

*THE*  
*DIAMOND SUTRA*



**A Living Recension for  
The Way of Sudden Awakening  
By Russell Smith**

**2026**

## **(Selections from) The Diamond Sutra**

Thus I have heard: Upon a time the Buddha sojourned in the park by Sravasti with a great company of followers, even twelve hundred and fifty. One day, at the time of breaking fast, the Buddha enrobed and carrying his bowl, made his way into the great city of Sravasti to beg for his food. In the midst of the city he begged from door to door according to the rule. This done, he returned to his retreat and took his meal. When he had finished, he put away his robe and begging bowl, washed his feet, arranged his seat, and sat down.

Now in the midst of the assembly was the Venerable Subhuti. Forthwith he arose, uncovered his right shoulder, knelt upon his right knee and respectfully raising his hands with palms joined, addressed the Buddha thus: Fully Enlightened One, it is most precious how mindful the Tathagata is of all the serious students and spiritual heroes, protecting and instructing them so well! Fully Enlightened One, if good men and good women seek the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi), by what criteria should they abide and how should they direct their thoughts?

Buddha said: Very good, Subhuti! Just as you say, the Tathagata is ever mindful of all the serious students and spiritual heroes, protecting and instructing them well. Now listen attentively and take my words to heart: I will declare to you by what criteria good men and good women seeking the consummation of Supreme Incomparable Perfect Enlightenment should abide and how they should direct their thoughts.

Subhuti said: Please do, Fully Enlightened One. With joyful anticipation we long to hear.

Buddha said: Subhuti, all the serious students and spiritual heroes should direct their thoughts as follows: All living creatures of whatever appearances, whether born from eggs, from wombs, from moisture, or by transformation, whether with form or without form, those with perception or without perception, whether in the state of thinking or exempt from thought, or wholly beyond all thought realms – all these are caused by the Teaching to attain the unbounded Liberation of Nirvana. Yet when vast, uncountable, immeasurable numbers of beings have thus been Liberated, verily no being

has been Liberated. Why is this, Subhuti? It is because no serious student and spiritual hero who is genuine cherishes the concepts of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life. Thus there are no beings to be Liberated and no self to attain Perfect Wisdom.

◆◆◆

The Buddha said: Subhuti, what do you think? Is the Tathagata to be recognized by some material (physical) characteristic or any phenomenal attribute?

Subhuti said: No, Fully Enlightened One, the Tathagata cannot be recognized by any material characteristic or any phenomenal attribute. Why? Because the Tathagata has said that material characteristics or any phenomenal attribute are not, in fact, material characteristics or any phenomenal attribute of an entity.

The Buddha said: No Subhuti, wherever there is the concept of material characteristics or any phenomenal attribute there is delusion; but whosoever perceives that all characteristics are in fact no characteristics, perceives the Tathagata. (Alt. trans.: If you see that appearances are not characteristics, then you see the Tathagata.) The Tathagata is therefore recognized by the attribute of having no phenomenal attributes.

◆◆◆

Subhuti said: Fully Enlightened One, will there always be people who truly understand the Truth (Dharma) after coming to hear these teachings?

The Buddha answered: Subhuti, do not utter such words! At the end of the last five hundred year period, following the passing of the Tathagata, there will be inwardly-directed people who value wisdom, who will understand the Truth when coming to hear these teachings. Such people, coming to hear these teachings, will have an immediate uprising of pure faith or understanding, Subhuti; and the Tathagata will recognize them. Yes, he will clearly perceive all those of pure intentions. Why? It is because such people will not fall back to cherishing the idea of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life. They will neither fall back to cherishing the idea of people as having intrinsic qualities, nor even of people (selves) as devoid of intrinsic qualities. Why? Because if such people allow their minds to grasp and hold on to any concept, they would be cherishing the idea of an ego entity (or

self), a personality, a separated being (soul or individuality) or a separate liver of life. If they grasped and held on to the notion of beings as having intrinsic qualities, they would be cherishing the idea of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life. Likewise, if they grasped and held on to the notion of beings devoid of intrinsic qualities, they would be cherishing the idea of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life. So, you should not be attached to beings being possessed of, or devoid of, intrinsic qualities. This is the reason why the Tathagata always teaches “My teaching of the Dharma is likened onto a raft. The Buddha teaching must be relinquished; how much more so incorrect teachings!”

