

***Diamond Sūtra* III**

**Subhūti Makes a
Request**



Diamond Sūtra III

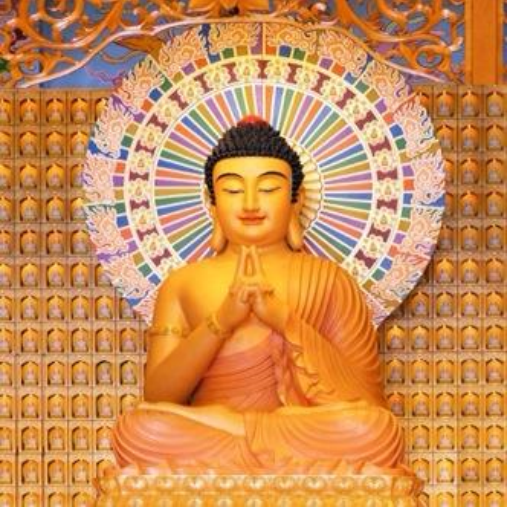
- Check-in with minute meditation
- Prelude to Dharma Meeting with “Refuge in the Buddha” and excerpt from “Prayer for the People who Listen to the Dharma”
- Learning Outcomes for this Session
- Dharma Study
 - Sūtra text
 - Reflections discussion
- Return to Learning Outcomes
- Conclusion with Transference 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;

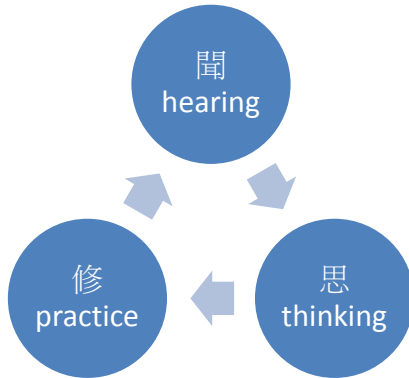
From this day forward,

We will strive to practice the Dharma.



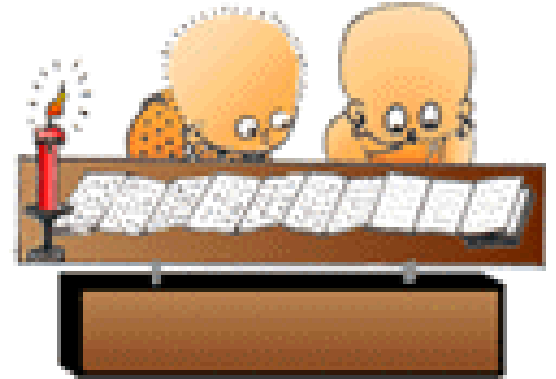


LEARNING OUTCOMES TODAY



Learning Outcomes

- To know the problem that the *Diamond Sūtra* addresses
- To apply the creative potential of “emptiness” in our daily life



DHARMA STUDY

Website Resource

- 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

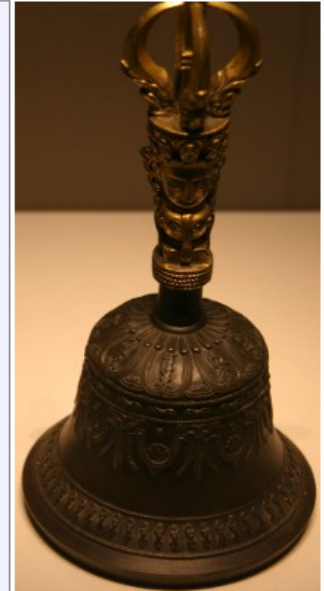
Commentary with English, Chinese, and Sanskrit Text

Alex Amies 2013

Powerpoint on the Diamond Sūtra by Venerable Juewei 2013.

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- 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





持經功德分第十五

須菩提。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。須菩提。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。須菩提。若樂
小法者。著我見。人見。眾生見。壽者見。則於
此經。不能聽受讀誦。為人解說。須菩提。在

SŪTRA 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

- 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

“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。

“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。

**“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。



Daily Reminder

- Mindfulness of
 - Right time and place
 - Right manner of execution
- 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.

