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Namo Tassa Bhagavato Arahato Sammasambuddhasa

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May You Be Well And Happy

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Summary

These writings were prepared in June 1995 and relate to a three year, three month period during which Prajnaparamita Teachings were given at the Buddhist Discussion Centre (Upwey) Ltd by the Resident Teacher to Students who had practiced Buddha Dhamma with their Teacher for some years.

These Comments were edited for presentation at a Conference arranged by Geshe Nawang Jangchup of the Lingshed Gonpa Cultural & Welfare Society in Zanskar, Nepal from 3 to 9 July 1995.

Teaching of Prajnaparamita

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Opening Vandana for the Teachings.

**Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa**

Om Ah Ra Pa Tsa Na Di H-dddddddddddddddddddd..d

**Homage to Bodhisattva Manjushri
Homage to Bodhisattva Manjushri
Homage to Bodhisattva Manjushri**

**Om Namó Bhagavatyaí Aryaprajnaparamítaya
Om Namó Bhagavatyaí Aryaprajnaparamítaya
Om Namó Bhagavatyaí Aryaprajnaparamítaya**

How a Vow of the Teacher drives to help the plan.

A Bodhisattva auxiliary vow is to abandon not encouraging and supporting the practice of Dharma and virtuous actions of others according to their minds. This vow was sufficient reason to plan this work.

Prior to the commencement of these Teachings, the Students undertook a small, medium or large vow to involve themselves in helping other beings, now and in the future.

Supporting conditions were:

- * Local and overseas Mahathera Monks & Bodhisattva Geshes visited our Centre, the Teacher and others having recall of the Prajnaparamita Teachings and, after hearing each Student's spoken vow, blessed them and advised them.
- * the strength of the Teacher was sufficient to last the distance.
- * the Students wished to learn and were not lazy.
- * the past performance and character of the Students requesting to be taught was known to the Teacher. (F1)
- * many suitable texts and commentaries had been translated to the English language and were available within our main library collection, or foreign language texts arrived when needed.
- * Students had a desire to take human rebirth in a suitable location to help propagate the Dhamma for self and others.
- * good omens appeared during the term of the Teachings.

The Teacher's Transfer of Merit

May the merit of this work help many translators, publishers and scholars. May the merit of this work assist devas and persons to recollect, restore and act upon at least some of their former vows both for their own sakes and to lend a helping hand to others.

May all beings be well and happy.

The Place and Duration of the Teachings

The Prajnaparamita Sutra was taught by Meditation Teacher John D. Hughes at the Buddhist Discussion Centre (Upwey) Ltd, Victoria, Australia for a period of 3 years and three moons from 25 May 1992 to June 1995.

Initially; face-to-face Teaching was about two hours a week. Over time, due to good grounds, they were taught face-to-face up to as much as twenty hours a week over three times a week.

For a person to vow to stay in the human World for a few lives and to intend to

generate the skill in means to live their vow for self and other beings is praiseworthy.

Footnote 1

(Many were Members and had helped our Centre to develop over many years. They showed they were suitable persons to persist with the development of their finer minds)

Textual References used during the period of the Teachings

Extensive use was made of E. Conze's (1975) translation to the English language of the "**Introduction to The Large Sutra on Perfect Wisdom with the divisions of the Abhisamayalankara**" was used as a key basis for commentary during these Teachings.

One basis for considering that the Prajnaparamita Teachings are valid is that they are independent of temporal circumstances (akaliko), at all times, and throughout the Universe. The Pali term, lokajettha, meaning "oldest in the World" has been applied to Dhamma. In this sense it follows the edict: **ROYAL CHARIOTS WEAR OUT BUT THE DHAMMA DOES NOT AGE.**

List of References:

Over 2,000 texts were used over the 3 year and three moon period, however only the major texts have been listed as references.

1. KEY TEXTS

A Systematized Collection of Chenian Booklets. Vol 1 No. 1 - 62. and Vol 2. No. 63 - 100. Yogi C.M. Chen.