◆◆◆

The Buddha said: Subhuti, what do you think? Has the Buddha attained the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi)? Has the Tathagata a teaching to enunciate?

Subhuti answered: As I understand the Buddha’s meaning there is no formulation (system or doctrine) of Truth and no fixed state called the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi). Moreover, the Tathagata has no formulated teaching (or doctrine) to enunciate. Why? Because the Tathagata has said that the Truth is uncontainable, transcendental and inexpressible. *It* cannot be grasped. *It* neither is nor is not. (Alt. trans.: *It* is neither anything nor nothing.) Thus it is that this unformulated Principle is the foundation of all the different systems of all the Buddhas.

◆◆◆

The Buddha said: Subhuti, what do you think? If anyone filled three thousand galaxies of worlds with seven treasures and gave all of it away in charity, would he gain great spiritual merit?

Subhuti said: Great indeed, Fully Enlightened One! Why? Because merit is of a character of no-merit, so the Tathagata characterizes the merit as great.

Then the Buddha said: On the other hand, if someone received and retained (lived) even only the four lines of this discourse and taught and explained them to others, their merit would be greater. Why? Because,

Subhuti, from this teaching issue forth all the Buddhas and the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi). Subhuti, what is called “religion of the Buddha” is not, in fact, the real Buddha-religion (or Buddha-Dharma).

◆◆◆

The Buddha said: Subhuti, what do you think? Does a wise one who is subject to only one more rebirth say within themselves, “I obtained the spiritual fruit of a once-to-be-reborn” (this is their last incarnation before Enlightenment)?

Subhuti said: No, Fully Enlightened One. Why? Because “once-to-be-reborn” is merely a name. There is no passing away or coming into existence. The wise one who realizes this is called “once-to-be-reborn”.

Buddha said: Does one in the final stage of spiritual progress say within themselves, “I have obtained the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi)”?

Subhuti said: No, Fully Enlightened One. Why? Because there is no such condition as that called the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi). Fully Enlightened One, if such a wise one said to themselves “such am I”, they would necessarily partake of the idea of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life. Subhuti finds happiness and peace (freedom and quiescence) because Subhuti abides nowhere.

◆◆◆

The Buddha said: Subhuti, what do you think? When the Buddha was with the previous Dipankara Buddha in the past, did he gain anything from the way of Truth?

Subhuti said: No, Fully Enlightened One, the Buddha did not really gain anything from the way of Truth from Dipankara Buddha.

The Buddha continued: Therefore, Subhuti, all wise ones should discover a pure lucid mind, not depending upon sound, flavor, touch, odor, or any quality or mental object (thought). A wise one should discover a mind that dwells upon nothing whatsoever. They should activate the mind without dwelling on anything. (Alt. trans.: They should develop a mind that functions freely without depending on anything whatsoever.) They should

use the mental and sensory faculties spontaneously and naturally, but unconstrained by any preconceptions.

◆◆◆

The Buddha said: Subhuti, if there were as many Ganges rivers as the sand grains of the Ganges, would the sand grains of them all be many?

Subhuti said: Many indeed, Fully Enlightened One! Even the number of Ganges rivers would be innumerable; how much more so would be their sand grains!

The Buddha said: Subhuti, I will declare something of utmost importance to you. If a good man or woman filled three thousand galaxies of worlds with the seven treasures for each sand grain in all those Ganges rivers, and gave all away in gifts of charity, would they gain great merit?

Subhuti answered: Great indeed, Fully Enlightened One!

The Buddha declared: Nevertheless, Subhuti, if a good man or woman studies this discourse only so far as to receive and retain (lived) the four lines and teaches and explains them to others, the consequent merit would be far greater.

◆◆◆

At that time Subhuti addressed the Buddha, saying: Fully Enlightened One, by what name should this discourse be known and how should we receive and retain it?

The Buddha answered: Subhuti, this discourse should be known as the Diamond of the Perfection of Transcendental Wisdom. (Alt. trans.: ...the Diamond-cutter Wisdom That Has Gone Beyond.) – thus should you receive and retain it because it has the capacity to cut through illusions, arbitrary concepts and afflictions and bring us to the shore of Awakening. Subhuti, what is the reason for this? According to the Buddha-Dharma (Truth and Teaching of the Buddha), the Perfection of Transcendental Wisdom is not really a ‘perfection’. “Perfection of Transcendental Wisdom” is just the name given to it. Subhuti, what do you think? Has the Buddha a teaching (or doctrine) to enunciate?

