

# **It was unfinished: The Heart Sutra.**

Kuu Fudou

## **On publication.**

The author has already written a Japanese edition of "The Code has been Deciphered: The Heart Sutra" and a revised version of same title, and this is the third and latest in the "Heart Sutra Series". The author has continued to work on the Heart Sutra, deepening its decipherment, and has made some important new developments, as well as some corrections that need to be made.

In this book, he has tried to use as few Buddhist terms as possible, except for those that appear in the Heart Sutra, so that non-Buddhists can also share the same worldview. In order to do this, He has also tried to simplify the way in which the universe is described and has systematically covered the truths of the universe that we are potentially seeking today.

The definitions of some words in this book are slightly different from those in the previous book, so please make use of the definitions in this book.

It is his hope that this book will be a message for our age and that it will touch the very foundations of your life.

Bu setsu ma ka han nya ha ra mi ta shin gyo  
仏説 摩訶 般若波羅蜜多 心經

Kan ji zai bo satsu gyo jin han nya ha ra mi ta ji  
觀自在菩薩 行深 般若波羅蜜多時

sho ken go un KAIKU do i ssai ku yaku  
照見 五蘊皆空 度一切苦厄

Sha ri shi  
舍利子

SHIKI fu i KUU KUU fu i SHIKI  
色 不異空 空 不異 色

SHIKIsoku ze KUU KUUsoku ze SHIKI  
色 即是空 空 即是 色

Sha ri shi  
舍利子

ze SHOHOUKUUSOU FU SHO FU METSU  
是 諸 法 空 相 不生不 滅

FU KU FU JHO FU KETSU FU MAN  
不垢不淨 不 欠 不滿

Ze ko KUUCHU mu shiki mu jyu sou gyo shiki  
是故空中無色無受想行識

mu gen ni bi zetsushin i mu shiki sho koh mi soku hou  
無眼耳鼻舌身意無色声香味触法

mu gen kai nai shi mu i shiki kai  
無眼界乃至無意識界

Mu mu myo yaku mu mu myo jin  
無無明亦無無明尽

nai shi mu ro shi yaku mu ro shi jin  
乃至無老死亦無老死尽

mu ku shu metsu do mu chi yaku mu toku  
無苦集滅道無智亦無得

I mu sho toku ko  
以無所得故

bo dai sa ta e han nya ha ra mi ta ko  
菩提薩埵依般若波羅蜜多故

shin mu ke ge mu ke ge ko mu yu kuu fu  
心無罣礙無罣礙故無有恐怖

on ri i ssai ten do mu so ku gyo ne an  
遠離一切顛倒夢想究竟涅槃

San ze sho butsu e han nya ha ra mi ta ko  
三世諸仏 依般若波羅蜜多故

toku a noku ta ra san myaku san bo dai  
得阿耨多羅三藐三菩提

Ko chi han nya ha ra mi ta ze dai jin shu ze dai myo shu  
故知般若波羅蜜多 是大神呪 是大明呪

ze mu jo shu ze mu to do shu no jo i sai ku shinjitsu  
是無上呪 是無等等呪 能除一切苦 真實

Fu ko ko setsu han nya ha ra mi ta shu soku setsu shu watsu  
不虛 故說般若波羅蜜多呪 即說呪曰

Gya tei gya tei ha ra gya tei ha ra so gya tei  
羯諦 羯諦 波羅羯諦 波羅僧羯諦

bo dhi so wa ka  
菩提薩婆訶

Han nya shingyo  
般若・・・・心經

【Essence of man】      SHIKI      JU    SOU   GYO   SHIKI  
色      受   想   行   識

【The relationship between man and the universe】

SHIKI                      KUU                      KUU                      SHIKI  
色 is equal to 空 ,      空 is equal to 色

【Essence of the universe】      KUU      SHO HOU   KUU SOU  
空      諸法   空相

FU SHO FU METSU  
不生不滅

neither birth no death

FU KU FU JHO  
不垢不淨

neither purity nor impurity

FU KETSU FU MAN  
不欠不滿

neither deficiency nor fulfillment

goun    KAIKUU  
【五蘊皆空 / fractal bond】

SHIKI    JU    SOU   GYO   SHIKI  
色   受   想   行   識 (UNIVERSE)

shiki    ju    sou   gyo   shiki  
色   受   想   行   識 (world)

shiki    ju    sou   gyo   shiki  
色   受   想   行   識 (man)

## 【The structure of non-existence】

KUU CHU    mu shiki    mu ju sou gyo shiki  
空中    無色    無受想行識

## 【The six internal sense bases】

eye, ear, nose, tongue, body, mind

## 【The six external sense bases】

<sup>shiki</sup>色, sounds, smells, tastes, textures, <sup>hou</sup>法

## 【The six sense consciousness】

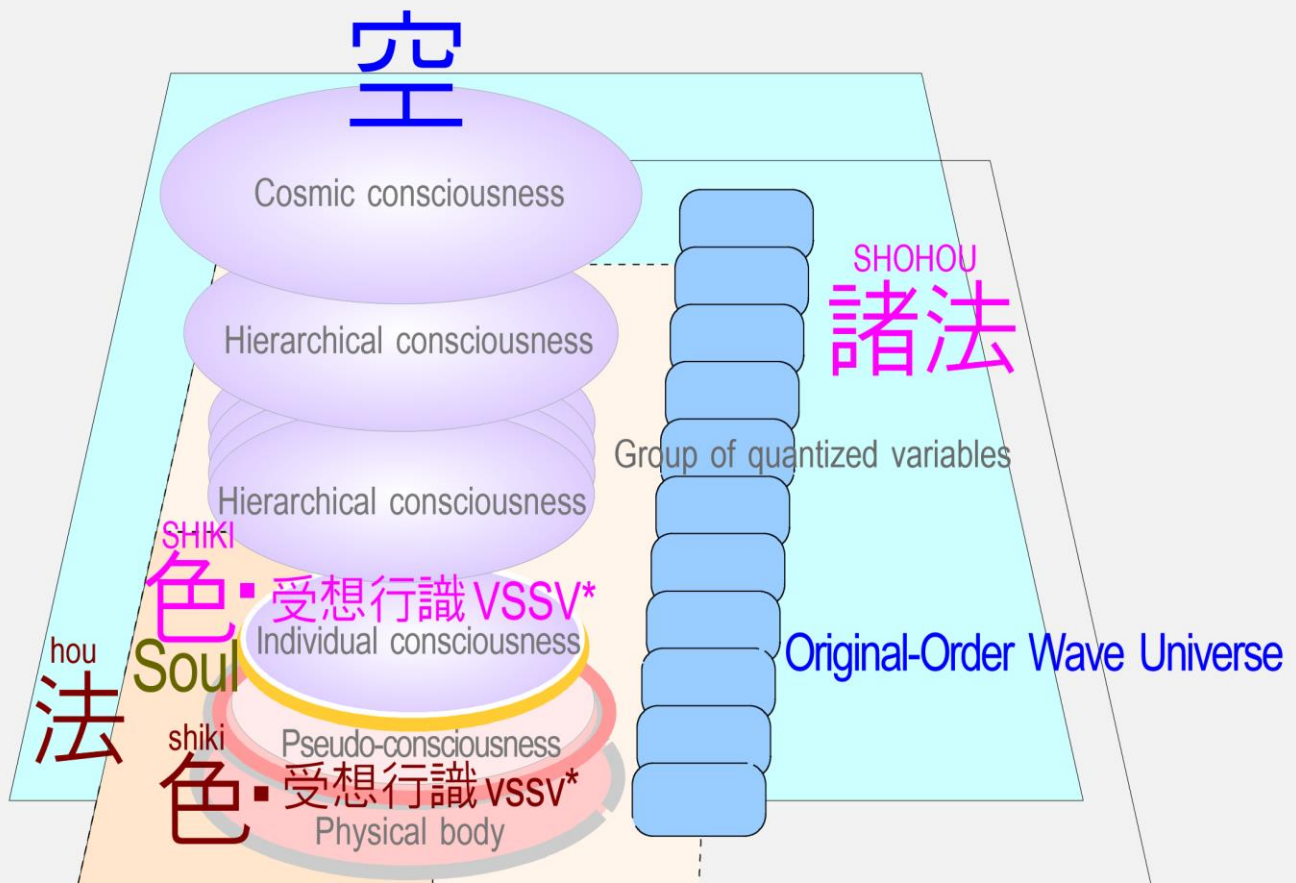
eye-consciousness, ear-consciousness,  
nose-consciousness, tongue-consciousness,  
body-consciousness, mind-consciousness

## 【Eighteen elements of perception】

<sup>shiki</sup>色, sounds, smells, tastes, textures, <sup>hou</sup>法  
eye faculty, ear faculty, nose faculty,  
tongue faculty, body faculty, mental faculty,  
eye-consciousness, ear-consciousness,  
nose-consciousness, tongue-consciousness,  
body-consciousness, mind-consciousness



# Correspondence to The Universe and Consciousness



## Correspondence to EXISTENCE

空 KUU (Essence of the universe) corresponds to cosmic consciousness,  
 the soul to 色 SHIKI (Essence of man),  
 individual consciousness to 受想行識 JU SOU GYO SHIKI (Psycho-Activity)  
 and 諸法 SHOHOU (All Dharmas) correspond to the Original-Order Universe.  
 般若波羅蜜多 Han nya hara mi ta corresponds to Fractal resonance.

## Correspondence to NON-EXISTENCE

色 shiki (human body) corresponds to the physical body,  
 受想行識 ju sou gyo shiki (psycho-activity) to the pseudo-consciousness,  
 法 hou (dharma) to our four-dimensional world carved out of the Many-Worlds Universe.

\*abbreviated form of "vedana, samjna, samskara, vijnanani" in Sanskrit

Cited from " The Universe and Consciousness "

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# [Summary]: The Heart Sutra.

bu setsu ma ka han nya ha ra mi ta shingyo  
仏説 摩訶 般若波羅蜜多 心經

The Heart Sutra is a scripture that, in the name of the Buddha, reveals a universal 'worldview' and fulfills the rebirth of Buddhism, while at the same time explaining 'the way of salvation for the individual and humanity' for the future of this modern age.

The setting is a bold one: 'Kannon-sama (Avalokiteśvara) is giving a teaching to Śāriputra, the first disciple of the Buddha.' This is a fictional setting.

kan ji zai bo satsu gyo jin han nya ha ra mi ta ji  
觀自在菩薩 行深 般若波羅蜜多時

sho ken go un KAIKUU do i ssai ku yaku  
照見 五蘊皆空 度一切苦厄

When Kannon-sama meditated deeply on 般若波羅蜜多,<sup>han nya ha ra mi ta</sup>  
he discerned that "五蘊<sup>go un</sup> are 皆空<sup>KAIKUU</sup>. And that by mastering  
this, all suffering will disappear".

The 五蘊<sup>go un</sup>, is a Buddhist term meaning the five elements.

These are the five elements in total: the "色<sup>shiki</sup>", which is the  
physical body, and "受<sup>ju</sup> 想<sup>sou</sup> 行<sup>gyo</sup> 識<sup>shiki</sup>", that relates to its  
mental action.

Here, this "色<sup>shiki</sup>・受<sup>ju</sup> 想<sup>sou</sup> 行<sup>gyo</sup> 識<sup>shiki</sup>" derived from physical body, and  
the later to be expanded meaning of "色<sup>SHIKI</sup>・受<sup>JU</sup> 想<sup>SOU</sup> 行<sup>GYO</sup> 識<sup>SHIKI</sup>", which  
represents ‘essence of the human being’, are also included  
in the 五蘊<sup>go un</sup>, and are both treated as the 五蘊<sup>go un</sup>.

皆空<sup>KAIKUU</sup> is then interpreted as 'both of these are in resonance

with <sup>KUU</sup>空'.

That is, in the meditation of <sup>han nya ha ra mi ta</sup>般若波羅蜜多, the <sup>go un</sup>五蘊 are

<sup>KAIKUU</sup>皆空, and this is interpreted as 'both <sup>shiki</sup>色 • <sup>ju sou gyo shiki</sup>受想行識 and

<sup>SHIKI</sup>色 • <sup>J U SOUGYOSHIKI</sup>受想行識 are bonded and are in resonance with

<sup>KUU</sup>空'.

In this opening section, the conclusion of the scripture is suddenly presented.

From then on, the path to this conclusion revolves around

the word, <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

And then at last, the explanation of Kannon-sama begins,

starting from the <sup>SHIKI</sup>色 in <sup>SHIKI</sup>色 • <sup>J U SOUGYOSHIKI</sup>受想行識.

<sup>sha ri shi</sup>  
舍利子

SHIKI fu i KUU KUU fu i SHIKI  
色 不異 空 空 不異 色

SHIKI soku ze KUU KUU soku ze SHIKI  
色 即是 空 空 即是 色

O Śāriputra.

If I preach from the view of authenticity, 色 is equal to

空, and 空 is equal to 色.

On the other hand, if I preach from the standpoint of human

beings, who are constrained by time and space, 色 can

return to 空 and 空 can descend to 色.

Later, 空 is defined as the 'essence of the universe' by the  
'three basic characteristics'.

色 is then defined as 'the essence of the human being' in

correspondence with the 色 of the physical body.

That is, the 'essence of the human being' is the 'essence of

the universe' and the 'essence of the universe' is the  
'essence of the human being'.

JU SOUGYOSHIKI yaku bu nyo ze  
受想行識 亦復如是

Here, JU SOUGYOSHIKI 受想行識 means the mental action of SHIKI 色, so

JU SOUGYOSHIKI SHIKI  
受想行識, like 色, is the 'essence of the human being'.

JU SOUGYOSHIKI  
受想行識 is treated as 'real existence', with the same

relationship to KUU 空 as to SHIKI 色. The story develops by

contrasting SHIKI 色 · JU SOUGYOSHIKI 受想行識 as 'real existence' with shiki 色 ·

ju sou gyo shiki  
受想行識 as 'non-existent'.

This concept of the SHIKI 色 · JU SOUGYOSHIKI 受想行識 of 'real existence'

is first introduced in the Heart Sutra, which teaches han nya 般若

ha ra mi ta  
波羅蜜多, and does not appear in conventional Buddhism.

sha ri shi  
舍利子

Ze SHOHOUKUUSOU FU SHO FU METSU  
是諸法空相 不生不滅

FU KU FU JHO FU ZOU FU GEN  
不垢不淨 不增不減

O Śāriputra.

Here, the SHOHOU 諸法 are the real existence in which KUU 空  
embodies itself as the 'environment of life activity', and  
naturally, they have the nature of KUU 空.

SHIKI JU SOUGYOSHIKI SHOHOU  
色・受想行識 directly engage with 諸法 and this is  
where life activity begins.

SHOHOU  
The 諸法 are subsequently defined here as having the

'three basic characteristics' of <sup>KUU</sup>空.

First of all, it presents the 'perfection of the universe based on eternity', which transcends the opposition between life and death as 'neither birth nor death'. Henceforth, this will simply be referred to as 'eternity'.

Next, as 'neither purity nor impurity', this indicates the 'absoluteness', that transcends the dualistic opposition between purity and defilement, i.e., good, and evil.

Next, with regard to 'neither increase nor decrease', if this is traced back to the original Sanskrit texts, it can be appropriately expressed as 'neither deficiency nor fulfilment', the meaning of which is 'not deficient, but not fulfilled'.

Let's explain what this means with concrete examples.

Let us now turn our attention to the object, 'flowers' and the

advanced concept of 'beauty' that they possess.

“There are many flowers in the world, each expressing its own 'beauty', however, even a collection of all flowers cannot express the whole concept of 'beauty'.

This means that there is no lack of beauty in the individual flowers, but even if all the flowers were gathered together, there would be no fulfilment of all the 'beauty' in them.”

The modern expression for this is "universality is ensured in diversity." Henceforth, this will be referred to as 'universality'.

Here, the 'three basic characteristics' of <sup>KUU</sup>空 is defined as real existence which possess eternity, absoluteness and universality.

Here, <sup>SHIKI</sup>色 · <sup>J U SOUGYOSHIKI</sup>受想行識 and <sup>SHOHOU</sup>諸法 are classified as real



existence within <sup>KUU</sup>空, as is <sup>KUU</sup>空.

Next, **non-existence**, not within <sup>KUU</sup>空, is defined and categorized below.

ze ko <sup>KUUCHU</sup> 是故空中 <sup>mu shiki mu jyu sou gyo shiki</sup> 無色無受想行識

<sup>mu gen ni bi zetsushin i</sup> 無眼耳鼻舌身意 <sup>mu shiki sho koh mi soku</sup> 無色声香味触 <sup>hou</sup> 法

<sup>mu gen kai nai shi mu i shiki kai</sup> 無眼界乃至無意識界

Therefore, it is declared that neither the <sup>shiki</sup>色 nor the <sup>ju sou</sup>受想

<sup>gyo shiki</sup>行識 taught in Buddhism are within <sup>KUU</sup>空.

Here entities within <sup>KUU</sup>空 were defined as 'real existence'

and entities not within <sup>KUU</sup>空 as '**non-existence**'.

In other words, it is explained here that <sup>SHIKI</sup>色 • <sup>J U SOUGYOSHIKI</sup>受想行識

and <sup>shiki</sup>色 · <sup>ju sou gyo shiki</sup>受想行識 exist as an overlapping double structure, and that both of them are in a state of resonance by <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

I have already explained at the start that, as the <sup>g o u n KAIKU</sup>五蘊皆空, the two are resonant with each other by <sup>han nya ha ra mi ta</sup>般若波羅蜜多. This means exactly the same thing.

This is the most important part of the Heart Sutra, that teaches that the <sup>SHIKI</sup>real <sup>J U SOUGYOSHIKI</sup>existence <sup>SHIKI</sup>色 · <sup>J U SOUGYOSHIKI</sup>受想行識 and the <sup>shiki</sup>non-existent <sup>ju sou gyo shiki</sup>色 · <sup>ju sou gyo shiki</sup>受想行識 are in a state of resonance with <sup>han nya ha ra mi ta</sup>般若波羅蜜多 by <sup>KUU</sup>空.

This is expressed in modern language as 'real existence and the non-existent form a fractal structure and are in a state of fractal resonance'.

Here the most fundamental and most universal principle of the relationship between the universe and man is taught.

Next, following '無<sup>m u</sup>', the words and phrases that describe human perception, sensation and recognition and their perceptual functions, the eye, ear, nose, tongue, body and consciousness, and the color, voice, smell, taste, touch and

法<sup>hou</sup> of these physical objects are detailed descriptions of the

elements involved in 色<sup>shiki</sup> ・ 受想行識<sup>ju sou gyo shiki</sup>, all of which are

taught as being not within<sup>KUU</sup> 空.

In other words, all the elements involved in 色<sup>shiki</sup> ・ 受想行<sup>ju sou gyo</sup>

識<sup>shiki</sup>, including its physical field, are not within<sup>KUU</sup> 空, they are non-existent.

It should be noted here that the non-existent 法<sup>hou</sup>, that is not

within <sup>KUU</sup>空, and the aforementioned <sup>SHOHOU</sup>諸法, that is a real existence within <sup>KUU</sup>空, form a pair using the singular and plural forms of the same word, and here again the two create a fractal structure.

Here the non-existent <sup>hou</sup>法 is the physical field where humans live, while the real existence of <sup>SHOHOU</sup>諸法 refers to the environment of life activity that develops within <sup>KUU</sup>空.

Then, the non-existent that are not within <sup>KUU</sup>空, are enumerated in succession.

All the elements including the above, i.e., from the world of the eye to the world of consciousness, that are known as the complete eighteen components of perception in Buddhism, are non-existent.

The relationship between the two parts, the real existence

within <sup>KUU</sup> 空 and the non-existent, which is not within <sup>KUU</sup> 空,  
that creates the fractal structure, has been organized and  
expressed here.

These two worlds, the real existence and the non-existent,  
are composed of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 (fractal structure), which  
is the true form of the universe.

Therefore, it affirms that in Buddhism the following sutras  
are in great error, because they do not teach the <sup>han nya ha ra</sup> 般若波羅  
<sup>mi ta</sup> 蜜多.

<sup>mu mu myo yaku mu mu myo jin</sup>  
無無明 亦無無明尽

<sup>nai shi mu ro shi yaku mu ro shi jin</sup>  
乃至無老死 亦無老死尽

<sup>mu ku shu metsu do mu chi yaku mu toku</sup>  
無苦集滅道 無智亦無得

By denying the beginning and end of the text of an important Buddhist scripture, the Twelve-fold Chain of Dependent Origination, with '<sup>m u</sup>無/no', it denies all of the Twelve-fold Chain of Dependent Origination. In other words, it asserts that this is an erroneous scripture, that cannot be treated as <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

Similarly, it denies the most important words of the Four Noble Truths, an important scripture in Buddhism - Suffering, Source of Suffering Desire, The Cessation of Suffering, The Way Leading to the Cessation of Suffering - with <sup>m u</sup>無. Therefore, since this too ignores the <sup>han nya ha ra mi</sup>般若波羅蜜

<sup>ta</sup>多, it asserts that this is a scripture that makes a fundamental mistake.

Therefore, it asserts that there is nothing to be gained from them and no wisdom can be gained from them, because the

## Twelve-fold Chain of Dependent Origination and the Four

Noble Truths do not become <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

i mu sho toku ko  
以無所得故

bo dai sa ta e han nya ha ra mi ta ko  
菩提薩埵依般若波羅蜜多故

shin mu ke ge mu ke ge ko Mu yu kuu fu  
心無罣礙無罣礙故 無有恐怖

on ri i sai ten do mu so Ku gyo ne an  
遠離一切顛倒夢想 究竟涅槃

There is nothing to be gained from these two sutras, so

discard them and study <sup>han nya ha ra mi ta</sup>般若波羅蜜多 anew.

<sup>b o d a i s a t a</sup>  
"菩提薩多", i.e., Practitioners of the earthly realm, should

practice <sup>han nya ha ra mi ta</sup>般若波羅蜜多 and acquire a correct view of the universe.

By doing so, obstacles that cloud the mind will disappear.

This will lead to '無有恐怖' <sup>mu u kuuh u</sup> that the fear of tomorrow will disappear.

Furthermore, you should swiftly distance yourself from the Buddhism of emptiness and nihilistic thought, and terms like "空 <sup>KUU</sup> without substance", and discard these falsehoods completely.

In this way, <sup>SHIKI</sup>色・<sup>JUSOUGYOSHIKI</sup>受想行識 and <sup>shiki</sup>色・<sup>ju sou gyo shiki</sup>受想行識 will recover their original fractal resonance relationship, restore freedom of the mind and a sense of security, and reach the state of nirvana.

<sup>san ze sho butsu</sup>三世諸仏 <sup>e han nya ha ra mi ta ko</sup>依般若波羅蜜多故

<sup>toku a noku ta ra san myaku san bo dai</sup>得阿耨多羅三藐三菩提

Through <sup>han nya ha ra mi ta</sup>般若波羅蜜多, all the Practitioners of the



heavenly realm, who transcend this world and live  
simultaneously in the past, present, and future, reach the  
perfect enlightenment of '阿耨多羅三藐三菩提.'

ko chi han nya ha ra mi ta ze dai jin shu ze dai myo shu  
故知般若波羅蜜多 是大神呪 是大明呪  
ze mu jo shu ze mu to do shu no jo i sai ku shinjitsu  
是無上呪 是無等等呪 能除一切苦 真實

Therefore, all people should learn the han nya ha ra mi ta 般若波羅蜜多.

han nya ha ra mi ta  
般若波羅蜜多 is a mantra with great spiritual power.

It is a mantra that reveals everything.

It is the supreme mantra.

It is an absolutely universal mantra that has no other  
comparison and transcends time and space.

When you practice this mantra, you transcend the dualism  
of good and evil and reach the world of monism and the

resolution of all suffering.

This mantra is the "Truth".

fu ko ko setsu **han nya ha ra mi ta** shu sokusetsu shu watsu  
不虛 故說 **般若波羅蜜多** 呪 即說呪曰

There are no lies here as in past Buddhism. For the salvation of all sentient beings, a short incantation summarizing **han nya ha ra mi ta** **般若波羅蜜多** is preached below, which you should recite.

gya tei gya tei ha ra gya tei  
羯諦 羯諦 波羅羯諦

ha ra so gya tei bo dhi so wa ka  
波羅僧羯諦 菩提薩婆訶

By chanting this, everyone can reach the other shore.

In this way, **han nya ha ra mi ta** **般若波羅蜜多** is the most important goal for all human beings.

There have been great mistakes in Buddhism, but fractal resonance will be restored in the future when Buddhism fully embraces <sup>han nya ha ra mi ta</sup> 般若波羅蜜多. Buddhism in its original form, that is what the Buddha ultimately aimed for, will be restored in our time, and then the world of the Latter Day Dharma will come to an end.

It is prophesied that the world of the Latter Day is precisely this present day, a world ruled by a false Buddhism full of nihilism, where only rituals are performed, where the essence has been lost and emptiness is emphasized.

From these facts, it can be inferred that Maitreya Bodhisattva, who declared that he would "preach Buddhism again in the Latter Day of the Dharma", was probably the compiler of the Heart Sutra.

From the Heart Sutra, we can sense the strong will of Maitreya Bodhisattva to re-preach the truth of the universe

from the root.

This will, is the source of the intense power that the Heart Sutra has historically emitted.

han nya shin gyo  
般若心經

Finally, it should not be overlooked that by deliberately

deleting the '波羅蜜多' part of the 般若波羅蜜多心經

and by concluding imperfectly with '般若 · · · 心經', the

sutra sends a message to our future selves telling us that it is still incomplete.

Maitreya Bodhisattva is emphatically stating: "In this modern age, use your advanced wisdom and rich vocabulary to complete this scripture!".

## End of the summary

# Preface.

"Only a spiritually awakened person can understand the Heart Sutra". These were the words of my teacher, Mr. Masahisa Goi.

It is true that many people have tried to decipher the Heart Sutra, but as far as I know, most of the interpretations in the world are very nihilistic interpretations that, just simply list "there is no this, there is no that".

Above all, most of the interpretations are confusing, as they fail to distinguish between "nothingness" and "emptiness" and fall into a situation that is impossible to reconcile. In fact, most of the interpretations are either confusing, or they take up only one part of the scripture, which may make sense in part, but does not add up to the whole, leaving many contradictions and failing to draw a

unified picture.

The Heart Sutra has been in the midst of this chaos for nearly two thousand years.

Under such circumstances, by showing here the decoded result of the Heart Sutra based on the experience of the author's spiritual awakening, it was possible to emerge from this state of chaos. From this perspective, it can be said that the existence of this book is valuable.

The result aims to show a very concrete and logical picture of the universe. It is consistent in every detail and contains very profound content that shows a clear relationship between the universe and mankind and shows the way to lead people to an awakening.

The valuable results deciphered in this way have been explained as concretely and logically as space allows.

Towards the end of the book, the author deciphers that the Heart Sutra is unfinished. In this book, he clarifies the unfinished parts, adds a [Chapter of completion], and completes the Heart Sutra. This is the meaning of the title of this book.

The Heart Sutra is one of the most famous Buddhist scriptures of all time, but no one other than this author has ever clarified its true meaning. It is true and never false.

I was born on the 4th of February 1943 and ever since I was a child, I have always wanted to know more about the relationship between man and the universe, and I have always sought to find the way to the truth.

I am not a keen Buddhist, but I heard and became familiar with my mother's daily chanting of the Heart Sutra, in

front of the Buddhist altar next to the Shinto altar in the Buddhist room, which led to the Shoin-style room in our old-fashioned house.

Later, I studied physics at university, and then I spent eleven years at a university research institute, studying electronics and cerebral physiology, and pursuing a career as an academic researcher, focusing on the 'information processing mechanisms of the human visual system'.

At the age of twenty-seven, in response to the author's sincere desire to seek the truth, my guardian divine deity began to guide me, and I received the name of Kuu Fudou. I began to practice not as a hermit in some mountains, but in the real world, and this led to my awakening.

During this training, I received four main revelations concerning the future of humanity and my own destiny. Since then, I have had the rare experience of living as a member of society, and in retrospect, fulfilling each of



these revelations while continuing spiritual and practical work for the future of humanity.

I was not satisfied with the awakening, nor did I enter religious activities, as I disliked religious atmospheres, but thought that the application of the experience of awakening to the real world was the best way for me to practice the truth.

So, after leaving the university's research institute, I decided to continue my spiritual practice, not to retreat hermitically, but to start my own company and to be directly involved in society. And here I am today.

Since then, I have been involved in the development of basic technologies related to artificial intelligence, such as image processing, 3D mapping, self-positioning and recognition technologies for more than 30 years, and I have contributed to society as a researcher and as a company manager.

All my history has been the result of my choice to know about man and the universe. I believe that my experience of spiritual practice, combined with the language and logical thinking of a scientist, has enabled me to search for the truth universally and to express it objectively.

For me, what began in my twenties, as a long and arduous journey towards understanding man and the universe, has resulted in the present where now I write this book with certain answers.

### **The Heart Sutra was born during a period of confusion in Buddhism.**

After the Buddha's death, when Buddhism was in great turmoil, people came together to seek a revival of Buddhism, and an enlightened person appeared, and Mahayana Buddhism emerged from those who

sympathized with him.

Here, a universal worldview that had never existed before was constructed, and a system of thought centered on [ <sup>KUU</sup>空 ] was created. Henceforth, the worldview expounded in the Heart Sutra will be described as the 'worldview'.

If we try to interpret the Heart Sutra in the same manner as conventional early Buddhism, we will not be able to construct a meaningful and valid worldview, and our interpretation will quickly fall apart, and we will be bewildered by it.

For this reason, most of the interpretations available in the world do not give a clear worldview, they do not go beyond a superficial interpretation of the words and phrases, they only interpret the parts, and the whole picture is blurred. Thus, none of them can truly convince the reader.

Even so, the Heart Sutra has remained "unintelligible" for nearly two thousand years and has lived on in history ever since.

However, now, when the author's awakening experience and his accumulated modern intelligence are combined to read the Heart Sutra, the whole picture becomes clear, the structure makes perfect sense, and there are no contradictions in the details, revealing a perfectly described system of thought that leads to people's salvation.

While maintaining continuity with early Buddhism, the sutra introduced new concepts and taught a grand 'world view' in which the 'structure of the universe' and the 'relationship between man and the universe' were thoroughly described in a logical manner.

In order to accept the new interpretation of this book without being bound by the misinterpretations of the past, the following notes are necessary.

The core of the Heart Sutra, which corresponds to Chapters 3, 4, and 5 in this book, was originally written in a very logical way, and therefore this book, which is a decipherment of the Heart Sutra, is also necessarily written in a logical way.

If you lose sight of the logical structure of these chapters, you will quickly lose track of the flow, so I recommend that you read it following the logical order of the book, without skipping over parts. Anyone who does so will surely be able to see the whole picture of the Heart Sutra in all its splendid beauty and order.



# Introduction.

**The reason why the Heart Sutra has become so difficult to understand.**

There are some reasons why the Heart Sutra has become so difficult to understand and unintelligible.

The first reason is the difficulty of the text structure, described by three pairs of words 『neither birth nor death』 , 『neither purity nor impurity』 , and 『neither increase nor decrease』 which indicate the three characteristics of <sup>KUU</sup>空.

There is important and elaborate content here, comparable to modern mathematical logic. And yet, in all the traditional interpretations, this part of the text has been interpreted in a very nihilistic way.

Unfortunately, without delving into the structure of the sentence, a serious mistranslation was made, stating that, "<sup>kuu</sup>空 is insubstantial", which made the whole meaning impossible to construct and full of contradictions.

In other words, many translators have simply and easily interpreted it as a series of negative sentences: "Since <sup>kuu</sup>空 has no substance, therefore there is neither birth nor death, there is neither purity nor impurity and there is neither increase nor decrease".

This is like saying, "<sup>kuu</sup>空 is nothing, it is equal to zero, so no matter what you multiply by zero, it remains equal to zero", which is a forcible quibble and a reckless distortion.

This was a fatal mistranslation of what should have been



the most important part of the sutra, and since then, an interpretation of the Heart Sutra, filled with this misconception of <sup>kuu</sup>空 as emptiness, has been spread throughout the world.

If you are to decipher the Heart Sutra, you must first and foremost delve into the structure of the text at this crucial point.

The four points that should be delved into here are: -

- (1) Why did compiler choose these words?
- (2) Why did compiler list the words of opposite meanings in pairs?
- (3) Why did compiler have to put three pairs of words together and deny all their meanings at the same time?
- (4) And why are these three pairs of words sufficient?

The reasons for this must be made clear.

And if you are to take the position of "<sup>kuu</sup>空 without substance", as is the established view, then you must give a reasonable and consistent explanation of the four points presented here from the point of view of <sup>kuu</sup>空 without substance.

By the way, the idea that "there is no substance" is rather a natural one for atheists and materialists, and it is a matter that deserves no special mentioning in spiritual texts for them.

If the Heart Sutra explains things that ordinary people of the time would naturally know, then this too would be a worthless scripture. Historically, there have been many religions all over the world, but there is no religion that

teaches a scripture that "captures the ultimate existence of the universe and says there is nothing there".

It can be said that the fact of such "<sup>kuu</sup>空 without substance" is so widely circulated, is clear evidence that we are living in the Latter day of the Dharma.

The decipherment of the Heart Sutra in this book has completely overturned the nihilistic Heart Sutra circulated in the world, using the same Buddhist words and phrases, and transformed it into the Heart Sutra, which teaches the ultimate 'worldview' of the 'super-substantial <sup>KUU</sup>空', the

opposite of the "<sup>kuu</sup>insubstantial 空". Therefore, this decipherment of the Heart Sutra is of immense value to human history.

At the same time, it is a shocking and interesting reversal of the common sense of modern man, which is dominated

by materialism in the name of science.

If you try to decipher the Heart Sutra, you must first correctly interpret the three pairs of words presented here and construct a consistent meaning. Without this, there is no way of deciphering the Heart Sutra.

The author has not yet seen any literature that convincingly clarifies this text structure.

I have shown the logic of this point in detail, especially in the text.

The meticulous logical structure of this phrase has been deciphered by careful analysis by using modern logical methods, in which the author has some expertise.

The author explains rationally and without contradiction

the 『Three basic characteristics』 of <sup>KUU</sup>空, completely

denies the "空<sup>kuu</sup> without substance", and shows below the "

空<sup>KUU</sup> is substance itself".

