

DIAMOND SUTRA.

- 1 Preface (Conze p.9)
- 1ff. Wisdom literature - wisdom as 'mature understanding of
life' and 'transcendental' wisdom.
- 9 Introductory note (Conze p.17)
- 10f. Sutras, sastras, commentaries.
- 14f. Palinean Sanskrit and Buddhist Sanskrit.
- 20 1. INTRODUCTION
- 1a. The Convocation of the Assembly (Conze p.21
- 21f. Two formats of Mahayana sutras.
- 26 [Tape_no.2]
- 26 Place of Diamond sutra in Perfection of Wisdom corpus.
- 27ff The compiler of the sutra - pseudonymous religious
literature - forgery - originality.
- 31ff. Indian tradition of sitting with a teacher - sitting
in shrine rooms: Tibetan, Zen, FWBO.
- 33 Ib. Subhuti makes a request (Conze p.22)
- 35ff. "Helping" and "favouring"
- 39 Pure and impure Buddha-fields.
- 40 Bodhisattva ideal: popular (exoteric), and (esoteric)
version - coincidence of Arahant ideal and Bodhisattva
ideal.
- 42ff. Buddha-fields - Maitreya - Krishnamurti and the
Theosophists.
- 46 [Tape no. 3]
- 46 2. THE BODHISATTVA'S CAREER
- 2a. The Vow of a Bodhisattva (Conze p.24)
- 50f. Unconscious gods.
- 51f "The notion of a being".
- 53 The Bodhisattva's vow.
- 54ff. The arising of the bodhicitta and the Bodhisattva' s
vow not an 'individual' act.
- 56f. The nature of a vow.
- 58 The bodhicitta and the Bodhisattva's vow.
- 60 The inconsequential, non-linear progression of the
argument of the sutra.
- 62ff. How do we see beings ? How does a Bodhisattva see
beings ? - attitudes based on needs - meeting the
needs of others - objective needs.
- 68f. Social work.
- 73 [Tape no.4]

DIAMOND SUTRA.

contents p.ii.

- 74f. "The notion of a being".
76 2b. The Practice of the Perfections (Conze p.26)
77f. Dana paramita as the embodiment of all the paramitas.
79 "A thought should not be supported".
81f. ' "merit" is the indispensable condition for all
further spiritual progress .
82ff. "Not supported by a thing" - virtue must not be too
self-conscious.
84f. "Not supported by the notion of a sign".
85f. Giving - the needs of the person to whom one is giving.
87f. No separate religious life.
91 (Tape no.5]
91 Samj'una - recognition.
92f. Buddhism:nominalist rather than realist in attitude -
perception - subjects and objects.
93f. The Bodhisattva and merit.
95 (Tape_no.6)
95 2c. Buddhahood and the thirty-two Marks (Conze p.28)
97ff. The 32 marks :- origin - list - possible connection
with Vedic 'cosmic man'.
100ff. The Buddha and the Chakravartin raja - manu - theocracy
in Tibet.
103ff. Faith :- the emotional counterpart of wisdom -
'an instant of egolessness' - learning and faith:
Buddhism of Ceylon, Nagariuna, Shantideva, Milarepa.
10Sf. Buddhahood cannot be inferred.
106ff. Trikaya - the fourth kaya: svabhavakakaya - the fifth
kaya: mahasukhakaya - degrees of internality and
externality of Buddha-nature - 'five sheaths' in the
Upanishads.
110 The conditioned and the unconditioned, including the
standpoint of the Perfection of Wisdom.
111f. The 'five eyes'.
112f. Buddhahood: difficult for Westerners to understand
the category - the Buddha not an ordinary human,
not God or an incarnation of God.
116 ~Ta~e~n~o.7~
116 2da. The Dharmabody as the body of teachings (Conze p.30

DIAMOND SUTRA.

contents p.111.

- 119 Is this age 'propitious' for the Perfection of Wisdom
teachings ?