Subhuti replied: Fully Enlightened One, the Tathagata has nothing (no doctrine) to teach.

The Buddha said: Subhuti, what do you think? Will there be many molecules in the composition of three thousand galaxies of worlds (or the universe)?

Subhuti said: Many indeed, Fully Enlightened One!

The Buddha said: Subhuti, the Tathagata declares that all these molecules are not really such; they are called “molecules”. It does not mean that the Tathagata has in mind any definite or arbitrary concept – it is merely a figure of speech. Furthermore, the Tathagata declares that a world is not really a world; it is merely called “a world (or ‘the universe’)”.

The Buddha said: Subhuti, what do you think? May the Tathagata be perceived by the thirty-two qualities or attributes of an “outstanding sage” or “great man”?

Subhuti replied: No, Fully Enlightened One, the Tathagata may not be perceived by those thirty-two marks. Why? Because the Tathagata has explained that the thirty-two marks are not really ‘marks’ (attributes); they are merely called “the thirty-two marks”.

The Buddha said: Subhuti, if on the one hand a good man or good woman sacrifices as many lives in renunciative spiritual practice as there are sand grains in the Ganges river and on the other hand, anyone receives and retains even only the four lines of this discourse, the merit of the latter will be greater.

◆◆◆

Upon the occasion of hearing this discourse, Subhuti had an interior realization (direct experience) of its profound meaning and was moved to tears of gratitude. Whereupon he said: It is the most precious thing, Fully Enlightened One, that you should deliver this supremely profound discourse. Never have I heard such an exposition since of old my eye of wisdom first opened. Fully Enlightened One, if anyone listens to this discourse with faith in the pure lucid mind, he will understand the fundamental Reality. We should know that while such a one establishes the most remarkable virtue, the idea of fundamental Reality is not, in fact, a distinctive (objective) reality. Therefore the Tathagata teaches: The idea of “fundamental Reality” is merely a name.

Fully Enlightened One, having listened to this discourse, I receive and retain it with faith and understanding. This is not difficult for me, but in ages to come, if there be people coming to hear this discourse who receive and retain it with faith and understanding, they will be people of most remarkable achievement. Why? Because they will be free from the idea of an ego entity (or self), free from the idea of a personality, free from the idea of a separated being (soul or individuality) and free from the idea of a separate liver of life. Why? Because the distinguishing of an ego entity (or

self) is erroneous and hypothetical. Likewise, the distinguishing of a personality or a separated being (soul or individuality) is erroneous and hypothetical. Consequently, those who have left behind every conceptual distinction are called Buddhas all.

Buddha said: Just as you say! If anyone listens to this discourse and is filled with neither alarm nor mystification nor distress, be it understood that such a one is of remarkable spiritual achievement. Therefore, wise ones should leave behind all conceptual distinctions based on separated selfhood and awaken the intention for Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) by seeing that the mind does not depend on any notion whether apparently evoked by sights, sounds, odors, flavors, touch contacts, or any qualities. Do not allow the mind to depend upon any notions or qualities or external aids. The mind should be kept independent of any conceptual thoughts that arise within it. (Alt. trans.: The mind should be seen to be independent of any thoughts that arise within it.) They should activate the mind that does not dwell on anything. If the mind depends upon anything, it has no sure haven. If the mind is disturbed by conceptual discriminations and follows these arbitrary concepts, the mind appears disturbed as it falls into false imaginations regarding one's self and its relation to other selves. If the mind dwells anywhere, that is an artificial abode. The Tathagata declares that characteristics are not real characteristics and living beings are not, in fact, living beings.

The Tathagata declares that which is true, that which is fundamental, that which is Ultimate. He does not speak deceptively or to please people. Subhuti, the Truth to which the Tathagata has Awakened is neither real nor unreal.

◆◆◆

The Buddha said: We can summarize the matter by saying that the full value of this discourse can be neither conceived nor estimated, nor can any limit be set to it. The Tathagata has declared this Teaching for the benefit of initiates of the Supreme Way (Ekayana). Whosoever can receive and retain this Teaching will be clearly perceived and recognized by the Tathagata and in every case such a one will exemplify the Tathagata's consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi). Why? Because, Subhuti, those who find consolation in limited doctrines involving the conception of an ego entity (or

self), a personality, a separated being (soul or individuality) or a separate liver of life are unable to accept and retain this Teaching.