A Systematized Collection of Chenian Booklets. Vol 1 - 7. Yogi C.M. Chen. Edited by Dr. Yutang Lin.

The Skill in Means Sutra (Upayakausalya.). Mark Tatz, Motilal Banarsidass Publishers, Delhi.

The Vajracchedika-Prajna-Paramita Sutra. The Prajna-Paramita-Hrdaya Sutra. Kumarajiva. Translated by Upasaka Lu K'uan-Yu (Charles Luk).

The Bhaisaijya Guru Vaitureya Prabha Rajaya Tathagata Puja Prayer Ritual. Translated by John D. Hughes and Francisco So.

The Sukhavati-Vyuha Sutra Puja Prayer Ritual. Translated by John D. Hughes and Francisco So.

The 100 syllable Vajrasattva Mantra.

2. PERIODICALS

The Buddha Dhyana Dana Review. Buddhist Discussion Centre (Upwey) Ltd.
Vajrayana Quarterly. Guru Lau Yui-Chi.

3. DICTIONARIES

The Pali Text Society's Pali-English Dictionary Edited by T.W. Rhys Davids and William Stede.

A Dictionary of Chinese Buddhist Terms. William Edward Soothill and Lewis Hodous.

A Sanskrit-English Dictionary Sir Monier-Williams.

Reassessing the Buddhavamsa (Buddhavamsa)

From ancient times, the Buddhavamsa of the Pali Canon (Chronicle of Buddhas) has appeared as the fourteenth book of the Khuddaka Nikaya. The Dighabhanakas excluded the Buddhavamsa from their Canon, but it was accepted by the Majjhimabhanakas.

Buddhadatta, a contemporary of Buddhaghosa wrote a commentary on the Buddhavamsa. According to the Burmese tradition, Buddhaghosa was born in Northern India in the 5th. century C.E.

Upali Karunaratna (1973) is of the view that the Buddhavamsa can only be classified among the latest productions of canonical Pali literature. Even if this was so, it seems most likely it was intact, say, in 4th. century C.E.

Prof. Jeffrey Hopkins' (1983) major work - "Meditation on Emptiness" notes that Nagarjuna who founded Madhyamika through his writing of the Prajnaparamita was "further clarified" as being Prasangita-Madhyamika by Chandrakirti's system. I was unable to find any reference to the Buddhavamsa being used a Tibetan source material in Prof. Hopkins extensive references.

It would be a good thing if the contents of this Chronicle text, appearing as Pali Text Society **Part 111 of the Minor Anthologies of the Pali Canon**, became better known in the Western World.

Twenty years have passed since this Buddhist Text was translated to the English language by I.R..Horner (Pali Text Society 1975).

At that time, it is notable that her translation was accepted in the series of translations from the literature of "Burma, India, The Khmer Republic, Laos, Sri Lanka, and Thailand" (sic) by the national Commissions for UNESCO in these countries.

This Chronicle is a supreme Bodhisattva parami text and, given the opportunity, it could wake up ("inspire"?) many persons as it did in ancient times.

There is no intention to slander any other Texts or nationals in any place.

GURU RINPOCHE IMAGE

Padmasambhava (Padmasamba) made known the Dhamma would come to the western land.

Padmasambhava is a great Master like Bodhidharma.

Since the Prajnaparamita Teaching was mooted, John D. Hughes arranged for a larger than life image of the Guru to be formed in situ from local clay. This construction of the image is placed near the Western Gate of our Centre's garden. As a part of the Vesak celebrations at the Buddhist Discussion Centre (Upwey) Ltd on 15 May 1995, Venerable Chanhphy Manivong performed the dotting of the Eye Ceremony on the image.

Dhamma for Western Persons - in 19th & early 20th Century.

Over the past century, to some extent, someone who takes birth in a Western country (where historical culture was not Buddha Dhamma) and that person made a strong contribution to the propagation of Dhamma appeared out of the ordinary and highly original to his or her national persons.

