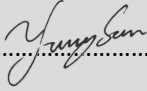


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On Almsgiving of External Wealth to Kinship Beings in the Diamond Sutra: A Case Study of Non- Attachment to Sounds Phenomena (Śabda-guṇa- lakṣaṇa)

1. Introduction

The Diamond Sutra (Vajracchedikā Prajñāpāramitā Sūtra) constitutes a pivotal teaching delivered by the Buddha during the Mahā-prajñā assembly over his 49 years of Dharma exposition. Despite its profound significance, the text's depth and obscurity present considerable interpretive challenges for scholars. Although extensive exegetical literature exists, practical application in daily life remains difficult. Centering on emptiness (śūnyatā), the sutra states: “a Bodhisattva who gives a gift should not be supported by a thing, nor should he be supported anywhere. When he gives gifts he should not be supported by sight objects, nor by sounds, smells, tastes, touchables, or mind-objects.”¹ This cautions against attachment objects, though it does not negate the necessity of almsgiving (dāna). Such abstract concepts prove challenging for sentient beings to embody. For practitioners, almsgiving—particularly external wealth almsgiving (bāhya-dāna)—is essential cultivation. Yet this very practice frequently becomes a source of misunderstanding and attachment. How and in what manner to give appropriately present persistent difficulties.

Furthermore, the emotional bonds between almsgivers and kinship beings (jñāti-sattva) transcend ordinary relationships. These connections demand conscientious engagement, constituting a crucial step toward Buddhahood. Empirical data indicates: “71.8% of lay Buddhists struggle to integrate spiritual practice with family obligations, while 87.5% express

¹original: 菩薩於法，應無所住，行於佈施。所謂不住色佈施，不住聲、香、味、觸、法佈施。

preference for non-material Dharma transmission within kinship networks."² This highlights the challenge of harmonizing almsgiving with kinship ties.

Current scholarship exhibits two primary foci: traditional studies on almsgiving concentrate on material objects, while kinship-directed giving emphasizes ethical responsibilities. Research intersecting the medium of sounds and kinship recipients remains virtually unexplored. This paper addresses this gap by employing the Diamond Sutra's framework of non-attachment to sounds phenomena as its analytical lens. It examines how the intangible and illusory nature of sounds constructs a pathway for almsgiving across the deep-seated attachments inherent in kinship bonds. Specifically, it aims to: provide practical methods for maintaining non-attachment during external wealth almsgiving (*bāhya-dāna*) to kinship beings (*jñāti-sattva*) and contribute new perspectives to Vajracchedikā hermeneutics.

2. Significance and Interrelation of External Wealth

Almsgiving and Sounds

External Wealth Almsgiving (*Bāhya-dāna*) constitutes one of the core practices within the Perfection of Giving (*Dāna-pāramitā*), the first of Buddhism's Six Perfections. It refers to offering external resources — such as money, food, clothing, tools, and other material assets — to the Three Jewels (Buddha, Dharma, Sangha) and sentient beings. This practice aims to eradicate attachment to material possessions and accumulate transcendent merit. The scope of "external wealth" is defined in *the Sūtra on the Upāsaka Precepts*: "External wealth includes gold, silver, lapis lazuli, coral, amber, mother-of-pearl, agate, elephants, horses, cattle, sheep, land, houses, servants, food, clothing, bedding, and medicine."³ Such almsgiving addresses recipients' needs ranging from basic survival (e.g., food) to higher comforts (e.g., medicine). Its ultimate purpose is to help beings overcome the habitual tendency of miserliness, as stated in *the Dacheng Yizhang*: "Giving destroys stinginess and purges the defilement of greed."⁴

² Hsing Yun, *A Study on Modern Buddhist Practices: A Global Survey of Lay Practitioners* (Kaohsiung: Fo Guang Shan Institute of Humanistic Buddhism, 2021), p. 117.

³ *Sūtra on the Upāsaka Precepts*, T. 1488, 24: 1049b27-29.

