



Prifysgol Cymru
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University of Wales
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Postgraduate/Distance Learning
Assignment coversheet & feedback form

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For completion by the student:		
Student Name: Dan Deng		
Module code: SICH7007 Module title: Engaging with the Chinese Buddhist Eight Schools(Diamond Sutra is selected)	Student ID number: 1703556	Educational support needs: No
Module tutor: Professor Shi Chin Kung		
Assignment due date: 21 Nov 2017		
If your module has multiple submissions please indicate which piece of work this is.		
1 st ☐ 2 nd ☐ ☒ 3 rd ☐ 4 th ☐ 5 th ☐ 6 th ☐		
I confirm that this is my original work and that I have adhered to the University policy on plagiarism. Signed Dan Deng..... Email submission: if you are submitting this form via email, please tick this box ☒ (as a substitute for your signature) to confirm that you agree to the above declaration.		

Assignment Mark

1 st Marker's Provisional mark	
2 nd Marker's/Moderator's provisional mark	
Agreed Internal Mark:	
External Examiner's mark (if relevant)	
Final Mark	

NB. All marks are provisional until confirmed by the Final Examination Board.

For completion by Marker 1 :

Comments:

Marker's signature:

Date:

For completion by Marker 2/Moderator:

Comments:

Marker's Signature:

Date:

AGREED INTERNAL MARK (where necessary):

Comment on process on arriving at agreed mark:

External Examiner's comments (if relevant)

External Examiner's Signature:

Date:

Outline of Oral Presentation

Scripture: Furthermore, Subhuti, if a virtuous man or woman receives, holds (in mind), reads and recites this sutra and is despised by others, this person who is bound to suffer from evil destinies in retribution for his past sins, and whose karmic sins are now eradicated by the others' contempt, will attain Supreme Enlightenment (阿耨多羅三藐三菩提 Anuttarasamyak-sambodhi).

1.Scripture structure and the relations with the previous scriptures

(1) This verse scripture can be divided into two parts. The first part is to show the reason of contempt, which is from “Furthermore, Subhuti” to “for his past sins”. The second part is to show that one can get good fortune after eradicating the karmic sins, which is from “and whose karmic sins” to “Supreme Enlightenment”.

(2) The word “Furthermore” indicates its relations to the previous scriptures. Shown as follows:

(a) The doctrines contained in *The Diamond Sutra* are profound, and for this reason, the people who receive, hold (in mind), read and recite this sutra can eliminate the karmic sins.

(b) When people understand and practice the teachings of this sutra, they still encounter adversities and obstacles such as being despised and held in contempt by others. They will be protected, cared for and borne in mind mercifully by the Buddha and the Bodhisattva, providing that we still maintain and believe in this sutra, and practice it firmly in accordance with its teachings.

2.Explaining the meanings of the scripture about the root cause of contempt

(1) Explanation of words in this scripture about the root cause of contempt

(a)In this scripture, the explanation of the words “receives, holds (in mind)” is to practice the teachings of scripture in daily life. The explanation of the words “reads and recites” is that we can acquire the wisdom of the Buddha which can exert an edifying influence on our life, when we are chanting this sutra.

(b)In this scripture, the explanation of the words “despised by others” refers to those who have no respect and look upon with contempt, including slander, insult, setbacks, and obstacles.

(c)In this scripture, the explanation of the word “past” has two meanings. The first explanation is in a previous life. The second explanation is the time before receiving, holding (in mind), reading and reciting this sutra in this life.

(2) The scripture about the root cause of contempt has three important elements. Shown as follows:

(a)Everyone generates karma whether good or bad in our life, so he or she will get good results or retribution depending on which kind of karma surfaced to take effect.

(b)This scripture proposes three kinds of hindrances which are afflictive hindrances, karmic hindrances, and obstruction of one's retribution. This scripture sets the stage for the next scripture about eradicating the karmic sins and removing three kinds of hindrances.

(c)People receive, hold (in mind), read and recite this sutra, which is one of the Mahayana sutras, and yet they still encounter adversities and obstacles such as being despised by others. So the power of karma is inconceivable. The delusion is the fundamental reason for generating karmic sins. This *Diamond Sutra* can help us eliminate delusion and attain the prajna wisdom and Supreme Enlightenment (阿耨多羅三藐三菩提 Anuttarasamyak-sambodhi)

3.Explaining the meanings of the scripture about getting good fortune after eradicating the karmic sins.

(1) Explanation of words in this scripture about getting good fortune after eradicating the karmic sins

(a) In this scripture, the explanation of the word “now” also has two meanings just as the word “past”. The first explanation of this word is the whole present life. And the second explanation is the time after receiving, holding (in mind), reading and reciting this sutra in present existence.

(b) In this scripture, the explanation of the word “eradicated” has the connotation that good karma and bad karma can influence each other, rather than canceling out each other.

(c) The explanation of the word “will attain” is bound to attain Supreme Enlightenment (阿耨多羅三藐三菩提 Anuttarasamyak-sambodhi) in the future, which is an assurance of future enlightenment for us from the Buddha in this scripture. We have not attained it yet now, so we need to practice the teachings of the Buddha vigorously and diligently.

(2) The scripture about getting good fortune after eradicating the karmic sins has two important elements. Shown as follows:

(a) Firstly, the reason for being despised by others is the result that such a person have done bad deeds in the past.

(b) Secondly, people read and recite Mahayana sutra and practice the teachings of the Mahayana sutra. They still encounter adversities and obstacles such as being despised and held in contempt by others. People should make great efforts to repent and reform.

4. In this scripture, the teachings of the Buddha have three important elements. Shown as follows:

(1) When we practice the teachings of the Buddha in our daily life and encounter many kinds of adversities and obstacles, we should understand them as eradicating our karmic sins. we should also have a sense of repentance and

gratitude to the person who despises us and think this person as our benefactor, the Buddha, and the Bodhisattva.

(2) The reality of the cause and effect is complicated. So we should learn to observe final results of it in the next life or after innumerable eons, instead of just current results.

(3) Eliminating the hindrances of essential nature to attain Supreme Enlightenment (阿耨多羅三藐三菩提 Anuttarasamyak-sambodhi)

Although people who understand and practice the teachings of this sutra are still held in contempt by others. But fortunately, they maintain and have faith in this sutra for the reason that perfuming the seeds of prajna wisdom from uncountable ages past. So karmic sins are now eradicated. And we will attain Supreme Enlightenment (阿耨多羅三藐三菩提 Anuttarasamyak-sambodhi). The general guiding principle of *the Diamond Sutra* is to develop a mind which does not abide in anything.