

# ***Diamond Sūtra II***

## **Convocation of the Assembly**



# *Diamond Sūtra II*

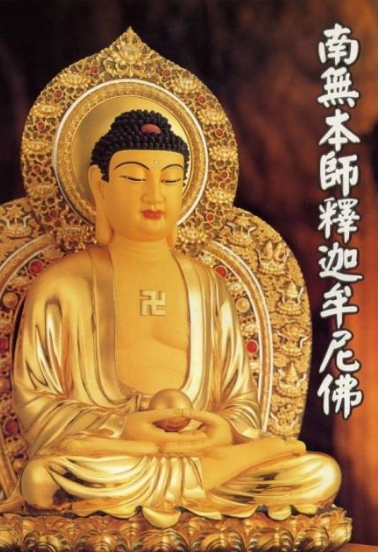
- Check-in with minute meditation
- Prelude to Dharma Meeting with “Refuge in the Buddha” and excerpt from “Prayer for the People who Listen to the Dharma”
- Dharma Study
- Return to Learning Outcomes
- Conclusion with Transference of Merits

Minute Meditation

# CHECK-IN

朱





# Refuge in the Buddha

- *Namo Śākyamuni Buddha*  
*Namo Śākyamuni Buddha*  
*Namo Śākyamuni Buddha*
- 南無本師釋迦牟尼佛（三稱）
- I take refuge in the Buddha as my teacher (three times)

# **A Prayer for the People who Listen to the Dharma**

**by Venerable Master Hsing Yun**

**Oh great, compassionate Buddha!**

**We would like to pray for people who listen to the Dharma.**

**Please help us to obtain the joy of the Dharma;**

**Please help us to be understanding and open minded.**

**We certainly will heed and follow your teachings;**

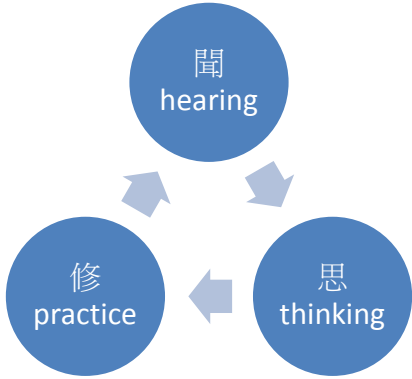
**From this day forward,**

**We will strive to practice the Dharma.**





# REMINDER OF LEARNING OUTCOMES



# Learning Outcomes

*Faxiang, page 388-390*

- **A preliminary understanding of**
  - **Why** we need to learn from the Buddha
  - **What** the universal problem is
  - **What** one Buddhist solution to this universal problem is
  - **How** to find this solution in the *Diamond Sūtra*
- **Knowledge of the place of the *Diamond Sūtra* in the Buddhist canon**



# Epithets of the Buddha

*Faxiang, page 201-205*

- 如來 (*tathāgata*), 'Thus-Come' ;
- 應供 (*arhat*) 'Worthy of Respect' ;
- 正遍知 (*samyak-sambuddha*) 'Correctly Enlightened' ;
- 明行足 (*vidyā-carana-sampanna*) 'Perfectured in Wisdom and Action' ;
- 善逝 (*sugata*) 'Well-Gone' ;
- 世間解 (*lokavid*) 'Knower of the Secular World' ;
- 無上士 (*anuttarā*) 'Unsurpassed' ;
- 調御大夫 (*purusadamyā-sāratha*) 'Tamer' ;
- 天人師 (*śāstādevamanusyānām*) 'Teacher of Gods and Men' ;
- 佛 (*buddha*) 'The Enlightened One' ;
- 世尊 or 蒲伽梵 (*bhagavān*) 'World Honored One.'