For example, consider the worldwide impact of the Buddhist Publication Society of Sri Lanka under the guidance of one of the well-known 20th century Western born Buddhists, that Great Mentor, Venerable Nyanaponika Mahathera, who just completed his 57th. rainy season as a Member of the Amarapura Nikaya Sangha and who passed away on 19 October 1994. May he retain the knowledge of nibbana.

Dhamma for the World as at the late 20th and into the 21st Century.

Today, it is less out of the ordinary that many decent persons resident in the Western World now say they feel "inspired" and incline towards a series of Middle Path activities in this Dhamma-ending-Age. It is no longer highly original for Western born persons to take robes for a few weeks or a few years.

Because refugees appear in many Western lands, more and more persons "born

into a Buddhist family" are gathering and being educated in education systems of Western Universities.

Some Noble persons are taking rebirth in Western countries at present, and being educated in Western Institutions. They are likely to sustain long term support over time for ordinary beings born in Western countries who wish to follow Buddha Dhamma.

Complex new process models of "work" for the 21st Century.

As trading becomes more globalised, business operates day and night and can lead to disorientation, where it is as if the seasons blur or vanish. As science and genetic engineering develops, new products such as grapes and other fruits are produced "out of season" and can be purchased throughout the year rather than only during the summer season. As a result, the mind can become confused and not know the time and place. Bhavana can bring the mind out of any sort of confused body rhythm confusion.

The new wealth resource is a flow of new information (something more valuable than gold) which is doubling every 20 months. It appears to be sustainable for some time. The new wealth generated, is no different from old wealth, because it can provide the means to satisfy an increased demand for consumer goods and leisure.

Consumer goods do not cause greed (lobha); a mind with greed is never satisfied no matter how great the material wealth.

"New work" is not grounded in greed but in the notion of "competitive advantage". This model is a sound producer of new resources, such as information services. It is not dependant on a finite natural resource model to generate wealth.

The vitality of the model is, in fact, that "new" work is becoming more cognitive in nature requiring more mindfulness (sati). Thus, more persons in the world must become educated if they can take advantage of the process by getting a higher material living standard.

It is important to avoid slander of the "New" work in post-industrial countries which alters the consumer "humanscape". For example, if you were to visit a place that could produce 1400 Thankas a day, would you have aversion? An Australian survey done in (1995) showed that the average person sees 1400 advertisements a day. If these new practices are slandered and aversion is produced, the sati weakens.

Persons who's past kamma conditions them to feel comfortable with only stop/start "events" in life are at a cognitive affliction.

Buddhist understanding of the "arising and falling" of the five groups (a process) could give these "new" work models "value added" concepts.

We mention in passing that the authors must report the set ideas underpinning the "new" work models, as currently posited, are distanced from the Middle Way. This is only to be expected because very few Buddhists are contributing to this new complex field.

It is now timely (better sooner rather than later) to awaken the Western Buddhists and challenge them to build "new work models" that are removed from nihilistic or eternalistic views. "New work models" as "best practice" are planned as a process rather than as a series of events and need elements of the Buddha Dhamma for stability.

The need is for wholesome activities that reduce greed. It is hard to practice dana if you are poor. It is hard to practice if your work hours are so stressful that you have no quality time to practice the Buddha Dhamma. For persons to practice, they need to be able to put down work for the duration of the Teaching.

Right Livelihood (**samma ajiva**) does not corrupt wholesome minds and is conducive to practice.

Subject matter changes.

What education is needed to produce persons having pliability of minds suitable for work?

As work technology models based on set ideas globalise the underpinning culture of the set ideas spread with the technology. Please accept our view that there is no intention to disparage the motives or intellect of persons working in these fields.

It is outside the subject matter scope of this paper to present the grounds for explaining the "newer" models of education.

University writings are appearing to suggest evidence can be found that, in one faculty, topics on work encourage a methodology based on elements of strong nihilism while in another faculty the methodology favours elements of strong eternalism models.