From the midst of the great multitude, Elder Subhūti then arose from his seat, bared his right shoulder, and knelt with his right knee to the ground. With his hands joined together in respect, he addressed the Buddha, saying, “How extraordinary, Bhagavān, is the manner in which the Tathāgata is skillfully mindful of the bodhisattvas, and skillfully instructs and cares for the bodhisattvas!

時，長老須菩提在大眾中即從座起，偏袒右肩，右膝著地，合掌恭敬而白佛言：「希有！世尊！如來善護念諸菩薩，善付囑諸菩薩。」

Respect

- Where in the text do we see the “Three Acts of Goodness”?
- What kind of person is Subhūti?

Compassion

- Skillfulness
 - Model in daily life
 - Difficulty in belief and comprehension
- Non-abiding in the Buddha form
- Compassion arises from Wisdom

Bhagavān, when good men [*kulaputra*] and good women [*kuladuhitrā*] wish to develop the mind of *anuttarā samyaksambodhi*, how should their minds dwell? How should they pacify their minds [*citta*]?”

世尊！善男子、善女人，發阿耨多羅三藐三菩提心，應云何住？云何降伏其心？」

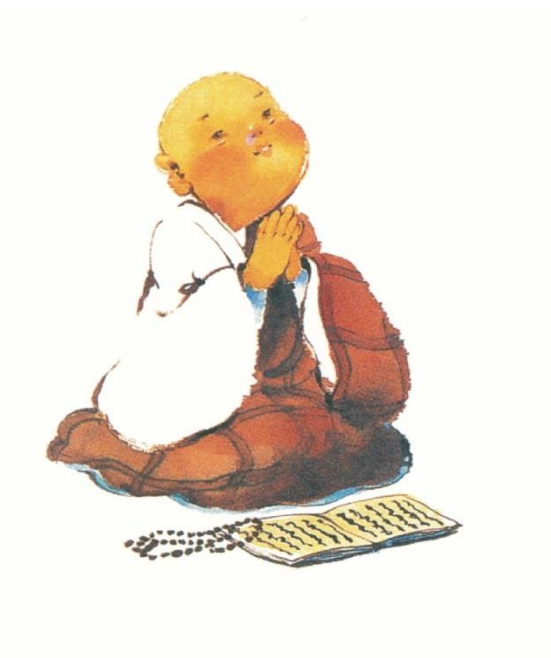
Basis of Goodness



Human beings
(“good roots”
→ can hear the Dharma)

Path of Development

- Make big resolve
- Cultivate big practice
- Attain big “fruit”



anuttarā samyaksam̐bodhi

- *anuttarā* = unequalled
 - Buddha’s mind: pure
 - Perfect in enlightenment and practice
- *samyak* = right equanimity
 - Cultivate merits by helping others
 - Perfect in enlightening others
- *sam̐bodhi* = right awakening
 - Awoken to “no self”
 - Perfect in enlightening self

無上

正等

正覺

Bodhisattva



- Make big resolve
- Cultivate big practice
- Attain big “fruit”



How should their minds dwell?

- Common problem of most of us
 - Forgetfulness → defilements



How should they pacify their minds [*citta*]?

- Pacify the defiled mind
- Awakened mind will reveal itself



The Buddha replied, “Excellent, excellent, Subhūti, for it is just as you have said: the Tathāgata is skillfully mindful of the bodhisattvas, and skillfully instructs and cares for the bodhisattvas. Now listen carefully, because your question will be answered. Good men and good women who wish to develop the mind of *anuttarā samyaksaṃbodhi* should dwell thusly, and should pacify their minds [*citta*] thusly.” “Just so, Bhagavān. We are joyfully wishing to hear it.”