# Buddha Nature

- **Taking refuge in the Buddha nature within**
  - The possession by sentient beings of the innate Buddha mind, indicating the potential to actualize Buddhahood
  - Sentient beings are required to purify themselves through practice to achieve its realization



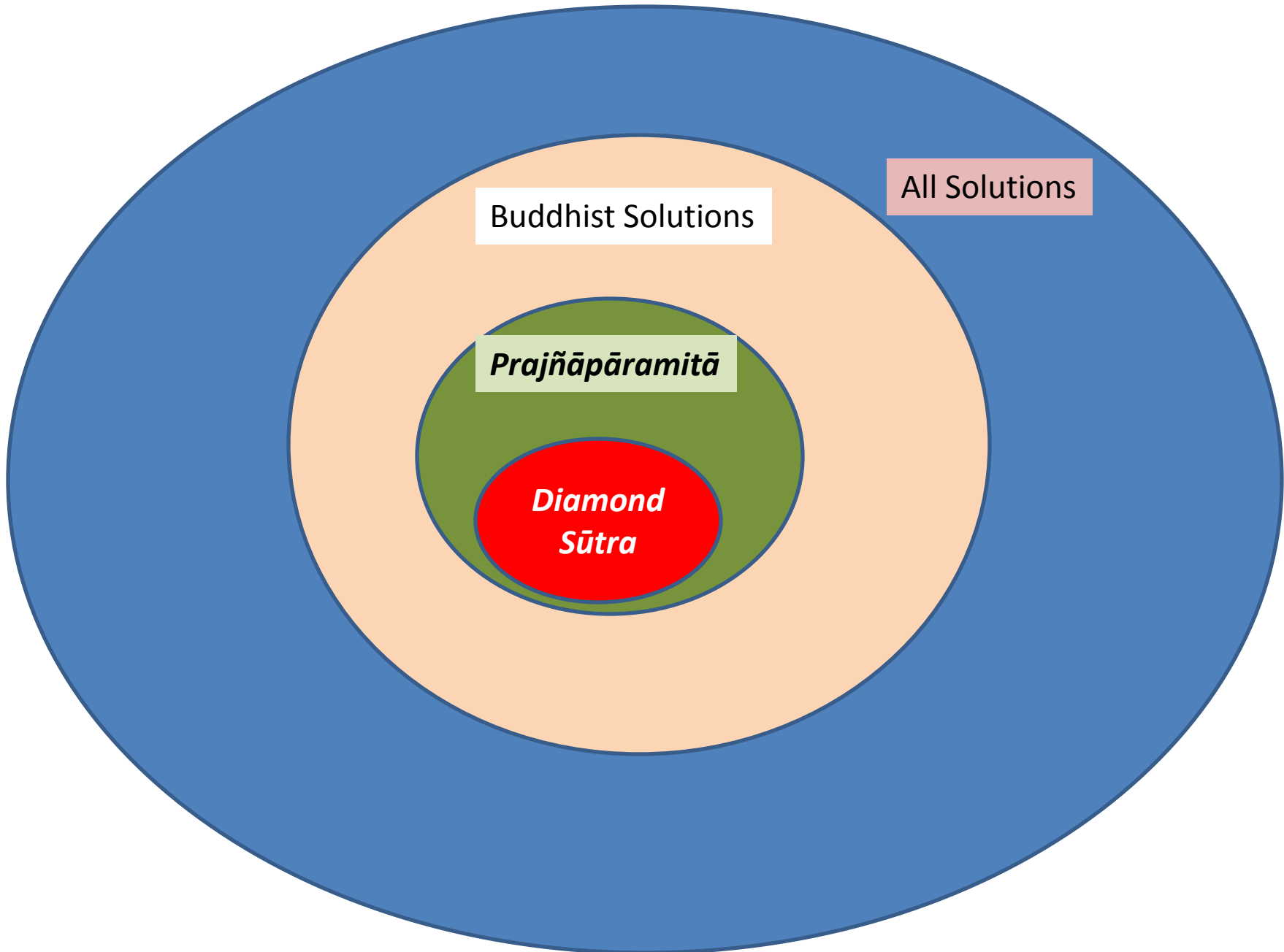
# Non-Abiding



.....3    4.....22    23.....50    51.....70    71.....



人生就是一个杯具接一个杯具.....