- 120ff Will Buddhism progressively decline ? - the Anagatavamsa sutta - Buddhism as a crystallisation of the Dharma - crystallisation as a limiting factor.
- 129 Contact with the Buddhas - Insight and stream-entry.
- 130 Text (Conee p.33)
- 131 The five skandhas.
- 132f. Dharmas have a relative not an absolute existence.
- 133 Text (Conze p.34
- 135 Parable of the raft: means to an end - decline of Buddhism - it is difficult to develop faith in what is provisional (e.g. Buddhism).
- 136ff. Can crystallisation and decline be guarded against in an institutional way ? - Stalin and Trotsky - Mao - FWBO.
- 138 ~T~a~e~no.8~
- 142 2db. The Dharmabody as the result of Gnosis (Conze p.36)
- 144f. Our ordinary knowledge is dualistic, no analogy with the Buddha's knowledge of enlightenment.
- 146 No capital letters in Pali or Sanskrit - Devanagari alphabet - Roman alphabet.
- 146 "Suchness".
- 148 Is the Perfection of Wisdom irrelevant in the West ?
- 148ff. "Because an Absolute exalts the Holy persons".
- 151 2dc. The Dharmabody as the result of Merit (Conze p.39)
- 153 £Ta~e~n2.9~
- 155f. Teaching the Dharma - talking about what is beyond one's experience.
- 156f. Offering gold and silver etc. to the Buddhas.
- 158f. The unconditioned is of quite a different order to the conditioned.
- 159f. The sutra switches between the Absolute point of view and the relative point of view.
- 161f. Merit.
- 162f. Punyadevata, merit-god in popular Theravada.
- 164f. 3. THE RANGE OF THE SPIRITUAL LIFE
- 3a. The four Great Saints (Conze p.43)

DIAMOND SUTRA.

contents p.iv.

- 166f. Over self-consciousness with regard to spiritual attainments - Buddha-pride - Holy Willie's prayer - testifying to arahantship - Zen - observing fasts, silence, celibacy.
- 171ff. Why is Subhuti the protagonist in the sutra ?
- 172ff. Different talents among enlightened beings - no competitiveness for spiritual attainments -

- talents '
- 175 (Ta~e~no.1~~
- 175 3b. The Bodhisattva's thought of enlightenment (Conze p.45
- 176f. The transmission of the Dharma - Zen - 'predicting'
to enlightenment - path of the Arahant and path of the
Bodhisattva - "direct perception' compared with
inference' - powers of the Buddha.
- 183 3c. The Bodhisattva and his Pure Land (Conze p.46)
- 184ff. Buddha-fields.
- 188ff How a Bodhisattva sets up a Buddh-field: working alone
or with others - mundane Sukhavati - Jataka tales.
- 190 3d. The Bodhisattva's final Nirvana (Conze p.47)
- 192f. apratisthita-nirvana.
- 193ff. use of the word 'enlightenment' in Zen tradition -
insight and Insight.
- 195 Adibuddha.
- 196 Buddhas and their consorts - sexual symbolism.
- 197f. Relative reality of Buddha-fields.
- 199 (Ta~e~no.1i~
- 199 Text (Conze p.48
- 202ff. Personal existence - Vedanta: identifying yourself
with the universe - the Buddhist view of personal
existence - Upanishads - brahmaviharas.
- 205 3e. The merit derived from Perfect Wisdom (Conze p.49
- 206ff Shrines - national shrines for famous people -
atmosphere - rupas that 'seem to be alive' - relics
of Saiputra and Moggallana - shrines in the Buddha's
day - sacred trees - renovation of Buddhist sites in
India.
- 218 4. THE FIRST ENDING (Conze p.S1)

DIAMOND SUTRA.

contents p.v.

- 219ff. Texts - accidents of transmission - bibliolatr -
- Christian and Muslim scriptures - Buddhist texts -
no creeds in Buddhism.
- 222 Diamond sutra not a systematic treatise.
- 223 Part 2 of the sutra in relation to part 1.
- 224 5. TRANSCEN-DENTALITY
- Sa. The dialectical nature of realit (Conze p.52
- 225 Abrogation of the law of contradiction.
- 226 Sb. The supreme excellence of this teaching (Conze p.52
- 227 Qua~tity and quality.
- 230 ~Tape_no.12~
- 230 14a. text (Conze p.53)