Pragmatism does not ask for consistency with too much wisdom.

Apart from the "new" work models, Buddha Dhamma Teachers should be aware of the deconstructivist THEORY debate that is travelling into the Western World Universities.

We hope we are fair when we say THEORY is grounded on a basis that only subjective statements about the truth of anything can be found. It would decry the notion of yathabhutan - a mind free of personality bias.

The Students considered the root generix of inspiration - the following phrase contains an array of questions in the general form of:

"What is the nature of this "self" which responds upon hearing, (. .or seeing, and so on) to the stimulus of any given Dhamma Ritual/Talk/Text/Teacher/Puja combination a response that there appears in name and form what is called "inspired"?"

The outcome of Prajnaparamita changes an "event-loving" mind to a process mind.

By accessing sotapan or better, each for himself or herself, most beings can agree with Chandrakirti's Prasannapada - "Clear Words" that the "self" is not separate from the five aggregates; rupa, vedana, sanna, sankara, vinnanum.

Western lay persons of both genders are tested for further education. It has been the mores of the industrialised Western countries that younger persons who show they have their sati well developed are persuaded to choose what many believe to be the "hard" scientific study options rather than the "soft" "classical" graduate education studies. It is well believed that more new wealth is likely to be made from the application of new scientific discoveries because in the practical business of living with money it appears to be true that new commercial products and medical advances follow from the "hard" scientific studies.

Variations of such a promise of new wealth model now drives this "modern" education system towards a global dimension. For example, the intensity with which A.P.E.C. countries wish cooperation and development of their respective societies means they actively must consider educating more of their young persons to become interested in the "hard" scientific studies path.

When persons educated in the "hard" sciences attempt to abstract meaning (rather than simply seeking confidence (faith) in wholesome actions) they tend to become interested in what they see as the challenge of "understanding" what - they view as logic puzzles of "hard" texts.

So, by their nature they seek the challenge of their version of "hard" texts. For this reason, the Prajna-paramitta (Sanskrit.) Ch'an (Chinese) or Tantric (Mongolian) Texts are likely to assume importance.

Adjusting the false mind of the Western persons "inspired" warm glow experience.

Sooner or later, because of recent translation programs in the English language, Westerners are more likely to meet with the "hard" "Nagajuna", "Atisa", "Manjushri" Texts and Commentaries.

As Buddhists, you say you make clear that "persons" do not inherently depend on the mental or physical aggregates as meaning only.

Sooner or later, the subjectivity of the Western persons "inspired" warm glow experience, of conventional meaning is most likely to fade.

They lack refuge, because they have developed "a trick" of believing refuge can be taken by grasping sanna perception which, by contact, (**phasso**) prompts the arrival of with feeling pleasant (**vedana**) which is then grabbed at (**tanha**).

Considering the deeds of those Noble Ones who went before us is an external source of strength for any residues of a notion of a "self" for Dhamma Teachers and their Students. Even Deva Protectors appreciate the importance of this ancient canonical text describing the deeds of the Mahabodhisattva.

Were this Chronicle read more frequently in the Western World in conjunction with the later Mahayana texts, the Merit of these Teachings could radiate and "inspire" others in our World Buddhist Community.

May the Merit of these Teachings bring more understanding to beings who aspire to consider the Paths called up by the later Prajnaparamita Sutras.

May the Merit of these Teachings help sustain the Buddha Dhamma in this Buddha Sasana by Blessing Devas and human beings and other beings.

The process leading from one small vow.

Prajnaparamita Sutras arise within the Sasana of Lord Buddha to help those beings who may take human rebirth again and again so that the Buddha Dhamma be taught for the sake of the devas and human beings.

In this article, we refer to beings as Bodhisattvas, even if they are Bodhisattva starting with one small vow.

After a long time in this or some other Sasana, a person may be fortunate enough to recall or be shown that he or she must have collected impressions of many talks about the Noble Deeds of others.