Buddhist Solutions

All Solutions

*Prajñāpāramitā*

*Diamond  
Sūtra*

# History of Translation into Chinese

- **401 CE: Kumārajīva**
- **509: Bodhiruci**
- **558: Paramārtha**
- **648: Xuanzang**
- **703: Yijing**



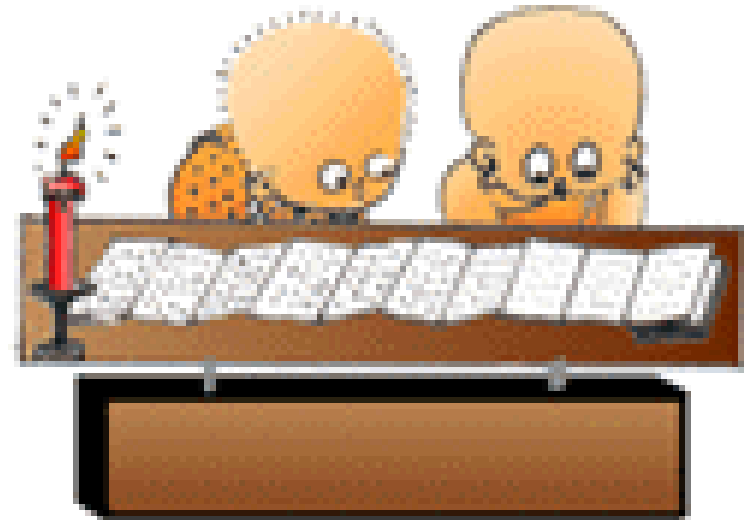


**Prajñā:**

**Highest form of wisdom  
attained by enlightened  
beings**

**Pāramitā:**

**Means of perfection**



# TEXTUAL STRUCTURE

# Three Textual Divisions of a Sūtra (三分科經)

- Introduction (序分)
- Main discussion of the theme (正宗分)
- Explanation of the text's dissemination (流通分)

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## Explanation

### of the Text's

## Dissemination

## Main Discussion

### of the Theme

## Introduction

須菩提 ...  
Subhūti ...

信受奉行  
believed, accepted, and reverently practiced in accordance

時，長老須菩提在大眾中即從座起 ...  
From the midst of the great multitude,  
Elder Subhūti then arose from his seat ...

是名法相  
is thus called the characteristic of dharmas

如是我聞 ...  
Thus have I heard ...  
  
敷座而坐  
and sat down





持經功德分第十五

須善提。若有善男子善女人。初日分。以恆  
河沙等身布施。中日分。復以恆河沙等身  
布施。後日分。亦以恆河沙等身布施。如是  
無量百千萬億劫。以身布施。若復有人聞

此經典。信心不逆。其福勝彼。何況書寫受  
持讀誦。為人解說。須善提。以要言之。是經  
有不可思議。不可稱量。無邊功德。如來為  
發大乘者說。為發最上乘者說。若有人能  
受持讀誦。廣為人說。如來悉知是人。悉見

是人。皆得成就。不可量。不可稱。無有邊。不  
可思議功德。如是人等。則為荷擔如來阿  
耨多羅三藐三菩提。何以故。須善提。若樂  
小法者。若我見人見。眾生見。壽者見。則於  
此經。不能聽受讀誦。為人解說。須善提。在

THE TEXT

**“Thus have I heard.**

**At one time the Buddha was in Śrāvastī,  
residing in the Jeta Grove, in Anāthapiṇḍada’s  
park, along with a great saṃgha of bhikṣus,  
twelve hundred and fifty in all.”**

一時，佛在舍衛國祇樹給孤獨園，與大比丘  
眾千二百五十人俱。

# Six Accomplishments

*Faxiang, page 1-3*

- The Accomplishment of Faith (信成就)  
“Thus” 如是
- The Accomplishment of Hearing (聞成就)  
“I heard” 我聞
- The Accomplishment of Time (時成就)  
“At one time” 一時
- The Accomplishment of the Teacher (主成就)  
“the Buddha” 佛
- The Accomplishment of Location (處成就)  
“Śrāvastī” 舍衛國
- The Accomplishment of the Assembly (眾成就)  
“a great saṃgha of bhikṣus, twelve hundred and fifty in all”  
大比丘眾千二百五十人

# Accomplishment of Faith

- We accept on faith that the Buddha spoke the Dharma as documented, and
- There is no distortion in transmission.
- Faith is the entry into the profound.
- Question:  
*What do we accept on faith in our daily life?*



# Accomplishment of Hearing

- Ananda personally heard the teachings from the Buddha (not passed on to him indirectly)
- Ananda was born on the Buddha's enlightenment day and joined the *saṃgha* after the Buddha taught for 20 years; he asked the Buddha to repeat the past teachings



# Questions

- *What do you faithfully hear everyday?*
- *How much can you faithfully repeat?*