The second reason for the difficulty to find some comprehension seems to stem from the fact that there is an

introduction new concepts, such as 色<sup>SHIKI</sup>, 受<sup>JU</sup> 想<sup>SOUGYOSHIKI</sup> 行<sup>SHIKI</sup> 識<sup>JU</sup>

and 諸<sup>SHOHOU</sup> 法<sup>SHOHOU</sup> and these concealed the real meaning. It

should be noted that, they deliberately did not use new words for the new concepts, but rather redefined the words

that were already used in early Buddhism such as 色<sup>shiki</sup>, 受<sup>ju</sup>

想<sup>sou</sup> 行<sup>gyo</sup> 識<sup>shiki</sup> and 法<sup>hou</sup>.

However, on further deciphering, it becomes clear that there is also a "clear statement of the fact of redefinition" in this scripture. In other words, it is clarified that there is

an explanation of new concepts.

And it is also worth noting that "no one has yet noticed the logical expression of the strict redefinition".

This author's experience of writing academic papers in the field of science has enabled me to discover and unseal some logical statements in the structure of these words, including the laws for redefinition and their solutions.

In general, there is a considerable difference in the way in which religion and science are expressed in writing, and there is a gap between them and the two are always in disagreement, but in the case of the Heart Sutra, it is clear that the methods used in scientific writing can be directly applicable, and that the writing is extremely universal.

So, if we carefully interpret the logical expressions presented based on the new concepts derived from the

"three basic characteristics of <sup>KUU</sup>空" and the "redefinition", the whole picture of the Heart Sutra, which had been so difficult to understand, is revealed together with its detailed parts in a brilliant manner, rather as if a fog has been cleared away.

The third reason for the difficulty of the hitherto comprehension, and this could be the real reason, is that for some reason the Heart Sutra has been sealed, in accordance with a plan to open it up in later times.

Once that seal is broken, the Heart Sutra would then be disseminated as planned at a later time and at that time the mystery would eventually be solved, and the 'ultimate truth' would be revealed.

It can be said that it is a very logical description, with no

ambiguities in the wording, so that the meaning does not change with the passing of time and even when translated into different languages.

Both the first and the second reasons for the difficulty to comprehend the sutra lead eventually to the ulterior motive of the sealing. The most important of these was the introduction of a redefinition of the basic words, which dared to show the truth using logic, but thus also to seal it, hiding the key to unlock it in a spell, which was to be deciphered two thousand years later and thus achieve the desired motive.

The truth of the Heart Sutra has remained tightly protected by its meticulous logic, and now, in our time, it has been unsealed and its logic can be deciphered, and the truth has flourished.



**The time has now arrived.**

The time has come, its arcane logic has been deciphered, and the whole picture of the Heart Sutra is revealed here and now.

The result of this decipherment is a truth that transcends the boundaries of Buddhism and should be regarded as a common truth for all mankind, and it can be said to be a comprehensive account of the history of human thought. The result is not only the revival of Buddhism, but also the revival of the world's religions.

The Heart Sutra is a message to us from two thousand years ago, which even anticipated the development of modern science.

In other words, we have reached the stage where we can

understand it because we live in an age with a rich vocabulary, an established logic, and where we can finally see the connection between the universe described by the Heart Sutra and the material universe described by physics.

The author's view is going to be discussed below in a tightly logical argument and with as little ambiguity as possible.

Of particular note, as the key to the seal, is when Kannon-sama (Avalokiteśvara Bodhisattva) speaks directly to the Śāriputra, which in this book corresponds to chapters 3, 4 and 5. In fact, this is a series of meticulous logical writings, it is a series of magnificent developments... It is here that I will show in this book that the 'structure of the universe' and the 'relationship between the universe and man' are explained in a brilliant logical development.



# Chapter 1

## The Compilation and Purpose of the Heart Sutra.

bu setsu Ma ka han nya ha ra mi ta shin gyo  
仏説 摩訶 般若波羅蜜多心經

The teaching of the great <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, which the Buddha taught.

The Heart Sutra was compiled several hundred years after the death of the Buddha, so it is clear that it was not preached by the Buddha. Nevertheless, it is proudly described as a "Buddha-taught".

Some of the original texts of the [Mākā (Great) <sup>han nya ha ra</sup> 般若波羅

<sup>mi ta</sup> 蜜多 Heart Sutra] do not contain the word "Buddha-

taught", probably because the Buddha did not historically preach it directly, and also it has been recited outside of Buddhism universally.

The reason for this is that the Heart Sutra was compiled for the purpose of reviving Buddhism.

In order to clarify the position of the sutra, the compiler decided that it was necessary to speak it in the name of the founder of Buddhism.

This will become clear if you read on to [Chapter 9].

**What is the word, <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 that runs through the whole sutra?**

In the Heart Sutra, the word "<sup>han nya ha ra mi ta</sup> 般若波羅蜜多" appears six times in a mere 279 Chinese characters, for a total of 36 characters used. It is clear, from the frequency of its occurrences, that it is a very important word.

According to [Ref. 2], the original Sanskrit meaning of 般若<sup>han</sup>

若波羅蜜多<sup>nya ha ra mi ta</sup> is the 'perfection of wisdom', but these are by no means the only words that can be used to describe it.

As I will explain in due course, the concept of 般若波羅<sup>han nya ha ra</sup>

蜜多<sup>mi ta</sup> is essential for the unification of the early Buddhism and the Mahayana Buddhism.

To put it in a more modern and universal way, it can be said that the 般若波羅蜜多<sup>han nya ha ra mi ta</sup> is the key word that unites and becomes one with the Heart Sutra and the world's historic religions.

So, since 般若波羅蜜多<sup>han nya ha ra mi ta</sup> is such an important word, I would like to present some conclusions here before proceeding.

*"The universe is made up of multiple layers of similarity in terms of both material and spiritual elements, which are continuous across dimensions.*

*This continuous multilayered structure of similarity, both material and spiritual, is what I have termed the '**fractal structure** of the universe'. It is a new term and holds some similarity to modern terminology.*

*In order to resonate with this **fractal structure**, which is continuous across dimensions, and for the whole to become one, everything must **resonate**. And to resonate with this **fractal structure** of the universe requires (the coined term) '**fractal resonance**', the depth of which we will call '**fractal depth**'.*

*Therefore, the 'life activity' that unfolds in the **fractal***

*structure of the universe is in a state of fractal resonance,*

which is called <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 and contains the  
'worldview' taught in the Heart Sutra.

*Human beings move and unfold across dimensions in a  
fractal structure and fulfil 'life activity'. All of this is*

*defined in a single phrase, in the broadest sense, as* <sup>han nya</sup> 般若  
<sup>ha ra mi ta</sup> 波羅蜜多.

The Heart Sutra has been revived here and now to convey

the truth of this <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 to the modern world.

If you understand the outline of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 shown  
here before reading on, you will be able to organize and  
understand this material better.



## **The origins of the Heart Sutra.**

With the aim of regenerating Buddhism at a time when its teachings were in disarray, the compiler of the Heart Sutra drew on his deep awakening experience to create a 'worldview' and a system of thought based on it.

However, the truth revealed here was that the system of thought that arose during the confusion of early Buddhism, that had been handed down, had to be rejected, and a new system of thought should subsequently be repositioned as part of the Mahayana Buddhism.

It was such a shock to those who had held the early Buddhism as absolute. It is not difficult to imagine how unacceptable the situation must have been.

Of course, the compiler rejected the confusion of early Buddhism, but also in the interest of Buddhist revival, paid homage to the Buddha and taught a new system under

the understanding that "The Buddha really meant to say this".

In view of this situation, this was a time when '空<sup>KUU</sup> without substance', in the vein of confused early Buddhism, was flourishing, and it was still dangerous to preach about '空<sup>KUU</sup> of substance itself' in the foreground.

Under the circumstances, it seems that the environment was not yet ready for the reception of this revolutionary truth, and it was decided to pass it down within a small group of people until the right time came.

On the other hand, they decided to embed the important words and phrases that formed the basis of the system of thought, together with their solutions, in an elaborate logical structure of the sutra and sealed them up as an incantation, that is to say, encrypted it and gave it to the

world, as it was, without any explanation or commentary.

Finally, in the age of the demise of the latter dharma, it was decided to wait for some point in the future for the

emergence of a person who had experienced the <sup>han nya ha</sup> 般若波

<sup>ra mi ta</sup> 羅蜜多 and in one of the regions in the world.

And they carried out their plan that in such a suitable

environment, the person who had experienced the <sup>han nya ha</sup> 般若波

<sup>ra mi ta</sup> 羅蜜多 would analyze this sutra in detail and would

correctly read and explain the essence of Mahayana

Buddhism, which consists of a magnificent 'worldview',

from this elaborate logical structure, and make it public.

Thus, the project of reviving the Heart Sutra nearly two

thousand years in the future is now complete. In other

words, they have entrusted the rebirth of Buddhism to this

present age.

As it turned out, the content of the unsealed Heart Sutra is astonishing and is not limited to only the rebirth of Buddhism.

I will demonstrate the decipherment of the Heart Sutra, focusing on the Xuanzang's translation of the 'short version of the Heart Sutra', occasionally returning to the Sanskrit original, and also referring to the 'long version of the Heart Sutra'.

The following are description based on the author's own experiences and written in contemporary terms.

# Chapter 2

## Introductory part and explanation of the aim.

kan ji zai bo satsu gyo jin han nya ha ra mi ta ji  
觀自在菩薩 行深般若波羅蜜多時  
sho ken go un KAIKUU do i sai ku yaku  
照見 五蘊皆空 度一切苦厄

When Kannon-sama entered into the meditation of <sup>han nya</sup> 般若

<sup>ha ra mi ta</sup> 波羅蜜多, first of all, Kannon-sama had already

confirmed that in the 'world of <sup>go un</sup> 五蘊', i.e. the 'fractally

bonded world of the **real existence** and the **non-existence**,

expressed <sup>KUU</sup> 空 as the **essence of the universe**. **Real**

**existence** and **non-existence** are discussed below.

Kannon-sama is the Japanese name of Avalokiteśvara Bodhisattva. Although the origin of the name is unclear, Kannon-sama has long been spoken of as a symbolic figure who is the source of inspiration and salvation for all sentient beings in Japan, and this book carries on this tradition.

Now, in this book, I distinguish between phenomena and events.

In other words, an event is an 'occurrence' that is interpreted by giving human meaning to the objective fact of a phenomenon.

Moreover, events are the world of occurrence created by the mental images of each individual human being, and are unique to each individual, but the strange thing is that no one thinks of them as unique.

In other words, human beings do not live in the physical sense of phenomena, but rather they engage with them, giving rise to new human interpretations, which we call events.

So, we humans are not a phenomenon in ourselves, but beings that live by placing the greatest importance to each unique event relating to ourselves.

However, as Kannon-sama deepened the meditation on <sup>han</sup> 般 <sup>nya ha ra mi ta</sup> 若波羅蜜多, Kannon-sama realized that the world of the impermanence of all things is indeed insubstantial. But in fact, could see the 'principle of the universe' authoritatively behind it.

In addition, Kannon-sama saw that the <sup>phenomena and events</sup> that create the world of impermanence express the

'principles of the universe', which are creating a **fractal structure** in which everything is inevitable, and everything is affirmed.

Kannon-sama referred to this state, the world we live is ordered under the 'principle of the universe', as **KAIKUU 皆空**.

### **The compiler withheld his name.**

The setting here is that Kannon-sama is preaching the **han 般**  
**nya ha ra mi ta 若波羅蜜多** to the Buddha's first disciple, Śāriputra.

However, this is a fictitious story.

The truth that should be understood here is that the Buddha, Kannon-sama and the compiler of the Heart Sutra were in a **fractal resonance** that transcended time and space at the time when the Heart Sutra was compiled, and it was the compiler who preached it.



The compiler of the Heart Sutra was enlightened, realized the principle of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 and his role in presenting its 'worldview', and thus preached the scriptures in the name of the Buddha for the purpose of Buddhism rebirth, without ever mentioning his own name. The consistent attitude throughout the Heart Sutra is that people take refuge in Kannon-sama as their salvation and are then saved.

And the author of this book, born in this day and age, has also taken on the 'shared role' of deciphering the Heart Sutra through his own awakening.

As a 'shared role', Xuanzang also staked his life to go to India, and through his own enlightenment, he translated the Heart Sutra into Chinese in a more realistic and heartfelt way, which was widely disseminated and passed

on it to the author.

It is precisely because the compiler attached the greatest importance to universality, rather than to time or religion, that he was so committed to his role and withheld his own name. There are many implications that underlie this which are pertinent to the confusion of religions in our time.

As the deciphering of the Heart Sutra progresses, the main aim of the Heart Sutra begins to emerge, and gradually the greatness of the compiler will become apparent.

### Examining the <sup>go un</sup>五蘊.

In early Buddhism, <sup>go un</sup>五蘊, meant the five elements as <sup>shiki</sup>色,

<sup>ju sou gyo shiki</sup>受想行識, which historically had two meanings that are examined below. But when further developed from there, there are actually three types of what is described here as

shiki    ju    sou gyo shiki  
色, 受想行識.

Originally it meant 'the body and its mental effects', but it developed from there to also mean 'the world and its mental effects'.

The literature and translations that have been published seem to show these two types of translation.

In the Heart Sutra, the term '色, 受想行識' is used in the sense of 'human nature', in addition to the two first meanings. Later, it will be shown as redefined to further

SHIKI    JU SOUGYOSHIKI  
mean '色, 受想行識'.

Secondly, in regard to the concept expressed as 皆空, most translations refer to this concept as 'no substance'.

In Reference 1, it says: "I have seen that 五蘊 are all 空

". In Reference 2, it is translated as, "I have seen that they are <sup>KUU</sup>空 in their true nature. "

As long as both translators translate with the intention that <sup>KUU</sup>"空 means emptiness that has no substance", this kind of translation is wrong, even if the words themselves are correct.

That is, if you examine the structure of this sutra carefully, you will see there is the structure that appeared to indicate <sup>KAIKUU</sup>皆空 was the adjectival form of the noun <sup>KUU</sup>空, which will be defined in detail later.

In other words, the word <sup>KAIKUU</sup>皆空 must be translated into the adjectival form of the noun <sup>KUU</sup>空, which will be defined later in [Chapter 3], [Chapter 4] and [Chapter 5].

Therefore, due to this grammatical sense, it is impossible to translate the meaning of <sup>KAIKU</sup>皆空, before <sup>KU</sup>空 has been defined.

In Reference 2, if we carefully examine this point, we find that the meaning of the words used to describe <sup>KU</sup>空 is "true nature", "substance", "self-nature", "autonomy", etc. This part is missing in the Chinese translation.

So, incorporating the later definition of <sup>KU</sup>空, and further emphasizing that <sup>KAIKU</sup>皆空 is an adjectival form of <sup>KU</sup>空, these meanings can be interpreted as follows.

<sup>go un</sup>"五蘊 are found to be in a fractally bonded state between

<sup>KUU</sup>空, which has substance, and the three types of <sup>shiki</sup>色, <sup>ju sou</sup>受想

<sup>gyo shiki</sup>行識". Or "<sup>go un</sup>五蘊 have been seen to be beings that

comprise of the three types of <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 in a  
fractally bonded state and that exist autonomously on their  
own, and are filled with <sup>KUU</sup>空".

<sup>KUU</sup>空, as it will later be strictly defined, can be read without

resistance here if one knows that '<sup>KUU</sup>空 is substance'.

On the other hand, however, at the time of the compilation  
of the Heart Sutra - and in a sense up to the present day -

the notion that '<sup>KUU</sup>空 is in fact, substance' was never

accepted by the general public, and hence the forceful

interpretation of '<sup>KUU</sup>空 without substance' was introduced.

It is this great fallacy that has come to dominate the Buddhist world in our time. If we do not refer to this age as the "Age of the demise of the latter dharma", then what else can we call it?

The author therefore interpreted it first from the meaning of the noun <sup>KUU</sup>空, which is defined later, and gave importance to the meaning of the adjective <sup>KUU</sup>空 in the Sanskrit original.

In other words, the part of the <sup>go un KAIKUU</sup>五蘊皆空 means the fractally bonded state of the three types of <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 and the state of being full of <sup>KUU</sup>空 energy.

The explanation of <sup>go un KAIKUU</sup>五蘊皆空 is still insufficient thus far, but this is all that can be said in this chapter, and the

details will be explained again after [Chapter 5], when the meaning of fractal bonds is clearer and all definitions are available.

On the basis of this insight, Kannon-sama indicated the method of saving sentient beings in the following way.

Here, the Kannon-sama appears as a guardian divine spirit. As we will see in more detail in later chapters, the presence of a guardian divine spirit is essential for the development of 'life activity'. Without it, nothing would be possible in human life.

Xuanzang's inclusion of "freed from all suffering" here clearly indicates the existence and function of Kannon-sama as a guardian divine spirit. And this is a revolutionary achievement for the origins of the Heart



Sutra.

The introduction to the Heart Sutra has been indicated here. According to the "long version of Heart Sutra", it was preached as a hypothetical story in which Kannon-sama responds to Śāriputra's question during the

meditation of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 led by the Buddha.

From that point onwards, a direct speech by the Kannon-sama begins.

# Chapter 3

## A new view of life through redefinition.

sha ri shi  
舍利子

SHIKI fu i KUU KUU fu i SHIKI SHIKIsoku ze KUU  
色不異空 空不異色 色即是空  
KUU soku ze SHIKI JU SOUGYOSHIKI yaku bu nyo ze  
空即是色 受想行識 亦復如是

■ The core chapters of the Heart Sutra start from here, namely [Chapter 3], [Chapter 4] and [Chapter 5], are the parts that cannot be cracked without spiritual awakening. The author mainly deciphered these three Chapters first. The truth that the essence of man is equal to the essence of the universe, that is, the essence of man is substance itself, will now be explained with a wonderful logic.

With these three chapters at the center, the truths revealed therein are developed into [Chapter 6], [Chapter 7], [Chapter 2] and the rest of the chapters, so that the whole picture of the Heart Sutra becomes clear.

To speak the truths taught here is to speak of the author's own experience of spiritual awakening, and there is no inconsistency at all.

**To ease understanding, conclusions shall be presented first.**

In conclusion, the words <sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識 have been 'redefined' and presented here in a meticulously calculated logic as new words that indicate 『Essence of man』, which was unknown in the early Buddhist period. To distinguish them from early Buddhism words, and to emphasize that they are redefined words, they are shown

in this color, and the conventional words are shown in this color.

In this chapter, the redefined words <sup>SHIKI</sup>色 and <sup>JU SOUGYO</sup>受想行

<sup>SHIKI</sup>識 are described in a greatly developed and closely

related way to the conventional Buddhist words <sup>shiki</sup>色, and

<sup>ju sou gyo shiki</sup>受想行識.

For the first time, in [Chapter 5], the rational reason for the sealing of the Heart Sutra by the method of redefinition will become clear.

Furthermore, the logical proof of the redefinition is particularly important and will be presented in detail in the [Additional chapter] following [Chapter 5].

Now, in the Heart Sutra, while indicating a break in the

content, Kannon-sama speaks to Śāriputra.

O Śāriputra!

Here, Kannon-sama explains the relationship between

<sup>SHIKI</sup>色 and <sup>KUU</sup>空, and between <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 as follows.

It is noteworthy, as will become gradually clear, that the

<sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識 in Chapter 3 are distinct from the

same terms of early Buddhism, namely <sup>shiki</sup>色 and <sup>ju sou gyo</sup>受想行

<sup>shiki</sup>識 shown Chapter 5, and that <sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識 are

redefined and discussed in contrast to each other.

The result of the redefinition presented here is that <sup>SHIKI</sup>色,

<sup>JU SOUGYOSHIKI</sup> 受想行識 are 『Essence of man』, <sup>SHIKI</sup> 色 is the expression of life form as 『Essence of man』 and <sup>JU SOUGYOSHIKI</sup> 受想行識 is the expression of the mental effects of 『Essence of man』.

Henceforth, <sup>SHIKI</sup> 色, <sup>JU SOUGYOSHIKI</sup> 受想行識 may also be described as Life Form, Mental Effects in the following text.

Later, Xuanzang's translation will be compared to the interpretation in the Sanskrit original, but the Xuanzang's translation of <sup>SHIKI</sup> 色 <sup>fu i KUU</sup> 不異 <sup>KUU fu i SHIKI</sup> 空、<sup>KUU fu i SHIKI</sup> 空不異 <sup>SHIKI</sup> 色 is...

<sup>SHIKI</sup> 色 is equal to <sup>KUU</sup> 空, and <sup>KUU</sup> 空 is equal to <sup>SHIKI</sup> 色.

In this chapter, it is preached that <sup>SHIKI</sup> 色 is equal to <sup>KUU</sup> 空, and

<sup>KUU</sup> 空 is equal to <sup>SHIKI</sup> 色 without any explanation of <sup>KUU</sup> 空.

However, without any explanation of <sup>KUU</sup>空, it is hard to understand what it means.

**Showing the conclusion first and then explaining it.**

By the way, because the Heart Sutra is logically coded, the meaning cannot be constructed by interpreting it in order. It is constructed in such a way that the meaning can only be understood when you get to the end and decipher all the definitions.

Therefore, in this book, in order to make it easier for the reader to understand, I will explain it while showing the conclusion first.

Therefore, the 『Three basic characteristics』 of <sup>KUU</sup>空, which will be revealed in Chapter 4, are respectively expressed as,

『Eternity』 , 『Absoluteness』 and 『Universality』 ,  
and so, let us proceed with the decipherment.

Now, since we have presented these conclusions first, we  
are ready to interpret this chapter.

The relationship between <sup>SHIKI</sup>色 and <sup>KUU</sup>空 can be discussed  
according to the 『Three basic characteristics』 of <sup>KUU</sup>空, as  
follows.

First phrase, <sup>SHIKI</sup>色 <sup>fu i</sup>不異 <sup>KUU</sup>空, <sup>KUU</sup>空 <sup>fu i</sup>不異 <sup>SHIKI</sup>色 ,

Here, the relationship between <sup>SHIKI</sup>色 and <sup>KUU</sup>空 is  
interchanged, and the expression is repeated. If I translate  
it...

<sup>SHIKI</sup>色 is equal to <sup>KUU</sup>空; <sup>KUU</sup>空 is equal to <sup>SHIKI</sup>色 .



Moreover, since <sup>KUU</sup>空 is expressed in terms of the 『Three basic characteristics』 as 『Eternity』, 『Absoluteness』 and 『Universality』, from the previous conclusion, if I rephrase the three as the 『Essence of the universe』.

<sup>SHIKI</sup>色 is equal to <sup>KUU</sup>空 which is 『Essence of the universe』, and <sup>KUU</sup>空 is equal to <sup>SHIKI</sup>色 which is 『Essence of man』.

Therefore, <sup>SHIKI</sup>色 <sup>fu i</sup>不異 <sup>KUU</sup>空, <sup>KUU</sup>空 <sup>fu i</sup>不異 <sup>SHIKI</sup>色 leads to the following conclusion.

『Essence of man』 is 『Essence of the universe』, 『Essence of the universe』 is 『Essence of man』.

I would like to add that 『Essence of man』 means the 'Super-personality', and the 『Essence of the universe』 means 'Super-substance'.

As I will explain in detail later, this is a view that transcends time and space from a 'position of authenticity' by Kannon-sama.

Now we move on to the interpretation of the most famous

words in the Heart Sutra: <sup>SHIKI</sup>色 <sup>soku ze</sup> 是 <sup>KUU</sup>空, <sup>KUU</sup>空 <sup>soku ze</sup> 是 <sup>SHIKI</sup>色, "SHIKI-SOKU-ZE-KUU", "KUU-SOKU-ZE-SHIKI".

In the explanation of the Xuanzang's translation up to this

point, " <sup>SHIKI</sup>色 <sup>fu i</sup> 不 <sup>KUU</sup>異 <sup>KUU</sup>空, <sup>KUU</sup>空 <sup>fu i</sup> 不 <sup>SHIKI</sup>異 <sup>SHIKI</sup>色 " is the view from a 'position of authenticity' that transcended the time axis.

The next statement, " <sup>SHIKI</sup>色 <sup>soku ze</sup> 是 <sup>KUU</sup>空, <sup>KUU</sup>空 <sup>soku ze</sup> 是 <sup>SHIKI</sup>色 ", is the

relationship between <sup>SHIKI</sup>色 and <sup>KUU</sup>空 from the point of view of human beings living in the real world, which can be understood as the meaning of the passage of the

dimensional transformation process, and simply as the meaning of the passage of time.

This means that through meditation, <sup>SHIKI</sup>色 can always go to <sup>KUU</sup>空, and from <sup>KUU</sup>空, it can always descend to be <sup>SHIKI</sup>色.

This is positioned as the view from the 'position of reality'. This will be explained in more detail later.

### **The position of authenticity and the position of reality.**

<sup>SHIKI</sup>fu i <sup>KUU</sup> <sup>KUU</sup>fu i <sup>SHIKI</sup>  
" 色 不異空, 空 不異 色 " is a view that transcended time and space, and is based on the 'position of authenticity' by Kannon-sama.

On the other hand, <sup>SHIKI</sup>soku ze <sup>KUU</sup> <sup>KUU</sup>soku ze <sup>SHIKI</sup>  
" 色 即是空, 空 即是 色 " is the position of us human beings who are constrained by time and space, which we can call the 'position of reality'.

This 'position of authenticity' of Kannon-sama cannot be

directly grasped by our human senses that are constrained by time and space, which are bound by time and space, but it is an extremely important truth that our essence exists in such a place and is closely coupled with the 'position of reality' in a fractal resonance relationship.

The words, <sup>JU SOUGYOSHIKI</sup> 受想行識 will be abbreviated hereafter.

What follows are the words; <sup>JU SOUGYOSHIKI</sup> 受想行識 <sup>yaku bu nyo ze</sup> 亦復如是.

And these are interpreted to mean; <sup>JU SOUGYOSHIKI</sup> 受想行識 is the same as <sup>SHIKI</sup> 色 .

In other words, the relationship between <sup>JU SOUGYOSHIKI</sup> 受想行識 and <sup>KUU</sup> 空 is the 'same' as the relationship between <sup>SHIKI</sup> 色 and <sup>KUU</sup> 空 .

JU SOUGYOSHIKI  
受想行識 represent the 'mental effects of life forms'  
and is particularly bonded with the 'mental effects of the  
body', as the mental effects closer to the 'physical' side.  
As we will see in more detail later, this bonding  
relationship is referred to as a fractal bond.

JU SOUGYOSHIKI SHIKI  
受想行識 , in unison with 色 , is fractally bonded to the  
'mental effects of the body' and unites the world connected  
to KUU  
空 , with the world of reality. It is the other essence of  
the human being, the existence that can also operate in the  
real world, the one that has the role for the development of  
the 'life activity' in the real world.

JU SOUGYOSHIKI KUU  
受想行識 is 空 itself with regard to the 『Three basic

characteristics』 of <sup>KUU</sup>空, just as <sup>SHIKI</sup>色 .

That is, <sup>KUU</sup>mental effects are <sup>KUU</sup>空 itself, exactly like the <sup>SHIKI</sup>Life form, with regard to the 『Three basic characteristics』 of <sup>KUU</sup>空 .

Since <sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識 are inseparable as a life form,

a description of <sup>SHIKI</sup>色 is equally valid for <sup>JU SOUGYOSHIKI</sup>受想行識 .

Therefore, in this book, unless there is a need to distinguish

between the two, only <sup>SHIKI</sup>色 will be described, and <sup>JU SOUGYO</sup>受想行

<sup>SHIKI</sup>識 will be omitted.

This is the interpretation of the Xuanzang's version, which is later compared with the Sanskrit original.

So far, this is the most important truth at the core of the Heart Sutra.

However, we will delve further into a rigorous discussion later...

The repetition and the back and forth switching of the

expressions, " <sup>SHIKI</sup>色 is not different from <sup>KUU</sup>空 " and " <sup>KUU</sup>空 is not

different from <sup>SHIKI</sup>色 ", is a good example of a logical description of a 'necessary and sufficient condition' that modern people can recognize.

In simple terms, it means that the <sup>SHIKI</sup>色 and <sup>KUU</sup>空 are always equal.

This serves well to remind us that India is the land of Ayurveda and the birthplace of mathematics.

The redefined <sup>SHIKI</sup>色 shows the essence of human nature.

As will become clear later, ....

(1) <sup>KUU</sup>空 is the root of the universe. And from this interpretation,

(2) It is now clear that <sup>SHIKI</sup>色 is essentially equal to <sup>KUU</sup>空. In addition to that, from the principle of redefinition, which will be revealed in the [Additional chapter] after [chapter 5],

(3) <sup>SHIKI</sup>色 corresponds to the same word <sup>shiki</sup>色 in early Buddhism before the redefinition, and <sup>SHIKI</sup>色

expresses the essence of that same word <sup>shiki</sup>色. And this

correspondence is the relationship of <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

In other words, it is in a relationship of fractal resonance.



The next phrase, <sup>JU SOUGYOSHIKI</sup> 受想行識 <sup>yakubun yo ze</sup> 亦復如是 also implies

<sup>JU SOUGYOSHIKI</sup> 受想行識 is the same as <sup>SHIKI</sup> 色 naturally. In other words, ...

(4) <sup>JU SOUGYOSHIKI</sup> 受想行識 is equal to <sup>KUU</sup> 空.

(5) <sup>JU SOUGYOSHIKI</sup> 受想行識, corresponds to the same word in early

Buddhism, <sup>ju sou gyo shiki</sup> 受想行識 before the redefinition, as a

relation of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

(6) The phrase, <sup>JU SOUGYOSHIKI</sup> 受想行識 expresses the root of that

same phrase <sup>ju sou gyo shiki</sup> 受想行識 in early Buddhism.

These relationships lead to the following truths.

The essence of human nature is made up of two redefined

elements: <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識.

In early Buddhism, at the time of the compilation of the Heart Sutra, human beings were described in terms of <sup>shiki</sup>色 as the body and <sup>ju sou gyo shiki</sup>受想行識 as its mental effects.

The physical body and its mental effect are originally one and indivisible, but they were deliberately referred to separately as two parts. The rationale for this classification will become clear in [Chapter 5].

### **Life form, Mental effects.**

Therefore, in the Heart Sutra, this classification is applied to the essence of human beings and corresponds to it as

<sup>SHIKI</sup>色, which is a **Life form** divided from <sup>KUU</sup>空 with its own personality and role, and <sup>JU SOUGYOSHIKI</sup>受想行識, which is its **Mental**

effects.

Here, <sup>KUU</sup> 空 is the true real existence, the essence of existence, the ultimate being, which is the mother of all <sup>SHIKI</sup> 色 and <sup>JU SOUGYOSHIKI</sup> 受想行識.

The 'Super-substance' is described here as real existence, in contrast to the world of impermanence, which appears in Chapter 5.

Human beings are an existence of <sup>SHIKI</sup> 色 and <sup>JU SOUGYOSHIKI</sup> 受想行識, as a **Life form** and **Mental effects**, and we descend from <sup>KUU</sup> 空 to the earth each with our own mission, and then unite with the body, and develop the 'Cosmic principle' from within <sup>KUU</sup> 空.

The **Life form** and **Mental effects** plays a 'division of roles'

in 'life activity', and their missions are often referred to as 'heavenly missions'.

And Kannon-sama, has previously declared the release from all suffering... In a more generalized sense, the guardian divine spirit is also a Life form with Mental

effects, just like human beings, with the same <sup>SHIKI</sup>色 and <sup>JU</sup>受 <sup>SOUGYOSHIKI</sup>想行識.

In other words, it can be said that the guardian divine spirit is essentially the same as man, and that it guards our 'life activities'.

This is an important recognition.

In other words, the Life form and Mental effects, as <sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識, which are 'assigned' a 'division of roles'

according to their missions from <sup>KUU</sup>空 and unfold activities

within the universe. This is the 'life activity' of the universe.

KUU

**空 is an entity which is hard to define.**

This will be explained in the next chapter, [Chapter 4], but

KUU

since the word 空 has already been used, it must be

KUU

explained here to some extent. 空 is the ultimate

KUU

existence, which is hard to define. The reason why 空 cannot be defined is obvious.

Let us pause here for a moment to take a bird's-eye view of the world we live in and think carefully there. Our language always consists of words born from the experience of living within our world and does not presuppose any other world. So, it is almost impossible to describe the world outside our world of 空 in the

language of our world. Our language is critically lacking in the vocabulary to describe the world of <sup>KUU</sup> 空.

In our own words, we can only say that "<sup>KUU</sup> 空 is the root of the universe, the 'cosmic principle', the perfect being, the substance itself". The Heart Sutra, however, uses language and logic to go into the details. This will be shown in [Chapter 4].

<sup>KUU</sup> [ 空 ] is the ultimate existence that cannot be explained or named. Therefore, the compiler avoided giving it a direct name and decided to call it [<sup>KUU</sup> *śūnyatā* / 空 ] by the 'means to reach it' and the 'state of mind at that time', since it can only be experienced when the mind is emptied through practice.

In this way, the truth that man is able to develop one's 'life activity' while simultaneously and without contradiction combining the 『Eternity』 , 『Absoluteness』 and 『Universality』 , as the 『Three basic characteristics』 of <sup>KUU</sup>空, the 『Essence of the universe』 , has been shown.

This truth is especially important in our modern days of value confusion.

***Going back to the Sanskrit original text to check.***

*While the Chinese version of the Heart Sutra translated by Xuanzang is sufficient to convey the meaning of the sutra, on the other hand, the original Sanskrit version is somewhat more complex in expression and meaning.*

*For those who would like to know more about it, we will examine it below.*

*So, let us now translate and examine this part from the Sanskrit original. Let me quote from "Reference 1".*

*Here, Śāriputra.*

*Rūpa( <sup>SHIKI</sup> 色 ) is itself śūnyatā( <sup>KUU</sup> 空 ), and that which is  
śūnyatā( <sup>KUU</sup> 空 ) is the Rūpa ( <sup>SHIKI</sup> 色 ).*

*Things very śūnyatā ( <sup>KUU</sup> 空 ) are not different from the Rūpa  
( <sup>SHIKI</sup> 色 ), and the Rūpa ( <sup>SHIKI</sup> 色 ) is not different from the thing  
that śūnyatā( <sup>KUU</sup> 空 ) is.*

*What is Rūpa ( <sup>SHIKI</sup> 色 ) is itself śūnyatā ( <sup>KUU</sup> 空 ), and what is*



<sup>KUU</sup>  
śūnyatā ( 空 ) is itself Rūpa ( <sup>SHIKI</sup>色 ) .... And so on.