- 230ff. "The impact of Dharma moved Subhuti to tears11~-
weeping - is weeping less socially acceptable nowadays ?
- Dickens and sentimentality - inhibitions.
- 236 Fidelity - fidelity to the Dharma.
- 237ff. Emotional impact of the Dharma - sublimity and beauty
- Michelangelo - peaceful and wrathful deities -
the Buddha's parinirvana - the Buddha Sadaprarudita.
- 242 14d. text (Conze p.S3
- 242f. The Dharma as sublime - Turner - threatening, sublime,
beautiful.
- 244 Sc. Selfless patience and perfect inner freedom (Conze p.54)
- 244f. Two kinds of patience.
- 246 ~Ail supports have actually no support".
- 246 Sd. The existence and non-existence of beings (Conze p.54)
- 247 Se. Truth and~falsehood (Conze p.54)
- 249 Sf. The merit acquired, its presuppositions and results
(Conze p.55)
- 249f. "Seen by the Tathagata".
- 250f. Aspects of going for refuge: 'entering the stream',
'opening the Dharma eye', 'going forth', 'being seen
by the Buddha', 'turning about'.
- 251 ~Tape_no.13~
- 252 15a. text (Conze p.5S)
- 252 The temptation to reject the Perfection of Wisdom
teaching.
- 252f. The usefulness of the sutra - the flavour of irrelevancy.

DIAMOND SUTRA.

contents p.vi.

- 255 Arrangement of the text of the sutra.
- 256 Learning the Diamond sutra off by heart.
- 256 15b. text (Conze p.55)

- 256ff. If you hear the discourse you~are a 'Bodhi-being'
 - being drawn to a teaching when you are ready for it.
 261 Adam and 'the fall'.
- 263 15c. text (Conze p.56)
- 264ff. Humiliation - reciting the sutra in connection with
 purification of sins - effects of unskilful actions
 purged by humiliation.
- 266 ~Ta~e~no.14~
- 267ff. Merit (punya) and humiliation - ego - failure -
 criticism - illness - ridicule - salving pride -
 Milarepa.
- 27Sf Yalahankar Swami.
- 276 Hakuin and the illegitimate child.
- 276ff. Success and failure - ambition.
- 279 6. THE BODHISATTVAS
- 6a. The Bodhisattva's Vow (Conze p.57)
- 280 6b. The Bodhisattva's state of mind when he met Dipankara
 (Conze p.58)
- 281 6c. The Bodhisattva at the end of his career (Conze p.58)
- 282 '1Suchness".
- 282 Truth and falsity.
- 282 Humiliation as the basis for the arising of perfect
 vision.
- 283 6d. The Bodhisattva's attitude to his tasks (Conze p.59)
- 283f. Pudgala-nairatmya and dharma-nairatmya.
- 284 7. THE BUDDHAS
- 7a. The Buddha's Five Eyes (Conze p.59)
- 287 ~a~e~n~o.15~

287 7b. The Buddha's superknowledge of others'thoughts

Conze p.59)

288 7c. The Buddha's Merit is no Merit (Conze p.60

288 7d. The Buddha's physical body (Conze p.60

288f. rupakaya - dharmakaya, sambhogakaya, nirmanakaya.

289 7e. The Buddha's teaching (Conze p.61)

The Buddha is not self-conscious about his teaching.

DIAMOND SUTRA.

contents p.vii.

290 2lb. text (Conze p.61)

291 7f. The Buddha's Dharma (Conze p.61)

293 7g. Once more about the Buddha's Merit (Conze p.62

295 7h. The Buddha as a saviour, and the nature of emancipation

(Conze p.62)

295 7i. The true nature of a Buddha (Conze p.62)

298 LTape_no.16~

298 7k. The effectiveness of meritorious deeds (Conze p.63)

299 28. text (Conze p.63)

299ff. The patient acceptance of the non-arising of dharmas

(anutpanna-dharma-kshanti) - illusion of a magician

- first of the three fetters (sakaya ditthi).

302 29. text (Conze p.64)

303 The 32 chapters of the Diamond sutra and the 32 marks.

304 8. ADVICE TO THE IMPERFECT

8a. The material world (Conze p.64)

308 8b. Views and attitudes (Conze p.66)

- 309 Sc. The key to supreme knowledge (Conze p.67)
- 312f. Yogacara distinction between absolute existence, relative existence, and illusory existence.
- 315 ~Ta~e~no.17~
- 315f. Magical illusion - magician in Kalimpong - rope trick.
- 316 Ultimate, relative, and illusory reality.
- 318 Impermanence - impermanence as a cause of melancholy or exhilaration.
- 319 Enlightenment as waking from a dream.
- 320 Insight and laughter.
- 321f. The effect on the FWB0 of the prevailing psychological, social, and economic climate.
- 323 9. THE SECOND CONCLUSION (Conze p.71)
- 324 £final page.