◆◆◆

At that time Subhuti said: Fully Enlightened One, if good men and good women seek the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi), by what criteria should they abide and how should they control their thoughts?

The Buddha replied: Good men and good women seeking the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) must create this resolved attitude of mind: 'I must Liberate all living beings; yet when all have been Liberated, verily not anyone is Liberated'. Why? If a wise one cherishes the idea of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life, they are consequently not wise. This is because in Reality there is no formula and no one that gives rise to the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi).

Subhuti, what do you think? When the Tathagata was with Dipankara Buddha was there any formula for the attainment of the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi)?

Subhuti said: No, Fully Enlightened One, as I understand Buddha's meaning, there was no formula by which the Tathagata attained the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi).

Buddha replied: You are right, Subhuti! Verily there was no formula by which the Tathagata attained the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi). Had there been any formula or anything attained, Dipankara Buddha would not have predicted my Awakening; but Dipankara made that prediction because there is actually no formula for the attainment of the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) nor anything truly attained. The reason is that 'Tathagata' is a signification implying transcending all formulas. 'Tathagata' really signifies Suchness or attributelessness and to say such a one has fully known Enlightenment is to speak falsely. (False conception of a self who attains and a state attained.) In case anyone ever says that the Tathagata attained the consummation of Supreme Incomparable Perfect Enlightenment

(Anuttara-Samyak-Sambodhi), I tell you truly that there is no formula by which the Buddha attained it. Subhuti, the basis of the Tathagata's attainment of the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) is totally transcendental and inconceivable; *it* is neither real nor unreal.

Subhuti, it is the same concerning bodhisattvas and their vows. If a bodhisattva announces: 'I will Liberate all living creatures', such a one is not rightly called a bodhisattva. Why? Because, Subhuti, there is really no such condition as that called bodhisattvaship, because Buddha teaches that all beings are devoid of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life. Bodhisattvas who are totally devoid of any conception of separate selfhood (or 'Universal Selfhood') are the only ones truthfully called bodhisattvas.

◆◆◆

The Buddha asked: What do you think, Subhuti? Has the Tathagata spoken of the grains of sand in the great Ganges river?

Subhuti replied: The Tathagata has done so.

The Buddha continued: If there were another Ganges river for each grain of sand in the great Ganges river, and if there were a universe for each grain of sand in those many rivers, would the number of universes be great?

Subhuti replied: Yes, indeed, Fully Enlightened One, their number would be great.

The Buddha proclaimed: Subhuti, I understand the mind of every sentient being in all those universes, regardless of any modes of thought, mental dispositions, conceptions or tendencies. For all modes, mental dispositions, concepts and tendencies or thought are not mind but are merely termed such and are ignorantly called 'mind'. Why? Understand that it is impossible to retain past mind, impossible to seize future mind and even more so to hold present mind.

◆◆◆

The Buddha said: Subhuti, what do you think? Can the perfection of the Buddha be perceived by his body? (Alt. trans.: Is the Tathagata to be seen in the manifestation of his form?)

Subhuti replied: No, Fully Enlightened One, the perfection of the Tathagata cannot be perceived by his body, because the Tathagata teaches that the

perfection of the formed body is not really such; it is merely called 'the perfection of the formed body'.

The Buddha said: Subhuti, what do you think? Can the Tathagata be perceived by means of any phenomenal (physical) characteristic?

Subhuti replied: No, Fully Enlightened One, the Tathagata may not be perceived by any phenomenal characteristic; because the Tathagata teaches that phenomenal (physical) characteristics are not really such; they are merely called 'phenomenal characteristics'.

◆◆◆

The Buddha said: Subhuti, do not say that the Tathagata conceives the idea 'I must set forth a teaching (or doctrine)'. For if anyone says the Tathagata sets forth a teaching (or doctrine), he really slanders the Buddha and is unable to understand and explain what I really teach. As to any system that says it is truth-declaring; Truth is undeclarable. So, 'the enunciation of Truth' is just the name given to it.

Thereupon, Subhuti spoke these words: Fully Enlightened One, in the ages of the future will there be people coming to hear the declaration of this Teaching who will be inspired with faith?