*If I combine this with the translation from [Reference 2] into Chinese, we can get the following.*

<sup>SHIKI</sup> soku ze <sup>KUU</sup>	<sup>KUU</sup> soku ze <sup>SHIKI</sup>
色 即是 空	空 即是 色
<sup>SHIKI</sup> fu i <sup>KUU</sup>	<sup>KUU</sup> fu i <sup>SHIKI</sup>
色 不 異 空	空 不 異 色
<sup>SHIKI</sup> soku ze <sup>KUU</sup>	<sup>KUU</sup> soku ze <sup>SHIKI</sup>
色 即是 空	空 即是 色

*... can be written as ..., which is a repeated sentence with three pairs of alternating orders.*

*So, let's clarify the meaning of these three pairs.*

*The reason for the three pairs here will be further shown in the next chapter [Chapter 4], however, I will interpret this part in some detail here.*

*With regard to the first of the three pairs, 『Eternity』 ,*

<sup>SHIKI</sup>  
色 can be one with the <sup>KUU</sup>  
空, and <sup>KUU</sup>  
空 can be one with the  
<sup>SHIKI</sup>  
色 .

*As for the second, 『Absoluteness』 .*

<sup>KUU</sup>  
空 is exactly the same as <sup>SHIKI</sup>  
色 , and <sup>SHIKI</sup>  
色 is exactly the  
same as <sup>KUU</sup>  
空 .

*As for the third, 『Universality』 .*

<sup>SHIKI</sup>  
色 can be one with the <sup>KUU</sup>  
空, and the <sup>KUU</sup>  
空 can be one with  
the <sup>SHIKI</sup>  
色 .

***[What is the meaning of expression in three pairs  
according to the Sanskrit original?]***

*If you check the Sanskrit original, you will see that even though it is such a short sutra, the fact that this part is repeated over and over again in three pairs indicates that this is a particularly important part of the Heart Sutra.*

*The following explanation is somewhat complicated, but in order to better understand the feelings of the compiler, let us try to unravel the complicated strings that seem to be intertwined.*

*That is to say, there are three kinds of qualities in the*

*『Three basic characteristics』 of <sup>KUU</sup>空, and <sup>SHIKI</sup>色 are equal to each of words. The author has written them as 『Eternity』, 『Absoluteness』 and 『Universality』, but the compiler deliberately didn't write them down, because <sup>KUU</sup>空 is something that should not be touched directly.*

*Furthermore, the compiler is saying that, the contents*

should be understood by analogy with the qualities of <sup>KUU</sup>空

<sup>SOU</sup>相 (formalized <sup>KUU</sup>空), which <sup>KUU</sup>空 has transformed itself into, that is described in the next chapter [Chapter 4].

Because it is difficult for human beings to understand <sup>KUU</sup>空

directly. On the other hand, some aspect of <sup>KUUSOU</sup>空相 may be somewhat understandable to us.

As will be explained in detail in the next chapter [Chapter 4], it will be shown later that the 『Three basic characteristics』 of <sup>KUUSOU</sup>空相 are 『Eternity』, 『Absoluteness』 and 『Universality』.

Moreover, only 『Absoluteness』 emphasizes the <sup>KUU</sup>空

and <sup>SHIKI</sup>色 are completely unchanging, and originate in <sup>KUU</sup>空 since, " <sup>KUU</sup>空 is not different from <sup>SHIKI</sup>色 , <sup>SHIKI</sup>色 is not different from <sup>KUU</sup>空".

*Let us now proceed with the definition of 'human beings' in the vague sense in which we use it in our daily lives.*

*If you read ahead with the above preparation, you will be able to better understand the main ideas of the compiler.*

*I will continue with a further explanation for the complex structure of this text.*

Two of the 『Three basic characteristics』 of <sup>KUU</sup>空, 『Eternity』 and 『Universality』, correspond to the first and third statements here.

*This is a description of the process of dimensional transformation, which only makes sense when seen from the point of view of <sup>SHIKI</sup>色, that is divided from <sup>KUU</sup>空 in all its diversity. And the expression is described repeatedly from the position of <sup>SHIKI</sup>色 as,*

<sup>SHIKI</sup>色 is equal to <sup>KUU</sup>空, and <sup>KUU</sup>空 is equal to <sup>SHIKI</sup>色.

*The second repetition, <sup>KUU</sup>空 is not different from <sup>SHIKI</sup>色, is clearly distinct from <sup>SHIKI</sup>色 is not different from <sup>KUU</sup>空, since it begins with <sup>KUU</sup>空.*

*That is to say, of the 『Three basic characteristics』, only one of the three, 『Absoluteness』, is described from the*

position of <sup>KUU</sup>空 as,

<sup>KUU</sup>空 is not different from <sup>SHIKI</sup>色, <sup>SHIKI</sup>色 is not different from

<sup>KUU</sup>空, because the characteristic of <sup>KUU</sup>空 itself is inherent

from the side of <sup>KUU</sup>空, regardless of the process of its separation and its diversity, and irrespective of the dimensional transformation process.

Therefore, we can see that this order and the way it is expressed, i.e., "○ is equal to □, □ is equal to ○" and "□ is not different from ○, ○ is not different from □", are meaningful enough, and there is no contradiction in this complex expression.

Furthermore, it is clear that the established theory that "emptiness without substance" is already a misleading interpretation and makes no sense at all.

*...This concludes the interpretation in the Sanskrit original.*

**Explain the Xuanzang's version according to the Sanskrit original.**

As mentioned above, in the original Sanskrit text, the relationship between <sup>SHIKI</sup>色 and <sup>KUU</sup>空 is explained in a way that corresponded to the 『Three basic characteristics』 of 『Eternity』, 『Absoluteness』 and 『Universality』, which explains the repetition of <sup>SHIKI</sup>色 and <sup>KUU</sup>空, that are repeated three times.

On the other hand, the Xuanzang's translation, regardless of the three categories of the 『Three basic characteristics』,



divided the positions of <sup>SHIKI</sup>色 and <sup>KUU</sup>空 into two categories: the 'position of authenticity' and the 'position of reality', which is why it is repeated twice.

With this classification, the meaning corresponding to the three categories of the 『Three basic characteristics』 disappears, and a new dichotomy of meaning arises, but in fact this added meaning is extremely important, and the main purpose of the Heart Sutra is judged to have been further developed.

In this book, therefore, I will follow this translation by the Xuanzang as the basis of our discussion.

As described from [Chapter 5] onwards, it is explained that <sup>SHIKI</sup>色 reaches <sup>KUU</sup>空 with a physical body..., in tune with the human side of the real world... Then afterwards, in order to

fulfil its role, it descends from <sup>KUU</sup>空 to the 'world of phenomena'. And with the body, it can carry out 'life activities' under the 'principle of the universe'.

As will become more apparent later, for those of us who live in the real world, it is certainly easier to practice and more accessible to us to emphasize the 'position of reality'

of " <sup>SHIKI</sup>色 is equal to <sup>KUU</sup>空, <sup>KUU</sup>空 is equal to <sup>SHIKI</sup>色 ", rather than

the 'position of authenticity' of " <sup>KUU</sup>空 is not different from

<sup>SHIKI</sup>色, <sup>SHIKI</sup>色 is not different from <sup>KUU</sup>空".

From the view of 'position of authenticity', which

transcends time and space, <sup>KUU</sup>空 is equal to <sup>SHIKI</sup>色, and <sup>SHIKI</sup>色

is equal to <sup>KUU</sup>空 as it is.

However, from the perspective of a being constrained by time and space, <sup>SHIKI</sup>色 can often return to <sup>KUU</sup>空 and then back again to <sup>SHIKI</sup>色 from <sup>KUU</sup>空, and as I will describe later that, it is able to develop its 'life activity' in the real world in a state of fractal bond with the physical body,.

**Only when interpreted according to the redefinition does the meaning become clear.**

In this way, it has redefined the concepts of <sup>KUU</sup>空 and <sup>SHIKI</sup>色,

<sup>JU SOUGYOSHIKI</sup>受想行識 as the new concept which expresses the new

'worldview' according to the principles of <sup>han nya ha ra mi</sup>般若波羅蜜

<sup>ta</sup>多.

Here, when Kannon-sama represents the entire universe, it

is written as the 'worldview'.

Now, the fact that <sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識 have been redefined, will be clarified in the [Additional Chapter].

# Chapter 4

## The environment of 'Life activity' and the [Three basic characteristics].

sha ri shi ze SHOHOU KUUSOU  
舍利子 是諸法空相  
FU SHO FU METSU FU KU FU JHO FU ZOU FU GEN  
不生不滅 不垢不淨 不增不減

Next, I will show the relationship between SHOHOU 諸法 and KUUSOU 空相. Here, SHOHOU 諸法 have been 'redefined', and the evidence is shown in the [Additional Chapter].

Kannon-sama preaches SHOHOU 諸法 as the 'environment of life activity' in which human beings live, and finally solves the

mystery of the 『Three basic characteristics』 of 空<sup>KUU</sup>.

O Śāriputra! Listen carefully.

Here, 諸法<sup>SHOHOU</sup> is an existence that belongs to 空相<sup>KUUSOU</sup> (an entity which has the nature of 空<sup>KUU</sup>).

And 空相<sup>KUUSOU</sup> is the lawful expression of 空<sup>KUU</sup>, as it transforming and formalizing itself and inheriting the qualities of 空<sup>KUU</sup>.

In other words, 諸法<sup>SHOHOU</sup> is a set of 法<sup>HOU</sup>, belonging to 空<sup>KUU</sup>相<sup>SOU</sup> and which is defined as the 'environment of life activity'.

In the Xuanzang's translation, the 『Three basic characteristics』 of 空相<sup>KUUSOU</sup> are expressed as 『neither birth

nor death』 , 『neither purity nor impurity』 and 『neither increase nor decrease』 . The third phrase here, 『neither increase nor decrease』 , is later corrected in this book to 『neither deficiency nor fulfilment』 .

Here, <sup>SHOHOU</sup> 諸 法 is the plural form of <sup>HOU</sup> 法 , which means a set of <sup>HOU</sup> 法 as the 'environment of life activity'.

Here, with the redefinition of <sup>SHOHOU</sup> 諸 法 , all the <sup>KUU</sup> real existences belonging to 空 have been brought together.

This is where the following truths become apparent.

That is to say, <sup>SHIKI</sup> 色 and <sup>JU SOUGYOSHIKI</sup> 受 想 行 識 which are explained in [Chapter 3] continue the most fundamental and essential 'life activity' in the environment of <sup>SHOHOU</sup> 諸 法

which are described in [Chapter 4].

This is the most important truth in the Heart Sutra.

Let us take a look at the relationship between <sup>SHIKI</sup>色, <sup>JU SOU</sup>受想

<sup>GYOSHIKI</sup>行識 and <sup>SHOHOU</sup>諸法 here.

(7) <sup>KUUSOU</sup>空相 is the embodiment and formalization of <sup>KUU</sup>空.

And <sup>KUU</sup>空 is the source of the universe. And from this

interpretation; It is now clear that <sup>SHOHOU</sup>諸法 are an

entity contained in <sup>KUUSOU</sup>空相. In addition, from the principle of redefinition, which will be revealed in the [Additional Chapter].

(8) The word <sup>SHOHOU</sup>諸法 corresponds to the word <sup>hou</sup>法 in early Buddhism that is before its redefinition, and it can be



said that <sup>SHOHOU</sup> 諸法 expresses the essence of that same word <sup>hou</sup> 法. The relationship between these redefined words and the words before the redefinition, is the relationship of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多. It is the relationship between the words <sup>SHIKI</sup> 色, <sup>JU SOUGYOSHIKI</sup> 受想行識 and <sup>SHOHOU</sup> 諸法, as they correspond to the same words of early Buddhism, (<sup>shiki</sup> 色, <sup>ju sou gyo shiki</sup> 受想行識 and <sup>hou</sup> 法).

- (9) In the world of <sup>KUU</sup> 空, that is, the world of <sup>SHIKI</sup> 色, <sup>JU SOU</sup> 受想 <sup>GYOSHIKI</sup> 行識 and <sup>SHOHOU</sup> 諸法, they are free to create and live in unison. In this world, if you say 'move, mountain', the mountain will move.

<sup>SHOHOU</sup>諸法 is plural form of <sup>HOU</sup>法.

Here, <sup>SHOHOU</sup>諸法 is the plural form of <sup>HOU</sup>法, which means that there is more than one <sup>HOU</sup>法 in <sup>KUUSOU</sup>空相.

'The environment in which man lives' belongs to one universe by one <sup>HOU</sup>法 within <sup>SHOHOU</sup>諸法, and man lives entirely supported and protected by the <sup>HOU</sup>法, both materially and spiritually.

Furthermore, as an interpretation of the plurality of <sup>HOU</sup>法, it is possible to include mathematical theory, logicity, emotionality, etc. in the same <sup>HOU</sup>法, or in different <sup>HOU</sup>法, or to classify them as belonging more directly to <sup>KUUSOU</sup>空相.

This is simply a matter of definition, and either way, there is no contradiction there at all.

In this book, I will define them as attributes derived from the 『Three basic characteristics』 and define them as belonging to <sup>KUUSOU</sup> 空相.

However, this does not explain everything about man and its environment. The next chapter [Chapter 5] will explain the relationship between the two, incorporating here the 'world of the impermanence of all things' and elaborating on it further.

**The 『Three basic characteristics』 are firstly defined by**  
<sup>KUUSOU</sup>  
空相.

According to the original Sanskrit text, it says "<sup>SHOHOUKU</sup>諸法空  
<sup>SOU</sup>相 means <sup>SHOHOU</sup>諸法 have the nature of <sup>KUU</sup>空".

Xuanzang simply described this "having nature of <sup>KUU</sup>空" as a single noun, "<sup>KUUSOU</sup>空相". This is consistent with my embodied understanding and is a useful understanding, so I will follow this example.

Therefore, the nature of <sup>KUU</sup>空, is written as "<sup>KUUSOU</sup>空相", which is expressed here to mean "neither birth nor death", "neither purity nor impurity" and "neither increase nor decrease", following on from the meaning of <sup>SHOHOUKUU</sup>諸法空<sup>SOU</sup>相.

The <sup>HOU</sup>法 to which we belong, is one of the <sup>SHOHOU</sup>諸法, and since <sup>SHOHOU</sup>諸法 belong to <sup>KUUSOU</sup>空相, and <sup>KUUSOU</sup>空相 is a formalization of <sup>KUU</sup>空, which means <sup>SHOHOU</sup>諸法 inherit the very

nature of <sup>KUU</sup>空.

That is, <sup>SHOHOU</sup>諸法 is redefined here as <sup>KUUSOU</sup>空相, to mean there are various 'environments of life activity'.

As I have already described, <sup>KUU</sup>空 is the ultimate being and it is extremely difficult to explain directly.

So, through the embodiment and formalization of <sup>KUU</sup>空, I will define the 『Three basic characteristics』 and consequently explain <sup>KUU</sup>空 indirectly.

The reason why it is rational to explain this indirectly rather than directly, is that <sup>KUUSOU</sup>空相 and <sup>KUU</sup>空 are in a

relationship of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, which thus makes the explanation possible.

To put it in modern terms, the explanation is possible because <sup>KUUSOU</sup> 空相 and <sup>KUU</sup> 空 formed a fractal structure, and are in a state of fractal bond and in fractal resonance.

Thus, we can comprehend the meaning of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 which creates fractal resonance, with better clarity.

## **Decipherment of the 『Three basic characteristics』 .**

Now that the conclusion has already been shown so far, it is time to explain the 『Three basic characteristics』 in more detail.

The first of these 『Three basic characteristics』 is 『neither birth nor death』, which means eternity.

In other words, this means that <sup>KUUSOU</sup>空相 to which the <sup>SHO</sup>諸 <sup>HOU</sup>法 belong, continues to exist as 『Eternity』, transcending life and death.

What follows is a definition of the vocabulary...

Since <sup>KUU</sup>空 and <sup>KUUSOU</sup>空相 form a fractal structure, the root of <sup>KUUSOU</sup>空相 is <sup>KUU</sup>空, and eternity of <sup>KUUSOU</sup>空相 is 『Eternity』 since it traces back to <sup>KUU</sup>空.

And at the same time, it represents the perfection of <sup>KUU</sup>空.

**Summarize the 『neither birth nor death』.**

Conventionally, the mainstream interpretation was that "

<sup>KUU</sup>空 has no substance, so it can neither arise nor be

destroyed".... However, in this book, we interpret it as "<sup>KUU</sup>空 is eternal and continues to exist as a 'Super-substance', which means that it can neither arise nor perish".

And since the source of the fractal bond with <sup>KUUSOU</sup>空相 is <sup>KUU</sup>空, therefore, one of the qualities of <sup>KUU</sup>空 is 『Eternity』.

By denying the opposite meanings of life and death simultaneously, it excludes the time-bound world in which it finds itself and creates a new concept of 『Eternity』 outside of the time axis. This is a way of expression which excludes the self and goes beyond it.

However, since the word 『Eternity』 itself is a word that describes a particular situation in the world of phenomena, it is a bit of a stretch to make 『Eternity』 a word that



describes the qualities of <sup>KUUSOU</sup> 空相. Here 『Eternity』 does not refer to eternity on a time axis, but to a timeless 'perfection'. It would be more appropriate to refer to 『neither birth nor death』 as a 'Perfection derived from a transcendency over time', but for the sake of clarity, let us continue to use the word 『Eternity』.

Keep in mind that there is not the absence of time, but rather the presence of a more essential quality that is the root of time, and not merely the nature of eternity, but a 'perfection' that transcends time that is established behind it.

Therefore, in the Heart Sutra:

With 『neither birth nor death』, we are trying to exclude and go beyond the 'phenomenal world' in which we reside,

by simultaneously denying both ends of the time axis which are in a conflicting state against each other in the 'phenomenal world' we reside.

We are only able to comprehend and know of a world in which there is a cause and effect along the time axis. But please think broadly about the fact that, outside the world of this cause and effect, there is a 'world of [real existence](#)' that has been in existence from the beginning.

In other words, by 『[neither birth nor death](#)』, it is trying to express the world of <sup>KUU</sup>空, and <sup>KUUSOU</sup>空相 outside the 'world of phenomena' we reside.

This method of expression is called the "self-exclusionary duality-transcending method". This is a brilliant mathematical logic that is still applicable today.

Next, the second of the 『Three basic characteristics』 is  
『neither purity nor impurity』, which expresses  
『Absoluteness』.

In other words, by denying the opposition between 'purity'  
and 'impurity', the dualism of good and evil is transcended,  
and the absolute value, which transcends relative values, is  
expressed in a monistic way, and which is the central pillar  
of the spirituality of human 'life activity'.

Conventionally, the mainstream interpretation was that "  
KUU  
空 has no substance, so there is no impurity nor purity"...

In this book, however, I argue that "due to the fact that KUU  
空  
KUUSOU  
and 空相 are perfect beings and entities themselves, they  
are not limited to the dualistic relative world which

involves the conflict of 'purity and impurity' ; a world in which we reside now. In other words, it is not in the dualistic relative world of good and evil..., but it in the absolute world that transcends the opposition between good and evil". In other words, it can be interpreted as

there is a world of <sup>KUU</sup>空 and <sup>KUUSOU</sup>空相.

This is not to say that there is no such thing as purity and impurity, but that there is an absolute value that transcends the dualistic relative values of purity and impurity.

Whereas the previous 『neither birth nor death』 is an expression that transcends the 'world of finite phenomena', however, this expression, 『neither purity nor impurity』 can be said to be an expression that transcends the 'world of relative events'.

This world of events is the world in which human beings live. Each human being creates his or her own particular

value system, which are just relative values if they regard them as based on each of their own values. However, by fractal resonance within <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, an absolute value, in other words, the world of absoluteness, will appear according to the depth of resonance.

In other words, since 『Absoluteness』 expresses absolute values, it shows that the truth is one, and that <sup>KUU</sup> 空 is only one.

Here, the point that absolute value exists, is extremely important in today's Buddhism, which is inundated with relative values that 'only consist of mutual relations'.

The meaning of 『neither purity nor impurity』 will become clearer as our understanding of fractal resonance deepens. Awakening is precisely; to become one with this fractal resonance.

And, of course, it is clear that this expression of 『neither purity nor impurity』 is also a self-exclusionary duality-transcending method.

Now we come to the third of the 『Three basic characteristics』.

In the Xuanzang's version, it is translated as 『neither increase nor decrease』.

The meaning is that <sup>KUU</sup>空 and <sup>KUUSOU</sup>空相 are not in the world of cause and effect. In other words, it is not a world of impermanence.

The conventional interpretation is that "<sup>KUU</sup>空 has no substance, so it can neither increase nor decrease".... On the other hand, Xuanzang has translated that, <sup>KUU</sup>空 and <sup>KUU</sup>空

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相 are the very entities, therefore 『neither increase nor decrease』, because they are not of a 'world' that unfolds 'phenomena and events' that increase and decrease, or in other words, they are not of a world of changes, and not of a world of impermanence.

KUU

It expresses the 『Three basic characteristics』 of 空 and

KUUSOU

空相 by denying the changing and impermanent world in which we now find ourselves with the concept 『neither increase nor decrease』.

In other words, it regards both the 'world of phenomena' that consist of life and death and the 'world of events', that consist of life purity and impurity, as the world of the impermanence, which is repeatedly increasing and decreasing, and tries to eliminate both of them

simultaneously, thereby defining the world of <sup>KUU</sup>空 and <sup>KUUSOU</sup>空相, that are unchanging, neither increasing nor decreasing, as being outside of them.

In this way, it tries to position the 『Three basic characteristics』 as <sup>KUUSOU</sup>空相, and its source, the world of <sup>KUU</sup>空.

However, if this is the case, it can only mean that the [first characteristic] and the [second characteristic] are combined into the [third characteristic].

That is to say, from the result that is shown later, this translation of the Xuanzang can be interpreted as showing the 『Three basic characteristics』, that consist of three pairs of words, to appear to be in three categories, but are in fact only two independent categories.



This will be examined later.

Now, the truth of the 『Three basic characteristics』 described here can be summarized as follows; "There is the

world of <sup>KUU</sup>空 which consists of <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, and

<sup>KUUSOU</sup>空相 that contains <sup>SHOHOU</sup>諸法, and this world exists outside of the world of impermanence, by denying the world of impermanence in which we live".

**There are still undeciphered parts in the Xuanzang's translation.**

Xuanzang has interpreted the third of the three categories of the 『Three basic characteristics』 as 『neither increase nor decrease』, so that the 『Three basic characteristics』 in effect become two independent categories.

So, in effect, the 『Three basic characteristics』, which have been divided into two categories, have been brought together, and the closely related relationship between <sup>SHIKI</sup>色 and <sup>KUU</sup>空, has been set forth in the previous chapter as the 'position of authenticity'; shown as <sup>SHIKI</sup>色 is not different from <sup>KUU</sup>空, <sup>KUU</sup>空 is not different from <sup>SHIKI</sup>色. It is further understood that another 'position of reality' has been added to this position, namely, <sup>SHIKI</sup>色 is equal to <sup>KUU</sup>空, <sup>KUU</sup>空 is equal to <sup>SHIKI</sup>色, and that these two new categories have been expressed as two repetitions.

I think this interpretation has successfully avoided the occurrence of contradictions that is likely to happen. This has had a very positive influence on subsequent

interpretations, since it allows for the introduction of the two positions: the 'position of authenticity' and the 'position of reality'. Therefore, I will adopt this interpretation in this book.

Now, since it is clear that, Xuanzang did not interpret the 『Three basic characteristics』 as three independent categories, I would like to go back to the original Sanskrit text and make it consistent and interpret it as three independent categories in the original sense.

『neither birth nor death』 can be interpreted naturally as 『Eternity』 , and 『neither purity nor impurity』 as 『Absoluteness』 . However, from the third, 『neither increase nor decrease』 , the meaning of 『Universality』 does not quite emerge.

So, in this book, I have gone back to the original Sanskrit

text to check the original meaning of the phrase 『neither increase nor decrease』 and found that, in Xuanzang's interpretation of the phrase, an important meaning has been lost.

If we go back to the original Sanskrit texts, we can find that there is something in the third of the 『Three basic characteristics』 of <sup>KUUSOU</sup>空相 that cannot be ignored. There is a new and important discovery to be made there.

The direct translation of this part from the original Sanskrit text is as follows, according to Reference 1.

"It is not deficient, but not fulfilled".

In this book, this will hereinafter be translated and described as 『neither deficiency nor fulfilment』. This is also, of course, a self-exclusionary duality-transcending method.

**『neither deficiency nor fulfilment』 represents universality.**

When <sup>SHOHOU</sup>諸 <sup>KUUSOU</sup>法 <sup>KUUSOU</sup>空相 is translated as it is, <sup>KUUSOU</sup>空相 is expressed with diversity: "There nothing of <sup>SHOHOU</sup>諸 <sup>SHOHOU</sup>法 lacking in <sup>KUUSOU</sup>空相, and <sup>KUUSOU</sup>空相 is never completely filled with <sup>SHOHOU</sup>諸 <sup>SHOHOU</sup>法".

However, this is not the whole of the meaning of this expression, and we will make a further development of the meaning.

### **Explaining about the universality specifically.**

Let me try to explain the meaning of 『neither deficiency nor fulfilment』 in a simple metaphor.

When we consider the object of a flower as an expression

of 'beauty', and consider the high concept of the 'beauty' of the flower, we can observe that there are many kinds of flowers in the world, and that there is a great diversity of flowers, all of which have their own 'beauty', but this does not mean that they express all 'beauty'. The many flowers we have now are not all the flowers that can exist, since there is room for more and more varieties.

This means that there is no deficiency in that concept of 'beauty' as it is now, and at the same time not all the concepts of 'beauty' are fulfilled.

The reader of this book should read this part of the book several times to understand 『neither deficiency nor fulfilment』 and to examine carefully the meaning of 『Universality』 .

To comprehend the truth of 『neither deficiency nor fulfilment』 correctly is to understand universal love without self-righteousness and to understand the image of lasting peace in the world.

The world we live in is finite and very limited, so it is impossible to express all concepts in it, but even so, it is the 'life activity' of the universe that respects diversity as much as possible and tries to ensure universality in it.

Therefore, if there are people who think that one religion can unite the world, they are denying the very possibility of humanity, and this is the most contrary to the universality of <sup>KUUSOU</sup> 空相.

In our time and in the future, religions with such a tendency have already lost their values.

## **The key to lasting peace in the world.**

With this interpretation, the contradiction left by Xuanzang seems to have been completely resolved. And it can be said that "this is the interpretation we need today". Now we can finally interpret the 『Three basic characteristics』 as three independent categories.

The 『neither birth nor death』 and 『neither purity nor impurity』, which I have already indicated, form the basis of the spirituality of the human 'life activity', and finally 『neither deficiency nor fulfilment』, that emphasizes universality, gives rise to the concepts of love, forgiveness, progress and harmony.

Moreover, this universality is the most important principle for the achievement of lasting peace for mankind.



Therefore, the third of the original meanings of the 『Three basic characteristics』 in the original Sanskrit text is 『neither deficiency nor fulfilment』, and this expresses 『Universality』.

The true identity of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

We now have the three independent categories of the 『Three basic characteristics』 of <sup>KUU</sup> 空.

The true identity of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is the development of the 『Three basic characteristics』 within the whole existence of the universe.

When <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 develops, it becomes 'life activity', and the propagation of this energy can be called fractal resonance.

## Universality is expressed in diversity.

We have already seen that <sup>SHOHOU</sup>諸法 is the plural form of <sup>HOU</sup>法, and that, as a consequence, it is already clear that the 'principles of the universe' can be expressed in a variety of ways, yet universally.

<sup>SHOHOU</sup>諸法 are plural form, and <sup>SHIKI</sup>色 is a singular form.

The contrast in expression between <sup>SHIKI</sup>色 and <sup>SHOHOU</sup>諸法 hides an important meaning.

<sup>SHOHOU</sup>諸法 is expressed in the plural form, on the other hand,

<sup>SHIKI</sup>色 is expressed in the singular form.

What this means is that, while <sup>SHOHOU</sup>諸法 can be understood as a plurality, <sup>SHIKI</sup>色 is not a separate entity that can be

counted as one or two, but it can be said that <sup>SHIKI</sup>色 is an existence which has all the elements of <sup>KUU</sup>空, but which changes the density of each element of <sup>KUU</sup>空 in various ways.

And so, <sup>JU SOUGYOSHIKI</sup>受想行識 is same as <sup>SHIKI</sup>色.

In other words, the difference in the density distribution of each element is a difference in personality and its function. In other words, each and every human being is never an isolated entity but is in fact a being that shares the essential world of <sup>KUU</sup>空 and is distributed in a density appropriate to its function.

Thus, we can see that <sup>SHIKI</sup>色 and <sup>SHOHOU</sup>諸法 have contrasting

expressions.

This contrast means the contrast between the world of <sup>KUU</sup>空, and <sup>KUUSOU</sup>空相.

If we look closely at this contrast, we can see that there is a diversity of individuality in <sup>SHIKI</sup>色, in which universality is expressed, but that the <sup>SHIKI</sup>色 themselves do not make a plurality but are only one of a kind.

<sup>SHOHOU</sup>諸法 are expressed in the plural form as 'the environment of life activity', in all its diversity, while <sup>SHIKI</sup>色 is expressed in the singular, even when indicating their diversity, as **life form**.

To put this contrast in simple terms, the universe as an 'environment of life activity' is plural, but the **life form** that

develop their 'life activity' in it, that is to say, human beings... (and even space aliens - they are not different from human beings), and their essence is also <sup>SHIKI</sup>色 and <sup>JU</sup>受

<sup>SOUGYOSHIKI</sup>  
想行識 .

To express this meaning on earth is the meaning of permanent peace for mankind, and it is the main purpose of the Heart Sutra, revived in the modern age, to convey this meaning.

**Necessary and sufficient conditions, and necessary conditions.**

Now, to be a little more precise, the modern logical

expression for <sup>SHOHOUKUUSOU</sup>諸法空相 would be that: "<sup>SHOHOU</sup>諸法 is

<sup>KUUSOU</sup>空相 ", or "In order to be <sup>SHOHOU</sup>諸法 , it is a 'necessary

condition' to be <sup>KUUSOU</sup> 空相".

If I supplement this meaning, we can say that the relationship between <sup>SHIKI</sup> 色 and <sup>KUU</sup> 空 in [Chapter 3] was a 'necessary and sufficient condition' because it is expressed

as [ <sup>SHIKI</sup> 色  $\rightarrow$  <sup>KUU</sup> 空 ], [ <sup>KUU</sup> 空  $\rightarrow$  <sup>SHIKI</sup> 色 ], but the relationship

between <sup>SHOHOU</sup> 諸法 <sup>KUUSOU</sup> 空相 in [Chapter 4] is only one sided,

[ <sup>SHOHOU</sup> 諸法  $\rightarrow$  <sup>KUUSOU</sup> 空相 ], and thus only claims to be a 'necessary condition'.

Well, to put this relationship in everyday language, I can

say that <sup>SHIKI</sup> 色 and <sup>KUU</sup> 空 are exactly equal, but <sup>KUUSOU</sup> 空相 and

<sup>SHOHOU</sup> 諸法 are not equal, and <sup>SHOHOU</sup> 諸法 are part of <sup>KUUSOU</sup> 空相.

In just a few words, we can extract such a significant logical expression. And this further clarifies the rational meaning of the repetition of the expressions pertaining to

<sup>SHIKI</sup>色 and <sup>KUU</sup>空 conversely the non-repetition of "<sup>SHOHOU</sup>諸法" is <sup>KUUSOU</sup>空相".

The third and fourth chapters can be summarized as follows...

<sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 are <sup>KUU</sup>空 itself. On the other hand, <sup>SHO</sup>諸 <sup>HOU</sup>法 is <sup>KUUSOU</sup>空相 which expresses the various, multifaceted, and multi-layered expressions of <sup>KUU</sup>空, and includes multiple "<sup>HOU</sup>法".

Here, from the point of view of 'life activity', we can state

that <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 are 'subjective existence' that are

one with <sup>KUU</sup>空. On the other hand, <sup>SHOHOU</sup>諸法 are 'objective existences' as environments, which are separated from

<sup>KUU</sup>空, in order to support the 'life activity' of <sup>SHIKI</sup>色, <sup>JU SOUGYO</sup>受想行

<sup>SHIKI</sup>識.

In other words, it can be said that the absolute and unique

<sup>KUU</sup>空 is divided into subjective and objective, or into the

side that is <sup>KUU</sup>空 itself and the side that becomes the environment, and that they 'share a role' in the development of 'life activity'.



**Life is one, the environments are multiple.**

Up to this point, I have explained in detail about <sup>KUU</sup>空, <sup>SHIKI</sup>色,

<sup>JU SOUGYOSHIKI</sup>受想行識, <sup>KUUSOU</sup>空相 and <sup>SHOHOU</sup>諸法.

This means that the 'source of life activity' exists in the world of real existence, as <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 that correspond to <sup>KUU</sup>空, and <sup>SHOHOU</sup>諸法 that belong to <sup>KUUSOU</sup>空相 and that these are interrelated. This is a truth that we must keep in mind.

Now, the paramount truth of the world of <sup>KUU</sup>空 has been revealed here, however, still we have not spoken of the 'world of the impermanence of all things', as described in early Buddhism.

Therefore, I would like to explain the relationship between the 'world of the impermanence of all things' in which we live, and the 'world of <sup>KUU</sup> 空', but there is still not enough vocabulary to explain it yet, so we will discuss it in detail in the next chapter.

By knowing this, in [Chapter 5] it will finally be possible for us to think about how we should live.

# Chapter 5

## Redefinition and fractal structures.

ze ko KUUCHU mu shiki mu jyu sou gyo shiki  
是故空中 無色無受想行識  
mu gen ni bi ze sshin i mu shiki sho ko mi shoku hou  
無眼耳鼻舌身意 無色声香味触法  
mu gen kai nai shi mu i shiki kai  
無眼界 乃至無意識界

Therefore, there is no "man and the world as early

Buddhism taught" in KUUCHU 空中 or, in other words KU 空 within 空.