Sooner rather than later, persons of Noble intent resolve to perfect themselves.

In myriad ways, they seek out "Showers of the Way" to witness or hear Dhamma talks, or, perhaps, hear the recounting by others that there exist "excellent-

beings" who may guide them by reading some Text with understanding about at least one of the many parami (perfections) they should strive for.

Needing these things because of past causes, a person may hear a talk which suits their presently held mental make up (or temperament) and then voice the notion that he or she may undertake more supporting vows.

Some persons even incline to take as many as 18 root Vows of conduct.

A firm vow, as specified by one or other of the Buddhist Texts, materialises as a minimum requirement for training in the Prajnaparamita Teachings.

A few Students of the Buddhist Discussion Centre (Upwey) Ltd could maintain vows with sufficient power in their vows to generate the causes to be able to attend every week for 3 years and three moons.

They can think about any given vow with equanimity.

Introduction to the Bhumi's of the Prajnaparamita Sutra

We hope the merit made by the publication of the bare bones of the following exercises may be sufficient for a Teacher to find such persons in the future, and help us find our suitable Vows again and again in their future lives for the sake of many beings. May any errors be automatically corrected in the minds of the beings that read this.

The perfection of Dana.

The first Bhumi of the Prajnaparamita Sutra details the foundations of mindfulness and right action in Dana Parami (the perfection of generosity) practiced in many ways. Traditionally, Students have brought offerings such as flowers, incense, food and other suitable gifts for the Teacher (Guru). This practice is well known amongst Buddhist practitioners. The Prajnaparamita Sutra details ways in which the mind can make many offerings in many ways and develop a better understanding of how to maximise the resources available. If we can use what we have effectively, we are able to make the causes for more resources to appear which is a Blessing oneself and if given to others it becomes a Blessing to many.

A greater capacity to understand the Prajnaparamita.

The second Bhumi of the Prajnaparamita Sutra details refined conduct in the Precepts. As a lay practitioner, a minimum of five precepts are kept, these are; To abstain from killing, To abstain from stealing, To abstain from lying, To abstain from intoxicants that cloud the mind and To abstain from sexual misconduct. It is optional yet preferable if the Student chooses to take extra

precepts at certain times throughout the year.

The precepts protect the Student from external and internal influences that may bring them to harm and if practiced regularly, will generate the causes for suitable minds to appear in the future. A mind with precepts has a greater capacity to understand the subtle Teachings of the Prajnaparamita.

Students also took a minor Vow which is a commitment to do something wholesome for the sake of self and others. In taking this minor Vow, the Student can begin to practice for herself or himself and others rather than just thinking about his or her own practice. The notion of practicing for self and others leads to a mind that can practice for the sake of others; a quality of Bodhisattvas taught by all Great Teachers.

Study of Nama-Rupa (Name and form)

The first and second Bhumis were practiced for many months to allow Students to build a suitable merit base or foundation, large enough to make them teachable and ready for the next Bhumi. In the past, Students would practice these Bhumis for lifetimes to accumulate enough merit to receive the Prajnaparamita Teachings. We can find examples of this in the stories of Marpa the Translator or Tilopa, where they underwent enormous activity and hardship to find a Teacher and follow the Teacher's instructions. It is very rare to be born human and even rarer to find a Teacher and have the conditions to be taught. Name and form required many months of effort so its place in the dependent origination series could be felt (khanti).

Accessing the knowledge of Prajnaparamita.

The third Bhumi contains knowledge of patience and concentration. At this point, Students began to learn how to develop array minds often referred to as mandalas.

"Each thing has, one by one, four stratum like the clouds; Body, mind, consciousness, and energy crowd. It is no wonder that a form has its shadow; Of the same Dharmakaya no need to be proud!" (Yogi C.M. Chen).

The Kalachakra System has five layers (four faces in each)

Prior to this Teaching, the Students are reminded of the importance of not to become proud of the minds that are seen. To say "this is mine" is an error. If you do own it, you may fall under the influence of negative forces (demons).

