be shown as the basic intention. Having intended emptiness and says alayavijnana. some Mahayana sutras also use emptiness itself as alaya. Alaya is the base of all. Meaning is base of all. Is Sunyata the base, the source of everything? is Sunyata the cause of everything?

Sometimes in the yogacharya system there are two alayas. Base of all can mean the consciousness itself, alayavijnana, and it also can mean the seed or potential *that exists* there on alaya. That is also a seed type of alaya. Two kinds of alaya: one is consciousness, one is non-consciousness. Anyway, both of them are the base of all. But here in Prasangika system those things are not accepted; sunyata, emptiness is the base of all. That means - chos tham chad tong pa nyid du gyur - everything is empty. if things are empty then it is possible to grow, there is space. They grow or cease and are different etc. - all of these things have dependent nature. If it is not dependent, not empty of inherent existence, if everything inherently, absolutely exists, you can't change anything. Just stuck there.

Sunyata makes *everything possible*, it means that *phenomena exist* relatively, dependently and everything that appears to you is not real as it appears. sunyata means to exist in the opposite way, dependently, empty of inherent existence. For example, here space, that is not sunyata but space *allows makes*, helps, physical things grow and move and all these things. if there is empty space, then you can have, if there is no space, you are completely blocked, you can't do all of these things. Similar to that, sunyata *goes is* much further, everything that exists has this true nature, its own nature is emptiness.

Sometimes therefore emptiness is called the cause of everything. Although it is a not real cause, but because empty therefore this can exist, that can exist. In this way it looks like, is similar to a cause, similar to a base. sunyata is not a physical base like ground or earth or something, but it is like the ground, like a base. Otherwise you can't change, we are also sometimes born, sometimes every moment changing, and then finally death etc. if you are stuck first inherently, then you can't change. You can't go anywhere, just stuck there. But because everything *exists* dependently, relative way - then can happen. that is the meaning of that. Anyway there, his main thought, purpose, purport meaning or thought is only the emptiness that is empty of inherent existence. one should understand it is just called alayavijnana by word, but is not real.

Calling that the base of all is because that nature fully imbues all things.

talking about sunyata as the base of all, alaya, means in that way. alaya means whatever exists in the world has that nature, the emptiness of inherent existence, it goes everywhere without exception. that is the reason for sometimes saying this word or name.

Through the power of special purpose Buddha *taught* the existence of alayavijnana thinking to lead beings to that true base of all, sunyata. So, for that *final* purpose, temporarily some people *are* not directly shown emptiness, *otherwise* you can't help *them*. Not only that, Buddha taught many things which are not true. by special purpose many things taught. Why, what – root text says (MA 6.43a - KUN GZHI YOD CING GANG ZAG NYID YOD LA) here, not only alayavijnana -

Buddha also taught substantially existent self, that means some kind of permanent, absolute, real soul or substance.

To whom he taught this temporarily - if you say empty to some people, *they* will *not* listen. for example, according to the way of non-buddhists or some schools, some first showing, assuming substantial existence exists, then to show something else, leading that way. St, alayavijnana and self, soul, then self of person also sometimes shown. Reason is, beings who need to be tamed through that, need to show that to them. by showing that - je su dzin pa'I chir - following what is teaching, then he leads slowly *to the* real truth. First indirectly according to their own way. For example, not only alayavijnana, even Buddhism *accepts* the emptiness of self or selflessness. But sometimes permanent self or soul according to like some of the tirthikas believing. Same way, some Vaibhashika accept something like that. So to them, for example, this sutra, -

,JI SKAD DU – DGE SLONG DAG PHUNG PO LNGA NI KHUR RO, ,KHUR 'KHUR BA NI GANG ZAG
GO ,ZHES GSUNGS PA LTA BU'O –
Geshe-la quotes sutra, MDO LAS,}
,PHUNG PO LNGA NI KHUR YIN LA, ,KHUR 'KHYER BA YI GANG ZAG YOD,
{,RTAG GAM MI RTAG BRJOD MI BYA,–

that means the five aggregates, five skandhas are like a burden, a load. There is also a real substantial self which carries those five aggregates. according to like tirthikas beliefs, there is a permanent soul, a self which has those, possession of the five aggregates. st, have to say temporarily for them, yes there is the self who *is* carrying those things. later will have to show there is no self, but from the beginning they are not capable to understand there is no self. *If Buddha says that*, then they will go away. Nobody wants to listen to that. they will say the Buddha is crazy!

Many times Buddha spoke of true existence or self. A self of phenomena does not exist but in some places he shows a self of phenomena. A self of persons does not exist but also shows real self of person, real self of phenomena, those things. **Object and subject are different entity, but showing absolute inherently one entity etc.**, there are so many things which Buddha sometimes has to teach. Different disciples, different capacities. St, at first to state certain things to some in order to lead some other place.