佛言：「善哉，善哉！須菩提！如汝所說：『如來善護念諸菩薩，善付囑諸菩薩。』汝今諦聽，當為汝說。善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」
「唯然。世尊！願樂欲聞。」

Excellence

- Subhūti did not ask the Buddha for himself but for all sentient beings
- He could see the Buddha's skillfulness through his daily etiquette; others did not see the same



Listen carefully

- Right listening
 - Not filled with pride, thinking that we already know all about the Dharma
 - Nor filled with too much humility, thinking that the Dharma is beyond us
 - Middle Path

We are joyfully wishing to hear it

1. Wish
2. Joyful
 - Otherwise will not feel relevance
3. Desire
 - Otherwise will not listen deeply
4. Hear
 - To remove defilements
 - To see the true “self”



Bodhisattva



- Make big resolve
- Cultivate big practice
- Attain big “fruit”

1. How should the mind dwell?
2. How should the mind be pacified?





REFLECTIONS DISCUSSION

Library *Śūnyatā*

I have been designated with the responsibility of taking care (i.e. cleaning) the library that currently houses both the Nan Tien Institute and Nan Tien Temple collections. While the library is only one room, this assignment has been gnawing at me for months. The reason is that I do not like the idea of cleaning and tidying this room that is often being used by the Institute's students as classroom and the Temple's volunteers as computer room. Being born into the star of a virgo also means that there is one part of me that wants to keep it very clean and tidy. However, this task is in the lowest priority bucket in my full schedule. Yet, this task is now moving its way up the priority ladder as I contemplate a move into the library to make space for new colleagues in the NTI office. Perhaps it is this subconscious gnawing that allows me today to wake up with a little "enlightenment."

The dust in the library is a natural part of being or existence. Anyone (and that includes me) entering this room will inevitably deposit dust on the carpet, shelves, and seats. Attempting to keep it spotlessly clean will entail endless dusting and/or vacuum packing and sealing the room. Not cleaning and tidying the library will mean that it may attract rodents and users may not be able to find books on the right shelves. It is also unsightly, certainly not what a visitor expects in a Buddhist temple. Hence, the Middle Path: cleaning to a reasonable extent at regular intervals and learning to live with a library that has a mixture of dusty and clean shelves, shelved and unshelved books, as well as clean and dirty table tops. Isn't that the case with our lives? We need to learn to live with people, places, and activities that are halves-and-halves. Expecting perfection or resigning to imperfection will only bring about suffering, often at a subconscious level.

What is a “library”? As we plan for the Institute’s relocation to a new campus across from the Temple grounds, the “library” that we know of today will be transformed in just over a year’s time. Books stamped with the NTI logo will find a new home while others will be left behind. So, when we die, do we not also find a new body and relocate many residents in our consciousness? This analogy may help answer the age-old question of who undergoes the rebirth process. Our library is renewed whenever a user moves a book around, takes a book out, or when Royce puts a new book on its shelves. Even a person entering the library to listen to Professor Lancaster’s lecture series streamed live from UWest is also changing the composition of the library. If nothing else, this person has deposited more dust in the room. However, this impermanent aggregate called “library” continues to function as a library. When the relocation takes place next year, the aggregate changes in form to a beautiful and young setting but the contents are likely to start as a subset of the same collection, at least for the first moment. And the library can only be usefully called a “library” if there is at least one librarian and one user. Indeed, the library is empty of any independent existence, form, purpose, or function.

And so are the books also empty of independent existence. A book on some shelf serves the purpose of a physical count and perhaps also contributes in aesthetic value. However, a book comes to live when it is used and appreciated by someone. While there are some of us who prefer to touch a minted book, we recognise a classic because of its tattered pages and numerous dog-ears. Eventually, some publisher will bind classics into attractive hardbound covers. Today, a book does not reach out to a wide audience unless its contents are searchable on the internet. And so it is with us. We can retreat from the world and not allow mundane troubles to taint us. We will still contribute to census data and allow others to see us as belonging to a “pure” breed. Yet, life can only be lived to its fullest when we serve others. The wear and tear that comes from exposure and overuse is part of the deal. When proven, the bodhisattva will be recognised and honoured. There is no seeking needed. Eventually, transcending this worldly existence with the dharma body, a bodhisattva becomes what the internet does with a book’s content. The continuum of life seems to take care of it all and there is nothing to attain.