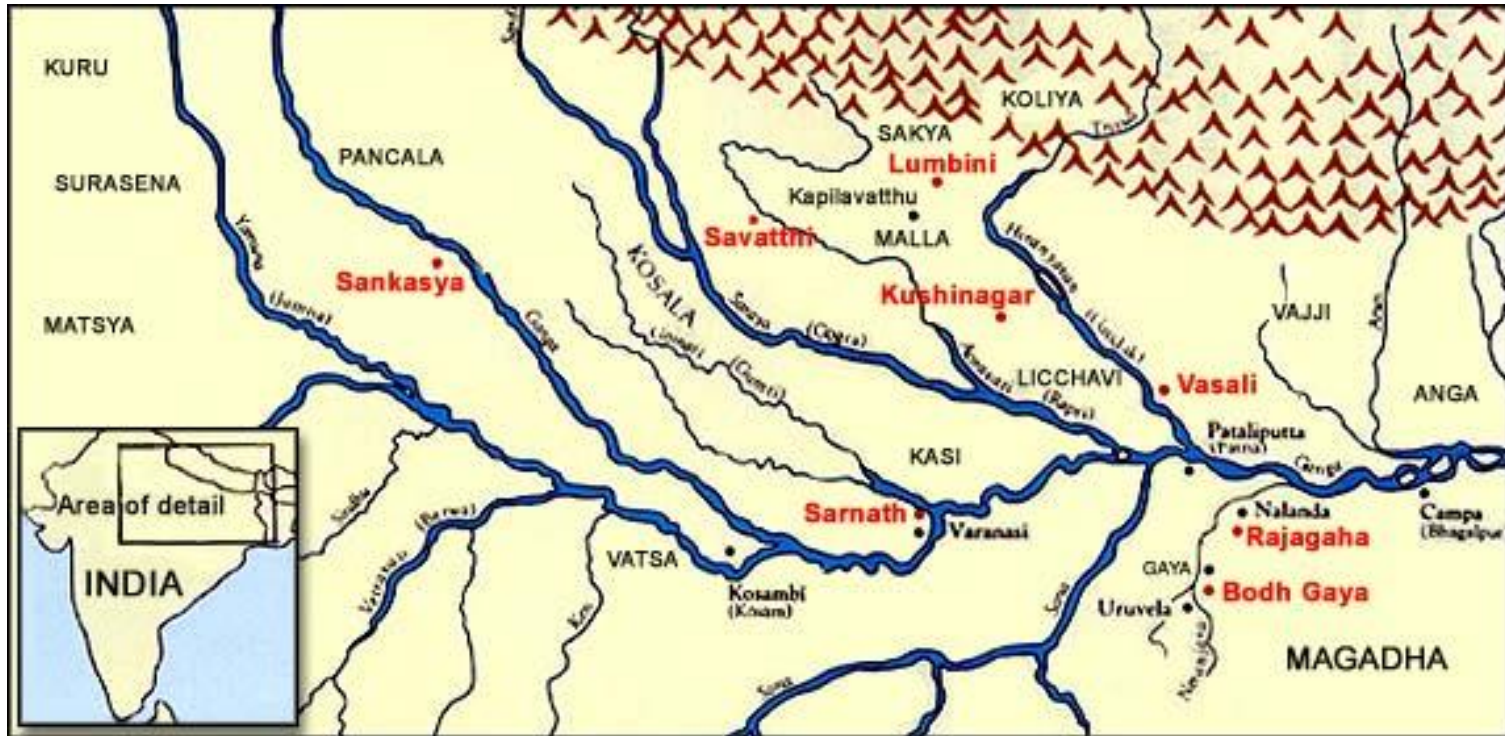


# Accomplishments of Time and Location



- Time at which teachings were given.
- Place at which teachings were given.
- “There is a time and place for everything.”
- *Question:*  
*Were there occasions when you felt that you were in the right place at the right time?*

# Śrāvastī



- One of the six largest cities during the Buddha's time
- Capital city of the kingdom of Kosala ruled by King Prasenajit
- Buddha preached more often in Śrāvastī than in any other location



# Jeta Grove

- **Mango grove donated to the Buddha and his followers by a rich merchant named Anāthapiṇḍada (= giver to the needy)**
- **Purchased the park from Prince Jeta (son of King Prasenajit) for the amount of gold it took to physically cover the land**