The Buddha answered: Subhuti, those to whom you refer are neither living beings nor non-living beings. Why? Because, Subhuti, those 'living beings' are not really such; they are just called by that name.

◆◆◆

Then Subhuti asked: Fully Enlightened One, in the attainment of the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) did Buddha make any acquisition or attainment whatsoever?

The Buddha replied: Just so, Subhuti. Through the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi), I acquired or attained not even the least thing; that is why it is called the 'consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi)'.

The Buddha continued: *Thisness* (Suchness) is altogether everywhere (universal), without arbitrary differentiation or degree, neither 'above (high) nor below (low)'; that is why it is called 'consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi)'. It is straightforwardly attained (Awakened to) by freedom from separate

personal selfhood, entityship or personality. Those who practice without the notion of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life will realize the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi).

◆◆◆

The Buddha proclaimed: Subhuti, what do you think? Let no one say that the Tathagata cherishes the idea 'I must Liberate all living beings'. Allow no such concept, Subhuti. Why? Because in Reality there are no living beings (selves) to be Liberated by the Tathagata. If there were living beings for the Tathagata to 'Liberate', he would partake in the idea of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life.

Subhuti, although the common ignorant people accept selfhood or an ego entity as real, the Tathagata declares that the concept of an ego self is not different from the concept of a non-ego self. Subhuti, what the Tathagata referred to as an entity, is not, in Reality, an entity even though it is believed to be so by common ignorant people. Subhuti, those whom the Tathagata just referred to as 'common people' are not really common people; such is merely a name.

◆◆◆

The Buddha asked: Subhuti, what do you think? May the Tathagata be perceived by the marks (qualities or attributes) of a great man?

Subhuti answered: Yes, certainly the Tathagata may be perceived thereby.

Then the Buddha replied: No, Subhuti, if the Tathagata could be perceived by such marks, any great ruler would be the same as the Tathagata.

Subhuti then said: Fully Enlightened One, as I now understand the meaning of Buddha's words, the Tathagata may not be perceived by the marks of a great man.

Whereupon the Buddha uttered this verse:

Whoever seeks me in form,  
Whoever seeks me in sound,  
Perverted (mistaken) are his footsteps upon the Way;  
For such a one cannot perceive the Tathagata.

The Buddha said: Subhuti, if you conceive the idea that the Tathagata attained the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) by reason of (or through the vehicle of) his body (or perfect manifestation), do not countenance such concepts. The Tathagata's attainment was not by reason of his 'perfect form'. On the other hand, Subhuti, do not entertain the concept that those who aspire to Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) do so as a result of things (phenomena) being annihilated is false as well. Why? Those who aspire to Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) do not conceive of things (phenomena) as being annihilated.

The Buddha said: Subhuti, if anyone should say that the Tathagata (Buddha-nature) comes or goes; sits or reclines; he fails to understand my Teaching. (Alt. trans.: ...such a one fails to understand the meaning of the Teaching.) Why? Because the real Tathagata has neither whence nor wither, therefore he is called 'Tathagata'. (Alt. trans.: Why? Because the real Tathagata comes from nowhere and goes nowhere; that is why he is called the 'Fully Enlightened One'.)

◆◆◆

The Buddha declared: Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?

Subhuti replied: Many indeed, Fully Enlightened One! Why? Because if such were real (objectively existing) minute particles, the Buddha would not have spoken of them. The Buddha has declared that they are not really such. 'Minute particles' is just the name given to them. Also, Fully Enlightened One, when the Tathagata speaks of galaxies of worlds, these are not real (objectively existing) worlds for if Reality could be predicated of a world it would be a self-existent independent cosmos (or an eternity of matter), and the Tathagata teaches that there is really no such thing. 'Cosmos' is merely a figure of speech.

Then Buddha said: Subhuti, words cannot explain the Real Nature of a cosmos. Only ignorant people fettered with concepts (of materialism) make use of this arbitrary distinction.

◆◆◆

The Buddha inquired: Subhuti, if anyone should say that the Buddha declares any conception of a self or soul, do you consider such a one would understand my teaching aright?

Subhuti replied: No, Fully Enlightened One, such a one would not have any sound understanding of the Tathagata's teaching because the Buddha declares that notions of an ego entity (or self), a personality, a separated being (soul or individuality) or a separate liver of life as really existing are all erroneous, unreal and illusive – these terms are merely figures of speech.