Then, what does practice entail? Coming back to the original analogy, a library is not very attractive if it appears dusty and untidy, decorated with shelves stacked with useless books or great books that not accessible. Hence, a librarian needs to clean the room as well as acquire and catalogue useful collections. The librarian also needs to manage a lending system for multimedia resources. Our practice is likewise. Step at a time, we rid ourselves of defilements and order the fine habits and knowledge we have. We build up a varied collection of affinities and merits over time on which others can borrow (that is, our storehouse will not diminish as a result of others using our assets). While doing so, we should be careful not to fall into Shenxiu's way of thinking:

The body is the bodhi tree;

The mind is like a bright mirror's stand.

Be always diligent in rubbing it—

Do not let it attract any dust

This is because the mind, like the library, is not any substantive object such as a “mirror’s stand.” If we become attached to keeping it clean, we would have missed out on the fullness of life. Hence, Huineng reply with what the Fifth Patriarch considered to be the realized Mahāyana interpretation of reality:

Bodhi is fundamentally without any tree;

The bright mirror is also not a stand.

Fundamentally there is not a single thing—

Where could any dust be attracted?

Wisdom is not acquired by reading all the books in the library nor is merit attained through cleaning the library till it is spotless. Neither can wisdom be acquired from not reading and not cleaning.

Śūnyatā calls for creativity to open up possibilities to make the library welcoming and functional as a classroom when it needs to be, a computer room when volunteers need it, an office when I move in, and much more. And certainly, to remind myself not be too attached to this space when it is time to move next year! Anyone cares to volunteer to clean the library with me?

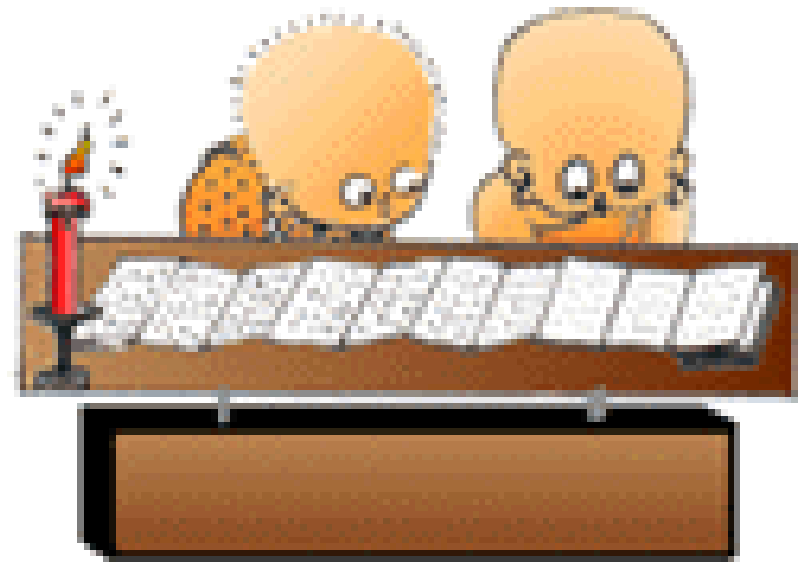
Your *Śūnyatā* moments?

- Time for
 - Reflection
 - And sharin

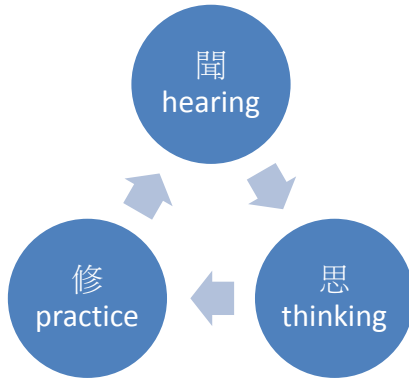




QUESTIONS AND FEEDBACK



**RETURNING TO TODAY'S LEARNING
OUTCOMES**



Learning Outcomes

- To know the problem that the *Diamond Sūtra* addresses
- To apply the creative potential of “emptiness” in our daily life



Transference of Merits

CONCLUSION

Diamond Sūtra III

- 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”
- Learning Outcomes for this Session
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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.**