The first sentence of this chapter is ze ko KUUCHU 是故空中 (that translates to : therefore, KU 空 within 空).

The meaning of "therefore" corresponds to the description

of <sup>KUU</sup>空, <sup>KUUSOU</sup>空相, <sup>SHOHOU</sup>諸法, <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, which have already dealt with in the previous two chapters.

## Logical description of redefinition.

Next, please read on through keeping in mind that, <sup>SHIKI JU</sup>色, 受  
<sup>SOUGYOSHIKI</sup>想行識 are existences <sup>KUU</sup>within 空.

So, the first series of words in this chapter, beginning with  
<sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 and accompanied by "<sup>mu</sup>無/no", are the early Buddhism phrases on which the redefinition was based.

That is to say, as explained in the previous chapter's description; <sup>SHIKI</sup>色 and <sup>JU SOUGYOSHIKI</sup>受想行識 are existent <sup>KUU</sup>within 空, on the other hand <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識, which appear in this

chapter, described for the first time and with the word "無<sup>m u</sup>

" attached, are not an existent within<sup>KUU</sup> 空.

What is being expressed here is not merely some words with the negative expression "無<sup>m u</sup>" attached, but also it is explaining a vital truth in that there is a fractal bond

between 色<sup>SHIKI</sup>, 受想行識<sup>JU SOUGYOSHIKI</sup> and 色<sup>shiki</sup>, 受想行識<sup>ju sou gyo shiki</sup>, and this is responsible for our 'life activity' as human beings.

It is precisely this string of words that indicates the redefinition.

Here, 色<sup>SHIKI</sup>, 受想行識<sup>JU SOUGYOSHIKI</sup> are redefined as the essence of

色<sup>shiki</sup>, 受想行識<sup>ju sou gyo shiki</sup>, and it is this truth that was sealed.

Now, the word "<sup>mu</sup>無" is translated to mean "there is **no** existence <sup>KUU</sup>within <sup>KUU</sup>空". "<sup>mu</sup>無" refers to the 'nothingness or no presence' of existence itself, at the same time, it also means that "there is no substance" in <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 for human beings, it also means, "you should recognize that there is no substance" when you engage in religious practice.

This use of the same word for several related meanings is called a vector split, and especially when the vector split creates a **fractal structure**, it is called **fractal split**.

It is precisely this type of 'redefinition' that indicates the meaning of a **fractal split** itself. The vector here, is a 'will', which has power and direction.

Now, in early Buddhism, according to the literature, <sup>shiki</sup>色 originally meant the physical body, and <sup>ju sou gyo shiki</sup>受想行識 meant

the mental effects associated with the body, such as the action of sensing, the action of perceiving, the action of willing, and cognitive action.

In the Heart Sutra, it is an expression of redefinition by a

fractal split, so <sup>SHIKI</sup>色 corresponds to <sup>shiki</sup>色, and <sup>JU SOUGYOSHIKI</sup>受想行識

correspond to <sup>ju sou gyo shiki</sup>受想行識.

In exactly the same way, <sup>hou</sup>法 and <sup>SHOHOU</sup>諸法 are also fractal split and redefined.

In other words, this statement is where the 'redefinition' can be comprehended, and this is particularly important, so I have shown it in logical detail in the [Additional chapter]. The consequences that follow from this are as follows.

<sup>KUU</sup>Within 空, where <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>SHOHOU</sup>諸法 exist,

the following old words and phrases of early Buddhism do not exist. In other words, there are <sup>m u shiki</sup>無色, <sup>m u j u sou gyoshiki</sup>無受想行識 <sup>KUU</sup>within 空.

### **Negation of all eighteen elements of perception.**

Then, <sup>KUU</sup>within 空, there is **no** eye, ear, nose, tongue, body and mind as a function. In addition, as its object, there is **no** <sup>shiki</sup>色, sound, smell, taste, texture and <sup>hou</sup>法, <sup>KUU</sup>within 空.

Following "<sup>m u shiki</sup>無色, <sup>m u j u sou gyoshiki</sup>無受想行識", What is the meaning of "no eyes, no ears, no nose, no tongue, no body and no mind" and "no color, no sound, no smell, no taste, no texture and <sup>hou</sup>no 法"? It is denying the "eyes, ears, nose, tongue, body and mind (The six internal sense bases)"



which are the functions directly related to 色, 受想行識,  
and also denying the corresponding individual objects in  
the 'field of life activity' which are "色, sound, smell, taste,  
texture and object of mind (The six external sense bases)"  
as they are not an existence within 空.

Furthermore, the meaning of the following phrase, "無眼

界 乃至無意識界 = no realm of sight,... no realm of  
mind-consciousness" overlap the six internal sense bases  
and the six external sense bases, and further explains that  
the six consciousnesses of the 'mind world' that arise from  
the six internal and external sense bases are not within 空.

To be precise, the beginning and the end of the eighteen  
elements, which include the six consciousnesses of eye-

consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness, are placed with the word "乃至..."<sup>nai shi</sup> between them, and at the end, it is explaining that all the eighteen elements of perceptions are **not** existences **within**<sup>KUU</sup> 空.

Here, the six internal sense bases, that have already appeared, overlap with the six external sense bases, which are the objects of the six internal sense bases, and in addition to these, the six consciousnesses of the 'mind world' that arise from them are added, and a total of eighteen elements are taught as not having existence **within**<sup>KUU</sup> 空.

The <sup>hou</sup>法 was put on the fore to redefine "諸法"<sup>SHOHOU</sup>.

If the compiler did not need to explain the relationship

between <sup>SHOHOU</sup> 諸 <sup>hou</sup> 法 and <sup>hou</sup> 法 for the redefinition, and if he only needed to show all eighteen elements, it would have been sufficient to show only the "no eye-consciousness... no mind-consciousness", or to list all eighteen elements. But for the purpose of redefinition, it was necessary to duplicate the phrases, "no eye, no ear, no nose, no tongue, no body and mind", and the "no <sup>shiki</sup> 色, no sound, no smell, no taste, no texture and <sup>hou</sup> 法".

In other words, it deliberately expressed in a visible form, the word <sup>hou</sup> 法 which is the original source of redefinition of the <sup>SHOHOU</sup> 諸 法, and here it clearly shows the redefinition via fractal split.

The answer has already been given, and it has been formally revealed in this chapter that <sup>SHOHOU</sup> 諸 法 and <sup>hou</sup> 法 are

in a state of fractal bond and in a relationship of fractal resonance.

There is another important meaning for the use of the phrase "no <sup>shiki</sup>色, no sound, no smell, no taste, no texture and <sup>hou</sup>法". The word "<sup>shiki</sup>色" here means exactly what it does in modern terminology: an 'object' or 'form' that has color.

It is clear that this is not the color of <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識, much less the color of <sup>SHIKI JU SOUGYOSHIKI</sup>色, 受想行識.

In other words, there was a known fact that there were already multiple meanings of the word "<sup>shiki</sup>色" and that there was a vector split. That is to say, the meaning of the "<sup>shiki</sup>色" is already involving a vector split into the meaning of the body, and then into the meaning of objects and shapes.

A further development of this is that if this "<sup>shiki</sup>色" is a further fractal split, it would be suggested that it might be a natural

progression to the meaning of Life form in the 『Essence of man』 .

And, with the same sense of the development, both <sup>shiki</sup>色 and <sup>hou</sup>法 will emerge in the 'The six external sense bases' for the fractal split. In fact, it was this unfolding that gave the author the clue to discover the redefinition.

My previous books, "The Code has been Deciphered, The Heart Sutra" and the "Revised Edition of the same title" were deciphered from this stance. And to avoid confusion, where the interpretation differs between the previous books and this one, this interpretation should be taken as the official one.

■ At last, the necessary words are all here, and we can talk about the 'worldview'.

All the basic words and phrases for describing the 'worldview' are now available. So...

<sup>SHIKI</sup>色 is the 『Essence of man』, which is <sup>KUU</sup>空 itself, the being that fulfils the 『Three basic characteristics』. It is a perfect being that transcends time and space, that has taken the 'principle of the universe' as its own philosophy, that has descended into the world of <sup>goun</sup>五蘊 clothed in <sup>shiki</sup>色, and that is developing its 'life activity' in the environment and field as of <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法.

So, we are not beings to be saved, we are not beings to be enlightened, we are beings that have already been saved from the onset, we are beings who have already been enlightened from the onset. Therefore, it can be said that life is to be lived by confirming these truths one by one.

**Examining 'all eighteen elements' and the 'six consciousnesses' within them.**

Now, recalling the previous chapter's explanation of all eighteen elements that the 'mind world' generated by the six internal sense bases and six external sense bases which are the six consciousnesses, let us proceed to the next item.

Although the author is somewhat doubtful whether the individual analytical expressions of these of all eighteen elements in early Buddhism are necessarily applicable to modern times, I have adopted here the same lexical categories used in this analysis as it is.

But here, the author would like to give an additional explanation, starting from the first of the six consciousnesses, the 'eye-consciousness', and completing with the last of the six consciousnesses, the 'mind-

consciousness' using knowledge of modern cerebral physiology and the author's own experience. This will play an important role in the following chapter.

**The first of the six consciousnesses, the modern meaning of the eye-consciousness.**

In early Buddhism, the "eye" perceived "color" and the projection of this onto the mind world is interpreted as the 'eye-consciousness'.

The modern explanation of this is; 'eye-consciousness' is the result of the integrated cognitive action of the cerebral cortex, which, after human vision (the eye) perceives a set of objects (color) occurring in front of our eyes, is conveniently created by the human cortex (consciousness), rather like computer graphics.

With this modern understanding, anyone today can understand that the way in which the eye-consciousness



perceives the physical world outside of man is not a physical reality in itself.

And in the first place, eye-consciousness is not a real existence because it is non-existent within <sup>KUU</sup>空.

I have described the sense of vision (eye, color and eye-consciousness); however, the same explanation applies to hearing (ear, sound, ear-consciousness), smell (nose, smell, nose-consciousness), taste (tongue, taste, tongue-consciousness) and touch (body, texture, body-consciousness).

These are the results that we have reached in our evolution in order to live on earth, which means that the world according to this integrated perception is not a real

existence.

<sup>shiki</sup>色 evolved as a spacesuit for the <sup>SHIKI</sup>色 .

Man's original home is <sup>KUU</sup>within 空 , from where man has descended into this world of phenomena. And we are beings who live while keeping the fractal resonance with <sup>KUU</sup>within 空 .

To add to this with modern knowledge, <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識

developed from <sup>KUU</sup>空 via the <sup>KUUSOU</sup>空相, and through a process similar to evolutionary theory, while adapting to the environment of the earth, and was led towards a process of fractal resonance. And the <sup>shiki</sup>色, which evolved from

animals, finally made a fractal bond with <sup>SHIKI</sup>色, <sup>JU SOUGYO</sup>受想行

SHIKI  
識 that descended directly from KU  
空.

SHIKI JU SOUGYOSHIKI shiki ju sou gyo shiki  
色, 受想行識 and the 色, 受想行識 have developed  
in opposite directions, and have fractally bonded, and that  
is the process of evolution.

Since then, through various experiences, both in human  
history and within each life, SHIKI  
色 continues to evolve with

shiki SHIKI  
色. 色, as 『Essence of man』, is infinitely wonderful,

shiki  
色 is an existence that is close to perfection as a system.

Here, in the Heart Sutra, the scope of the definition of

KU  
within 空 is limited to SHIKI JU SOUGYOSHIKI SHOHOU  
色, 受想行識 and 諸法,

shiki hou  
but 色, even though it is non-existent, is a part of the 法

SHOHOU  
which is born of 諸法, and naturally, since it originates

from <sup>KUUSOU</sup> 空相 , and thereby being part of the <sup>KAIKUU</sup> 皆空 , and by taking the time axis to be infinite, it fulfills the **three basic characteristics**.

In other words, <sup>shiki</sup> 色 always retains nature of <sup>KUU</sup> 空 .

Therefore, in the end, it is possible for <sup>shiki</sup> 色 to grow to the point where it is perfectly consistent with <sup>SHIKI</sup> 色 .

This is exactly the moment when subjectivity and objectivity are completely united, and it is when life activity is accomplished.

The <sup>shiki</sup> 色 has fulfilled the function as a spacesuit for the <sup>SHIKI</sup> 色 , and it has adapted to the earthly environment.

However, because of this, <sup>shiki</sup> 色 has always had an animal

nature, which gives rise to the inevitable 'negative aspects' of human nature. However, even if we speak of animal nature and the 'negative aspects' that come from it, this is from the point of view of human beings living in reality, who can only know fragments of time, whereas from the standpoint of Kannon-sama, they are always in total

affirmation. If we look at <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 as part of the

universe, they are vessels of <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 with

excellent functions. We should never treat <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識

in a bad way.

And, of course, animal nature and the 'negative side' are not the essence of human nature, and they are 'insubstantial'.

These are all explanations relating to 'phenomena and

events'.

At this stage of explanation, the 'phenomena and events' are still the world of impermanence itself. And all of this is denied by "<sup>mu</sup>無/no", as non-existent, and determined as "not an existence <sup>KUU</sup>within 空 ". There is this process of denial, which later develops into a process of total affirmation.

**[The explanation of the 'mind-consciousness' is important as 'practice'.]**

As we have done with giving a better understanding of the first of the six consciousnesses, the eye-consciousness, let us now move on to the last one, the mind-consciousness.

The 'will', which belongs to <sup>hou</sup>法 and has the function of taking in phenomena, sending information to the 'mind-

consciousness' and creating 'events'.

The pseudo-objects which are taken by the six internal sense base and six external sense bases, and the attributes of their color, shape, weight, softness, sound, smell and taste that are recognized by the six consciousnesses, are added and taken into the pseudo-space and pseudo-time created in the brain.

Pseudo-time is created in the cerebral cortex by biological rhythms.

In pseudo-space and pseudo-time, an event is formed, a final decision is made, and this is recorded as an event, as a final output.

Humans live in this pseudo-physical phenomenon, which is in pseudo-time and pseudo-space, as their own world.

However, the world that is constructed in this mind-consciousness is essential for human life, but it has no substance, and it is a world of events unfolding in pseudo-

space and pseudo-time.

So, ultimately, the mind-consciousness is the result of the perception of the cerebral cortex, a unique world created in the brain. It is clearly not real - a "no mind-consciousness". And in the first place, the mind-consciousness does not exist <sup>KUU</sup> within 空 .

Therefore, in order to attain awakening, it is necessary to 'practice', to understand only that which is <sup>KUU</sup> within 空 as real existence and the rest as non-real existence.

This practice is to position all the eighteen elements, which are not <sup>KUU</sup> within 空 , as "it is not <sup>KUU</sup> within 空 ", i.e., not real existences, and to position them as the world of non-existence. This important practice is about to begin.

It is relatively easy to position the world that we know



through our five senses as something that is not a real existence. But it is extremely difficult to position the mind-consciousness.

Therefore, a thoroughgoing practice needs to begin in order to aim and cross this particularly difficult field of mind-consciousness.

Whether or not we can achieve this is the difference between attaining awakening or not.

■ Unfold a 'worldview' from the relationship of fractal bonds.

**The correspondence between** <sup>SHOHOU</sup> 諸法 **and** <sup>hou</sup> 法.

With the redefinition of the words, the 'worldview' of the Heart Sutra can be expressed in a very simple way. This is the 'worldview' that humanity seeks.

The **fractal bond** relation between <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法.

Here, I would like to give some additional explanations on the correspondence between <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法, which remains partially explained.

<sup>hou</sup>法 has already been defined as the 'field of life activity'.

The meaning of redefinition of <sup>SHOHOU</sup>諸法 in this chapter is based on the **fractal bonding** relationship between <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法, so that <sup>SHOHOU</sup>諸法 are defined as the 'root of the field of life activity' and at the same time as the 'environment of life activity'.

Moreover, the 'materiality' and 'spirituality' assigned to the <sup>hou</sup>法 are also the 'root of materiality' and 'root of spirituality'

of <sup>SHOHOU</sup>諸 <sup>hou</sup>法, so that <sup>SHOHOU</sup>諸 <sup>hou</sup>法 form a fractal structure.

So, <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>SHOHOU</sup>諸 <sup>hou</sup>法 have been redefined as beings <sup>KUU</sup>within 空.

Therefore, the only the existences that are <sup>KUU</sup>within 空 can be said to be 'real existence', and all the eighteen elements, starting from <sup>SHIKI</sup>色, <sup>ju sou gyo shiki</sup>受想行識 and from the eye-consciousness, up to the mind-consciousness, do not exist <sup>KUU</sup>within 空.

A single <sup>HOU</sup>法, that is one of <sup>SHOHOU</sup>諸 <sup>hou</sup>法 belonging to <sup>KUUSOU</sup>空相, and naturally possesses the 『Three basic characteristics』.

And that <sup>HOU</sup> 法 creates outside of it, the 'field of life activity'  
as <sup>hou</sup> 法 in which we live, that is, as the state of <sup>go un</sup> 五蘊, the  
'world' of fractal bond.

### **The process of 'practice' for total affirmation.**

And the next truth that is illuminated is ...

<sup>KUU</sup> Within 空, there is a world colorized with <sup>SHIKI</sup> 色, <sup>JU SOUGYO</sup> 受想行

<sup>SHIKI</sup> 識, and <sup>SHOHOU</sup> 諸法.

And although the world of the 'impermanence of all things'  
is not real existence by itself, when it is in fractal resonance

with the world <sup>KUU</sup> within 空, as a projection <sup>KUU</sup> within 空, life

becomes vividly alive and glows in the state of <sup>han nya ha ra</sup> 般若波羅

<sup>mi ta</sup> 蜜多.

## **Notation method of 'Phenomena and Events'.**

Now here, 'phenomena and events' are totally denied with 'no', as 'the world without substance', 'the world of non-existence', 'the world of impermanence of all things'.

It should be noted, however, that, as will be shown in more detail later, the story develops to the point where the 'phenomena and events' once denied by 'nothingness' are fully affirmed as Phenomena and Events by confirming their fractal resonance within <sup>KUU</sup>空.

Now, as for the color notation, when it is written in a neutral default color (i.e without any color added to it), it is generally used here to mean the same as generalized as 'phenomena and event'.

Furthermore, the state in which the **fractal resonance** between **within** <sup>KUU</sup>空 and that which is outside, is not yet realized, or is still unknown, is described as colorless 'phenomena and events'.

And what's more, '**phenomena and events**' when written in these colored letters represent a view from the 'position of authenticity', that is, from the perspective of Kannon-sama. It is premised that the various seemingly individual 'phenomena and events' are in a state of **fractal bond**, however, for the purposes of emphasis, when 'phenomena and events' are in **fractal resonance**, they are noted with colored letters.

In addition, the mind-consciousness has a multi-layered structure, and at the deepest level, there is a **fractal bond**

between <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 in the world <sup>KUU</sup>within空, and it consists of a layer in a state of fractal resonance, and that is the original state of human beings.

And the true appearance of the 'environment and field' is that the <sup>hou</sup>法 is fractally bonded to <sup>SHOHOU</sup>諸法, and there is a state of fractal resonance.

If humans can perceive this fractal bond as events, then fractal resonances occur in the unique world of these events, and 'life activity' will be carried out smoothly.

In other words, 'all eighteen elements', that are thoroughly denied in the previous chapter, are finally reborn in a state of fractal resonance.

This means that when humans become aware of the fact

<sup>go un KAIKUU</sup>五蘊皆空, we would become surrounded by the light of

<sup>KUU</sup>空, and would be able to experience a 'hymn to humanity'

with our whole body and with life itself.

That is to say, if we only realize that <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識

separated from the <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, and that they only have the meaning of an illusion.... if we can then recognize

that <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 are in the state of fractal resonance

with <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, and then the rule of <sup>KUU</sup>空

pervades, and we are able to see that <sup>go un KAIKUU</sup>五蘊皆空, and we can generate events that strengthen fractal resonance. That is the view of Kannon-sama.

**The important truth when <sup>SHIKI</sup>色 is in fractal resonance with <sup>shiki</sup>色.**

Now that I have explained all this, I can finally state an



important truth.

Please remember that <sup>SHIKI</sup>色 has been preached in the singular, not the plural form.

When you reach the state of Kannon-sama, you will be able to declare, with the <sup>shiki</sup>色 that is your body, that "I am <sup>SHIKI</sup>色 and <sup>KUU</sup>空, at the same time, the 'only real existence' in the universe".

As it happens, and this is a serious matter of fact; several awakened beings throughout the ages have made this declaration in the same way: "I am the 'only' real existence".

To the ordinary person, this sounds so contradictory that we are left wondering who is the real 'only one'? And that is the basis of the fundamental conflict between religions: "My God is the 'only one', and their God is a fake"....

However, according to the 'worldview' of the Heart Sutra, the original state of man is.... "A bonding state by fractal

resonance in which the <sup>shiki</sup>色 as body devotes itself to <sup>SHIKI</sup>色

and is united with <sup>SHIKI</sup>色 which is equal to <sup>KUU</sup>空. Therefore,

when the awakened being is aware that "I am <sup>KUU</sup>空", he or she is able to declare that "I am the 'only' real existence".

Therefore, the aforementioned declarations of several enlightened beings show no contradiction at all.

On the other hand, one of the most important things to recognize as we live within reality is that there is a vast wide range of people, from those who are so awakened that they can declare themselves to be the "only real existence"

and are one with <sup>SHIKI</sup>色, to those who have no fractal

resonance at all, and can only be seen as <sup>shiki</sup>色 because their

<sup>SHIKI</sup>色 is almost hidden.

We must be aware that this is our human reality.

**The boundary between the real existence and the unreal existence.**

As I have shown in Chapter 4, the universe is an existence in which 『neither birth nor death』, 『neither purity nor impurity』, and 『neither deficiency nor fulfilment』, which is an absolute and universal existence that transcends time and space.

There is a boundary between the real existence and the

unreal existence as between <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>shiki</sup>色,

<sup>ju sou gyo shiki</sup>受想行識.

Thus, early Buddhism, by itself, remains a world of illusion, a world without substance, a world of 'nothingness'.

However, what should be marveled at here is the truth that there is a real existent world <sup>KUU</sup>within 空 which satisfies the 『Three basic characteristics』, as I have shown in [Chapter 3] and [Chapter 4].

And <sup>KUU</sup>空 as the root of everything, <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 as the essence of man, <sup>KUUSOU</sup>空相 as the root of the environment, and <sup>SHOHOU</sup>諸法 as the 'environment of life activity' are existent <sup>KUU</sup>within 空.

In other words, <sup>KUU</sup>within 空, there exists <sup>KUU</sup>空 itself, <sup>SHIKI</sup>色 as

the Life form, <sup>JU SOUGYOSHIKI</sup> 受想行識 as its mental effects, <sup>KUUSOU</sup> 空相 which is a form of formalized <sup>KUU</sup> 空, and <sup>SHOHOU</sup> 諸法 which belong to it.

This was the conclusion of [Chapter 3] and [Chapter 4].

**Positioning <sup>hou</sup> 法 as a 'field of life activity' and positioning <sup>SHOHOU</sup> 諸法 as its root.**

As mentioned in the previous chapter, we have redefined <sup>SHOHOU</sup> 諸法 as the 'environment of life activity', so that the <sup>hou</sup> 法 on the other hand becomes the 'field of life activity' itself.

In other words, it became clear that <sup>SHOHOU</sup> 諸法 was redefined in relation to the early Buddhist term, <sup>hou</sup> 法.

That is to say, it is the redefined <sup>HOU</sup> 法 that is behind <sup>hou</sup> 法

and manages <sup>hou</sup>法 as the essence of <sup>hou</sup>法.

**Let's sort it out.**

If we sort it out, there is a correspondence between the <sup>SHIKI</sup>色

and <sup>shiki</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, between the <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>ju</sup>受

<sup>sou gyo shiki</sup>想行識, and between <sup>SHOHOU</sup>諸法 and 'many <sup>hou</sup>法, all of which are fractally bond together.

There is also a fractal bond between <sup>KUU</sup>空, <sup>SHIKI</sup>色, <sup>JU SOUGYO</sup>受想行

<sup>SHIKI</sup>識 and <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識, moreover between, <sup>KUU</sup>空, <sup>KUUSOU</sup>空相,

<sup>SHOHOU</sup>諸法, and numerous <sup>hou</sup>法.

Therefore, through the 'meditation' and 'practice' of <sup>han nya</sup>般若

<sup>ha ra mi ta</sup>波羅蜜多, one can reach the deep fractal layer.

The 'fractal structure of the universe' is thus a series of similarities across dimensions. And the 'fractal structure of the universe' generates fractal resonances as the three axes of the three independent categories of the 『Three basic characteristics』

This is the very essence of Mahayana Buddhism and the 'worldview' of the Heart Sutra.

Here, for the sake of explanation, I will abbreviate and use

the term <sup>KUU</sup>outside 空 to mean the 'outer world from within

<sup>KUU</sup>空', expressed by the word "no". <sup>KUU</sup>Outside 空 is the world

of impermanence, which, if observed alone, is nothing but a world of illusion.

From the point of view of Kannon-sama, <sup>KUU</sup>within 空 and <sup>KUU</sup>outside 空 are one and the same, and exist overlapping each other in the relationship of <sup>han nya ha ra mi ta</sup>般若波羅蜜多....On the other hand, from the point of view of this world of illusion, <sup>shiki</sup>色 as the body, <sup>ju sou gyo shiki</sup>受想行識 as its mental effects, and <sup>hou</sup>法 as the object of the **will** of comprehensive perception are isolated from <sup>KUU</sup>within 空 and appear to be very unstable. This means that, each person's subjectivity creates its own events, which in turn create its own world, and in most cases, it is a world of illusion.

In this way, humans are beings that can live in the world of <sup>KUU</sup>within 空 while keeping their flesh <sup>KUU</sup>outside 空. This is



because 'humans are, by nature, inhabitants of <sup>KUU</sup> 空'.

Here, for the first time in the Heart Sutra, as the quintessence of Mahayana Buddhism, <sup>SHIKI</sup> 色, <sup>JU SOUGYOSHIKI</sup> 受想行識

and <sup>SHOHOU</sup> 諸法 are shown as existences <sup>KUU</sup> within 空, on the

other hand, while outside the <sup>KUU</sup> within 空, the <sup>shiki</sup> 色, <sup>ju sou gyo</sup> 受想行

<sup>shiki</sup> 識 of early Buddhist terms have been positioned as the 'fractal structure of the universe'.

So far, I think the meaning of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 has become clearer through an understanding of the fractal structure of the universe.

**The correspondence between the <sup>SHOHOU</sup> 諸法 and <sup>hou</sup> 法.**

We have already observed the correspondence between

SHIKI JU SOUGYOSHIKI  
色 , 受想行識 and 色 , 受想行識 , and now we  
should add the correspondence between SHOHOU 諸法 and the  
hou  
法.

The following is one interpretation that can be drawn from  
the findings so far.

Since SHOHOU 諸法 has the characteristics of 『neither birth nor  
death』 , 『neither purity nor impurity』 , and 『neither  
deficiency nor fulfilment』 , so the time, space, energy and  
the matter transformed from that energy are belong to the  
hou  
法 , as will be shown later. Furthermore, the events  
produced by hou  
法 and 'will are deeply related to time, space,  
energy and matter.

## Contact with modern physics.

Modern cosmology is a worldview based solely on aspects of time, space, energy and matter.

On the other hand, in the 'worldview' of the Heart Sutra, the four basic constituent elements - time, space, energy and matter - belong to <sup>hou</sup>法.

The four basic elements belong to <sup>hou</sup>法 which is generated from a singular <sup>HOU</sup>法 within <sup>SHOHOU</sup>諸法. These consist of the material world in which we live.

In other words, these four types are the basic building blocks of the 'Big Bang Universe', and furthermore, the physical laws that link these basic building blocks together are unique existence to a single <sup>hou</sup>法.

Here, the boundary between <sup>HOU</sup>法 and <sup>hou</sup>法 is still unclear, so another interpretation is possible... But this is merely a question of definition, and a matter for how to classify it. That is to say, of the four basic elements mentioned above, only energy could be classified as belonging to <sup>SHOHOU</sup>諸法, with the rest belonging to <sup>hou</sup>法. Or it could also be possible that time, space and energy could be classified as belonging to <sup>SHOHOU</sup>諸法 while matter could be classified as belonging to <sup>hou</sup>法.

Although this analysis and classification is a subject of physics and should be subjected to great academic debate and further scrutiny by experiment and observation, we will however, adopt the first interpretation for the purposes of this book.

Returning to the first interpretation, the fact that there is more than one "Big Bang Universe", implies that there is more than one <sup>hou</sup>法. So, to be precise, this means <sup>SHOHOU</sup>諸法 corresponds to multiple <sup>hou</sup>法. But here, however, let us focus on the singular <sup>hou</sup>法 in which we live, corresponding only to our "Big Bang Universe" with a radius of 13.8 billion light years. These expressions are based on the knowledge of modern cosmology that there are many more universes other than this one.

The physical laws we know are only valid within this one <sup>hou</sup>法, and other <sup>hou</sup>法 is considered to establish different physical laws.

In other words, the material world we are in direct contact

with is just a small part of the one <sup>hou</sup>法 to which we belong.

In the world of the <sup>hou</sup>法, the Big Bang turned part of the energy into matter, which changes its properties through various nuclear and chemical reactions in a limited space and on a time axis, creating diverse phenomena depending on its density and distribution. Some of this matter leads to the development of single cells, which eventually evolve into bacteria, plants and animals. Thus, living organisms

are under the direct control of <sup>SHOHOU</sup>諸法 and are at the same time a product of the <sup>hou</sup>法.

On a side note, nuclear and chemical reactions can be explained simply as actions of matter, but the evolution of plants and animals is not so easy to explain. To be precise, it is in fact an action of fractal resonance.

By an action of this **fractal resonance**, the animal that evolved from bacteria, Homo sapiens, was further evolved to the point where it was able to make a close **fractal bond** with <sup>SHIKI</sup>色 and became <sup>shiki</sup>色, and then <sup>SHIKI</sup>色 came down and made a **fractal bond** with it, and this is the special beings that we are.

Moreover, the expansion of time and space and all the phenomena that have developed within it since then, including before and after the Big Bang, can be said to be the result of **fractal resonance**.

In this way, time, space, energy and matter can be interpreted as being within a relation from <sup>SHOHOU</sup>諸法 to the <sup>hou</sup>法, and existing on the side of <sup>hou</sup>法.

This boundary zone between <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法 can be

regarded as the abyss that modern physics has finally reached in our time.

## **Two issues raised.**

I would like to raise two issues concerning the boundary between <sup>SHOHOU</sup> 諸法 and <sup>hou</sup> 法, and the classification of their contents.

In this book, I have set the boundary, between the point of the Big Bang when matter was born, and its immediate aftermath. The Big Bang in modern physics corresponds to the emergence of a <sup>hou</sup> 法 according to <sup>SHOHOU</sup> 諸法 in the Heart Sutra, and this is the point of contact between modern physics and the Heart Sutra.

Moreover, modern physics has not yet clarified the 'occurrence of phenomena' in time, space, energy and



energy-altered matter. In addition, the 'occurrence of events' remains untouched.

So, the boundary between <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法 will be a matter of debate in the future.

Secondly, in fact, both <sup>SHOHOU</sup>諸法 and <sup>hou</sup>法 contain mental effects, so that what we know today is only a part of the <sup>SHOHOU</sup>諸法 and a part of the <sup>hou</sup>法 from the view of our material side.

Modern science does not offer any clarity about any objects that have a mental effect, like events. For example, the concept of a **psycho-operator**, which belongs to <sup>hou</sup>法 and acts on matter, does not yet exist in modern science.

Moreover, the 'mental control system' that corresponds to the 'psycho-operator', which belongs to <sup>SHOHOU</sup> 諸法 and could be in control and manage things at their root, is still an unknown field in modern science.

In other words, at this stage, the relationship between the 'phenomena and events' is totally unclear, even though there is a strong connection between them.

There is a view in modern physics that the quantum states of quantum mechanics may be related to the human will to observe, that is, to the vectors we emit, and I am hoping that there will be some discoveries as evidence of the link between matter and spirit.

<sup>SHOHOU</sup> 諸法 makes the events real.

Now, let me reiterate here that we, in the flesh, are now living in <sup>hou</sup> 法, but we are not living physical phenomena as

they are. We are beings that find meaning and spirituality in an 'occurrence' based on physical phenomena. And that is what is referred to here as an 'event'. And that, along with the spirituality that accompanies it, is also a category of <sup>hou</sup> 法 and <sup>SHOHOU</sup> 諸 法 .

So, as I said at the beginning, even though we live in phenomena, we are actually living events. While we create events, we continue our 'life activity' through the interrelationship between events and phenomena, and it is through the constant guidance by <sup>SHOHOU</sup> 諸 法 that we can develop our 'life activity' smoothly.

**Gods in the flesh, gods of nature, ancestral spirits of the earth.**

The high spirituality of <sup>SHOHOU</sup> 諸 法 has often been spoken of

in the context of having a deep connection with human beings within national cultures.

It is a natural human conception, and a sublime one at that, to have a sense of awe and reverence for majestic, solitary peaks, as seen in the concept of Japanese mountain worship, and to further see the universe superimposed on them, and to believe that nature has a will and that 'gods' dwell therein.

The high spirituality of the essence of the environment, of the SHOHOU 諸法, resonates with the sublime events produced by human beings, so that 'God' actually comes to dwell there, and a partial projection of the universe is formed. In other words, when we see 'God' in the workings of nature, a fractal resonance with the universe occurs there. This is also the han nya ha ra mi ta 般若波羅蜜多 of the Heart Sutra.

The high spirituality of 諸法<sup>SHOHOU</sup> is derived from 空<sup>KUU</sup>, and

when 色, 受想行識<sup>SHIKI JU SOUGYOSHIKI</sup> dwell not in 色, 受想行識<sup>shiki ju sou gyo shiki</sup>, but

in nature, they are called 'ancestral spirits'. Historically, they have often been revered by human beings as the "ancestral spirits of the earth" or as the "God or Gods" who govern the natural world. Under the 'God', there are 'messengers of the God', who interact with us, help us and sometimes play tricks on us.