Thereupon the Buddha said: Subhuti, those who aspire to the consummation of Supreme Incomparable Perfect Enlightenment (Anuttara-Samyak-Sambodhi) should recognize and understand all things in the same way and cut off the arising of views that are mere arbitrary concepts. Subhuti, as regards concepts, the Tathagata declares that in Reality they are not such. They are merely called 'concepts'.

◆◆◆

The Buddha said: Subhuti, someone might fill innumerable worlds with the seven treasures and give it all away in gifts of charity, but if any good man or any good woman awakens the thought of (intention for) Enlightenment and takes even the four lines from this discourse, receiving and retaining them, it will be far more meritorious.

Now in what manner may it be explained to others? Do so by non-attachment to appearances and abiding in Real Truth, which is the perfect rest natural to Mind; not grasping at forms and not budging from Suchness. (Alt. trans.:... and seeing Suchness as remaining unmoved.) So I tell you:

Thus shall ye think of all this fleeting phenomena:

A star at dawn, a bubble in a stream;  
A flash of lightning in a summer cloud,  
A flickering lamp, a phantom, and a dream.

(Alt. trans.: Do so by seeing the mind as in perfect tranquility (Nirvana) and in selfless oneness with Suchness. All of the mind's arbitrary concepts regarding matter, inner phenomena, conditioning factors and all other concepts and ignorant ideas are nothing more than 'a dream, a phantasm, a bubble, a shadow, evanescent dew or a lightning flash.)

When the Buddha finished his discourse, the venerable Subhuti, together with the monks, nuns, lay brothers and sisters, and the whole realm was filled with joy by this Teaching and taking it sincerely to heart, they went their ways.



## **Bibliography**

**A Buddhist Bible.** Second edition. Thetford, Vermont: Dwight Goddard 1938.

**Buddhist Wisdom Books: Containing The Diamond Sutra and The Heart Sutra.** Translated by Edward Conze. London: George Allen & Unwin LTD. 1958.

**Ch'an and Zen Teaching.** Translated by Lu K'uan Yu [Charles Luk]. London: Rider & Co. 1960.

**Describing the Indescribable.** Translated by Tom Graham. Boston: Wisdom Publications 2001.

**The Diamond Sutra.** From the final teachings of the Buddha with supplemental texts. Edited and translated by Raghavan Iyer. London, Santa Barbara, New York: Concord Grove Press 1983.

**The Diamond Sutra.** Transforming the Way We Perceive the World. Translated by Mu Soeng. Boston: Wisdom Publications 2000.

**The Diamond Sutra.** Translated by Red Pine. Washington, D.C.: Counterpoint 2001.

**The Diamond Sutra.** Translated by Bhikshu Wai-Tao and Dwight Goddard. Santa Barbara, CA: Dwight Goddard/Theosophy Weekly 1935.

**The Diamond Sutra (Chin-Kang-Ching) or Prajna-Paramita.** Translated by William Gemmell. London: Kegan Paul, Trench, Truebner & Co. 1912.

**The Diamond Sutra (Chin-Kang-Ching) or Prajna-Paramita.** Translated by William Gemmell. Berwick, ME: Ibis Press 2003.

**The Diamond Sutra and the Sutra of Hui-Neng.** Translated by A.F. Price and Wong Mou-lam. Boston: Shambhala 1990.

**The Diamond that Cuts Through Illusion.** Translated by Thich Nhat Hanh. Berkeley, CA: Parallax Press 1992.

**The Jewel of Transcendental Wisdom (Chin Kang Ching).** (The Diamond Sutra). Translated by A.F. Price. London: The Buddhist Society 1947.

**Manual of Zen Buddhism.** D.T. Suzuki. Second Impression. Publ. for the Buddhist Society, London: Rider 1956.

**Manual of Zen Buddhism.** D.T. Suzuki. Third Impression Publ. for the Buddhist Society, London: Rider 1957.

**Popular Buddhism in China.** By Shao Chang Lee. Hawaii, Univ. of Hawaii. The Commercial Press: 1940.

**The Sacred Books of the East** by various oriental scholars. Ed. by F. Max Muller. Vol. XLIX. London: Humphrey Milford, Oxford Univ. Pr. 1927.

**The Sutra of Hui-neng, Grand Master of Zen.** With Hui-neng's Commentary on the Diamond Sutra. Translated by Thomas Cleary. Boston and London: Shambhala 1998.