⁴ original: 施能破慳，舍除貪垢

Treatise on Mahāyāna Doctrines, T. 1851, 44: 657a12.

Through this practice, practitioners realize the state of selfless compassion. Scholar Shi Ruchen thinks: "The significance of almsgiving lies in its practical application within human society, where it eradicates stinginess and greed, serving as the foundation for morality, ethics, and other wholesome qualities."⁵ This practice is particularly vital when directed toward kin and friends—a moral imperative explicitly prioritized by the Buddha in the Sutra on *the Shansheng*: "When giving to relatives and friends, remember their kindness."⁶ Since we should reciprocate the daily support and care received from loved ones, almsgiving to them constitutes an inherent responsibility. Moreover, this process powerfully dismantles self-attachment while cultivating morality and advancing wholesome qualities. For instance, individuals may assist relatives in need through direct material resources such as money, lodging, or food to meet basic living requirements. Beyond sustenance, providing employment opportunities enables them to achieve financial stability and improved livelihoods—each action exemplifying authentic External Wealth Almsgiving. In Buddhist doctrine, "sounds"—one of the Six Sense Objects (*ṣaḍ-viśaya*)—constitutes the external object perceived by the auditory faculty, ranked second among the sensory fields of sight objects, sounds, smells, tastes, touchables, or mind-objects. It encompasses all auditory objects detectable by the ear, including language, music, natural sounds, and even silence. Buddhism explicitly recognizes silence as a form of sounds, as articulated in *the Śūraṅgama Sūtra*: "both the audible and silent phases."⁷ These two phenomena are respectively understood as the audible phase (e.g., human speech) and the silent phase—the perceptible shifts in emotion and thought during wordless interaction. Professor Chu Chia-ning posits: "Thought is soundless language."⁸ Thus, skillfully engaging with this unspoken language of the mind without attachment constitutes a profound mode of almsgiving cultivation. *The*

⁵ 釋如塵：大智度論-佈施波羅蜜。94 頁：“佈施的重要性是在人間實踐，可以去慳貪，作為道德、倫理和其他善法的基礎。”

Shi Ruchen 釋如塵，*A Study on the Dana-Paramita of the Mahaprajnaparamita-Wastra* 《大智度論-佈施波羅蜜》（新北市：華梵大學東方人文思想研究所碩士論文，2012 年），頁 94

⁶ original: 《善生經》：“給施親友，當念其恩。”

Sutra on the Proper Way for a Household, T. 1, 1: 71b22.

⁷ original: 《楞嚴經》“動靜二相”

Śūraṅgama Sūtra, T. 945, 19: 128c14.

⁸ 竺家寧 (Chu Chia-ning), *語言風格與文學韻律 (Linguistic Style and Literary Rhythm)* (Taipei: Wunan Books, 2001), p. 73. 聲韻學之旅

Dazhidulun (Vol. XI) states: "Forms, sounds, smell, taste, and touch all constitute external wealth, enabling beings to attain present-life happiness."⁹ Here, Nāgārjuna Bodhisattva explicitly affirms sounds as a valid category of external wealth, precisely because it serves to transmit information, soothe emotions, and inspire wisdom—functions parallel to material resources like food and clothing in providing sustenance and joy. Consequently, practitioners may skillfully employ sounds as a means to enhance the efficacy of External Wealth Almsgiving toward kin and friends. This perspective is reinforced by Master Yongming Yanshou in *the Zongjinglu*: "Prioritizing material offerings to monasteries while neglecting gentle speech to family members reverses fundamental priorities"¹⁰—a stern critique underscoring how overlooking sounds impact on kin represents a critical deviation in almsgiving practice.