As human beings, we cannot live even for a moment apart from the environment, it is a natural thing to be grateful for the sun, for the land, and for the blessings of the mountains and the sea.

It is undoubtedly the 'ancestral spirits', the 'God', the 'gods' themselves and 'their messengers'. There is no doubt that the natural world is inhabited by 'gods', and that their beliefs have long been a part of human life, as can be seen

in the beliefs of the Ainu people and the ancient beliefs of Japan.

### **Positioning faith in fractal resonance.**

Historically, there have been many different religions in the world, and the events created by their adherents have had an increasing vector resonance. At first, they existed in a limited way and acted as a centripetal force, but later some of them acquired universality and reached a cosmic fractal resonance. On the other hand, some of them did not achieve universality, and therefore did not reach fractal resonance, but became vector anti-resonances (described below), and were isolated.

Here, vector resonance refers to the state in which, a resonance of events that occurred within some limited area, and a state in which whether it will develop into fractal resonance, or not, has not yet been determined. There are

cases where it acquires universality, leading to **fractal resonance**, and cases where it has only partial resonance, and does not acquire universality, becoming self-righteous and acting contrary to **fractal resonance**, becoming a **vector anti-resonance**.

The views on life and death of various faiths have been formed independently, but there are many that have lost their universality because the boundaries between phenomena and events have been blurred by the resonance of individual vectors and passed on with expectations.

Many of these spiritual phenomena associated with the view of life and death are, still in a limited individual vector resonance, and only a few of them have an absoluteness or universality.

However, if they are placed under the 'worldview' and reinterpreted, they can be placed within the **fractal**

resonance and make full sense.

Basically, the universe is run by <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>SHOHOU</sup>諸法.

We have already mentioned that <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 are the essence of human beings, at the same time, also the essence of the guardian divine spirits who have reached <sup>KUU</sup>空.

The guardian divine spirits have the same essence as human beings, as <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識. In the history of mankind, besides the guardian divine spirits, there are also 'Gods' who became with flesh and have <sup>shiki</sup>色 and come and



go <sup>KUU</sup>within 空. And there are also 'gods' associated with nature in the realm of nature worshiping.

As an example of the state of fractal resonance, Japanese Shintoism has a blurred boundary between the divine and the human, where the divine can become a deity in the same way as a human being, with <sup>shiki</sup>色. There is also a form of the 'worldview' of the Heart Sutra which directly takes the world as God's dwelling place, as if Gods were active in both this world and the next.

Thus, depending on the history of each people, there is a world of different interpretations. However, the truth of the meaning of 『neither deficiency nor fulfilment』 is that it can never be limited to "just only this".

However, interpretations without universality will gradually fade away and only those that lead to fractal

resonance will remain.

The high spirituality of <sup>SHOHOU</sup>諸法 derived from <sup>KUUSOU</sup>空相,  
either alone or often in fractal bond with <sup>SHIKI</sup>色, <sup>JU SOUGYO</sup>受想行

<sup>SHIKI</sup>識, dominates the spirituality of the environment. It is the  
ancestral spirit of the earth, or the "spirits" which govern  
nature, and have been the object of belief with no  
distinction from the guardian divine spirits. <sup>KUUSOU</sup>空相 is, at  
its root, <sup>KUU</sup>空 itself.

If I explain it within the 'worldview' of the Heart Sutra,  
there is a difference in their lineage from <sup>KUU</sup>空, but either  
way, they are both beings derived from <sup>KUU</sup>空 at the root of  
the <sup>KUUSOU</sup>空相, and there is no need for humans to distinguish

between them. Humans are beings that are always protected by the high spirituality of <sup>SHOHOU</sup> 諸法, which is derived from <sup>KUUSOU</sup> 空相 that is directly connected to <sup>KUU</sup> 空.

As long as we are human beings living within this environment, many of our wishes in our daily lives are directed towards improving it, and it is a very natural belief to seek blessings from the 'gods' who govern it.

And indeed, people have been blessed by many gods, and nations have grown.

### Summary of fractal structure.

The existences <sup>KUU</sup> within 空, i.e., <sup>KUU</sup> 空 and <sup>KUUSOU</sup> 空相, <sup>SHIKI</sup> 色, <sup>JU</sup> 受

<sup>SOUGYOSHIKI</sup> 想行識, and <sup>SHOHOU</sup> 諸法, are completely new concepts, which did not exist in the world as taught in early Buddhism.

It is already clear from the expressions so far, that an important truth has emerged; in that, <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, and <sup>SHOHOU</sup>諸法 are fractally bonded with the old words of early Buddhism <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 and <sup>hou</sup>法.

And it is already clear that the meaning of "deliberately redefining by using the same words" was also inevitable. It is a splendid logical construction.

Now, as a practical matter, the redefined words and the corresponding old words are fractal bond, which means that they are in a state of fractal resonance, as long as we know and think about the relationship between them.

And conversely, as long as the old phrases are thought of in isolation, ignoring the connection between the two, they

will not have fractal resonance, but will be isolated phrases

outside the 'within <sup>KUU</sup>空', and become illusions.

Let me explain in more detail. The fractal bond, that is

corresponding between <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>SHOHOU</sup>諸法,

and <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識 and <sup>hou</sup>法, means that the real world is a projection of the universe.

In other words, it is inevitable that in order to reach a deep fractal layer one needs to become aware that the projected real world is a projection of the fractal structure of the universe.

This 'worldview', which includes both <sup>KUU</sup>within 空 and

<sup>KUU</sup>outside 空, is what <sup>han nya ha ra mi ta</sup>般若波羅蜜多 is all about, and with this understanding, its meaning has become even clearer.

Thus far, the world can be divided clearly into two realms:

one is the realm of 'existence <sup>KUU</sup>within 空', as described by Mahayana Buddhism, and the other is the realm of 'existence <sup>KUU</sup>outside 空', as described by early Buddhism which should be regarded as "nothingness".

Furthermore, through this state of fractal bonding between

'existence <sup>KUU</sup>within 空' and 'existence <sup>KUU</sup>outside 空', the actual 'life activity' of human beings is to live in search of a deep fractal resonance through the 'meditation' and 'practice' of

<sup>han nya ha ra mi ta</sup>般若波羅蜜多.

The practice of knowing and practicing how to carry on 'life activity' in fractal resonance is called the 'practice of

han nya ha ra mi ta  
般若波羅蜜多'.

Of course, everything in the universe is always in the state of fractal resonance, and if it appears that there is no fractal resonance, then that is just an illusion. But even if it is an illusion, for the illusionist it is the whole world.

There are countless fractal layers, ranging from shallow, and almost isolated layers to full depth layers, which live together and influence each other.

And modern humanity is moving from a stage of a seeming absence of fractal resonance towards a stage of deep fractal resonance.

So here, although we are all ultimately heading towards a world of truth, of fractal resonance itself, at the moment it

is the way in which each person perceives and understands the phenomena at hand that is decisive for his or her destiny.

So far, I have presented <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 based on the three independent categories of the『Three basic characteristics』. And the truths that form **fractal resonance**, namely **fractal structures**, **fractal bonds**, **fractal splits**, **fractal depths** and **fractal layers**, are of vital importance in understanding the universe.

However, if the first of the three categories, 『**neither birth nor death**』, is applied to the real world, it means that **fractal resonance** is achieved in the past, present and future.

And this Heart Sutra, too, in its **fractal resonance** with the past, the present and the future, has been revived in our time by the 'division of roles' of each age, for the revival of



Buddhism, for the revival of world religions, and for the permanent peace of the world.

In this chapter, the world of impermanence in which we live, in relation of **fractal resonance** with <sup>KUU</sup>空, has been shown. With this, the whole picture of the 'worldview' finally becomes clear.

Now, with this truth, we will go on to [Chapter 6], but before that, I have prepared [Additional Chapter], which contains the proof of the redefinition.



# Additional Chapter

In order to show the concept, <sup>SHIKI</sup>色, <sup>J U SOUGYOSHIKI</sup>受想行識,  
and <sup>SHOHOU</sup>諸法 have been 'redefined', it was  
necessary to define the words and concepts up  
to [Chapter 5], however now that the  
conditions have finally been met,  
we can prove the redefinition.

## Proof of redefinition.

In the following, we will prove that the words <sup>SHIKI</sup>色, <sup>J U SOU</sup>受想  
<sup>GYOSHIKI</sup>行識, and <sup>SHOHOU</sup>諸法 in the Heart Sutra are newly redefined  
words when the Heart Sutra was compiled.

Note here that I can prove 'redefinition' in terms of  
mathematical logic (the formal name for logic) only from

the arrangement and sequence of words, without thinking about the meaning of the words.

Furthermore, it is important to note that the redefinition is valid whether it is "emptiness without substance" or '空<sup>KUU</sup> of substance itself', as it is not related to the meaning of the words.

The following is a logical formula for proving the 'redefinition', which can be skipped if you are not particularly interested.

## Start of proof

From 色<sup>SHIKI</sup>不<sup>fui</sup>異<sup>i</sup>空<sup>KUU</sup>, 色<sup>SHIKI</sup> is equal to 空<sup>KUU</sup>.

From 空<sup>KUU</sup>不<sup>fu</sup>異<sup>i</sup>色<sup>SHIKI</sup>, 空<sup>KUU</sup> is equal to 色<sup>SHIKI</sup>.

<sup>SHIKI</sup>色  $\rightarrow$  <sup>KUU</sup>空

<sup>KUU</sup>空  $\rightarrow$  <sup>SHIKI</sup>色

In order to be <sup>SHIKI</sup>色, it is a necessary and sufficient condition to be <sup>KUU</sup>空.

Therefore, <sup>SHIKI</sup>色 is always equal to <sup>KUU</sup>空.

<sup>SHIKI</sup>色  $\equiv$  <sup>KUU</sup>空

... (1). Conclusion of the text.

From <sup>ze</sup>是 <sup>SHOHOU</sup>諸 <sup>KUUSOU</sup>法 <sup>KUUSOU</sup>空相, <sup>SHOHOU</sup>諸 <sup>SHOHOU</sup>法 are <sup>KUUSOU</sup>空相.

In order to be <sup>SHOHOU</sup> 諸法, it is a necessary and sufficient  
condition to be <sup>KUUSOU</sup> 空相.

<sup>SHOHOU</sup> 諸法  $\rightarrow$  <sup>KUUSOU</sup> 空相

... (2). Conclusion of the text.

On the other hand, from <sup>ze ko</sup> 是故空中、<sup>mu shiki</sup> 無色...

<sup>shiki</sup> 色 is not contained in <sup>KUUSOU</sup> 空相.

<sup>shiki</sup> 色  $\notin$  <sup>KUUCHU</sup> 空中

... (3). Conclusion of the text.

Here, <sup>KUU</sup>within 空 consists of <sup>KUU</sup>空 and <sup>KUUSOU</sup>空相 .

$$\left[ \overset{\text{KUUCHU}}{\text{空中}} = \overset{\text{KUU}}{\text{空}} \cup \overset{\text{KUUSOU}}{\text{空相}} \right]$$

... (4).

Consequences of the text.

From (1), (2), (3) and (4).

<sup>SHIKI</sup>色 is contained <sup>KUU</sup>within 空 . At the same time <sup>shiki</sup>色 is

not contained <sup>KUU</sup>within 空 , is satisfied.

$$\left[ \overset{\text{SHIKI}}{\text{色}} \in \overset{\text{KUUCHU}}{\text{空中}} \right] .$$

$$\text{AND } \left[ \overset{\text{shiki}}{\text{色}} \notin \overset{\text{KUUCHU}}{\text{空中}} \right]$$

Therefore, the answer is: <sup>SHIKI</sup>色 is invariably  
different from <sup>shiki</sup>色.

<sup>shiki</sup>色 ≠ <sup>SHIKI</sup>色

Thus, since here <sup>shiki</sup>色 is an 'early Buddhism phrase',  
so <sup>SHIKI</sup>色 must be a 'redefined word'.

From <sup>JU SOUGYOSHIKI</sup>受想行識 <sup>Yaku bun yo ze</sup>亦復如是,

In other words, <sup>SHIKI</sup>色 is the same as <sup>JU SOUGYOSHIKI</sup>受想行識.

Therefore, since here <sup>ju sou gyo shiki</sup>受想行識 are 'words of early



Buddhism', <sup>JU SOUGYOSHIKI</sup> 受想行識 must be 'redefined words'  
from early Buddhism.

Then, as for <sup>SHOHOU</sup> 諸法.

Similarly, <sup>KUU</sup> within 空 consists of <sup>KUU</sup> 空 and <sup>KUU SOU</sup> 空相.

...from (4)

<sup>SHOHOU</sup> 諸法 is contained <sup>KUU</sup> within 空.

<sup>SHO HOU</sup> 諸法  $\in$  <sup>KUUCHU</sup> 空中

On the other hand, from <sup>ze ko KUUCHU</sup> 是故空中 . . . <sup>mu</sup> 無 . . .

<sup>hou</sup>法 is not contained <sup>KUU</sup>within 空.

<sup>hou</sup>法  $\notin$  <sup>KUUCHU</sup>空中

... (5). ...conclusion of the text.

From (2) and (5),

<sup>SHOHOU</sup>諸法 is contained <sup>KUU</sup>within 空. But at the same time

<sup>hou</sup>法 is not contained <sup>KUU</sup>within 空, is established.

<sup>SHOHOU</sup>諸法  $\in$  <sup>KUUCHU</sup>空中 .

**AND** <sup>hou</sup>法  $\notin$  <sup>KUUCHU</sup>空中

The solution is therefore, <sup>hou</sup>法 and <sup>SHOHOU</sup>諸法 are identically different.

<sup>SHOHOU</sup>諸法  $\neq$  <sup>hou</sup>法

Thus, since <sup>hou</sup>法 here is a "word of early Buddhism".

Therefore, <sup>SHOHOU</sup>諸法 must be a 'redefined word'.

The above proves that <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 and <sup>SHOHOU</sup>諸法 are redefined terms.

**End of proof.**

# Chapter 6

## Freedom from karma and suffering.

<sup>mu</sup> mu myo yaku <sup>mu</sup> mu myo jin  
無無明 亦無無明尽  
Nai shi <sup>mu</sup> ro shi Yaku <sup>mu</sup> ro shi jin  
乃至無老死 亦無老死尽  
<sup>mu</sup> ku shu metsu do <sup>mu</sup> chi yaku mu toku  
無苦集滅道 無智亦無得

□ Under the clarified 'worldview', the 'way of human life' and its 'methodology' will be finally explained. Before that, let us correct the errors of early Buddhism.

Throughout the previous chapter, "<sup>mu</sup>無/no" is referred in **colored** character only when it is used to mean the things

"<sup>KUU</sup>not within 空".

It specifies from the beginning <sup>mu myo jin</sup>"無明尽" to the end of <sup>rou</sup>老死 <sup>shi jin</sup>死尽" in the "Twelve links of dependent origination", a representative scripture of early Buddhism, and negates it with "<sup>mu</sup>無/no", therefore negating the whole scripture. Furthermore, by denying the elements of the Four Noble Truths – (Suffering, Source of Suffering Desire, The Cessation of Suffering, The Way Leading to the Cessation of Suffering) - with "no", it denies the scripture as a whole.

And it asserts that there is no wisdom and no attainment to be gained in these scriptures.

The Heart Sutra is a system of thought that teaches a new

'worldview'. Therefore, the Twelve links of dependent origination and the Four Noble Truths were rejected, because they ignore the 'world <sup>KUU</sup>within 空' and explain the cause and effect of difficult destinies and the analytical analysis of suffering only within the 'world of the impermanence of all things'.

Spiritual awakening is to grasp the whole, without analysis, and to first acquire a 'worldview'. Then, afterwards, spirituality and intellectually merge them as analysis of the various parts is collected and fleshed out into an overall picture.

If, indeed, the Buddha did teach the Twelve links of dependent origination, then the essential meaning of 'worldview' has been completely drowned out. The essence of the erased causation will be shown in more

detail later, and it will be shown that the original causes of suffering and difficult destinies derived from the 'worldview' are all powerful directions for the great 'path to nirvana', or 'return to <sup>KUU</sup> 空 '. We must not deal with difficult destinies and suffering by losing sight of that most important perspective.

This is a notable section of the Heart Sutra and an essential part of Buddhism rebirth.

That is, as [Chapter 6] clearly points out, the law of karma has taken on a life of its own in history, and that "to interpret difficult events according to karma, to seek the cause of suffering in life there, and to fall into the analysis of suffering, not only fails to resolve suffering, but also increases suffering, which is a mistake".

The Twelve links of dependent origination teaching



ignores the 'world of <sup>KUU</sup> 空' and deals only with the world of impermanence, which goes in circles and results in people suffering in the end.

Furthermore, the Four Noble Truths, similarly ignores the 'world of <sup>KUU</sup> 空', meaning that "no matter how far suffering is analyzed, it will not be resolved, and in fact will trap people into a spiral of suffering". Buddhists should keep this firmly in mind.

■ Re-preaching the Twelve links of dependent origination and the Four Noble Truths.

<sup>han nya ha ra mi ta</sup>  
般若波羅蜜多 and The Law of Thought-Determined

## Outcome.

Although the Twelve links of dependent origination and the Four Noble Truths were denied here, let me re-preach anew the "cause and suffering" dealt with here from the standpoint of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, based on the 'worldview'.

Now, <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is the 'life activity' by the 『Three basic characteristics』. And this 'life activity' is led by

<sup>SHIKI</sup> 色 and developed by the will of <sup>shiki</sup> 色 under the protection of Kannon-sama.

Now, then, since a human's will, as a 'life activity', creates his or her own environment and destiny according to one's will, the result is that <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 forms the 'law of thought-determined outcome'. So, for better or worse, what people wish for practically will create the

destiny to realize it.

But although no one seems to go out of their way to wish for a 'painful' destiny, in practice they often seek it as a result.

On the other hand, there are cases where people mistakenly think that what is not suffering is 'suffering', but this can be resolved if it can be positioned under the 'worldview'.

In either case, it gradually becomes clear that everything is destined to be the result of your own wish, and that 'suffering' is in accordance with the 'law of thought-determined outcome'.

As an example, let us look into victimhood as a factor that creates significant 'suffering', along with its solutions while expressing the 'law of thought-determined outcome'.

Victim mentality is a typical example of creating a destiny that results in actual victimization.

In other words, when you have a victim mentality, your 'mental attitude' is "I am always right, everyone around me is wrong and I am the victim", which is the same as saying "everyone around me is always the perpetrator and I want to be a victim".

The cause of defending this 'mental attitude' for yourself may include a calculation that it would be more advantageous for you to be the victim in this situation in relation to the people around you.

As a result, because once you wished to be a victim, the result is that you are destined to be seen as a victim, according to the 'law of thought-determined outcome'.

At this time, the 'habit of thinking' by <sup>shiki</sup>色 puts oneself

into the mood of victimhood, creating the primary event of victimization.

And at this point, sensitivity is required to perceive this primary event as 'suffering'. Only with this sensitivity is it possible to perceive the 'primary event of suffering'. Once you become aware of this suffering, your 'mental attitude' can be re-aligned, and you can discover the path to nirvana.

Only if this 'primary event of suffering' is recognized as 'suffering' and the event denied, can it immediately be resolved. However, many people do not see this event as suffering, but even take it as pleasant, which is far from a solution at all.

And if this flow is explained in terms of cause and effect, if the 'primary event of suffering' cannot be dealt with here, it will go further and become an actual event in the way you want it to be, and you will actually become a

victim.

The reality is that many people perceive 'suffering' only after it has progressed to this point. This actualized 'suffering' is the 'secondary event of suffering' which can bring fatal difficulties in life.

In other words, if you can detect 'suffering' at the initial 'primary event of suffering' stage without going to 'secondary event of suffering', you can avoid becoming an actual victim.

Now, the concepts of the 'primary event of suffering' and the 'secondary event of suffering' are introduced here.

Please bear these in mind as they will become extremely important in later discussions.

For this reason, Kannon-sama encourages the destiny-

creating power of <sup>SHIKI</sup>色 to act on the <sup>shiki</sup>色, and let the <sup>shiki</sup>色

have similar experiences several times, so that we do not actually become actual victims of the 'secondary event of suffering' but feel the 'suffering' ourselves at the victim conscious stage of the 'primary event of suffering'.

What is required here is to discover one's own victim consciousness, and it is important to become able to feel 'suffering' during the 'primary event of suffering'.

This 'primary event of suffering' is the 'right awareness of suffering' as a strong orientation to the 'return to <sup>KUU</sup> 空' described later.

If you can grow to the point where you are aware of this 'right awareness of suffering', your destiny will change dramatically, and you will pass on to the next step.

And unfortunately, if the 'right suffering' cannot be sensed here, eventually, as a matter of course, the 'law of thought-determined outcome' will actually make

phenomena into the 'secondary event of suffering' in the form of victimhood, and this will be realized as a difficult destiny.

In reality, there are many 'primary events of sufferings' other than victimhood, which combine to create 'secondary events of suffering'.

Now here I will show the key view of [Chapter 6], which rejects the Twelve links of dependent origination and the Four Noble Truths.

Multiple 'primary events of suffering' act in combination to create 'secondary events of suffering', but it is extremely difficult to know the 'primary event of suffering', from the resulting 'secondary event of suffering'. If you try to comprehend it and proceed with analysis, you will fall into a negative spiral and suffer without being able to reach a conclusion. This chapter



tells us that such a situation should be avoided.

If you experience a 'secondary event of suffering', you know the cause somewhere in your mind, because they are in **fractal resonance** within the multi-layered structure of consciousness. And within one's long-term memory and experience, they resonate with that cause and becoming a weak reflection in your mind.

Of course, even after you have reached this point, if you realize that a 'primary event of suffering' was a necessary 'suffering', you are still well on your way to 'return to <sup>KUU</sup> 空'.

### **Suffering has a positive meaning.**

By looking at suffering correctly, experiencing it

correctly and immediately noticing the occurrence of primary events of suffering, people should be able to know how to correct the direction in which their will is heading.

However, as a practical matter, you can accept even secondary events when the natural cause can be identified as such, as long as there is no danger of entering into a negative spiral, and as long as it is not for an insane reason.

And of course, it is fundamental to affirm and receive any event, and of course any suffering, as <sup>go un KAIKU</sup>五蘊皆空, as they are manifested here and now.

It is enough if you can immediately discover the 'primary event of suffering' and from there understand the direction of the 'return to <sup>KUU</sup>空' and affirm it within the

understanding of <sup>go un KAIKU</sup>五蘊皆空.

In other words, if we can only affirm and understand the  
'suffering' within <sup>go un KAIKU</sup>五蘊皆空, we can approach the path of  
'return to <sup>KU</sup>空'.

Thus, in one's destiny, 'suffering' has an extremely  
positive meaning. In other words, 'suffering' indicates to  
you that <sup>go un KAIKU</sup>五蘊皆空.

This is the interpretation according to <sup>han nya ha ra mi ta</sup>般若波羅蜜多,  
and this is where Kannon-sama's guidance comes in. This  
is important and will be discussed in more detail again  
later.

By the way, during the period of great confusion in

Buddhism, everyone failed to understand the nature of destiny and the suffering associated with it. In such a situation, preaching about causality, contrary to the Buddha's main intention, gave rise to the interpretation of 'suffering destiny bound by causality', creating a spiral of suffering caused by causality, which in turn led to an increase in suffering.

Therefore the interpretation shown from this chapter onwards was preached by the compilers of the Heart Sutra in order to liberate people from the bondage of

causality and to present a new interpretation of han nya ha ra 般若波羅

mi ta  
蜜多.

And by the way, this issue is by no means confined to the early Buddhism of this period.

In other religions in the world, there have always been

various teachings about the relationship between difficult events and the causes and the consequences of suffering, about good and evil, and even about the causes of suffering in life.

For the rebirth of the world's religions, a fundamental

solution can be found by returning to <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, using the interpretation shown here, interpreting it

universally and discovering the 'path of return to <sup>KUU</sup> 空'.

The conflict between God and the Devil, and original sin, which corresponds to an ignorance in Buddhism, the theory of cause and effect, which is taught as the conflict between good and evil, and the causes of suffering and its analysis, can all be resolved within this chapter.

In other words, it can all be solved by an understanding of

<sup>han nya ha ra mi ta</sup> 般若波羅蜜多 and discovering the path of 'return to <sup>KUU</sup> 空'

by knowing the 'law of thought determined outcome' and the correct way of perceiving 'suffering' derived from it.

In the course of the unfolding of 'life activity', the concepts of difficult destiny, causality, original sin,

demons and suffering arose from the fractal bond of <sup>SHIKI</sup>色,

<sup>JU SOUGYOSHIKI</sup>受想行識, and <sup>shiki</sup>色, <sup>ju sou gyoshiki</sup>受想行識.

<sup>han nya ha ra mi ta</sup>般若波羅蜜多 is to reinterpret it once from the "position of authenticity" and then interpret it back again from the 'position of reality'.

I would like you to confirm this again and again, but from the 'position of authenticity', human beings are neither enlightened nor saved, we are already saved and already enlightened beings, but from the 'position of reality' of human beings who are living in this world of the five

aggregates (in other words, the world of <sup>go un</sup>五蘊), we are confirming events one by one and come to a total affirmation. All the talk of causation and suffering is the interpretation needed when you are climbing the stairs of this 'position of reality' towards the 'position of authenticity', step by step.

As Kannon-sama spoke from the deep practice of <sup>han nya ha</sup>般若波羅蜜多, from the 'position of authenticity', all

'phenomena and events' exist as <sup>go un KAIKU</sup>五蘊皆空, and any difficult event, any suffering, any sin is fully affirmed as <sup>go un KAIKU</sup>五蘊皆空.

It is impossible for a person with flesh-and-blood who is

living in the real world to fully affirm everything, but just knowing <sup>go un KAIKUU</sup> 五蘊皆空 as the 'position of authenticity' lightens the burden of feeling to an extreme degree.

In other words, it is usually fine to interpret life from the 'position of reality', but if one is undergoing a serious difficulty or an event involving great suffering, once you go back and interpret the decision from the 'position of authenticity', you can essentially receive a solution.

Let me give you one example. It is known, for example, that some disabled people feel discriminated against when the world categorizes them into disabled and able-bodied people. Some disabled people even claim that their disability is part of their personality. Here we can sense a strong desire to interpret the situation from a 'position of authenticity' and to affirm their own position.



If you can affirm yourself, even if it sounds a bit contrived, it is a view from the 'position of authenticity' that you have arrived at through your own difficult circumstances, and I think that is a very wonderful thing. However, it is impossible to ask all able-bodied people to take that view.

Therefore, first it is fine to take the view of an all-affirming 'position of authenticity', later you need to come down to the 'position of reality' and accept the reality that the world classifies disabled people and able-bodied people without any opposition.

Sometimes in life there are things like this that need to be resolved by returning to the 'position of authenticity'.

### **'Life activity' and a correct awareness of suffering.**

If a person is suffering, and by preaching the karma, as if

to drive him further away, he suffers even more, then this is definitely not the main purpose of the Buddha, who is said to have preached karma.

[Chapter 6] should be interpreted as a thorough rejection of this spiral of suffering.

Man creates the world by will and thought. On the other hand, from [fractal resonance](#), which is the cause of 'life activity', the 'law of thought-determined outcome' will be derived, and from this, furthermore, the law of cause and effect of destiny emerges. However, the laws are completely under the control of the Guardian divine spirit and are realized at the most appropriate time.

Therefore, the suffering experienced in this context cannot be accidental, and it is up to us to correctly position the 'suffering', correct our habits of thought and

aim in the direction of our own destiny with peace of mind. The Guardian divine spirit is asking you to discover the 'path of return to <sup>KUU</sup> 空' from that point.

Just as events created by humans, who are far from awakened and who are not Kannon-sama, are illusions, so too are the sufferings we perceive in these events, this suffering is called the 'suffering of illusion'. This 'suffering of illusion' is classified as the 'suffering' of secondary events.

And, as will be discussed later, the suffering that we perceive in the 'practice' towards awakening is the suffering that is necessary for returning to <sup>KUU</sup> 空, and we can call it the 'right suffering'. This 'right suffering' has already been classified as a primary event.

Therefore, switching the 'suffering' of secondary events to

this 'right suffering' is the 'path of return to <sup>KUU</sup> 空', which will now be explained in detail.

Now, <sup>mu chi yaku mu</sup> 無智亦無 = there is no wisdom or attainment...

Many scriptures ignore <sup>KUU</sup> within 空 and from start to finish they are so devoted to analysis that they conceal the whole picture, and they are in an isolated world of illusion, which is disconnected from <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

In other words, the events that arise from these interpretations of scripture are isolated events of outside <sup>KUU</sup> 空 and are not in fractal resonance.

Therefore, they are 'non-existent' entities that should be 'nothingness' and are illusions, so all events created by

these illusions should be denied.

Therefore, the compiler of the Heart Sutra asserts that there is no wisdom here and nothing can be gained from it.

The author would like to add here that, judging from the main purpose of the Heart Sutra, if these cause-effect factors and the analysis of suffering can be successfully

connected to the path of the 'return to <sup>KUU</sup> 空', **fractal resonance** will be restored, and the original purpose of the scriptures will come to life.

**Being logical and being analytical are two very different things.**

The author believes that there are other reasons why the Heart Sutra denies the Twelve links of dependent origination and the Four Noble Truths.

I will postulate some ideas from the standpoint of an author who studied the natural sciences.

The major problem with these two scriptures is that they are so analytical that they lose sight of the whole. If the purpose of scriptures is to awaken and provide salvation, the more analytical they are, the more people lose sight of the whole picture and get lost in the branches and leaves.

Thus, in an attempt to be logical, we must not make the mistake of going into detailed analysis and losing sight of the whole. If you go into detailed analysis without a holistic understanding, you will diverge from the direction you are going and lose sight of where you are heading. In fact, the Twelve links of dependent origination and the Four Noble Truths are such a labyrinth.

If the purpose of a scripture is to preach the path for awakening and salvation rather than showing off analytical skills and knowledge, it is important to treat it in an integrated and big picture first.

For awakening and salvation, it is first and foremost necessary to present an overall picture of the universe, for which being logical is very advantageous. Therefore, it is very dangerous to go into detailed analysis without showing the whole picture, as this will lead to a loss of direction and divergent conclusions.

Just the minimum number of words should be necessary to explain the whole universe, and if analysis is necessary to define the minimum number of words needed, then it should be limited to that purpose.

The Heart Sutra is, in this sense, an extremely excellent scripture in that it uses a minimum of words and phrases

to describe the whole picture of the universe, and it can be said that there is nothing else that surpasses it.

Admittedly, the author also ends up doing some analysis concerning this sutra, but I have tried to avoid analysis for analysis's sake and limit it to the minimum necessary scope.

Analysis is merely an analysis of parts, and no amount of collecting parts is ever a guarantee of a whole. Though part of the analysis that has been hitherto missed may contain the decisive content that overturns the whole picture.

Natural science, on the other hand, is a discipline that relies thoroughly on analysis, though also in natural science, every time a new part of the picture is found that was missed in the analysis, the whole picture is often 'turned on its head'.

If, on this path, one tried to tell the whole picture from the



analysis of the parts as in modern natural science, it would require a condition that there is not a single omission in the classified parts and that all the results of the analysis of the parts are correct. Which, in practice, is impossible.

The purpose of the scriptures must be to first present the whole picture and then to explain the methodology of salvation from there. If only analysis is shown, no one will be saved or awakened.

From the 'position of authenticity', when a person is shown the whole picture, which states that "humans have already been saved and are already enlightened beings", and if we can position ourselves within that picture, it can be said that we are enlightened, and because we can see the whole picture, feel reassured and saved. With that result, it is proven within oneself that the whole picture is

correct.

No matter how many parts you see, no matter how much knowledge you gain from it, it is neither awakening nor salvation.

Therefore, the most important thing in preaching the Way is to present a general framework in which the whole picture can be seen. If you go into details without seeing the whole picture, you will surely lose your way, or you will lead others astray.

It is a pity that there are many such scriptures in Buddhism that fondly analyzed contents from beginning to end. And Buddhist commentaries are also full of such analysis and do not display a whole picture at all.

Of course, the Buddha never taught such a thing. That is why the Heart Sutra rejects those scriptures that are merely full of analysis.

It comes to the author's mind that the phrase "no wisdom and no attainment" means that the compiler of the Heart Sutra is lamenting and denying the same thing as the author is also lamenting here.

### **Affirmation after negation.**

In the previous chapter and in this chapter, all that was denied as '**nothingness**' from the standpoint of <sup>KUU</sup> 空 is the contents in the isolated 'world of early Buddhism'.

However, by rejecting these as '**nothing**', the isolated 'world of early Buddhism' is repositioned as part of the **fractal structure** of the universe.

Only there, just as Kannon-sama was shown in the deep practice of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, the world of early Buddhism will be reborn, and the <sup>go un</sup> 五蘊 will be affirmed as part in

the whole fractal structure.

In other words, <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is a teaching that sees <sup>go</sup> 五

<sup>un</sup> 蘊 as part of the fractal structure of the universe and affirms them all as they are. And after total affirmation, the fractal resonance will be restored, and the Twelve links of dependent origination and the Four Noble Truths are recapitulated and affirmed by <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

The process of total affirmation after negation is the representative 'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, which is presented below as self-enlightenment training (Jimei Gyo training).

People who are at an initial stage before starting this training are living their lives with a level of arrogance that places themselves in such an absurd position of

misunderstanding that it is hard to imagine how human beings can be like this.

And many people are still at this stage. That is why man is still lost and that is why man must be saved.

You must be prepared to be no exception to this as long as you are human. You cannot rely on saying that you have meditated, prayed or practiced.

And even if you have spiritual power, can predict the future and see the someone's past, if you have not fulfilled this Jimei Gyo/self-enlightenment training, your soul has flown in another direction, and you are not even aware of your misalignment at all.

■ The teaching of <sup>go un KAIKU</sup>五蘊皆空, that replaces

the Twelve links of dependent origination and the Four Noble Truths.

**Now that the words and phrases are in place, let's**

**examine** <sup>go un KAIKU</sup>五蘊皆空.

Already, <sup>SHIKI JU SOUGYOSHIKI</sup>色, 受想行識 have been redefined in

[Chapter 3], <sup>KUU</sup>空 has been defined in [Chapter 4], and the

<sup>shiki ju sou gyo shiki</sup>色, 受想行識 have been positioned in [Chapter 5].