Array minds having arisen, are capable of knowing amounts of information more quickly and peacefully than other types of minds required for the development of Wisdom. By impressing on the Students, the vast Wisdom of the Buddha's

mind, compared to the Students mind they begin to drop their pride and arrogance.

To continue with the Prajnaparamita Teachings, the Students are advised to view the practice as neither real nor unreal to stop pride.

To keep a balanced view of the magnitude of the task, reference is made to the Prajnaparamita Sutra contents (84 thousand sections) of Dharma in the human realm and 84 million sections in deva realm. How could they be proud if they know so little. Therefore, with a view of neither real nor unreal, and knowing, what they see is so small in comparison.

Again and again, the dangers of pride is cautioned against because wrong Vajra pride can lead to low birth.

Many Texts warning of this effect were read to the Students.

The red form of Yama, Deva of the Judgement Hall was kind enough to explain the error of pride to the Students by showing them the good "seeds" (Bodhicitta) they had accumulated and the bad seeds they had accumulated. If pride is not dropped by the Student, their bad seeds of pride multiply very quickly because of the merit.

Over many lifetimes a being can generate a vow for the causes to understand all sections of the Prajnaparamita Sutra.

For a being to continue to learn this major text, it is essential to have a thorough understanding of each section and make sure that the knowledge can be accessed again in the future lives. There are minds that can achieve this and they are known as array or mandala minds.

Developing skill in learning the Prajnaparamita

No sustainable skill can develop if pride is present. Having developed an array mind, which is seen as neither real nor unreal, the Students went on to the fourth Bhumi which expounds the methods for overcoming views and opinions while developing skill in methods of Teaching the Dharma.

The Buddha taught the Arahats and Bodhisattvas efficient methods of bringing beings to the Middle Way. For example, 40 types of meditation were recommended and described by the Buddha for beings to practice and become fully Enlightened.

As a Student, it is essential that the correct methods of practices are understood so that people don't waste their life doing the wrong meditation or acting in ways that bring harm to themselves and others.

As the kaliyurga (the cycle of destruction) deepens, the minds of the people and the psycho-atmosphere darkens and people become more and more difficult to teach because they become proud. If a Bodhisattva wishes to take human rebirth to learn more and teach, then he or she will need bala (great strength) and viriya (energy) to overcome pride. The causes of these qualities must be generated in this very life. Therefore, long life practice (e.g. White Tara) is essential and must be done.

To approach thorough skill in understanding, a variety of methods, including the satipatthana method to get the right sequence of five factors (generate the intention, make the effort, arouse the energy, apply the mind and put ardour on top) are taught to overcome pride and help the sentient beings. If you compare yourself to the Maha Bodhisattvas, you can see you have no cause for pride. For this reason, the Prajnaparamita Sutra details the bare bones of all the 84,000 methods of practice leading to Teaching.

Slowly, the Students see they need to practice the Buddha Dharma methods if they are to help others. They must learn to explain to others how they developed their skills in at least one method.

The Dhamma Teachers and Protectors help the Students

The fifth Bhumi gives an introduction to the true meaning of stories of great Dharma Teachers and Protectors who help the Teachers and the Students.

As the more subtle defilements in the minds are seen, the Students become resolute in wanting to remove them by the practice of the Buddha Dharma. This develops renunciation for the sake of self- and-others. Examining what is Path and what is not Path, errors of views and opinions become more apparent to the Student each for himself or herself to such an extent that it is known a person must become firm and turn to the perfection of (renunciation) if he or she wishes to attain "Awakening".

As a person in a prison does not generate attachment there but seeks only freedom, so he or she sees all becomings as a prison.

They start to see that release from becoming is the release.

The extreme wrong views of nihilism and eternalism (which to date has been tended to be misunderstood) are then re-examined for meaning.