3. Non-Attachment to Sounds Phenomena

The Diamond Sutra declares: "One who preaches the Dharma has no Dharma to preach; this is called preaching the Dharma."¹¹ Here, the Buddha emphasizes that clinging to the sounds of scriptural exposition as inherently real constitutes attachment to phenomena. *The Dacheng Qixinlun* further elucidates: "All Six Sense Objects manifest from ones own mind through deluded discrimination."¹² Consequently, even sounds—as one of these objects—are fundamentally empty and illusory constructs. From the Buddhist perspective, sounds originally serve merely as expedient tools for liberating beings. Although sounds lack inherent reality, this does not negate their practical utility for almsgiving toward kin. "Non-

⁹ original: 《大智度論·卷十一》中記載：“色、聲、香、味、觸等皆是外財，能令眾生得今世樂。”

Nāgārjuna, *Mahāprajñāpāramitā Śāstra*, T. 1509, 25: 142c18-19.

¹⁰ original: 《宗鏡錄》中有說到：“今人重施財貨于伽藍，輕施軟語於膝下，是捨本逐末。”

永明延壽 (Yongming Yanshou), *Zongjing Lu*, in *Taishō Shinshū Daizōkyō* (T.), T. 2016, 48: 531c22-23.

¹¹ original: 《金剛經》：“說法者無法可說，是名說法。”

性恩行者, ‘the Diamond Sutra’, Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

¹² original: 《大乘起信論》上來說：“六塵境界，皆自心現，妄識分別。”

Awakening of Faith in the Mahāyāna, T. 1666, 32: 579a07-08.

attachment to sounds" paradoxically entails skillfully wielding this medium through diverse methods to maximize benefit. As *the Avataṃsaka Sūtras* states: "Bodhisattvas take omniscient wisdom as cause, great compassion as root, and pragmatic means as ultimate function, practicing immeasurable deeds."¹³ Thus, bodhisattvas employ any method—including sound—without fixation to benefit beings. For ordinary practitioners, therefore, pragmatically harnessing sound constitutes authentic non-attachment. The most accessible medium for External Wealth Almsgiving to kin involves audible expressions—for instance, using appropriate verbal communication when offering material resources. Such speech may convey gratitude, assistance, encouragement, education, motivation, or guidance, all fundamentally aimed at resolving immediate difficulties and securing lasting well-being for recipients. This benevolent intention embodies pure mind, resonating with *The Diamond Sūtras* injunction to "develop the supreme -enlightenment mind."¹⁴ Verbal sounds inherently transmit information, enabling recipients to perceive positive messages. As *the Vimalakīrti Sūtra* illustrates: "The Buddha expounds Dharma through one sound, yet beings comprehend it according to their capacities."¹⁵ Through kind expressions and caring words, practitioners amplify benefits for kin while refining their almsgiving conduct. Scholar Xie Meihua emphasizes: "Cultivating almsgiving requires not only diligence but also contextually appropriate methods."¹⁶ For example, when assisting impoverished relatives, material aid should be coupled with supportive dialogue while remaining profoundly mindful of their emotional state. When recipients display reluctance or misunderstandings arise, people should skillfully utilize verbal communication to discern underlying causes and collaboratively resolve issues. Should refusal stem from a fear of losing face or unwillingness to incur social

¹³original: 《華嚴經·入法界品》記載：“菩薩以一切智智為因，以大悲為根本，以方便為究竟，行無量行。”

Avataṃsaka Sūtra "Entering the Dharma Realm", T. 279, 10: 327a15-16.

¹⁴ original: 《金剛經》：“發阿耨多羅三藐三菩提心。”

性思行者, 'the Diamond Sutra', Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

¹⁵ original: 《維摩詰經》記載：“佛以一音演說法，眾生隨類各得解。”

Vimalakīrti Nirdeśa Sūtra, T. 475, 14: 538a19-20.

¹⁶ original: “修學佈施不僅講究精進用功，還註重適切方法之運用。”

謝美華 (Xie Meihua), 《大般若經佈施波羅蜜多研究》 (*Studies on Dāna-pāramitā in the Mahāprajñāpāramitā Sūtra*) (Beijing: Religious Culture Press, 2015), p. 133.

debt, the giver must avoid dogmatic persuasion. Instead, reframe offerings through acceptable terminology—for instance, replacing "gift" with "investment" to convey recognition of the recipients inherent worth. This linguistic shift enables them to receive with ease, transforming resistance into dignified acceptance—a pragmatic application of sound-based almsgiving. Master Lianchi Zhuhong further cautions in *Zhuchuang Suibi*: "Contemporary practitioners often employ excessive flattery toward kin yet harsh tones toward outsiders, disregarding The Diamond Sutra's teaching: all dharmas are equal —how can discrimination persist!"¹⁷ Such inconsistent emotional expression based on personal affinity inevitably breeds discontent. Thus, maintaining equitable speech regardless of relational closeness constitutes a critical focus during kinship-directed giving.