By the way, the meaning of the <sup>go un</sup>五蘊 in early Buddhism meant 'the world'.

Thus, I have already shown that <sup>go un</sup>五蘊 is a term that

describes a <sup>KUU</sup>state of fractal bond between within <sup>KUU</sup>空 and

<sup>KUU</sup>outside 空, which form a fractal structure.

To reiterate, the whole universe, including real existence

and unreal existence, are consisted of <sup>KUU</sup>within 空 and

<sup>KUU</sup>outside 空, which are in a state of fractal resonance with

each other, thus expressing that "<sup>KUU</sup>outside 空 is <sup>KAIKUU</sup>皆空".

In other words, it is enough to project the state of fractal

bond between <sup>KUU</sup>within 空 and <sup>KUU</sup>outside 空 onto the 'mind-

consciousness' as the true situation, without denying

them. If we understand that <sup>KUU</sup>within 空 and <sup>KUU</sup>outside 空 are

fractally bonded and in a fractal resonance state, it means

<sup>go un KAIKUU</sup>  
五蘊皆空.

It can be understood that by describing <sup>go un KAIKUU</sup>五蘊皆空,

Xuanzang clarified the fractal structure of the universe

and showed that <sup>go un</sup>五蘊 are essentially in a **state of fractal bond**, and completely rejected the nihilism that was prevalent in early Buddhism.

<sup>go un KAIKU</sup>五蘊皆空 means <sup>go un</sup>五蘊 are in the state of **fractal resonance**.

Kannon-sama tells us that if you look at the world after passing through the world of illusion and reach the world of truth according to the deep meditation on <sup>han nya ha ra mi</sup>般若波羅蜜

<sup>ta</sup>多, you can rest assured that <sup>KUU</sup>within 空 and <sup>KUU</sup>outside 空

are in **fractal resonance**, and <sup>go un</sup>五蘊 are under the control of <sup>KUU</sup>within 空.

Kannon-sama referred to this state as <sup>go un KAIKU</sup>五蘊皆空.



Now, the events described in early Buddhism exist only in the world of impermanence which is described as being

<sup>KUU</sup>outside 空, yet no matter how separate this <sup>KUU</sup>outside 空

and closely observe it, it is not to be <sup>KAIKUU</sup>皆空. Nor is it <sup>KUU</sup>空.

The <sup>go un</sup>五蘊 are <sup>KAIKUU</sup>皆空 only when one is aware of the

<sup>KUU</sup>fractal bond between <sup>KUU</sup>within 空 and <sup>KUU</sup>outside 空, as

Kannon-sama saw through the deep <sup>han nya ha ra mi ta</sup>般若波羅蜜多 practice.

The Heart Sutra is the very event that Kannon-sama experienced, and it could be the deepest <sup>KUU</sup>fractal resonance in the history of humanity. By attuning our minds to this event, we human beings can follow the path indicated by

Kannon-sama and can return to <sup>KUU</sup>空.

This truth is a truth that can be applied to all of the religions in the world.

**Fractal resonance** penetrates the universe.

I would add here that **fractal resonance** is in the 『Three  
basic characteristics』 and runs through <sup>KUU</sup>within 空 and  
<sup>KUU</sup>outside 空.

If we observe it from the real world, it is not only across spatial distances, but also across the time axes with **fractal resonance** between the past and the future.

This means that we are in the present and at the same time living together with the past and the future.

The future is in **fractal resonance** with the present, while creating several important 'phenomena and events'. In other words, it is now clear that 'phenomena and events'

are in **fractal resonance** with the past, present and future. To explain this more concretely, when you are deciding something now, it means that you are trying to choose now one of several phenomena and events that are connected from the past to the future through the present. For the choice of the appropriate fate in this situation, the 'logic of Jinen', (explained later) is important. Some future events are heavenly missions which form the core of our destiny. However, many important future 'phenomena and events' are being created right now.

By the way, past phenomena cannot be changed easily, but past events can be changed immediately even now. Therefore, by looking back on the past, taking out the events that have had a serious negative impact on your destiny, such as victimization, and thoroughly

interpreting it with the 'all-affirming' interpretation <sup>go un</sup>五蘊

<sup>KAIKUU</sup>

皆空, the past events will be purified and reflected in future events.

However, in order to purify past events, it is necessary to phenomenalyze some of them through the physical body, but this can be done with a minimum burden if one seeks it oneself through Jimei Gyo/self-enlightenment training. Here, this phenomenalization and purification is named vector sublimation.

We have already mentioned the 'primary events of suffering' and the 'secondary events of suffering',

however please note that the <sup>go un KAIKUU</sup>五蘊皆空 concept is applicable to both.

Therefore, by purifying the past and creating the

conditions for **fractal resonance**, we can create more advanced events in the future.

Therefore, meditation and practice of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is necessary, and it can be said that the universal prayer, which has **fractal resonance** with the 'worldview', is necessary.

**Salvation by reaching** <sup>go un KAIKU</sup> 五蘊皆空.

At a stage where we have not reached the realization of <sup>go</sup> 五

<sup>un KAIKU</sup> 蘊皆空, we are only taking out fragments of 'phenomena

and events', that is, only two of the three kinds of ' <sup>SHIKI JU</sup>色, 受

<sup>SOUGYOSHIKI</sup>想行識 ', and this can never be affirm everything.

Kannon-sama affirms the whole, including the past, present and future. On the other hand, we human beings

cannot evaluate them including our future as well.

A person who does not know the future can only take refuge in Kannon-sama and receive full affirmation, including the future of 'phenomena and events'. Taking refuge is the same as being committed to the position of being given the gift of life.

On the premise that 'phenomena and events' will be fully affirmed in the future, the present 'phenomena and events' will be fully affirmed by Kannon-sama as a process. To be correct, you will be given full affirmation throughout the past, present and future, including the past.

We must reflect on this meaning again and again.

Therefore, in the 'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, the 'phenomena and events' created by each individual are

correctly positioned in the 'worldview', and by seeing them as <sup>go un KAIKU</sup>五蘊皆空, they are seen as '<sup>KUU</sup>空' and 'phenomena and events'. This is the 'practice' leading to total affirmation.

This is where we enter into the 'practice', which affirms 'phenomena and events' that appear as inevitable.

Reflection on wrong speeches and wrong behaviors in daily life are not discussed in this book, since this part of the common sense of life, even before 'spiritual practice'. The 'spiritual practice' here is to leave the judgements of whether these actions or those words are good or bad aside, and to take our thoughts, which are the source of speech and action, at the initial stage of thought, and to position them correctly. Without this work, there can be

no total affirmation. In other words, there can be neither awakening nor enlightenment. In this book, the word 'awakening' is used in the same sense as 'enlightenment'. The author has therefore decided to describe here in detail from my own experience, the sequence of practices leading to awakening.

These are gradually described in detail as the Jimei Gyo/self-enlightenment training.

The Gimei Gyo is the very practices which led to the author's awakening, guided by the Guardian divine spirit. And it is clear that no one could ever reach awakening without this.

By explaining the Jimei Gyo/self-enlightenment training, the Heart Sutra will be further deepened.

**The self-enlightenment training is to reveal who you**



**are.**

There are several fragments of Jimei Gyo/self-enlightenment training and mock in the world. However, this Jimei Gyo is clearly different from them. First and foremost, Jimei Gyo is based on a 'worldview'. It is a path of 'return to <sup>KUU</sup> 空' under the 'worldview', and a clear signpost is given with total affirmation.

The structure of human beings and the universe, consisting of <sup>SHIKI</sup> 色 and <sup>shiki</sup> 色, have already become clear.

Although real people are at the mercy of <sup>shiki</sup> 色 that comes from their animal nature, the freedom of <sup>SHIKI</sup> 色 that comes from <sup>KUU</sup> 空 is definitely driving these real people, from their innermost depths, with a strong force, to strongly

urge them to 'return to <sup>KUU</sup> 空'.

It is the power of life, the power to fulfil their 'life activity'. It is the fundamental desire of human beings,

and it is the expression of the freedom of <sup>SHIKI</sup> 色 .

This fundamental desire, which comes from the freedom of <sup>SHIKI</sup> 色 , is a life force that is present in everyone, and if it

is not disturbed by <sup>shiki</sup> 色 , it will naturally rise to the surface. In order to remove the obstruction, the 'practice of **no** mind-consciousness' is necessary, which then becomes the Jimei Gyo as it is.

The s Jimei Gyo is also about removing the opaque fog of

<sup>shiki</sup> 色 that covers us and listen the strong cry of <sup>SHIKI</sup> 色 .

The Jimei Gyo is to determine the identity of this fundamental desire that comes from the depths of one's

heart. It is not about deciding between right and wrong. If you find yourself falling into a dichotomy world of good and evil, you will inevitably try to run from it, and your Jimei Gyo will fail.

It is a Jimei Gyo to discover and disassociate various intense thoughts of <sup>shiki</sup> 色-derived origin that are contrary to the fundamental desires that are <sup>SHIKI</sup> 色-derived.

If you can identify the origin of your life by yourself, the fundamental desire for <sup>SHIKI</sup> 色 will become clear.

And it will eventually become a life force that comes from within with explosive power.

For better or worse, if we struggle to know ourselves

correctly, we will eventually arrive at this intense  
fundamental desire on our own and be able to live  
according to its power, awakening to the return to <sup>KUU</sup> 空  
and eventually fulfilling our 'life activity'.

When we discover this intense fundamental desire in our  
own 'mind's attitude', it becomes a great joy of living, and  
through that joy, just by living in a natural way, we can  
reach <sup>KUU</sup> 空 and fulfil our 'life activities'.

Once there, self-enlightenment training will no longer be  
necessary, since you will already be one with the will of  
<sup>SHIKI</sup> 色 .

To get there, Jimei Gyo begins by looking thoroughly at

one's own 'mind attitude'.

The Jimei Gyo starts by discovering and eliminating the

black cloud of <sup>shiki</sup> 色 origin that covers the freedom of <sup>SHIKI</sup> 色 within ourselves.

Various methods are available to help you recognize that black cloud.

By confirming and eliminating the black cloud through

Jimei Gyo, you can reach the state where <sup>go un KAIKUU</sup> 五蘊皆空 occurs instantaneously. However, using a practical method, by taking a step back, seizing this black cloud once and for all, and with an apologetic attitude, initiating the first step of the process that is begging for 'forgiveness' to the Guardian divine spirit, you can

naturally reach <sup>go un KAIKUU</sup> 五蘊皆空.

In some cases, it is possible to directly eliminate the black cloud at once, but it is recommended to go through the process of 'being forgiven' for thoughts and actions of yourself and others before coming to an understanding of go un KAIUU 五蘊皆空 and reaching total affirmation, which is reasonable. This will be covered again later.

When you can perform the Jimei Gyo, you will be able to see your thoughts objectively. When you can see your own 'mental attitude', you will be able to improve your inner vision and control yourself. Once you have reached this point, you will be able to enjoy the 'right awareness of suffering' through introspection.

However, even so, it is not so easy to get to the underlying issues that are tormenting you and binding your destiny.

There is a 'self' that you are trying to never look at. It is not that you cannot see it, but that you just do not want to see it. Things you don't want to see are forever invisible.

### **Focusing on your 'mind attitude'.**

In the Heart Sutra, a step-by-step process leads to awakening.

The theory states that by adjusting one's 'mind's attitude'

to a devotional attitude, one can attain freedom of <sup>SHIKI</sup>色 ,

then attain **fractal resonance**, then attain the state of <sup>go un</sup>五蘊

<sup>KAIKUU</sup>

皆空 , then the attainment of total affirmation, and then

salvation. The attitude of devotion is also an attitude of gratitude. And gratitude means the same thing as total affirmation.

Therefore, even if you face difficulties in your destiny, if you can maintain an attitude of gratitude, you will have attained the state of <sup>go un KAIKU</sup>五蘊皆空.

Now, 'practice' here is by no means about 'getting the words right'. As a gateway to devotion, it is effective enough to adjust one's speech, but not too much, and the biggest challenge is to focus on your own 'mental attitude', and not at whether your words are good or bad. So be careful not to hold words in too much esteem since what arises from your words is not what really arises.

Here, 'speech and action' is always superficial, and it is the original form of speech and action that should be arranged by first arranging the 'mental attitude'.

However, words have power, so expressing the truth



based on the 'worldview' in words and actions is meaningful and effective enough as an action. And dirty words defile the surroundings and one's own mind.

Many people think that spiritual practice means to prepare "words and deeds", but this is an initial stage of the practice, and not at all the practice of those who aim for real spiritual awakening.

While the act of speech and action is certainly important to facilitate relationships, it is not the original purpose of spiritual practice. It is not appropriate to engage in practice that is focused on preparing words. This is because it makes it difficult to understand one's true feelings.

If you are speaking naturally and you find out a victimizing remark from the language you speak, it is a great discovery, and you should be very pleased because

you have noticed it because it has appeared in your language. If, alternatively, your language consisted only of well-formed phrases, you would fail to notice the great discovery.

### **Who forgives others?**

Of course, if you have hurt someone with your words, you must apologize and perform a 'settlement', and if you have made a place dirty, you must 'mop up' until you are satisfied with yourself. Of course, there is a danger of self-justifying 'lies' entering into the process, so an honest apology is required, keeping Kannon-sama in your mind and avoiding excuses.

Paradoxically, what is needed here is your conviction, not that of the other party. If you wait for the other person to be convinced, then there is no end to it, and you will drive the other person into a sense of victimization.

A number of people may have questions on this point, so let me explain a little more.

In the following, let us try to swap the other person's position for our own and consider it from both directions, as both positions are possible.

In other words, let's assume here that the perpetrator is the other party, and the hurt party is you, and consider how you would accept the other party's apology.

Usually, we think that a perpetrator should apologize to a victim until the victim is satisfied with the apology, because you are the one who forgives them.

However, this is actually a victimization that you do not often realize. If you fall into this, you will almost always fall straight into a victimization pit, and it will be difficult to get out of it.

No matter how unreasonable the other person may have been, everything is within <sup>go un KAIKUU</sup> 五蘊皆空. This is the starting point of the 'position of authenticity'. In other words, this is the important experience given to us by Kannon-sama. Therefore, from the 'position of authenticity', the right thing to do is to affirm it head-on and accept it with gratitude.

However, in real life situations, as a matter of common sense, the other party should apologize to you. However, you must not forget that the background to this is the 'worldview' of <sup>go un KAIKUU</sup> 五蘊皆空.

So, in this case, their apology is for your <sup>SHIKI</sup> 色 and not for your <sup>shiki</sup> 色. And it is your <sup>SHIKI</sup> 色 that forgives the other person's apology, not your <sup>shiki</sup> 色. To put it more clearly,

your <sup>shiki</sup>色 is not even qualified to forgive others.

So, if you can think, "I am not even qualified to forgive others", or, "I am not even qualified to blame the other person, much less make them apologize to me", then you will be able to live peacefully and always within the state of <sup>go un KAIUU</sup>五蘊皆空.

**Live as if everything is an experience you need to have.**

Jimei Gyo is not about deciding whether a thing is good or bad, right or wrong. In this sense, it differs from so-called reflection.

Jimei Gyo is thus a joyful discovery of the 'mental

attitude' that shields the freedom of <sup>SHIKI</sup>色 『Essence of man』 .

And the negative words and actions that come out of your

mouths unintentionally, should be used to discover who you are.

As an example of this, a 'mental attitude' being filled with a sense of victimization is a complete denial of <sup>go un</sup>五蘊,

which is the opposite state to <sup>go un KAIUU</sup>五蘊皆空, and if left

unchecked, will never attain the state of <sup>go un KAIUU</sup>五蘊皆空.

When you discover that big black cloud, you should be very happy about it and thank Kannon-sama for showing it to you.

Furthermore, 'practice' here does not mean putting a heavy physical load on the body and enduring it. Intense physical training and severe patience have nothing to do

with <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

**If there is no 'establishment of position', friction will occur.**

Even religions other than Buddhism, which do not preach karma, can appear to humans as if they are being played in a vortex of conflict between good and evil, or in a tug-of-war between God and the devil.

Just as karma and original sin are illusions, the contact between good and evil here is indeed an illusion. There is a mixture of 'advanced deepened events' and 'late deepened events', and furthermore, a mixture of individuality and individuality's engagement with different 'roles', and when these events and individuality come into direct contact, each need to have 'establishment of position'.

If there is no 'establishment of position', friction will arise, and the two sides will appear to be at odds with each other. In other words, an 'establishment of position'

is not about equality, but about being aware of inequalities, either in oneself or in each other. The universe does not like 'uniformity'. Therefore, 'uneven' means 'unequal', which makes sense to the universe. In that 'unevenness', it is not against the logic of the universe to treat certain conditions as 'uniform', i.e., 'equal' in love, or 'equal' within or as an institution. However, if the 'unevenness' of the essential universe is ignored, there will be a strain on it and friction will occur. The conflict caused by this friction is a process of 'life activity' from the 'position of authenticity', and from the 'position of reality', it becomes a conflict between good and evil, and an event that must be resolved. So why is there a 'principle of inequality' established in the relationships between us, as human beings, and other human beings?



Humans are made up of **fractal bond** between <sup>SHIKI</sup>色 and <sup>shiki</sup>色. Therefore, the 'principle of equality' is established in human beings' <sup>SHIKI</sup>色, but the 'principle of inequality' is established depending on the degree of human awakening to the <sup>SHIKI</sup>色, or the degree of domination of the <sup>shiki</sup>色. Therefore, man must always be aware of these two contradictory principles and use them differently. This will be discussed to some extent in the last added chapter [Chapter of Completion].

**Ask Kannon-sama to forgive the gap between the position of authenticity and the position of reality.**

If I speak from the 'position of authenticity', which is <sup>go</sup>五

<sup>un KAIKUU</sup>  
蘊皆空 ...

Human beings are, from the very beginning, all-affirmed, all-forgiven beings. Therefore, if you know this, your 'attitude of the mind' must be all-affirming state and always filled with gratitude.

However, no one can do exactly as they are told.

On the other hand, it requires a moderately difficult logical development to fully affirm oneself from a 'position of authenticity' while making one's own mistakes, so as not to be hypocritical and not let things dissolve into a quibble.

Therefore, in real-life situations, while confirming the 'position of authenticity', it is good to return to the 'position of reality' and take up events one by one and ask Kannon-sama to forgive them. Remember that it is not this self that forgives, but Kannon-sama. And this is a 'forgiveness', there can be no 'admittance' in the sense of you approving it.

I encourage you to introduce this process, habitually.

The Heart Sutra does not mention anything about how to deal with daily events, but if you have acquired the 'worldview', you will be able to live lovingly, judge correctly and act as a human being living in reality under the blessing of Kannon-sama.

Knowing the position of authenticity, you will also be able to take the position of reality and maintain your positional integrity and, if necessary, a thorough pursuit of the various contradictions and evils that occur in the real world.

### **Crossing the river of Jimei Gyo/self-enlightenment training.**

The author has taught many people and feels strongly about this. The world is full of people who do not want to

discover their own 'primary events of suffering'. And even more rare are those who try to discover it by themselves.

For me, trying to resolve the 'primary event of suffering' through the Jimei Gyo that I developed myself, was the greatest joy of my life. On the other hand, many people did not want to even be touched by the existence of their suffering.

Thus, there is a big river between the 'secondary event of suffering' and the 'primary event of suffering', and without crossing it, one can never reach nirvana.

There can be no salvation or awakening without resolving the 'primary events of suffering'. In order to resolve the 'primary events of suffering', you must first discover its existence. Without discovering it, it is like swinging a bat with your eyes closed, and all measures will be futile.

Religions that seek salvation from the 'secondary events of suffering', without explaining the 'primary event of suffering' up front, are lacking in essence. Therefore, there can be no essential salvation. Everyone who tries to fulfill the 'return to <sup>KUU</sup> 空' is constantly struggling with the 'primary event of suffering' they have discovered.

From my teaching experience, the river between these 'two sufferings' is quite wide, and the gap between types of practitioners becomes clear.

Only those who have shown a willingness to cross this 'river of self-enlightenment training' can go to the next stage of discovering and resolve the 'primary event of suffering'.

However, while it is possible to cross this 'river of Jimei Gyo/self-enlightenment training' alone, as I have done, it

is many times safer and more reliable to cross the already opened route in a large boat. And together with your fellow passengers, you can help each other and have a lot of fun along the way. It is important to recognize it as an enjoyable journey. However, to reach nirvana means that this is not a journey but an aim towards a migration.

Beyond the river, there is a place of abode, and since you are moving there, you only need to sort out your personal affairs and take with you only what you really need, which is how light you can become, i.e., how much of the 'primary events of suffering' you can discard.

Also, this 'river of Jimei Gyo/self-enlightenment training' can be crossed over and over again. On the way across, it is possible to discover a new 'primary event of suffering' and you can discard it there.

It is a very worthwhile boat trip because on this crossing

you can discover your 'primary events of suffering' and solve them. It is not something to be embarked on with a tragic resolve.

In order to have an enjoyable boat trip, there is an appropriate time and place, and it is necessary to wait for that time to come through the meditation and practice of

han nya ha ra mi ta  
般若波羅蜜多.

And if you decide that the time has not come, you need to realize that you have not yet crossed this river and live modestly. At this stage, you should never think that you have reached nirvana.

So, I made a clear distinction between the 'primary events of suffering' and the 'secondary events of suffering'.

I then called this 'primary event of suffering', the 'right awareness of suffering', and this is where the Jimei

Gyo/self-enlightenment training begins.

In this book, the author reveals the existence of this river and shows Jimei Gyo to cross it. So, all practitioners of the world should now be able to realize for themselves which side of this river they are on. They should realize that they cannot cross this river without practicing the Jimei Gyo, and that without crossing this river there is no spiritual awakening.

In the past, there was no clear scale for evaluating oneself, so everyone was driven by self-justification, overestimating oneself based on knowledge alone, and many practitioners were under the illusion that they were "great people who know everything", which led to numerous casualties.

The 'Law of thought-determined outcome' takes you to



the world as you want it to be. You will be guided as per your life priorities.

You should strive to position yourself correctly in your 'worldview' for the time being, as your first priority. You must also have the sensitivity to take pleasure in discovering misalignments.

With this sensitivity, you will discover the misalignment that exists there, cut off the temptation to self-justify, and as a result, feedback will be applied correctly, and a course correction will naturally take place.

And if there is no feedback, that is, if there is no self-enlightenment training, then you are content with prayer alone and turn your back on the 'right awareness of suffering' and will be drawn deeply into the world of illusion, and misunderstand that you have awakened, and easily misunderstand that you have become an

enlightened being. You will even become a god in your mind. And you are no exception.

When the Jimei Gyo/self-enlightenment training becomes a habitual practice, there will be much feedback.

Restrained and decent practitioners are those who are able to constantly check their position in the 'worldview' and correct it properly.

This would increase the number of practitioners who are well behaved and reduce the number of practitioners who make unworthy remarks.

So, from now on, this book will explain the Jimei Gyo/self-enlightenment training for those who want to discover and resolve the 'primary event of suffering'. For those who are only interested in the secondary event of

suffering, this will be a boring talk, and some people may even have a strong reaction of rejection.

Such premature people will not even acknowledge the existence of this river, let alone the Jimei Gyo.

Nevertheless, the author explains the 'primary event of suffering' because this is the main purpose of the Heart Sutra, which explains how to reach nirvana, and there is no other way to reach nirvana than to cross this river.

### **Establish the return point.**

As you deepen Jimei Gyo in search of a solution to a 'primary event of suffering', you may be shocked to realize how you have been living a terrible life. This is also a time of joy when you discover your big challenge. One will be surprised at how much one has been dripping with the 'negative aspects' of <sup>shiki</sup> 色 and feel sincerely sorry

for it. This is also a time when the person feels gratitude to the Guardian divine spirits who have guided the person to this point in one's life.

That is very important moment, as it marks the first time that one has established one's own point of departure in the universe, by 'establishing a position'. In other words, after this time, we switch to the process of 'return to <sup>KUU</sup> 空'.

This time is called 'reaching the return point' and is a commemorative moment for the 'Jimei Gyo/self-enlightenment training'.

What should we do then? Should we just reopen our mind from the 'position of authenticity' and say, "All of this, everything is all right, because <sup>go un</sup> 五蘊 are <sup>KAIKU</sup> 皆空!"

But this would create too large a gap between that and reality, and it seems that one's mental attitude is

inevitably self-justifying. There is no lie more dangerous than self-justification while making use of the language of truth.

Therefore, it is normal sense to always question it.

Therefore, at such times, you should have a 'right awareness of suffering' and, on top of that, you should cherish the feeling of "I am sorry" and ask Kannon-sama to forgive us for each of our faults that we realize from the 'position of reality'. Only when we have 'right awareness of suffering' can we be forgiven. Without this awareness, you do not know what you want forgiveness for, and if you do not know, there is no way you can be forgiven.

For this purpose, I have prepared the following 'spells', or 'prayers of return points', which you should pray with all your heart.

I have quoted it here from my book "Reprinted Edition,

Human Redo", with some modifications at the author's own responsibility.

### **The prayer at the Return Point.**

Please forgive that my ignorance, arrogance, and selfishness have always hurt everybody, polluted my surroundings, and caused a great amount of nuisance to all around me, and please forgive me for living my life thus far without realizing this.

Please forgive me for my past lack of virtue.

I would also like to thank Kannon-sama and all people from the bottom of my heart for allowing a person like me to be with you all, and for placing me here in this environment.

I sincerely wish to be reborn as an honest and humble person.

Dear Kannon-sama, I ask that you continue to guide a

person like me from here on. Please accept my sincere gratitude.

[Ref. 3 / Reprinted edition, Human Redo (Kuu Fudo, Kembunsha)].

In this way, by means of the Jimei Gyo/self-enlightenment training, you can reach total affirmation smoothly and, step by step, walk on the 'path of return to <sup>KUU</sup>空'. And you will continue to confirm the point of return again and again through the Jimei Gyo/self-enlightenment training.

With each confirmation, little by little you will be released from the suffering of karma and destiny and climb the stairs to <sup>KUU</sup>空 『Essence of the universe』 .

## **Kannon-sama deepens fractal resonance.**

Each individual 'life activity' has a different, specific 'role-sharing', so as to preserve its diversity and avoid uniformity, due to its characteristics of 『neither deficiency nor fulfilment』 .

Moreover, they are created in such a way that they continue to interact with each other, while maintaining their uniqueness and a certain degree of independence. In this way, 『neither deficiency nor fulfilment』 implies inequality, and to ensure that they will never be homogeneity, each secures its own appropriate position, thus creating a multi-layered fractal structure.

From Kannon-sama's point of view, various multi-stage fractal resonance states always co-exist, with Kannon-sama itself being in the deepest fractal resonance state of perfection. And often Kannon-sama deliberately engages



in other lower **fractal layers** for the sake of helping sentient beings.

Thus, Kannon-sama leads sentient beings neither in cause and effect, nor in the bipolarity of good and evil, nor in the dualistic battle between God and the Devil, nor in a plane where everything is homogenized. And thus, leads sentient beings to deepen the inevitably multi-layered **fractal resonance** state.

**'Karma and suffering' is a problem for world religions.**

For the revival of Buddhism, it is necessary to know the existence of the 'position of authenticity' of <sup>go un KAIKU</sup>五蘊皆空, in order to resolve the 'karma and suffering' of this chapter, and to understand it practically from the 'position of reality', and to have a process that leads to a return point

without difficulty and from there climb to the all-affirmative state.

Similarly, if you observe the religions in the world, there are many things that correspond to the "Karma and suffering" of Buddhism, and there are various contradictions and conflicts because the process of total affirmation is not found there as well.

This is because, as in conventional Buddhism, there is no 'position of authenticity', in other words, the 'position of reality' is not connected to the 'position of authenticity'.

Therefore, the author believes that the world's religious revival can be achieved in a non-contradictory form by incorporating Jime Gyo/self-enlightenment training and making some additional modifications to the current 'position of reality' on the premise of the 'position of

authenticity' of <sup>go un KAIKU</sup>五蘊皆空.

If you comprehend up to this point, you will understand the importance and the greatness of the fact that Xuanzang has made a connection between the two classifications of the 'position of authenticity' and the 'position of reality'.

This is the use of different positions made possible by strict self-observation and deep han nya ha ra mi ta 般若波羅蜜多 'practice'.

In the first place, the 'position of reality' is a stairway and means to the 'position of authenticity'. If only a 'position of reality' is preached, as has been the case in the past, there will always be differences in interpretation with other religions, even if the contradictions are not noticed only within that religion.

Since go un KAIKU 五蘊皆空 is common to all religions, if I clarify

the 'position of authenticity' here, all religions of the world will be able to understand each other in this respect, and in this way, universality can be restored. In fact, [Chapter 6] preaches up to this stage.

In this chapter, I have shown the 'position of reality' as a stairway to the 'position of authenticity', and by using the two differently, we have crossed a major barrier that we have not been able to overcome.

However, if we lose sight of the composition of this distinction and treat the two as equals, then we are criticizing and denying the 'position of reality' while affirming the 'position of authenticity', which is contradictory in terms of expression.

We sometimes say 'perfect' in the 'position of authenticity' and then say 'imperfect' in the 'position of reality'.

The problem arises when people who fail to understand

the deeper meaning of this usage and lose track of the logical construction and only read the superficial meaning, which can seem contradictory or confusing.

What is described here is quite advanced and some people may not be able to follow it.

If you do not understand this very important distinction of use, I recommend that you take a break and read it again from the beginning, as it will only confuse you.

Alternatively, I recommend that you leave this book for a few years, and until the appropriate time comes, get into the habit of reciting the Heart Sutra's updated version

『neither deficiency nor fulfilment』 , or praying a 'prayer' which is emitting fractal resonance and go about your daily life for the time being with sincerity in your own way.

In the following section, I will continue to preach only to

those who have understood this distinction of use.

# Chapter 7

Awakening with <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

i mu sho toku ko  
以無所得故

<sup>bo dai sa tta</sup> <sup>eh han nya ha ra mi ta ko</sup>  
菩提薩埵 依般若波羅蜜多故

shin mu ke ge mu ke ge ko mu yu kuu fu  
心無罣礙 無罣礙故 無有恐怖

on ri i ssai ten do mu so ku gyo ne han  
遠離一切顛倒夢想 究竟涅槃

<sup>san ze sho butsu</sup> <sup>eh han nya ha ra mi ta ko</sup>  
三世諸佛 依般若波羅蜜多故

toku an oku ta ra san myaku san bo dai  
得阿耨多羅三藐三菩提

Following the previous chapter, <sup>mu chiyaku mu toku</sup> "無智亦無得/no  
wisdom, no attainment... ", it is confirmed that there is no  
wisdom, no attainment in the Twelve links of dependent

origination, and the Four Noble Truths of the early Buddhist teachings.

The meaning <sup>i mu sho toku ko</sup> '以無所得故' is that these scriptures have nothing to offer for spiritual awakening, so let me therefore explain below the real 'way to nirvana'.

Here, a stage of spiritual awakening that can be reached by practitioners on earth will be referred to as nirvana.

So first, the **Bodhisattva**, that is, the **practitioners of the earthly realm**, discard these old words and phrases and the

old sutras. And then they are dependent on <sup>han nya ha ra mi ta</sup> 般若波羅蜜多,

in other words, because they have resonated with <sup>han nya ha</sup> 般若波

<sup>ra mi ta</sup> 羅蜜多, so their minds are free from any obstructions.

Because of this freedom from obstruction, there are no more black clouds hanging over the minds, so there is no



fear. Therefore, there is already no more anxiety or fear with regards to tomorrow.

And furthermore, <sup>on ri i ssai ten dou mu sou</sup> 遠離一切顛倒夢想 means that you

must cut off the <sup>shiki</sup> 色 judgement separated from fractal

<sup>SHIKI</sup> resonance, which is far from 色 judgement. This leads to the practice of 'thought detachment', which will be explained in more detail later.

In particular, it is only by cutting off all the fundamentally wrong and spell-bound things that have turned heaven and earth upside down, such as the concept of 'emptiness without substance' that pervades the world,

that we can finally attain <sup>ku gyo ne han</sup> 究竟涅槃. In other words, we reach the state of nirvana.

Only when we can fully affirm reality, including the processing of thoughts and the processing of the mind in response to the events as described here, we are able to say that we have reached the world of spiritual awakening called nirvana.

Furthermore, practitioners of the heavenly realms, that is, all Buddhas who are living simultaneously in the past,

present and future have likewise obtained A noku ta ra san 阿耨多羅三

myaku san bo dai

藐三菩提 = supreme perfect enlightenment by

resonating with han nya ha ra mi ta 般若波羅蜜多. In other words, they

have attained full spiritual awakening and have completed

the 'return to KUU 空'.

**The terrestrial world, the transitional world, the heavenly realm, and the world <sup>KUU</sup>within 空.**

That is, there are two awakenings: the awakening of the earthly realm and the awakening of the heavenly realm. That is to say, it clearly teaches the fact that there is an afterlife.

However, talking in order, there is always the basic

'world <sup>KUU</sup>within 空', which consists of <sup>SHIKI JU SOUGYOSHIKI</sup>色, 受想行識

and <sup>SHOHOU</sup>諸法. The heavenly realm is fractally bonded

<sup>KUU</sup>within 空. Furthermore, there is the earthly realm, which is fractally bonded to that initial fractal bond.

By the way, we have labelled the world that transitions from the earthly realm after death, the heavenly realm, but the heavenly realm is even deeper and can be divided

into several categories, including at its entrance, and that is a world that I will later describe as the 'other shore'. We will touch on this matter again in [Chapter 9].

For the time being, therefore, let us continue the explanation with the label, the heavenly realm.

'Essence of man', consisting of <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, attains the heavenly realm wearing the robe of past experiences.

Once in the heavenly realm, it can grow up to the full awakening of <sup>A noku ta ra san myaku san bo dai</sup>阿耨多羅三藐三菩提 = supreme perfect enlightenment, which is directly connected to the root of life <sup>KUU</sup>within 空.

The world of supreme perfect enlightenment is indeed the world <sup>KUU</sup>within 空 and is the perfect world which consists

of <sup>KUU</sup>空, <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, <sup>KUSOU</sup>空相 and <sup>SHOHOU</sup>諸法.