I have one citation from Atisha that is very nice. Atisha says,
(Book Of Kadam p 218 – chapter 12, 7th collection – Tibetan P 122 L 3 – Atisha silkworm quote, p 253)

BHRUM RJE MTHA' MED 'KHOR BA 'DIR , ,NYONG MONGS 'DAM RDZAB THAR MED PAR ,
YANG DANG YANG 'KHOR BYING BA RNAMS, ,KHAS PA'I TSHIG GIS MI GO BAS,
BLUN PO'I RNA BAR BLUG 'DRA BAI, ,GYOD DAL TSHIG 'DRA 'DI SMRAS KYANG,
MKHAS PAS MI SHES SKYON MI BRJOD,
DPER NA BU CHUNG G.YANG 'GRO LA, RDZUN MED TSIG GIS (THABS KYIS) MI BZLOG PAS,
CANG MED LAG NA A LU ZHES, MKHAS PAS THABS KYIS 'DREN DANG MTSUNGS.
'DI NI NYON MONGS 'KHOR BA'I CHOS, , 'DI NI KHAS PAS SPANG BYA YIN,
RTEN 'BREL TSHOMS TE BDUN PA'O

George

*Dromtönpa!, within this endless saṃsāra, without freedom from the quagmire of the afflictions,
Since those who repeatedly cycle drowsily do not understand the words of the wise,
Like that poured into the ear of a fool, I have uttered these words resembling an informal argument,
May the wise not speak of this as an ignorant flaw (mistake).*

*For example, since a small child walking toward a precipice cannot be turned back by words without lying,
Saying, "There is an a lu (potato/sweet treat)!" in an empty hand,
It is identical to how the wise guide through skillful means.*

This is the nature of saṃsāric afflictions; This is what is to be abandoned by the wise.

This is the collection on dependent origination; the seventh.

Thubten Jinpa, Book of Kadam

Master Bhrūṃ, in this limitless cycle of existence, Those who are sunk again and again

In the mire of afflictions with no escape Do not understand through the words of the wise.

Therefore, even though I have spoken these challenging words to you, The wise do not criticize the ignorant,

Pouring words into a fool's ears.

This is similar to the story of the infant crawling toward The edge of a cliff who was not stopped by the truth;

With nothing in hand and merely calling out 'little child,' The wise one skillfully led the child away.

Here, too, it is the afflictions, the samsaric phenomena, Which are the objects of abandonment for the wise.

This is the seventh collection, "On Dependent Origination."

This is similar like, in the world, a little baby going toward some kind of very dangerous and deep, big ditch or cliff out there. The baby has already gone there and is in great danger of falling over. So now, you have to draw back the baby's attention, instead of them falling down there. Now here, a person, mother or somebody says, don't go there, that is very dangerous, if you fall there such and such will happen. If you explain what is exactly truth, the child will never turn back. They will not understand any words, without any kind of lying, if you explain truth, that kind of method will not work here.

Then what to do, what can you say? Without anything {cang med = ci yang med} *in your hand*, but you say, alu, alu, alu, come! hey, alu, alu, alu – then will come back attention. that is the special method. skillful ones sometimes use this kind of special method to draw. And once you get there then slowly you can teach so there is something. But, these kind of things sometimes. so there is nothing in hand, chang med, lag na alu zhes, I'm not sure what alu is. anyway, alu, alu, alu saying maybe baby likes alu.

Maybe alu is Indian word, alu is the potato. So anyway, whether he likes potato or not, but anyway alu, alu, alu, then that's all. That will draw attention. that is the mkhas pas thabs kyi dren dang tsung, masters have special method, way to draw. So like that, the Buddha is skillful master who has omniscience, so he knows what is the best to teach to this disciple. Temporarily even not correct or temporarily.

Sometimes self of person, one time we said:

{MA SKYES DGRA'I 'GYOD PA BSAL BA'I MDO}

PHA DANG MA NI GSAD BYA ZHING, ,BRAM ZE GTZANG SBRA CAN GNYIS DANG, ,RGYAL PO YUL 'KHOR BCAS BCOM NA, ,MI DE DAG PA NYID DU 'GYUR,

also appears in some citations as

PHA DANG MA NI BSAD BYA ZHING, ,RGYAL PO GTZANG SBRA CAN GNYIS DANG, ,YUL 'KHOR 'KHOR DANG BCAS BCOM NA, ,MI DE DAG PA NYID DU 'GYUR,

Sutra says father and mother are to be killed, all the kingdom destroyed, then that person will become pure. If you get rid of those things. That also indirect sutra. That sutra says father and mother are to be killed. Of course it doesn't mean *that literally*, it was temporarily taught to a certain person. Actually Bimbāsara = RGYAL PO GZUGS CAN SNYING PO – King Ajatashāstru (ma skyes dgra - who killed his father and he was almost died by later regretting. temporarily for a short time Buddha taught Ajatashāstru certain things in order for him to believe Buddha.

So otherwise, killing father and mother are two of the five actions of immediate retribution, means immediately go to hell. Without boundary means borderline, immediately after death go straight to hell etc., so somebody who knows those things and great regret and as a result of the regret almost dying situation, then in order to protect, for some time the Buddha taught like that. but this father and mother actually, reality *the basis of* his thought, later where you read father is like karma, mother is like mental delusion, ignorance etc., those father and mother mental delusions, karma, joining together we are samsaric babies. So many babies in samsara, a result of, because of these parents. that kind of thing later will talk. those are the interpretable sutras. –