Regarding non-attachment to sounds, practitioners must refrain from fixation not only on their own words but also on those of kin. For instance, when gifting valuable resources to relatives, recipients might offer no acknowledgment—not even a simple "thank you"—potentially triggering frustration or resentment. Such reactions stem from clinging to sounds: the expectation of appreciative words breeds mental vexation, thereby sowing discord. *The Diamond Sutra* instructs: "Bodhisattvas should have no longing and no attachment when they practise meritorious virtues"¹⁸ teaching that almsgiving to others must remain free from desires for gratitude or praise. Furthermore, recipients may respond with ingratitude or complaints post-giving, risking relationship deterioration or discontinued support. Confronting such scenarios, people should apply non-attachment principles: recognize that all sounds are fundamentally illusory—vanishing instantly after utterance, leaving no lasting trace. As Nāgārjuna Bodhisattva elucidated: "During almsgiving, the giver, recipient, and gift are all empty (tri-svabhāva-sūnyatā)." ¹⁹ Seeing through this emptiness reveals the entire

¹⁷ original: 《竹窗隨筆》中還記載到：“今人施聲於親，則諂譽過情；施於疏，則厲聲相向。殊不知《金剛》雲‘是法平等’，豈容分別！”

蓮池祿宏 (Lianchi Zhuhong), *Zhuchuang Suibi*, in *Master Lianchi's Complete Works* (Fujian: Putian Guanghua Temple Facsimile, 2005), p. 89.

¹⁸ original: 《金剛經》曰：“菩薩所作福德，不應貪著。”

性恩行者, 'the Diamond Sutra', Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

¹⁹ original: 《大智度論》(龍樹菩薩造·卷十一) 定義性文本：“佈施時，施者、受者、財物三事皆空。何以故？施者念念生滅，受者如幻，財物非常住，是名三輪體空。”

Ibid., T. 1509, 25: 143a03-05.

process as a transient phenomenon incapable of causing true harm. This insight dissolves negative emotions, enabling reconciliation through kind communication. The Diamond Sutra's Perspective on Almsgiving concludes: "Focus on providing appropriate aid, then serenely accept any outcome—only thus can anger and distress be vanquished."²⁰ Ultimately, releasing attachment to sound-dust while understanding its causes and remedies refines External Wealth Almsgiving to kin.

4. Non-Attachment to Inaudible Phenomena

In the context of External Wealth Almsgiving to kin, people often prioritize audible expressions while neglecting silent phenomena—a subtle form of attachment in itself. The Diamond Sutra declares: "(Because) if a Bodhisattva (still) clings to the false notion (laksana) of an ego, a personality, a being and a life, he is not (a true) Bodhisattva."²¹ As cultivators, we must transcend such fixations by dissolving cognitive boundaries and leveraging all phenomena—both manifest and subtle—to fulfill virtuous aims, though this demands profound practice. While audible sounds are readily comprehensible, inaudible expressions remain elusive and underutilized. Professor Chu Chia-ning observes: "Language is vocalized thought,"²² implying that thought also communicates through silence. This silence manifests in two forms: Contextual silence: Non-verbal presence beyond speech, and Pure non-action: Wordless conduct conveying intent.

The implicit meanings beyond words—termed "contextual silence"—encompass unintentional and subconscious messages conveyed alongside speech. For instance, when

²⁰ original: “講究如何做才是適當的幫助，最後，無論結果演變成什麼樣子，都要坦然地接納，這樣才不會生氣煩惱。”

釋慧明 (Shi Huiming), 《金剛經佈施觀》 (*Perspectives on Almsgiving in the Diamond Sūtra*) (Hong Kong: Dongchu Publishing, 2020), p. 81.