In other words, the Essence of man, <sup>SHIKI JU SOUGYOSHIKI</sup> 色, 受想行識,  
can move freely between the heavenly realm, transitional  
world and earthly realm while performing 'life activities'  
in the environment of <sup>SHOHOU</sup> 諸法.

If they still have a mission in the earthly realm, they can  
work from the heavenly realm through their earthly  
relatives, or they can be reborn themselves.

If one experiences nirvana in the earthly realm and then  
attains supreme perfect enlightenment in the heavenly  
realm, one can move freely between the heavenly and  
earthly realms.

And if we look at these worlds as the environment and  
field of 'life activity', then human beings are beings who  
freely go back and forth between the worlds of <sup>SHOHOU</sup> 諸法

and <sup>hou</sup> 法.

The Kannon-sama is exactly such an existence.

### **Illusory suffering and right suffering.**

The state of <sup>go un KAIKU</sup>五蘊皆空 attained by Kannon-sama, that is the world of total affirmation, is the ideal and with this as a yardstick, one can discover the hindrances in the mind and have a 'right awareness of suffering', thereby detaching oneself from the thoughts associated with it.

The process of working up to this total affirmation is shown as the 'Jimei Gyo/self-enlightenment training' and some examples are given below.

For example...

As an example (1), if you find evil in others, and subsequently seize upon it and fight against it, then your

own mind-consciousness becomes a battlefield, and it is undeniably you, not others, who are hurt and suffer. This is the suffering of illusion. If you are aiming for <sup>go un KAI</sup>五蘊皆 <sup>KUU</sup>空, you must realize as soon as possible how futile this suffering is.

If you can find evil in others, and rather than pointing it out, but you will see 'your negative reaction to it' as 'suffering' and become aware of it as captivity, then this is awareness of 'right suffering'. Thereafter, in accordance with the process of 'Jimei Gyo/self-enlightenment training', you detach it from the mind-consciousness through thought detachment.

When you start practicing, your senses become more sensitive and you start to feel various things as thoughts

and vectors, which takes you deeper into the world of consciousness.

However, this can never be seen as the world of awakening, it is just your senses becoming sensitive, it is only a reflection of your current personality, and you should not believe in its content.

But if you take the experience in and use it to advise someone, you yourself must not believe the content of your own statements.

You should understand that it is merely a case of you having sensed something. In such a case, as a post-processing step, you should pray that "my words of advice may help the other person to grow, although I do not know whether they are right or not".

Of course, for the person, he or she must affirm what you have pointed out, whether it is right or wrong. Because



go un KAIKU  
五蘊皆空 ...

However, this is a practice of self-enlightenment training, so regardless of the other person, your priority should be to remove your own obstacles, not to give advice to others. This is part of what we mean when we refer to self-enlightenment training.

In other words, the practice is to ignore what you feel as much as possible.

Once you have correctly practiced Gime Gyo/self-enlightenment training and transcended the mind-consciousness, you can now transcend your own responsibility in "Jinen" and can say the appropriate words to the other person. If you are aware of your own thoughts and feelings, including vectors, as your own obstacles, you will be able to point them out at the right

time, without polluting your own mind-consciousness, and in a situation where the other person can easily accept them.

As an example (2), if you are aware that you are always trying to make yourself look good, lying and stretching up for yourself, and you realize that it is exhausting and that it is a hindrance, then you have become aware of the 'right suffering'. First and foremost, the most important 'practice' is to become aware of the right suffering.

As can be said in all cases, once you have attained an 'awareness of the right suffering', then you can follow the process of 'Gimei Gyo/self-enlightenment training'.

As an example (3), if you can become aware that you react critically to every single event around you, that you make judgements without knowing better, and that you

pollute your surroundings with your own thoughts and see this as an obstacle, then you have become aware of 'the right suffering'.

As an example (4), if you can become aware of a mental attitude of always trying to gain an advantage over another person, you are always thinking of reasons for self-justification, you are always trying to somehow be a victim, and that you also feel that the mental habit of falling into an attitude of victimhood as an obstacle, then you have become aware of 'right suffering'.

As an example (5), some people who, because of a lack of true self-confidence, live their lives by stretching up, putting themselves on a high pedestal, creating a false image of vanity and holding on to it.

Armed with that 'fortress of vanity', you are shut up in it,

and from there you barely keep yourself together by shooting arrows of criticism at those around you. If you can become aware of that unstable 'mental attitude' as a hindrance, then you have become aware of 'right suffering'.

Thus, many people live in comparison with others and fall into the 'pitfalls' illustrated here but have difficulty in recognizing this state by themselves.

The 'right awareness of suffering' is the <sup>shin mu ke ge</sup> 心無罣礙 = no obstacle in mind, which is 'Jimei Gyo/self-enlightenment training', and this makes it possible to walk straight on the path of 'return to <sup>KUU</sup> 空'.

Therefore, <sup>shin mu ke ge</sup> 心無罣礙 is a particularly important practice task not only in the earthly realm, but also in the transitional world.

In this respect, there is a great deal to learn through this experience of the earthly realm. In the earthly realm, even if you fall into those 'five pitfalls', even if you did not

know the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, you will encounter many opportunities to learn it as attainment of knowledge. And even if you go off track, you will have many opportunities to correct it.

**A somewhat sophisticated practice, the 'Jimei Gyo/self-enlightenment training'.**

Even if you have successfully cleared the 'Five pitfalls', there is still more to 'Jimei Gyo/self-enlightenment

training' in order to reach 'no obstacle in mind'.

For example, as in case (6) ...

If you believe something is good and live with a strong conviction, it can be a great living force for a time,

however that strong conviction will not be <sup>han nya ha ra mi</sup> 般若波羅蜜

<sup>ta</sup> 多 as it is. In other words, it does not lead to <sup>fractal</sup> resonance.

It quickly reaches its limits. Often there is a strong self-righteousness in it. But because that belief also contains an aspect of good, it makes it much more difficult to detach from it.

### **Pursue the Jimei Gyo/self-enlightenment training.**

Continuation of case (6). This situation is a situation in which one cannot, of one's own volition, shed the garment of adherent self-righteousness.

So, even if the obstacles are not as adamant as ' <sup>KUU</sup>空 without substance', people believe in their own version of 'goodness', wield it, and adhere to it.

If they are attached to something that is good, they will live with a strong belief in it, and it will become an obstacle and they will not be able to go further.

So even if they are religious, and if they persevere in their faith, and have strong beliefs, they often become a jumble of belief systems from which it is difficult to get out. In other words, they will not be able to take off the garment of their adhering thoughts of their own will.

In other words, they start to represent the 'smelly religion' that we often see. For this religious odor, it is necessary to sense the hindrance there. Self-righteousness in many

religions is also a belief in itself, born from this adherence.

**'Self-enlightenment training' is not a technique.**

In the earthly realm, you may meet a leader who has mastered the han nya ha ra mi ta 般若波羅蜜多 and guided by him or her, you are told that what areas are a hindrance to you, and subsequently become aware of them.

Then, in order to detach yourself from the hindrances, you realize the necessity of 'detachment of thoughts', and master this practice.

Self-enlightenment training is a method, but it is by no means a technique. Without sincere gratitude for having everything prepared for you, there can be no **fractal resonance**. Therefore, the 'primary event of suffering' will not improve. It will remain sluggish forever and ever. If



you treat it like a mere tool, with no appreciation for it and a disposable attitude, it is like digging a tunnel with your fingernails. And you may do things with those nails that hurt those around you. Without gratitude, it can even become a tool to attack others.

Whenever you think that you are having difficulty in performing self-enlightenment training, I recommend that you question whether or not you are grateful for having been given self-enlightenment training and whether or not you have a sincere attitude towards Jimei Gyo/self-enlightenment training.

It is necessary to be keenly aware that the 'Jimei Gyo/self-enlightenment training', which begins with 'detachment of thoughts', is not a technique. What is needed here is an honest heart and the courage to never run away. And the gratitude for what you have been given.

Those who evaluate themselves selfishly, based on wishful thinking, will not be able to move forward even a single step. And if you hold onto an attitude that this self-enlightenment training is something that is self-judged and even disposable, you will remain at the same point of suffering forever, it might even take you a hundred years. Even if you think you have made progress, in fact, you will be stuck in the depths of confusion. And you end up becoming a 'pompous person who seems to understand everything and never admits their own mistakes'. Such people are often able to make statements about any topic they are asked to discuss.

Thus, it is very difficult to have an honest introspection of oneself. Therefore, you should bear in mind how dangerous this path can be if you make a mistake. That is why you need to have gratitude.

## **What a wonderful, but a difficult path.**

How wonderful to be able to resolve the 'primary event of suffering'. Just knowing that a human being could make it that far made my heart leap, my tears well up, and I felt a great sense of joy that made me want to fly around.

I often wonder why so many people don't find the same pleasure from such a wonderful thing.

From the standpoint of <sup>SHIKI</sup> 色, I felt such a joy from training, why would anyone reject it? I felt like I had learned once again what it meant to be in a state

dominated by <sup>shiki</sup> 色.

So, I have improved the Jimei Gyo/self-enlightenment training to make it as easy for the practitioner as possible.

You do not need to go out of your way to reflect on a situation, and you do not need to decide whether it is

good or bad, but first you need to try to know the reality of yourself, the reality of who you are, and then to reach the 'right awareness of suffering'.

Therefore, I try to guide practitioners away from their everyday evaluations of good and bad, and to develop a strong will to simply know themselves as they are, regardless of whether they are good or bad.

If the practitioner has that strong will, he or she will find that there are many allies around him or her who can be a mirror. There will always be people who will demonstrate your own strong odor in front of you. If you know that the person omitting the odor is actually you at that moment, you will understand that you are surrounded by many friends who will serve as mirrors for you in your training. You are never alone, and the people around you will support you in your practice to nirvana, even if you don't ask them to.

To reach nirvana, you must wait until you have an unshakable desire to feed on everything, to know your reality without hiding away in self-justification and without thinking of yourself as peculiar.

In my experience of teaching, even when I teach 'Jimei Gyo/self-enlightenment training' in such detail to those whose time has not come, they will try to use the same words even against their teacher and attempt to escape via self-justification by targeting gaps in the language.

Thus, this path is very difficult to walk alone, as there are many temptations for self-justification.

I was able to do it because it was enjoyable thing for me.

I never felt that it was something to be endured. I realized that attempting to self-justify was just a loss, so I never even attempted it. I was greedily seeking new horizons, so there was no sense of despair in my mind. So, it should

be fun for those who seek it strongly. Whether or not there is a strong will to resolve the primary event of suffering, and whether or not it is enjoyable to resolve, is what determines success or failure.

Those who are determined to fulfil 'Jime Gyo/self-enlightenment training' by themselves must be aware of the danger of this temptation and must remain constantly afraid of the Guardian divine spirit and cut this temptation out of their lives. If you have friends, they will help you to cut off the temptation.

If one is aware of one's own weakness in trying to justify oneself, recognizes one's own lies as lies, and maintains a sincere attitude towards the Guardian divine spirit, one will be able to overcome the great wall of temptation which one could not overcome on one's own, and move forward. In this way, you can be reborn again and again.

In order to attain nirvana, the practice to this point must be fulfilled with sincerity.

**Examine further the 'Jimei Gyo/self-enlightenment training'.**

Therefore, in order to attain nirvana, you have to engage in further and thorough practice to be free from obstacles

and therefore to be free from fear, as <sup>shin mu ke ge</sup>心無罣礙、<sup>mu ke ge</sup>無罣礙

<sup>ko</sup>故、<sup>mu yu ku fu</sup>無有恐怖 = no obstacle in mind, therefore no fear.

If you face your given destiny with sincerity, you will be able to sense the 'hindrances' immediately and discover the 'lies' that have occurred in your mind. If you realize that the 'lie' you have discovered, is a lie and can place it in the universe as a 'lie', it is allowed to exist. However, a

'lie' is never allowed to exist as truth. This means <sup>go un KAI</sup>五蘊皆

KUU  
空.

The descriptions so far contain many of the 'essential meanings' of the spiritual training, so please read them carefully by yourself, have introspection, and use them as food for your own growth.

First of all, it means the work of confirming all the items starting from the <sup>shiki</sup>no 色, <sup>ju sou gyo shiki</sup>no 受想行識 presented in [Chapter 5], i.e., the 'practice of **nothingness**', especially the last one, the '**no** mind-consciousness', needs to be thoroughly practiced.

This begins with the aforementioned 'practice of thought detachment' and continues with the subsequent practices.

This means the 'practice' of going beyond the conscious world by reducing the activity of the 'mind-consciousness'



as much as possible through meditation.

Through this 'practice', one can continue to look at one's 'mental attitude' and reach a state of 'no obstacle in mind', in which there are no hindrances in the mind at all. This is also part of the 'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

People often struggle in relationships and seek 'salvation'. However, this is a trigger and not the purpose of 'salvation'. As one of the results of salvation, relationship suffering is gradually resolved.

**Jimei Gyo/self-enlightenment training is necessary to reach nirvana.**

Keeping the 'mental attitude' of 'devotion' to the Guardian divine spirit means maintaining a continuous attitude of gratitude towards the Guardian divine spirit. And this

should be a normal state of being for human beings.

It is this Jimei Gyo that makes all 'mental attitudes' other than this 'mental attitude of devotion' into 'nothing'.

Let me summarize them here and classify the self-enlightenment training into broad categories. (For more information about the Jimei Gyo, please read my book, 'Reprinted edition, Human Redo', Kembunsha, Ref. 3).

First of all, there is the Jimei Gyo for 'mental attitude'.

Central to this is the 'Jimei Gyo of lie detection'. If one loses one's devotion to the Guardian divine spirit, the 'mental attitude' is immediately disturbed, and various lies occur. The decisive lie is 'victim consciousness'. Just by practicing the 'Jimei Gyo to alleviate victim consciousness', you can feel a significant change in your personality. People live their lives from the standpoint of

shiki

色 and are always calculating losses and gains.

However, there is the ' Jimei Gyo of loss-calculation', in which people live their lives thoroughly while experiencing losses and gains from the standpoint of

SHIKI  
色 .

Then there is the ' Jimei Gyo of renouncing judgement', in which one realizes the folly of always reaching beyond one's own thinking and making arbitrary judgements on a daily basis, and refrains from making judgements on matters other than those that are necessary, and also refrains from making judgements on things that cannot be judged in the first place.

Once you become somewhat sensitive and can sense the mood of the other person, there is another pitfall waiting to happen. There is little value in the character assessment you perceive there. If you do not renounce such judgments, then the world you feel at that point becomes

fixed as the world you live in.

If you want to reach nirvana, you must thoroughly abandon this kind of evaluation of events and others.

By practicing this 'Jimei Gyo of renunciation of judgement,' your mind will become much quieter.

The last of the 'Jimei Gyo of the attitude of the mind' is the 'Jimei Gyo of reason in unreason', which incorporates

go un KAIKUU

五蘊皆空 into the Jimei Gyo/self-enlightenment training. No matter how unreasonable, irrational or inconvenient an event may seem to you, from the perspective of the 'position of authenticity', it is already affirmed. This is the trump card of the Jimei Gyo/self-enlightenment training, and if you can do this on the spur of the moment at any time, you have graduated from Jimei Gyo/self-enlightenment training.

So far, I have shown the ' Jimei Gyo of the attitude of the mind' but looking at the 'mental posture' requires a lot of training, so I recommend dropping back one dimension and practicing the Jimei Gyo at the stage of thoughts.

It is recommended to start with the first Jimei Gyo/self-enlightenment training of detaching any 'thoughts' from your mind. At first, look at the thoughts that arise, grasp them and repeatedly throw them out of your mind. Once you get used to it, you will be able to let go of the thoughts and let them flow away without having to grasp them every time.

The 'no mind-consciousness' in the Heart Sutra is thought to include the above ' Jimei Gyo of the attitude of the mind' and this 'practice of detachment from thoughts'.

In order to reach nirvana, these practices must be fulfilled.

## **Principles of action of "Jinen" are better than freedom.**

The principle of action, which involves planning, making all kinds of preparations, but waiting for the time to act, and when that time comes, acting 'positively', 'sincerely' and 'without intention', in which the end result is left to God, is called "Jinen". "Jinen" means the principle of action that one does not want the same things and conditions that belongs to others. However, the things and conditions necessary for the fulfilment of one's own heavenly mission, are always given to one without being forced to do so. This is more precious than the principle of action of freedom.

The present is the overall result of all 'phenomena and events'. Therefore, the result of the present according to the principle of action of "Jinen" is the result of the phenomena and events formed in fractal resonance from

the past to the future and projected onto the present point in multiple layers, so there is no forcefulness in it.

This attitude of "Jinen" is the best principle of action. The result of positive, sincere "Jinen", expressed in destiny and in form, is the result of the guidance of the Guardian divine spirit.

Seeking this "Jinen" is the practice that leads to nirvana. To be clear, praying but doing nothing and seeking only a result is not "Jinen". Without the backing of sincerity and positivity, you will not reach [fractal resonance](#). In other words, it will not lead to "Jinen".

"Jinen" is only achieved when the 'mental attitude' of taking refuge in the Guardian divine spirit is the 'mental attitude' that one is being given the gift of life.

Alternatively, it can be said that the 'mental attitude' of

go un KAIKUU

五蘊皆空 is what creates "Jinen".

If only words, deeds and actions are played out correctly but without this 'mental attitude', then a large gap arises, and this is what we label as 'intentional behavior'. That would be hypocrisy itself, so the practice is to be aware of it as 'right suffering' and to deal with it in that manner.

More concretely, in order to adjust one's 'mental attitude' in daily life, one has to deal with the following.

han nya ha ra mi ta

By means of the 般若波羅蜜多 practice, all of your speech and action that are contrary to "Jinen" must once and for all be regarded as 'right suffering' with a sense of certainty.

Afterwards, the process is to ensure the passage of achieving the 'no mind-consciousness' by identifying its true nature and subsequently discarding it.



**'No hindrance in mind' is the same as 'No mind-consciousness'.**

In other words, the practice of 'no hindrance in mind', which is the theme here, is the practice of the 'no mind-consciousness' and does not mean evaluating our speech and behaviors in and of themselves. It is the practice of focusing on the gap between one's speech, action, and one's 'mental attitude', and correcting thoroughly and aligning one's 'mental attitude' to the posture of devotion.

Moreover, in other words, both 'no hindrance in mind' and 'no mind-consciousness' are the same as maintaining a stable 'mental attitude' in which <sup>shiki</sup> 色 takes refuge in the

SHIKI 色 . In this practice, if there is a lie in the 'attitude of the mind', the aim of the practice is to perceive it as 'right

suffering', correct it immediately and maintain the posture of devotion. This means to keep the living 'attitude of the mind' stable.

It does not mean maintaining the 'attitude of the mind' of an arrogant position, as if you are already enlightened.

By continually seeking refuge in <sup>SHIKI</sup> 色, you can maintain a humble 'attitude of the mind'.

Here, the practice of keeping the 'mental posture' of devotion stable is higher than the practice of 'detachment of thoughts'. Although there is no need to clearly separate the two, we can broadly distinguish 'no hindrance in mind' as the training of 'mental attitude' and 'no mind-consciousness' as the training of 'detachment of thoughts'. And these two can be said to bring about the same in outcome.

If you master these two practices, you will be able to

control your own mind within "Jinen".

By the way, taking refuge in <sup>SHIKI</sup> 色 means taking refuge in one's own essence, which is the same as taking refuge in Kannon-sama, i.e., taking refuge in the Guardian divine spirit. Because there is no difference between one's essence and one's Guardian divine spirit.

This is what Kannon-sama means when Kannon-sama declares that Kannon-sama was relieved from all suffering.

By maintaining a 'devotional posture', a powerful fractal resonance is generated, at which time <sup>SHIKI</sup> 色, supplies an abundance of

<sup>han nya ha ra mi ta</sup>  
般若波羅蜜多 life energy which transcends time and

space, from and in which we can fulfil heavenly mission.

Whether or not the immediate situation appears unfavorable, simply by maintaining an attitude of devotion and sincerity on the spot, your state of mind will rise.

Life is a practice, so there are many obstacles in the short term. Each time you overcome these obstacles, you learn

han nya ha ra mi ta  
般若波羅蜜多, and when you look back in the long term, you will realize that your destiny has been created exactly as it is in "Jinen".

We have been taught that freedom is the highest value, but "Jinen" is the most sublime value beyond that.

The practice of seeking "Jinen" is the very practice of 般

nya ha ra mi ta  
若波羅蜜多 meditation and practice itself, but as the

name '空' <sup>KUU</sup> is derived from, it is the practice of emptying  
the mind, which belongs to the <sup>shiki</sup>色 of the 'mind-  
consciousness', and thus to reach <sup>KUU</sup>空.

And the thoughts that had been habitually built up so far,  
were derived from <sup>shiki</sup>色 that is <sup>KUU</sup>outside 空. And the  
thoughts that can be reached after the mind consciousness  
has been reduced to 'nothingness' are thoughts that  
originate from the original <sup>SHIKI</sup>色 <sup>KUU</sup>within 空.

Essentially, <sup>shiki</sup>色 must take refuge of its own volition and  
come under the leadership of <sup>SHIKI</sup>色. Without realizing this,  
one will never be able to discover this refuge.

This requires a thorough devotion to <sup>SHIKI</sup>色 by <sup>shiki</sup>色 as a

'practice'.

And in the Heart Sutra, this is the same as taking refuge in Kannon-sama, which is the same as taking refuge in the Guardian divine spirit.

This act of devotion is one of the 'practices' of <sup>han nya ha ra</sup> 般若波羅

<sup>mi ta</sup> 蜜多, but you should know that it is very difficult to do perfectly. However, if you can fulfil it, the 'practice' will progress in one leap.

### **Deepen the practice of 'thought detachment'.**

Having learned about the similarities between 'no hindrance in mind' and the 'no mind-consciousness', let me now elaborate further on the practice of 'nothingness',

which separates <sup>KUU</sup> within 空 from <sup>KUU</sup> outside 空.

As already described in detail in [Chapter 5], the 'mind-

consciousness' is the world of the mind, or the world of events, created by pseudo-space, pseudo-time and pseudo-phenomena formed by the human cerebral cortex.

So, in this chapter, 'no mind-consciousness' will be 'practiced'.

Please try this 'practice' knowing that it is the biggest challenge of all.

The reason why this is so difficult is that humans have mistaken the events of the mind-consciousness for the truth. In other words, we believe that the events we perceive are true.

The practice of detaching all thoughts that accumulated in the mind-consciousness, which are subordinated to the

shiki    ju sou gyo shiki                      KUU  
色, 受想行識 of outside 空, must be continued until it

becomes a habit.

You can start by grasping the meaning of each event one by one and detach it, but eventually, once you get the hang of it, you will be able to detach it simply by saying that "it is just a thought".

In other words, the Jimei Gyo/self-enlightenment training is completed when you have correctly positioned your own 'mental attitude' within the structure of the universe.

More concretely, Jimei Gyo/self-enlightenment training is completed by categorizing and positioning thoughts as

'unsubstantial' and <sup>KUU</sup>outside 空, irrespective of their semantic content.

If you pause here and think about it, you will realize that to position yourself correctly in the 'worldview' is a self-enlightenment training.



Therefore, it is clear that the Jimei Gyo/self-enlightenment training pioneered by the author, was the very 'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

**There is no need to deliberately take a dangerous path.**

There are two types of 'meditation': the non-directional method and the directional method. The less dangerous directional method is the one you should choose. Praying a prayer with a high philosophy, which is leading to **fractal resonance**, and enter meditation. It is good if you enter meditation by silently reciting the "Deciphered Heart Sutra".

However, if the prayer does not lead to **fractal resonance** and has a self-righteous idea, it should be examined carefully first, as there is no universality to its destination.

It is important to note that if you enter meditation without a philosophy to rely on, it will become a non-directional method, and you will lose direction and fiddle with your thoughts, thinking that there is some truth in the thoughts. This is still the middle of the subconscious, where low-level pseudo-personalities dwell and interfere in various ways, and this interference must be thoroughly eliminated without taking much concern over it.

My own experience has shown that the non-directional method is indeed omnidirectional and universal, but at first it is appropriate to set a philosophy and use the directional method.

Metaphorically speaking, this means that it is dangerous to go all the way off-trail when climbing a mountain. In principle, you can walk off-trail and still reach the top at some point, but there will always be danger. Many people go off-trail, enter a shrine somewhere and think that is

their destination.

There is no truth in thoughts. The goal is the practice of the 'no mind-consciousness', one does not reach the truth through illusions and auditory hallucinations. The truth is beyond that.

If you know that there is no truth in your thoughts and make up your mind to go beyond the mind-consciousness, then you can start the real practice of the 'no mind-consciousness'.

A well-maintained, authentic mountain trail with no wandering paths leading to the summit is provided for you in this book.

**After the fulfilment of the Jimei Gyo/self-enlightenment training, the freedom of <sup>SHIKI</sup>色 becomes**

**apparent.**

The freedom of <sup>SHIKI</sup>色 becomes apparent almost as if it has been pushed out when you are able to detach from this

<sup>shiki</sup>色-derived mind-consciousness.

The meditation and practice of <sup>han nya ha ra mi ta</sup>般若波羅蜜多 is the practice to reach nirvana and is an unavoidable 'practice' in order to become a leader.

For this reason, one must approach the 'practice' with a certain amount of determination. It requires a desperate determination.

As I have said many times, neither meditation nor practice are ever techniques. Moreover, from this point on, it is not an 'exchange condition', that you can become enlightened because of what you do. This is where honesty, straightforwardness and sincerity are tested.

Here, honesty, straightforwardness and sincerity mean being convinced of the universal and absolute value of KUU 空 in its timeless perfection... Even if you do not know its details, it can be said that you assume its existence and are courageously willing to submit to the conviction by yourself.

If you try to take refuge in this universal and absolute value, you will always be aware of the gap between your own 'mental attitude' and the value. And the 'right awareness of suffering' will occur there.

This 'right awareness of suffering' and the 'meditation' of

han nya ha ra mi ta 般若波羅蜜多 are the two wings of the practice.

If one is missing, you are greatly out of balance and you cannot reach nirvana.

No matter how much knowledge you gain from reading

books, it is not an awakening. Instead, it is a misalignment of oneself and one falls into a pit.

In other words, knowledge alone is never enough to

become a deep practitioner of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多. There is no **fractal resonance**. With knowledge alone, you cannot get to the depths, you will continue to drift in a shallow.

In order to become a true experiencer of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, it is essential to experience the 'right awareness of suffering' as a 'practice'.

**Only a limited number of people take the path of 'Return to <sup>KUU</sup> 空'.**

The reason why there are countless people in the world who claim to be practitioners, but no enlightened persons easily appear in the world, is that it is extremely difficult to practice systematic self-enlightenment training, which

is mainly based on this 'right awareness of suffering' and 'detachment from thoughts'.

Here, Jimei Gyo/self-enlightenment training is a term made up by the author, but it is still fine as long as the content is substantially the same. However, when I look around the world, I can find many fragments of Jimei Gyo/self-enlightenment training, but I have not seen anything that explains the whole self-enlightenment training in an integrated and systematic way.

Even if you try fragments of self-enlightenment training scattered here and there, you will go self-induced way and get into cul-de-sacs. It is not enough. In the world of good and evil, there are limits to how much you can pray, take refuge and deepen your meditation.

Therefore, it is difficult for people to become enlightened. Without a systematic self-enlightenment training through the practice of 'detachment from thoughts' and 'right

awareness of suffering', it is not possible to discover the entrance to the path of 'return to <sup>KUU</sup> 空' that lies before you, and to proceed safely on that path.

From here onwards, you must find your own narrow entrance and walk on your own feet. In other words, from here onwards, it is a path that you must open up systematically and practically, using the Jimei Gyo/self-enlightenment training that you have practiced so far as a guide.

However, the path ahead is guided by a Guardian divine spirit who accompanies you perfectly, so it is not a difficult path if you align your mind with your Guardian divine spirit and have an ear to listen. If you follow the guidance of the Guardian divine spirit with an honest heart, you will safely reach the world of awakening.

Because of a lack of readiness to practice that systematic



self-enlightenment training with sincerity, and because of a lack of sincere mind, most practitioners either do not find an entrance or, even if they become aware of the existence of one, refuse to enter it. It is the last gasp of the <sup>shiki</sup> 色 that desperately hangs on.

This entrance area can be reached by practicing a fragment and expedient self-enlightenment training, prayer and meditation, but those who aim to become enlightened must not stop even for a moment here.

And from this point onwards, they must be committed to further learning, abandoning the thoughts that he or she has understood and using the systematic practice of self-enlightenment training as a compass to advance step by step. There are many cliffs and pitfalls on this path, and beyond them there lies the world of awakening. There, you have to further develop your practice to eliminate the

stence of practice and to achieve the training in balance,

and only then will you become a true experienter of <sup>han</sup>般

<sup>nya ha ra mi ta</sup>  
若波羅蜜多.

Now, in this book, awakening is used in a broad sense and nirvana in a narrow sense. Therefore, the world of further awakening develops beyond this nirvana. The main purpose of the Heart Sutra here was to show the path to nirvana, so please know that there are further developments beyond this, and please refer to my other books when you need to do so.

By reaching nirvana, you have for the first time fulfilled the 'return to the <sup>KUU</sup>空'. Then, at last, you have become a 'understander by thinking'. And if you have not reached

this point, you cannot understand even if you think about it.

It is already clear when you get to this point that it is because ' Essence of man is <sup>KUU</sup> 空 ' that we can think about it, and if it were not <sup>KUU</sup> 空 , we would not know it even if we thought about it.

So, in fact, it also clear that everyone is living under the assumption that 'Essence of man is <sup>KUU</sup> 空 ' and that if you think about it hard about it, you will be able to understand it, but what you are in fact thinking about is the many vicissitudes of life with the various obstacles caused by <sup>shiki</sup> 色 .

Let me draw a caricature of this entrance area on the path

to awakening, so that you, the reader, can visualize it clearer.

Near this entrance area is a large parking lot. It is very huge that you cannot see the whole of it, and there is a large sign that says "Final Destination" within the lot. So, whoever built it must have been inviting you to "get off here!"

We know that the road continues onwards because we can see a small mountain over in the distance, but we are tempted to make a decision that what we can see in the distance will not be much different from where we are now, and we are tempted to pretend that we have reached that mountain. Many practitioners who decide not to go further and just park their cars here, pull their wallets out of their pockets, and go into the facilities attached to the parking lot.

These facilities are quite spacious, with a hot spring and a

large selection of souvenirs. There are a lot of people there who are all drinking together, happy that they have come to understand a lot more and that people have come to appreciate them. They all want to be some kind of guru who teaches others, and no one is humble enough to learn from each other. Indeed, for these people, this large parking lot is definitely their "final destination".

This caricatured scene will look familiar to all of you.

Unless you are an enlightened person, you will definitely be a caricature within it. Make sure you find yourself within this scene.

The people who park here are those who have decided to live their lives without seeing their own 'primary event of suffering'. These are the people who, when they come into contact with bits and pieces of self-enlightenment training scattered around the world, feel compelled to do

something, and even try to hide their great suffering by submitting the very smallest victims of their own 'primary event of suffering'. They have already decided on their next scapegoat. For many people, it is apparently so painful to reveal this 'primary event of suffering'.

Very few people fulfil this systematic self-enlightenment training, but it is not that difficult. In fact, it should be the easiest way to live. From the perspective of the <sup>SHIKI</sup> 色, it is actually the easiest practice. It is a very enjoyable practice. As a developer, I had a lot of fun when I was doing it. It is a self-enlightenment training that should be done with pleasure.

In everyday life, it is not about categorizing the events around you or the people around you as good or bad, but it is actually the easiest path to follow if you are not overstretched, know your own size, look at yourself

honestly and be aware that you are still an individual who is controlled by <sup>shiki</sup>色. The question here is about the attitude of the mind to live in the real world with thoroughness and sincerity, with one's heart turned towards the Guardian divine spirit. And if this mental attitude is not in place, nothing you do will work.

**Not easy, freeing ourselves from the thoughts that haunt us.**

Then, for a certain period of time, several years if you are thorough, you have to quench your thoughts, look at the thoughts objectively and detach them from your mind. This is called the 'practice' of 'detachment of thoughts'. With this 'practice', you can detach yourself from the habitual thoughts that have accumulated over the years. The prerequisite for this 'practice' is that you must be

aware that "I am already under the curse of long-accumulated habitual thoughts", and then you need to practice the 'spiritual training of detachment of thoughts'.

Furthermore, it is extremely important not to discuss whether or not you are under a spell now, but to live on the assumption that you are already under a spell.

The premise of this practice requires a strong awareness that "up to now, I have suffered from the curse of thoughts".

Only for those who have this awareness, the next world of deepening is prepared for them.

This 'practice' is completely ineffective unless you have reached that level of awareness.

It must be continued with strong awareness for at least ten years until the strong curse of one's own thoughts has been broken and a new habit of thought has been formed.



**Vector anti-resonance** occurs within **fractal resonance**.

In the subconscious, events created by the accumulation of negative thoughts that contradict **fractal resonance** over many years are formed in the subconscious as a single meaning (a vector). This field of negatively acting as vectors is called **vector anti-resonance**.

Man accumulates the energy of **vector anti-resonance**, while at the same time realizing it in his or her actual destiny and annihilating a portion of it.

Even so, from the perspective of <sup>go un KAIKU</sup>五蘊皆空, vector anti-resonance is not essentially opposed to **fractal resonance** but is a state within a larger **fractal resonance** that is relatively negative compared to its surroundings and continues to emit negative energy for a while until the **anti-resonance** energy disappears.

Unless the majority of this **vector anti-resonance** is

directed towards being purified, there will be no real spiritual awakening or salvation.

This is one's unique phenomenon created by the curse of thoughts, so it can be solved if you notice the vector anti-resonance by yourself and bring it into Jime Gyo/self-enlightenment training.

The rest of the process is guided by Kannon-sama, and by going through the process of checking each event, you will be able to detach your thoughts and be guided in the direction of purification completely.

If you have a 'right awareness of suffering' for your present self that is under a spell, and grasp the truth about this spell on you, even those strong convictions that have sustained you until now will now appear useless and you can decide to detach yourself from them.

**You must be prepared to be truly afraid of Kannon-sama.**

If you have 'right awareness of suffering', it becomes one's strong desire to detach oneself from any habitual thoughts that have become entrenched. It is precisely because it becomes a desire that the guidance of the Guardian divine spirit acts on it and the 'practice' of 'detachment of thoughts' can be fulfilled.

