

●●●△ The Diamond Sutra

1. ⊗ Though all the sentient beings to be delivered by me are innumerable and without limit, / in reality, / there are no sentient beings to be delivered. / Why? • ⊗
2. ⊗ When the Buddha speaks of great universes / does he have in mind any definite idea? • ⊗
3. ⊗ Is this true for the words Buddha and Dharma? • ⊗
4. ⊗ Should a disciple strive to attain Buddhahood? • ⊗
5. ⊗ How is it possible to explain this sutra without ideas of things and dharmas? • ⊗
6. ⊗ Should a Bodhisattva make an assertion / such as “I have entered the stream? • ⊗
7. ⊗ Because of his virtue / will Buddha be reborn either in this world or any other world? • ⊗
8. ⊗ Is there any one who is a fully enlightened one? • ⊗
9. ⊗ If there is no distinction between one’s own self and the selfhood of others, / how do we practice kindness? • ⊗
10. ⊗ Is there any merit for acts of kindness? • ⊗
11. ⊗ What does it mean to say there is no such thing as *supreme-perfect-wisdom* / and that the Buddha does not teach any fixed dharma? • ⊗
12. ⊗ What does it mean to say the Buddha has come or has gone? • ⊗
13. ⊗ Why does the Buddha use words and ideas in his teachings? • ⊗
14. ⊗ Has the Buddha given us any definite teaching in this sutra? • ⊗

*“Like a meteor,                      like darkness,  
as a flickering lamp,            an illusion,  
like hoar frost,                    or a bubble,  
like clouds,                        a flash of lightning,  
or a dream.  
So all conditioned existence is to be seen.” {Everyone}*

**The Sutra of Perfection of Wisdom of the Diamond that Cuts through Illusion -**  
Excerpts from the teaching dialogue in which the Buddha questions his disciple, Subhuti.

Legend: ● Bell    △ Gatz    ⊗ Mokugyo    • Soft Bell

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1. • ⊗ Because should there exist in the minds of Bodhisattvas / arbitrary conceptions of phenomena / such as the existence of one's self / or the self of another / or selfness as divided into beings / or selfness as unified into one universal self existing eternally, / they would be unworthy to be called Bodhisattvas. ⊗
2. • ⊗ No. When the Buddha uses the words *great universes* / he does not assert any definite idea. / He merely uses the words as words. ⊗
3. • ⊗ There are no Buddhas and there are no Dharmas. ⊗
4. No. That would mean the disciple is striving to attain something limited, / as in *perfect-supreme-wisdom*; / but true Buddhahood, whose essence is identical with the essence of all things, / is inconceivable / and beyond all striving. ⊗
5. • ⊗ This sutra can only be explained / by keeping the mind in perfect oneness and tranquility. ⊗
6. • ⊗ No. Because / he has not entered anything! nor has his mind entered any idea / such as form, sound, taste, odor or touch. ⊗
7. • ⊗ No. / There will be no rebirth / either in this world / or in any other world. / It is because he knows this / the Buddha is called a Buddha. ⊗
8. • ⊗ No. Should a disciple cherish in his mind an idea such as / "I have become enlightened," / he would soon be grasping after things! such as his own selfhood, / or other selves, *I* or a universal self. ⊗
9. • ⊗ We practice kindness / by giving not only objective gifts / but the selfless gifts of kindness and sympathy. ⊗
10. • ⊗ Bodhisattvas never seek merit / nor look upon kind acts as private possessions / but as the common possessions of all animate beings. ⊗
11. • ⊗ This means Bodhisattvas are not enlightened by any fixed teaching / but by an intuitive process / that is spontaneous and natural. ⊗
12. • ⊗ This means the Buddha is never coming from anywhere / nor is he going anywhere.! The name Buddha is merely a word. ⊗
13. • ⊗ The Buddha uses words and ideas in his teachings / in resemblance to a raft, / of use only to cross a river. / As the raft is of no use after the river is crossed, / it should be discarded.! So too ideas about things should be given up as one attains enlightenment. ⊗
14. • ⊗ No. The Buddha has not given us any definite teaching in this sutra. ⊗  
*"Like a meteor,                      like darkness,*  
*as a flickering lamp,              an illusion,*  
*like hoar frost,                      or a bubble,*  
*like clouds,                          a flash of lightning,*  
*or a dream.*  
*So all conditioned existence is to be seen." {Everyone}*

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