# Accomplishments of the Teacher and the Assembly



- Buddha and his retinue of monks
- Question:  
*What are the qualities of a good teacher?  
A good student?*

# Discuss the conditions...



**“At mealtime, the Bhagavān put on his robe, picked up his bowl, and made his way into the great city of Śrāvastī to beg for food within the city walls.”**

爾時，世尊食時，著衣持鉢，入舍衛大城乞食。

# Meal Etiquette (1)

- Three garments (*kaṣāya* [袈裟](#))
  - Assembly robe, *saṃghāṭī*, [僧伽梨](#) (九衣、上品衣、福田衣)  
Used for almsround, ordination services or lectures in big towns
  - Upper garment, *uttarā saṃghāṭī*, [鬱多羅僧](#) (七衣、中品衣、上衣)  
Used for lectures in smaller villages
  - Shirt, *antarvāsaka* [安陀會](#) (五衣、下品衣、著體衣)  
Used for chores and sitting





## Meal Etiquette (2)

- Alms (begging) bowl (*pātra* 鉢多羅)
  - A monk is allowed to possess only one bowl.
  - Used for begging for food.
  - May be made of iron (鐵鉢) or baked clay (瓦鉢).
  - Vessel that contains the appropriate amount (應量器)
    - Material
    - Colour
    - Quantity

# Meal Etiquette (3)

- The Sacredness of Begging

- For the monk:

- Overcome pride
- Accept whatever is given – no attachment

- For the donor:

- Increase merit field through the practice of generosity

- For the witnesses:

- Inculcate a sense of shame in seeing dedicated practitioners



# Propriety

- Are we doing the right things at the right time?
- Do we dress appropriately for the occasion?
- Do we adhere to the rules of the event?



**“After he had finished begging sequentially from door to door, he returned and ate his meal.”**

於其城中，次第乞已，還至本處。

# Alms Round Rule

- Finish when the almsbowl is full
- Finish after visiting seven homes
- Visit sequentially
- Return immediately; no loitering



# Alms Food

- Divide into four portions
  - Offer other recluses (if present)
  - Feed the poor and ill beggars (if present)
  - Offer water and land sentient beings
  - Feed the self



**“Then he put away his robe and bowl, washed his feet, arranged his seat, and sat down.”**

飯食訖，收衣鉢，洗足已，敷座而坐。

# Meal Completion



- Putting away robe and bowl
  - Reduce worries
  - Focus on the next practice
- Sitting
  - Best posture for practice (sleeping → drowsiness; standing → tiredness; walking → hyperactivity)
  - Lotus position
    - Different from others
    - Can sit for long hours
    - Good deportment; attractive to others



# Daily Reminder

- At the end of a task (or day), return to the original place (home) quickly; do not loiter; do not waste time on unnecessary entertainment
- Quickly clean up
- Sit in contemplation by reducing mental distractions

*This practice will help a practitioner anchor himself/herself and not be easily affected by the external environment.*



**HOW CAN MY DAILY SCHEDULE BE BETTER MANAGED?**

# Website Resource

- [http://chinesenotes.com/diamond\\_sutra\\_toc.html](http://chinesenotes.com/diamond_sutra_toc.html)
- Availability of Chinese, English and Sanskrit texts
- Availability of Juewei's Powerpoint and Mind Maps

## Prajñāpāramitā Diamond Sūtra 金剛般若波羅蜜經

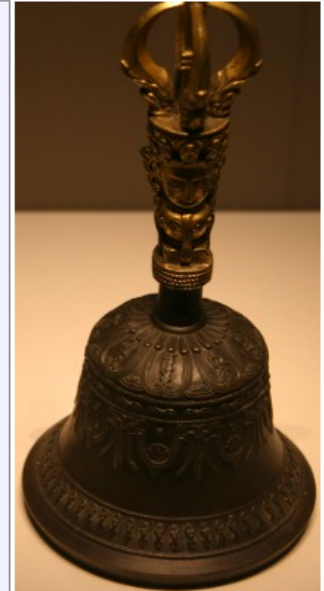
Commentary with English, Chinese, and Sanskrit Text

Alex Amies 2013

Powerpoint on the Diamond Sūtra by Venerable Juewei 2013.