Now, the Students come to the "real questions". What is skill? What is unskill? What is blamable? What is unblamable? It soon becomes clear that the Student cannot hope to untangle the tangle without help. This means they are no longer too proud to go it alone. To find that they lack wisdom within their worldly

knowledges is THE major discovery. It means the Student can "sense" his or her ignorance of "what is what" and search for **lokuttara**.

Seeking the True Path, they learn that "though there may be lapses, Bodhisattvas cannot be permanently deflected from their aim".

It becomes evident that others must have reached this position of compassion of wishing to postpone his or her ultimate achievement for the sake of devas and humankind.

Even the smallest vow is of great worth and devas and human Teachers come to help the Student at this point.

Students took a large Vow during the Teachings in the fifth Bhumi with the thought of Teaching, understanding or sustaining the Buddha Dharma in this Buddha Sasana. These Vows showed the willingness of the Students to practice for the sake of others and generate light in the world. With a large Vow, the Student's heart starts to turn and the Dharma Protectors come to help and nurture their good intentions.

The Students were able to look at the more subtle defilements and with the help of the Teacher and Protectors, generate Wisdom concerning their cause and effect. After practicing Dana in many ways, they experienced the vipaka or karmic return of their Dana Parami, which provided the merit for them to continue in the Prajnaparamita Teachings.

In understanding the nature of the mind and the causes of dukkha and sukkha, you are able to help many beings by way of example, and volitionally, and with more practice, guide them to better minds and Teach the Buddha Dhamma. This is the way the Bodhisattva practices and develops oceans of merit for the sake of other beings, and seeing the external world as sunyata or empty, former foes resulting from a one-sided view are destroyed and victory is attained. Mastery over difficulties occurs.

Understanding the true Sunyata in Prajnaparamita

From this view Students were able to enter the sixth bhumi in which no longer concepts of sunyata, views of sunyata, visualisations of sunyata were adhered to. Appearances can be recognised as empty of concepts of emptiness and wisdom concerning the world is seen. So too the idea of a self that seeks to practice to finish for itself becomes a non-returner (anagami). But still doubt arises because the minds are not clear about certain things - such as, is the vow likely to be abandoned? Are the human beings likely to be left without Teachers?

Finding the Buddha Path

At the seventh bhumi the vow gets strengthened. The Student becomes proficient in a way that was not possible in the previous bhumi. Old habits are left behind as method and means are used in new ways and worlds for the benefit of self-and-others. Path is known - and path can be derived from first principles - and the Prajnaparamita is seen to be an authentic Buddha Teaching, for the development of the Bodhisattva Way.

Some insight into the toughness of the practice and the length of time needed to come to good becomes evident. Mara can be finally conquered is known each for himself or herself. The level of attainment in so many ways of a SAMMASAMBUDDHASSA is sensed with some measure of certainty. The desire for the vow to be "sealed" so as not to fall down becomes lokuttara, rather than loka (worldly) knowledge. Lokuttara may be called a "super knowledge" or an "authentic knowledge."

Removal of loka knowledge - entry to Anuttara Samyak-Sambodhi

The difference between, the lokuttara and the loka is developed in the eighth bhumi, conceptual thinking is seen as a delusion. The mental events which conventionally pass as thinking, have been examined sufficiently enough so they are seen as merely the return of past actions appearing and disappearing out of habit. Many hidden fears (phobias) are seen and left behind at this point. The Student becomes implacable and is able to move in the samsara with ease, adopting a truly human disposition with few traces of animal or other characteristics.

The minor aversions and attractions were barriers to helping the human beings. The investigation becomes very concentrated and wisdom concerning the defilements is developed. For this investigation, it is the other human beings that come to help the students remove the finer "dust from the mirror" and they are seen as a blessing. The knowledges that arise help the Bodhisattva in training to understand how to help others. It became evident that there was a fear of having the fears exposed to other people, and yet it is by those very people that the fear was removed.

The students learn to look after this human body, how to refresh and take rest.

Thank you very much