²¹ original: 《金剛經》：“須菩提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。”

性恩行者, 'the Diamond Sutra', Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

²² original: “語言是有聲的思想。”

Ibid., p. 102.

gifting substantial wealth to kin, despite humble and gentle verbal expressions, relatives may perceive this as ostentatious display. Such misinterpretations amplify vexation precisely because practitioners fixate on audible delivery while overlooking silent implications. As The Diamond Sutra cautions: “He who sees me by outward appearance (And) seeks me in sound, treads the heterodox path (And) cannot perceive the Tathagata.”²³ Moreover, even pure non-action—wholly wordless conduct—constitutes sound-dust phenomena. Though seemingly devoid of sound, its fundamental reality cannot be dismissed as illusory non-existence. The Diamond Sutra clarifies: “”does not advocate the annihilation (of things).”²⁴ Practitioners must therefore avoid dualistic extremes: neither clinging to audible phenomena as inherently real nor denying silent phenomena as unreal.

Therefore, it is important for people to carefully observe the information revealed in the silent interactions between individuals, as these moments often convey subtle but significant messages; for instance, when the active party remains silent, it might express psychological states such as listening, acknowledgment, disagreement, or speculation, while the passive party’s silence might indicate emotions like being moved, joy, anger, dissatisfaction, or jealousy; as stated in *the Diamond Sutra*, “Because, Subhuti, neither the past, the present nor the future mind can be found.” meaning that only when one truly understands that these silent expressions from close ones are ultimately illusory and not to be clung to—whether it is subconscious attachment to sounds of the past, over-interpretation of present silence, or speculation about future silence—can one perform the act of giving with true perfection; as Master Zhuhong wrote in *Essays from the Zhuchuang Suibi*, “Soft words spoken before those closest to us easily give rise to emotional attachment, while practicing the Dharma in emptiness is difficult to truly align with the ultimate reality; only by breaking through both barriers can one be said to give genuinely.”²⁵ thus it is only when one transcends both

²³ original: 《金剛經》：“若以色見我，以音聲求我，是人行邪道，不能見如來。”（第二十六品） “

性恩行者，‘the Diamond Sutra’，Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

²⁴ original: 《金剛經》：“發阿耨多羅三藐三菩提心者，於法不說斷滅相。”

性恩行者，‘the Diamond Sutra’，Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

²⁵ original: 蓮池祿宏法師的《竹窗隨筆》說：“于至親前施軟語易生情見，於至虛處行法施難契實相。二關同破，方名真施。”

emotional ties and the illusions of sensory perception that one can truly test the wisdom of perfect giving.

5. Conclusion

To fulfill their conduct and accumulate merit through External Wealth Almsgiving to kin, people must skillfully leverage sound-dust phenomena. The essence of non-attachment lies equally in relinquishing fixation on audible manifestations and silent manifestations. Audible phenomena comprise two categories: Ones own speech and The recipients verbal responses. Silent phenomena, grounded in this relational dyad, further divide into: Implicit meanings beyond words and Wordless mental activities. Whether audible or silent, all constitute lakṣaṇa-dharma (phenomenal appearances) from the Dharma perspective. *The Diamond Sutra* unequivocally states: "Everything with form is unreal."²⁶ People must penetrate the empty nature of all phenomena—discarding attachment to pleasant or unpleasant sounds, eradicating craving and vexation. Only then can they embody *the Sutras* injunction: " A Bodhisattvas mind should not abide anywhere when giving alms ."²⁷

Ibid., p. 157.

²⁶ original:凡所有相，皆是虛妄

性恩行者，‘the Diamond Sutra’，Hangzhou Lingyin Si (2009) < https://www.lingyinsi.org/detail_24_7318.html > [accessed 13 June 2025]

²⁷ original:應無所住，行於佈施。

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13 June 2025]