### 目錄 Contents

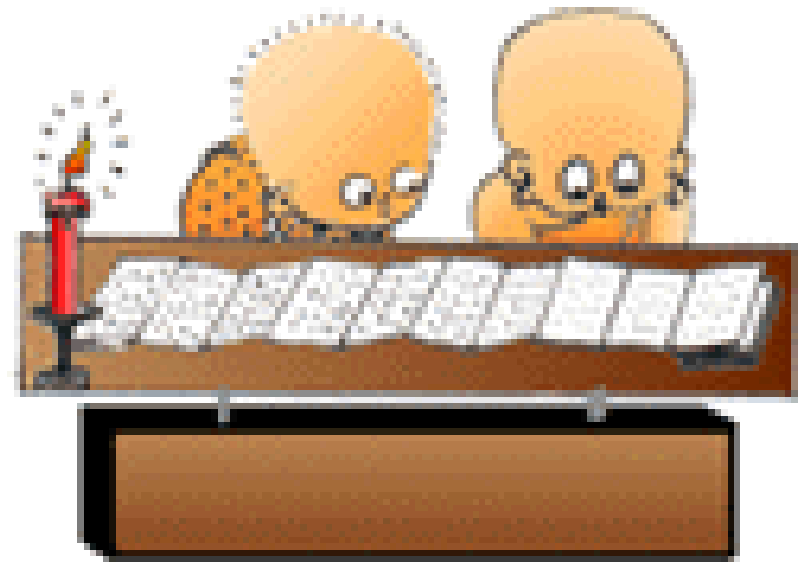
- 前言 Introduction
- 原文本 Sūtra Text
- Commentary
  1. 法會因由分 The convocation of the assembly
  2. 善現啟請 Subhuti Makes a Request
  3. 大乘正宗分 The true way of the Great Vehicle
  4. 妙行無住分 The wondrous practice of non-abiding
  5. 如理實見分 The principle of true perception
  6. 正信希有分 The rarity of true belief
  7. 無得無說分 No obtaining, no expounding
  8. 依法出生分 Emerging from the Dharma





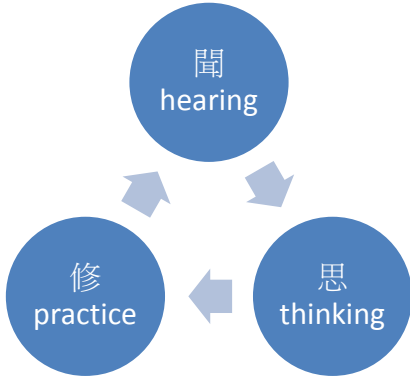


# QUESTIONS AND FEEDBACK



# RETURNING TO TODAY'S LEARNING OUTCOMES

# Learning Outcomes



- **A preliminary understanding of**
  - **Why** we need to learn from the Buddha
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- **Knowledge of the place of the *Diamond Sūtra* in the Buddhist canon**

# ***Diamond Sūtra II***

- Check-in with minute meditation
- Prelude to Dharma Meeting with “Refuge in the Buddha” and excerpt from “Prayer for the People who Listen to the Dharma”
- **Dharma Study**
- **Return to Learning Outcomes**
- **Conclusion with Transference of Merits**



Transference of Merits

# CONCLUSION

# A Prayer for the People who Listen to the Dharma

by Venerable Master Hsing Yun

Oh great Buddha!

Please guide us in understanding cause and effect, and karmic retribution clearly;

Please guide us in exalting loving-kindness, compassion, and equanimity;

Please guide us in respectfully upholding the five precepts and the ten wholesome conducts;

Please guide us in carrying out the six paramitas.

We hope to transfer the merits of listening to

The Buddha's teachings to all beings in the Dharma realms;

May we all seek and realize supreme Enlightenment.

Oh great, compassionate Buddha,

Please accept our sincerest prayer!

Oh great, compassionate Buddha,

Please accept our sincerest prayer!



# Transference of Merits

- **May palms in every world be joined in kindness, compassion, joy and generosity.**
- **May all beings find security in friendship, peace and loving care.**
- **May calm and mindful practice give rise to deep patience and equanimity.**
- **May we give rise to spacious hearts and humble thoughts of gratitude.**