You should know that this is the response of Kannon-sama, or the Guardian divine spirit, to the strong desire that comes from within you, and will never be fulfilled if you do it out of a sense of obligation or compulsion.

If you justify yourself to the Guardian divine spirit, feel victimized, quibble or make excuses, you will immediately be disqualified.

This 'practice' is only possible when one feels close to the Guardian divine spirit, but also fears the Guardian divine

spirit correctly, and has a strong, irresistible desire that comes from within, devoting one's own life.

**There is no spiritual awakening as an extension of the current personality.**

Even the 'practice' that you undertake is not a world that can be reached by building on one's current personality.

You must start from the premise that there is a true personality outside of yourself.

To do this, you must deconstruct your life experience into pieces and reconstruct it. In other words, future spiritual awakening can only be achieved by discarding, discarding and throwing away all current personalities and building up the life experience so far from scratch under the "worldview". Unless this decision is made, this 'practice' will not be fulfilled. Therefore, this is a 'practice' that cannot be done by those who are satisfied

with their present selves. How many dozens of people in the entire human race can do that? It is such a difficult thing to do.

The person you are now going to fight against is yourself trying to protect yourself so far, which is a subconsciously stored, habitual thought due to a spell, a spell of thoughts. It is the habitual thinking of <sup>shiki</sup>色, <sup>ju sou</sup>受想

<sup>gyo shiki</sup>行識 <sup>KUU</sup>outside 空, which means that you must discard all the 'temporary selves' you have created by ignoring the initiative of <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識 <sup>KUU</sup>within 空.

Therefore, it takes a certain amount of determination to undertake this 'practice'. And you should know that without a certain amount of determination, this 'practice' will never be fulfilled.

From this point on, you enter a stage where you will never be able to fulfil it by extending your usual daily life. But it can be done by those whose time has come.

Whether or not this 'practice' of 'detachment from thoughts' has been achieved is the turning point of spiritual awakening. This is how the state known as nirvana can be reached.

This practice is to detach thoughts from oneself, not to eliminate them. It is a practice to be able to look at all thoughts objectively from the outside.

In this 'practice', small thoughts can be disregarded. The thoughts you are aiming for are to become aware of the strong vectors that control you and bind you to your destiny, and to detach them from yourself. There are vectors so large that they are controlling you and you are unaware of them.

This can only be successful if the right moment is ripe.

Those who just cannot do it should know that their time is not yet right, and live humbly, knowing their place in the world.

Many people who have not fulfilled this practice continue to behave in a fearless manner, misunderstanding their own position, and also continue to behave in an imposing

manner, as they are still in the sense of '色, 受想行識'<sup>shiki ju sou gyo shiki</sup>

<sup>KUU</sup>  
**outside** 空. These are the people who believe their thoughts to be themselves and live as slaves to their thoughts, since their thoughts dominate their thinking.

Humans are beings who have lived their lives bound by

their innate '色, 受想行識'<sup>shiki ju sou gyo shiki</sup> <sup>KUU</sup>**outside** 空.

In other words, until now, we have been living under the

control of the '色, 受想行識' <sup>shiki j u sougyoshiki</sup> outside <sup>KUU</sup>空, and have been living under the illusion that we believe the 'temporary self' to be oneself, as if <sup>SHIKI JU SOUGYOSHIKI</sup>色, 受想行識 <sup>KUU</sup>within空, do not exist.

By thoroughly implementing this 'spiritual practice' over decade after decade, one can detach the consciousness

that has been subordinated to the '色, 受想行識' <sup>shiki ju sou gyo shiki</sup> outside <sup>KUU</sup>空 associated with the physical body. By doing so, finally we can detach our 'temporary self' and finally

detach our control from '色, 受想行識' <sup>shiki ju sou gyo shiki</sup> outside <sup>KUU</sup>空.

However, it is not possible to say that anything can be separated cleanly, because the living human being is

<sup>shiki ju sou gyo shiki</sup>fractally bound to the '色, 受想行識' outside <sup>KUU</sup>空. If you



are fully aware of what you are unable to do and look outside of it, then you are practically able to do it.

When you have reached this point, you can finally be

reborn in the '色, 受想行識' <sup>shiki ju sou gyo shiki</sup> **outside** <sup>KUU</sup>空 under the

initiative of the original <sup>SHIKI JU SOUGYOSHIKI</sup>色, 受想行識 <sup>KUU</sup>within空.

In this way, we can reach the state of nirvana, which is filled with true peace of mind. In this way, the fear of tomorrow will be successfully removed.

Without the process of abandoning this 'temporary self' once and for all, there can be no true spiritual awakening. And as long as people believe that their 'temporary self' is their true self, they will continue to suffer.

At the end of the 'practice of **nothingness**' in the '**no** mind-consciousness', even these modern value systems are reset

once and for all, so that we can finally reach the absolute universal value system.

No matter how much you train and no matter how much you refine your awareness of '色, 受想行識' <sup>shiki ju sou gyo shiki</sup> outside <sup>KUU</sup>空, no matter how much knowledge you pack in, no matter how much you can teach others with such a knowledge. Even if you think you are enlightened by doing so, there is no spiritual awakening there at all. This is because the awareness of '色, 受想行識' <sup>shiki ju sou gyo shiki</sup> outside <sup>KUU</sup>空 is not the true-self.

**Finally, you will return to <sup>KUU</sup>空.**

This process of the 'no mind-unconsciousness' is very difficult, which is why spiritual awakening is very far

away. And if you are still holding the idea, '空<sup>KUU</sup> without substance', you will never reach spiritual awakening.

If you half-heartedly practiced the 'no mind-unconsciousness' and think that this is good enough, that will be the limit of your spiritual awakening. Therefore, one should not say easily, "I have fulfilled the practice of the no mind-consciousness" or "I have awakened", etc. If you say so, that will be your final destination.

By the way, the situation has been changed now, because the Heart Sutra has been deciphered.

You must now understand this book correctly, make your own plans for implementing the many 'practices' shown here, and follow them. If you can use this book as a guide to the 'worldview' and determine your place in it, you will

be able to walk slowly on the path towards nirvana. There are many temptations along the way, and you may find yourself stuck in a cul-de-sac. You need to be aware that you have entered a cul-de-sac, assume that you have already fallen into a 'pitfall' and practice the inner vision to discover it.

It is good to have the path corrected as you build up your introspection while taking refuge in the Guardian divine spirit. You can always discover the 'pitfalls' if you introspect on the assumption that you have fallen into them. If you are confident that you have not fallen or that you will never fall, then you have definitely and already fallen in.

The present day is a time when many people are fulfilling this difficult process, achieving true spiritual awakening,

and fulfilling their 'return to <sup>KUU</sup> 空'.

## **Working on humanity.**

This is the time when we are developing the activities for

<sup>SHIKI</sup> 色 is equal to <sup>KUU</sup> 空, <sup>KUU</sup> 空 is equal to <sup>SHIKI</sup> 色, while holding

on to <sup>shiki</sup> 色, <sup>ju sou gyo shiki</sup> 受想行識 as mankind, in order to create a true and lasting peace for mankind. The present day and into the future are exactly such times.

It is only because that time has been reached that the Heart Sutra has thus been revived in modern times.

When we reach <sup>SHIKI</sup> 色, <sup>JU SOUGYOSHIKI</sup> 受想行識 <sup>KUU</sup> within 空 i.e.-the true-self, we are naturally led to a deep fractal resonance. There, a whole new set of values will be born, and human beings will be finally freed from suffering. In other

words, by reaching **fractal resonance**, humans will be freed from the 'suffering of illusion'.

Then one's own way of life naturally comes into view, the direction in which humanity should go will come into view, and a new principle of action will be born from this

new sense of values led by the **SHIKI JU SOUGYOSHIKI** 色, 受 想 行 識 of the

true-self **KUU** within 空. This is the very essence of 'practice of

**han nya ha ra mi ta**  
般若波羅蜜多'.

**The two wings of the practice, meditation and practice**

**of** **han nya ha ra mi ta**  
般若波羅蜜多.

In order to fulfil the 'practice' of the '**no** mind-consciousness', practitioners in the earthly realm must have 'no hindrance in mind' and pass through the

subconscious, where evil spirits roam.

This subconscious is the very place that is connected to the transitional world, and it is a mixed bag, rather like wheat and chaff and it supplies energy to the transitional world.

In the subconscious, fragmentary events exist without any context and in contradiction, and act as disturbances to

shiki      ju sou gyo shiki  
色 , 受想行識.

In order not to be at the mercy of this subconscious,

always take refuge in SHIKI 色 , in other words, turn your mind to the Guardian divine spirit, without looking away and without accepting any illusions. By thoroughly ignoring all plausible illusions, you can transcend the world of the subconscious and move towards the world of

KUU  
空.

By deepening the 'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, you will  
take the path of 'return to <sup>KUU</sup> 空', and from there finally you  
will work out to the earthly realm from the standpoint of  
<sup>KUU</sup> 空.

Here, it is simply stated as 'no hindrance in mind', but you  
should have a preliminary knowledge that this is  
extremely difficult. And this is a very important 'practice'.

Meditation of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 and the practice of 'no  
hindrance in mind' are the two wings of the practice, both  
of which are indispensable.

The meaning of 'no hindrance in mind' is to have a 'right  
awareness of suffering' in response to 'hindrance'. It is not  
to have the suffering of illusion, but to realize that it is an  
illusion and to detach yourself from that illusion.



With 'no hindrance in mind', the direction of one's practice will be clearly defined, and in this direction, the world of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 deepens and grows.

**The state of nirvana is never seeking perfection in oneself or others.**

Since there is <sup>go un KAIKU</sup> 五蘊皆空, all events that arise in front of you in the fractal structure of the universe... Whether it appears convenient or inconvenient, you accept the inevitability of the event's presence in the here and now, and affirm it wholeheartedly.

However, it is by no means for the affirmation of what appears to be evil as it is. Nor does it mean that you must convince yourself that it is an event that makes perfect sense as it is.

Perfection is what people think of as perfection; however,

the truth is that people cannot know. It may appear imperfect to humans, but in truth it may be good.

Conversely, something that appears to be perfect may in fact be imperfect. Humans cannot know that. Here, it is necessary to realize that we do not know what is really going on. Knowing this recognition is one certain 'salvation'.

The truth is, once you comprehend 'imperfection' correctly, then the 'imperfection' becomes part of the 'perfection' and it will be affirmed.

If you know this truth, you will not be foolish enough to strongly demand your idea of perfection from others.

And, of course, you will not demand too much perfection from your own ideas either.

Therefore, nirvana is not about becoming a perfect human

being. It is to position oneself as a person who consists of

shiki ju sou gyo shiki  
色, 受想行識, and thus as an imperfect human being

under SHIKI JU SOUGYOSHIKI  
色, 受想行識.

It is about admitting that you must be imperfect as you are, without pretending to be perfect, without stretching yourself.

Moreover, we know that we are part of 'perfection', as imperfect as we are.

At this time, as go un KAIKUU  
五蘊皆空, you are aware of your own  
imperfection and have correctly positioned yourself in the  
universe.

In the same way, you have also correctly positioned the  
imperfections of past events and can reach the point

where you can fully affirm them within go un KAIKUU  
五蘊皆空.

In this sense, past phenomena cannot be changed, but past events can be changed by practicing the self-enlightenment training correctly. This truth is important.

Only when we are able to accept as inevitable the events that appear evil or imperfect, which are unfolding before our eyes or which have become lumps in the past, and affirm them all as <sup>go un KAIKUU</sup> 五蘊皆空, can we attain the state of nirvana.

Ultimate nirvana is thus to be able to fully affirm all phenomena, even when they are incomplete.

A group of people who do not seek perfection in their real selves and do not seek perfection in others in reality, and who make that imperfect person as a premise, is a human society.

When we look at real society, we see a society that demands perfection from others only and holds them accountable.

We must realize that human society is made up of imperfect people, and we have to create order based on this premise.

If the **fractal resonance** of people's prayer is strong enough, even seemingly imperfect events can transcend time and space, and more appropriate events can be integrated for us humans, including past, present, and future.

If we insist on demanding from others what we consider to be perfection, we will end up with a hypocritical society that only gives priority to public stances, diverges from actual situations, and only tries to formalize it. A society that prioritizes formality does not have **fractal resonance**.

In the first place, in the ultimate situation, it is impossible to judge the perfection or imperfection of events by people who cannot see into the future...

**Human beings can be enlightened because they are inherently <sup>KUU</sup>空. If they were not <sup>KUU</sup>空, they cannot be enlightened.**

This is possible because "<sup>KUU</sup>空 is substance itself" and humans are, by nature, inhabitants of <sup>KUU</sup>空. This is the original state of human beings.

That is why people can be awakening, and if <sup>KUU</sup>空 were insubstantial, then awakening itself would also be insubstantial and the meaning of awakening itself would be lost.

In other words, the acceptance of ' <sup>KUU</sup>空 without substance' in the period of confusion after the Buddha's death caused a fatal flaw.

The view of life presented by the Heart Sutra. In other words, Chapter 3 in this book, which states that "the essence of man is the essence of the universe, and the essence of the universe is the essence of man", is the ultimate answer shown to humanity.

If your standpoint is that "there is sufficient meaning in human thinking", then you are already admitting that

"human nature is <sup>KUU</sup>空".

However, in the 'emptiness without substance', even thinking is meaningless, and nothing can begin.

If the essence of man is not <sup>KUU</sup>空, but just a creation created by God, or if man is only an existence that

evolved from animals... then whatever man thinks with this created brain, there is no guarantee that there is any essential meaning in it at all.

That means, what there is, is at best, a matter of likes and dislikes derived from the instinct to preserve the species, acquired during evolution, or just a matter of immediate gain or loss.

This is obvious to anyone who thinks about it.

Let me reinforce the meaning of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, which means **fractal resonance**, by saying that this is a transformable vector that resonates with the value system based on the 『Three basic characteristics』 , 『Eternity』 , 『Absoluteness』 , and 『Universality』 , and vertically penetrates the **fractal structure** of the universe.



In other words, human beings are beings who, through the  
'meditation' and 'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, **fractally**  
**bond** the <sup>KUU</sup> **within** 空 and the <sup>KUU</sup> **outside** 空 into an even  
deeper **fractal resonance**, transcending dimensions and  
living in the universe in all directions.

# Chapter 8

The power of <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

<sup>ko chi han nya ha ra mi tta</sup>  
故知般若波羅蜜多

<sup>ze dai jin shu ze dai myo shu</sup>  
是大神呪 是大明呪

<sup>ze mu jo shu ze mu to do shu</sup>  
是無上呪 是無等等呪

<sup>no jyo i sai ku shinjitsu</sup>  
能除一切苦 真実

Here is a recap...

Actively engaging with the fractal structure of the

universe is called <sup>han nya ha ra mi ta</sup>般若波羅蜜多.

Through <sup>han nya ha ra mi ta</sup>般若波羅蜜多, man is a being who can engage,

move, and unfold across the dimensions of the fractal structure.

Furthermore, to summarize...

han nya ha ra mi ta  
般若波羅蜜多 is to learn the 'worldview', to know the relationship between human beings and the universe under the 'worldview', to meditate and live under the 'worldview'.

So, back to the text.

In [Chapter 7], both practitioners in the earthly realm and in the heavenly realm will be awakened by han nya ha ra mi ta  
般若波羅蜜多.

In this chapter, the word 'spell', which appears more than

once, is paraphrased as an incantation, and translated into mantra.

Hence, one should study the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 correctly and deeply.

The 'worldview' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 itself is a mantra and has power as an incantation.

It has great spiritual power.

It is the mantra of great clarity.

It is a mantra that cannot be bettered.

It is a mantra that has no comparison.

If you do the practice based on the 'worldview', as

explained in the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, you will be able to subdue all the suffering you have.

## The incantation is a cipher.

The Heart Sutra is a scripture that explains the <sup>han nya ha ra</sup> 般若波羅

<sup>mi ta</sup> 蜜多. In its compilation, it describes the 'relationship between the universe and human beings' with precise logic and extreme density based on a 'worldview'. In a

word, <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 means the Heart Sutra itself, and

the Heart Sutra explains <sup>han nya ha ra mi ta</sup> 般若波羅蜜多; it has power, rather like a spell.

Therefore, <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is the 'worldview' itself, an incantation that describes the structure and mechanism of the universe, and an incantation that shows the relationship between human beings and the universe.

The Heart Sutra, which explains the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, is a code full of logic that can be maintained throughout the ages precisely because it is based on a 'worldview', a code full of spiritual power, a code that is full of wisdom, a code with the power to regenerate Buddhism.

And because the incantations that make up <sup>han nya ha ra mi</sup> 般若波羅蜜  
<sup>ta</sup> 多 have the power to actively create fractal resonance,  
you are led to the meditation and practice of <sup>han nya ha ra mi</sup> 般若波羅蜜  
<sup>ta</sup> 多, and by practicing it, you are given the power to calm  
all suffering.

Therefore, by chanting the Heart Sutra, you can enter the  
fractal resonance of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多. It is good to start

from the beginning and make it habitual.

However, it should not be thought of in the extreme.

Simply chanting does not completely remove suffering or resolve it at its root. And, of course, it does not mean that

you will be saved just by chanting <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

Through habitual chanting, the mind will reach **fractal resonance** and you will be able to perceive the 'worldview'.

Then, when the time comes, you will start meditating and practicing the methodology of [Chapter 7], and you will begin to walk on the path of 'return to <sup>KUU</sup> 空'.

If you continue chanting <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, you will eventually begin to realize the obstacles that are blocking

the inner freedom of your human spirit, i.e., the freedom of <sup>SHIKI</sup>色, and you will be able to have 'right awareness of suffering'. Only then will you be able to actively practice self-enlightenment training, and eventually the obstacles that are hindering the freedom of <sup>SHIKI</sup>色 will be removed, and the suffering caused by the difficulties of destiny will also be removed.

**Heart Sutra was prepared to be deciphered in this modern age.**

The Heart Sutra is a code that explains <sup>han nya ha ra mi ta</sup>般若波羅蜜多, and even though the code had not been deciphered for a long time, the words of <sup>han nya ha ra mi ta</sup>般若波羅蜜多 are placed at six points within the text of the Heart Sutra.

Moreover, the underlying 'worldview' is compressed in



the extreme and scattered throughout the logic, which is full of the 『Three basic characteristics』. Moreover, the

words of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 are arranged in an orderly manner, and it is clear that they continue to exist, emitting an energy of fractal resonance.

Hence, the Heart Sutra has always emitted a strong vector of fractal resonance. The proof of this is the spiritual power of the Heart Sutra.

### **Special efficacy.**

That is why, even if superficially unintelligible, the mantra that indicates <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 has special spiritual power, wisdom and unparalleled, extraordinary effectiveness.

In other words, the Heart Sutra is based on a 'worldview'

that expresses the 『Three basic characteristics』 ,  
describes the fractal structure of the universe and explains  
how to reach fractal resonance.

Therefore, even if the reader does not directly understand  
the meaning, it still contains a power to generate a deep  
fractal resonance because the text and sound themselves  
are a fractal bond.

Therefore, chanting <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is already part of the  
'practice' of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

Knowing this, this special effect is convincing, and no  
one should have any doubts about it.

It is this outstanding effect that shows the truth of fractal  
resonance with the fractal structure of the universe. And

<sup>han nya ha ra mi ta</sup> 般若波羅蜜多 is also a proof of fractal resonance itself.

However, the author has no experience of anything miraculous happening when he chanted the Heart Sutra. As the author, the only thing I can say is that if you are in **fractal resonance**, you will realize that life itself is a miracle.

And if you look back on your own life now, the fact that you were led to this book is already a proof of **han nya ha ra** 般若波羅 **mi ta** 蜜多.

No matter how unintelligible the meaning may be, just by chanting the Heart Sutra, there are inner workings that affect the mind from the 'worldview'. People know its effects experientially, its spiritual power fascinates people and is probably the greatest reason for the miracle of the Heart Sutra, which has survived throughout history

because people believe it to be a special scripture and treat it with great care.

# Chapter 9

**Crossing to the other shore. And  
know it's unfinished.**

fu ko ko setsu han nya ha ra mi tta shu  
不虛 故說般若波羅蜜多呪

sokusetsu shu watsu

即說呪曰

gya te gya te ha ra gya te ha ra sou gya te  
羯諦 羯諦 波羅羯諦 波羅僧羯諦

bo dhi so wa ka han nya shin gyo  
菩提薩婆訶 般若心經

**Concluding the Heart Sutra.**

The Heart Sutra continues.

This chapter is the final and conclusive chapter of the  
Heart Sutra.

It begins with "真実不虛故" <sup>shinjitsu fu ko ko</sup> / it is true, never false", and ends with the title, the familiar words "般若心經" <sup>hannyashingyo</sup> / The Heart Sutra".

From what has been deciphered so far, the author and the reader should have a shared common understanding that "the Heart Sutra was sealed in history and has not been revealed at all since then, but everything will be revealed at the time when the seal is lifted".

**Continue to chant spells and pass through the transitional world safely.**

Now, 真実不虛故 <sup>shinjitsu fu ko ko</sup> means that "The power of 般若波羅蜜多" <sup>han nya ha ra mi ta</sup>, which I preached in [Chapter 8], is true and not a lie, so from that perspective, I will preach [Chapter 9]

from now on."

'What I preached in [Chapter 8] is true' is not particularly problematic, but 'this is not a lie' appears to be somewhat unnatural. However, it may mean that this is so wonder that some people might think it is a lie.

This then leads to the following statement, 故說般若波

羅蜜多呪 即說呪曰： "The power of 般若波羅蜜多

is true, and it is not a lie, therefore, I am here to further

explain the 般若波羅蜜多 spell, which you should

continue to recite until you reach the other shore after

death." What is being referred to here is the 般若波羅蜜

多 spell, which is not 般若波羅蜜多 itself, but the 般

若波羅蜜多 'spell', which is a summarized and further

shortened version of <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

Why is there such a need for short incantations?

This is because, when passing through the transitional world after death, it is necessary to continue chanting incantations single-mindedly while taking refuge in Kannon-sama, who represents the "Transcendental Personality" in Buddhism, and it is difficult to continue chanting long sentences, so simplified incantations are necessary.

The <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 spell is then recited at the end, and the Heart Sutra comes to a conclusion once and for all. namely...

Gya tei gya tei ha ra gya tei ha ra so gya tei bo dhi so wa ka  
羯諦 羯諦 波羅羯諦 波羅僧羯諦 菩提薩婆訶



## **Dare to talk about the afterlife.**

In order to move to the other shore, one must once pass through an intermediate layer called the transitional world. This should be positioned in the 'worldview'.

The transitional world is, of course, 'existence <sup>KUU</sup>outside 空'. In other words, it is a world of events created by the human subconscious, a mixed bag of a world with chaff mixed in with the wheat, a world that is a transition on the way to the other shore.

Here, even the other shore does not mean that you have left the 'world <sup>KUU</sup>outside 空'. The other shore is already in a close <sup>KUU</sup>fractal resonance relationship with the 'world within <sup>KUU</sup>空', so it can be said to be an early stage of the heavenly

realm, where <sup>KUU</sup>within 空 and <sup>KUU</sup>outside 空 are in close

fractal bond. This is the world called paradise or heaven. However, even if we call it paradise or heaven, it is still only a lower level of the heavenly realm.

In fact, even if you have reached the other shore by

chanting the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 spell and have been guided by Kannon-sama, it does not mean that you have reached the other shore by your own ability. You were pulled up there by the guidance of Kannon-sama and the power of the spells.

Therefore, even if you once reach the other shore, you will gradually fall according to your own ability. But if

you chant the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 spell, you can return there again. In other words, you have a place called the other shore to which you can return, and because you are practicing on that basis, it is a practice with few difficulties. It would make a big difference if you have a

home to go home to at night and sleep in, or if you don't have a home, even if you do the same job during the day.

shinjitsu fu ko

真実不虛=It is true and never false.

By the way, those who have formed the habit of taking refuge in Kannon-sama and who have thoroughly practiced the 'detachment from thoughts' practice described in this book, will be able to cross this transitional world without much confusion. The practice of catching a thought and dismissing it as not being of oneself, is the practice of 'thought detachment'. The hard work of the Jimei Gyo/self-enlightenment training was the act of willingly shedding off the garment of thoughts.

Now, with practice, one can go from nirvana to the much

higher world of spiritual awakening called "阿耨多羅三

A noku ta ra san

myaku san bo dai

藐 三菩提 = the highest and perfect enlightenment",

that is the world of the roots of life activity by <sup>SHIKI</sup>色, <sup>JU</sup>受

<sup>SOUGYOSHIKI</sup>想行識 and <sup>SHOHOU</sup>諸法.

Both the transitional world and the world on the other shore are undeniably worlds created, just like the earthly realm, by <sup>hou</sup>法. And it is a world governed by <sup>HOU</sup>法.

The transitional world is like a dimensional transformation passageway for the purpose of shedding the 'garments of thoughts' that have accumulated in the subconscious during the life in earthly realm.

Therefore, the transitional world, like the earthly realm, consists of phenomena and events, and by chanting the

<sup>han nya ha ra mi ta</sup>

般若波羅蜜多 spell, you can pass through the

dimensional transformation passage.

Reaching the heavenly realm is not limited to the

incantations of <sup>Gya tei</sup> 羯諦 <sup>gya tei</sup> 羯諦, but can also be achieved

through the 'meditation' and 'practice' of the <sup>han nya ha ra mi</sup> 般若波羅蜜

<sup>ta</sup> 多 and can be passed through using one's own will and with dignity.

By the way, the world outside the earthly realm is a world where thought and action always coincide, because 'mental attitude' immediately creates events and phenomena.

『Essence of man』 i.e., <sup>SHIKI</sup> 色, <sup>JU SOUGYOSHIKI</sup> 受想行識, becomes

lighter by shedding the unused surface layer of thought

clothing, within the layers of garments consisting of <sup>ju</sup> 受

<sup>sou gyo shiki</sup> 想行識.

In addition, the valuable experiences of the deeper layers of the <sup>ju sou gyo shiki</sup> 受想行識 in fractal resonance are incorporated as part of the garments of <sup>JU SOUGYOSHIKI</sup> 受想行識 . And <sup>SHIKI</sup> 色 grows further.

The <sup>SHIKI</sup> 色 , <sup>JU SOUGYOSHIKI</sup> 受想行識 can pass through the transitional world, reach the other shore and even return to the original 'world <sup>KUU</sup> within 空 '.

That is, [Chapter 9] explains the pathway to the other shore beyond the dimensional transformation passage of the transitional world.

I will generalize and explain it here without limiting it to Buddhism.

By having the experience of practicing detachment from thoughts when you are in the earthly realm, you can pass through the transitional world at once.

In order to pass through the transitional world, a part of the garment of thoughts will be left behind in the transitional world and left for later practice.

This remaining part is only a garment of thoughts, not a human entity, but it is a thought energy of wheat and chaff that often appears to the earthly realm to be accompanied by a 'personality', giving the illusion that there is a human being there.

Even though thoughts have 'no substance', if you engage with this low-grade false personality, there is enough energy to swing your destiny around, so it is best not to bother engaging with it. It is true and never false.

## Why is simplification necessary?

It is said that the incantation of <sup>Gya tei</sup> 羯諦 <sup>gya tei</sup> 羯諦 is not a translation, but a phonetic transcription of the Sanskrit into Chinese by Xuanzang.

Let me examine the part "<sup>Gya tei</sup> 羯諦 <sup>gya tei</sup> 羯諦..." In its Sanskrit original.

"Go, go, go to the other shore, go to the other shore altogether, and good luck in your awakening". (Ref. 1).

"Gone, gone, gone to the other shore. I have gone completely to the other shore. Blessed are you, O enlightenment!" (Ref. 2).

Until [Chapter 8], we have explained how to reach nirvana in the earthly realm, and in [Chapter 9], we explain how to reach the other shore safely at the scene of death that everyone experiences.



As far as the earthly realm is concerned, [Chapter 7]  
already teaches about the incantations leading to Nirvana,  
which are neatly organized and taught as <sup>bo dai sa tta</sup> 菩提薩埵、<sup>Eh</sup> 依

<sup>han nya ha ra mi ta ko</sup> 般若波羅蜜多故、<sup>Shin mu ke ge</sup> 心無罣礙、<sup>Mu ke ge ko</sup> 無罣礙故、<sup>Mu u ku fu</sup> 無有恐怖、

<sup>On ri issai ten dou mu sou</sup> 遠離一切顛倒夢想、<sup>Ku gyo ne an</sup> 究竟涅槃. However, and of course  
this can be chanted at the time of transition, but it  
deliberately says that there was a need to prepare a  
simplified and easier-to-chant incantation just for  
crossing the transitional world.

Of course, it is also effective to chant <sup>Gya tei</sup> 羯諦 <sup>gya tei</sup> 羯諦... when  
there are intense thoughts coming to you in the earthly  
realm.

Furthermore, there are spells with this kind of effect in  
other scriptures, so it is not limited to this.

**The situation of jubilation at the time, which can be read from the long version.**

Finally, I would like to mention a scene from an inspiring story in the "Long version of the Heart Sutra", which is not found in the short version.

It is a magnificent story that the Buddha and all those present at the meditation were touched by the magnificent 'worldview' and 'view of life' of eternal life taught by Kannon-sama and accepted it with rapture.

In the story of the Heart Sutra, the Buddha, who is <sup>han nya</sup> 般若 <sup>ha ra mi ta</sup> 波羅蜜多 itself, spoke of and approved that "Kannon-sama's enlightenment is in perfect accord with my own enlightened state".

The atmosphere of the scene, filled with tears and joy of all those present at the meditation, seems to have transcended time, and is even transmitted directly to the present day. This is exactly a **fractal resonance** between the images of a 2,000-year-old story and the present day that transcends time and space.

And if we modern people, too, only come into contact with the deciphered Heart Sutra here and now, when the promised time arrives, we cannot help but be deeply moved by the wonderful unfolding and content of the truth.

In other words, the story setting is a metaphor for the current situation of our time, not a meaningless, fictitious setting.

When you come into contact with the 'worldview' and 'view of life' taught here, you can see for the first time that the Heart Sutra is the very truth, a veritable 'hymn to humanity'.

Having discovered the truth of the Heart Sutra, we are now in the midst of a joyous banquet, and this is reality. The joy described here is exactly what we are experiencing today, and we cannot give enough thanks for this from the bottom of our hearts.

This is the Heart Sutra, which summarizes the essence of the newly emerged Mahayana Buddhism in the hope of reviving a Buddhism in disarray.

**In the name of the Buddha, a Buddhism rebirth will take place, and the age of the demise of the latter**

**dharma will come to an end.**

Needless to say, the time in which the Buddha lived was an age without recording devices or video technologies, so it was prophesied that the teachings he preached would gradually be distorted and eventually lead to the age of the demise of the latter dharma.

Now, with the decipherment of the Heart Sutra, the rebirth of Buddhism has become a reality in this modern age.

From now on, each sect can, of its own volition, reconstruct its own doctrine by fully adopting the 'worldview' presented here in the name of the Buddha.

In this way, the relationship with other sects will become clear, the doctrinal conflicts between sects will be resolved, the relationship with other religions will become clear and Buddhism as a whole can be

understood as a world idea without contradiction.

At this time, for the first time in two thousand years, a Buddhism rebirth will be completed in the name of the Buddha, and the world of the age of the demise of the latter dharma is to come to a complete end.

And looking back on this book, we can understand that there was a deep meaning in making this sutra "a Buddhist scripture" for this very occasion.

That is, the compiler of the Heart Sutra became one with the Buddha in the heavenly realms through deep meditation, received the Buddha's intention there, received the truths he had acquired under the Buddha's guidance, had him spoken under the name of Buddha through the enlightenment of Kannon-sama, and described them as the Heart Sutra. This is the 'division of

roles' in the expression of truth, and it is thought that there is a grand cosmic arrangement here. This cosmic plan that transcends time is quite possible, through my experience.

The fact that the compiler was committed to his own role and did not speak own name is the best indication that the compiler of the Heart Sutra was a truly enlightened person, as he has spoken many things in silence to the present day.

This is the consistent standpoint of the compiler of the Heart Sutra, who even preached it while concealing his own name. Therefore, the author has also written this book in accordance with the consistent aims of the compiler.

In this way, in the 'life activity' of the universe, the

'division of roles' of heavenly missions is fulfilled in **fractal resonance** over the past, present and future, with each person, in their own position, supporting each other over many generations. It can be said that the author also "shares a role" in this **fractal resonance**.

■ The most important message was hidden at the very end.

Now, the decipherment of the Heart Sutra seems to be finished, but at the very end, there is still a description of "Heart Sutra" that has not yet been interpreted.

I cannot finish my interpretation of the Heart Sutra without explaining this.

The crucial truth here was that the four letters of the word



'Paramita' in the <sup>Han nya ha ra mi ta</sup> 般若波羅蜜多 Hridaya Sutra were omitted in order for the title to become the Heart Sutra, which became famous as the name of this scripture.

The author believes that the preaching of the Heart Sutra was a cosmic event. That period of time, that region of the earth, happened to be within the age of early Buddhism, and this theory of Buddhism rebirth was intentionally preached in a way that is directly applicable to other religious rebirths as well. Furthermore, since the truth is one, the Heart Sutra is so universally preached that it can be understood by mankind on any planet in the universe.

Buddhism is said to have no worldview. Yet even if you look through all the world's religions, you will not find a

worldview as universal as this. The Heart Sutra's 'worldview', expounded in modern terms, is a 'worldview' that can simultaneously regenerate and establish the world's religions.

If self-righteousness is acceptable, then a religion can exist without a 'worldview'.

However, without this 'worldview', the only thing that would stand out is the conflict between religions, and this would go against permanent peace in the world.

So, it can be said that the Heart Sutra was preached to encompass all religions. And it seems that the Heart Sutra taught global or cosmic truths in the limited environment of the times and regions of that time.

Up to this point, readers who have understood this book will fully appreciate the omni-universal meaning hidden

here.

It can be inferred that the compiler of the Heart Sutra at that time, in preparation for a time when the spiritual stage of the earth in the cosmic administration was flowing from dispersion to integration, from conflict to harmony, chose to teach the ultimate truths they had acquired themselves, against the background of early Buddhism, and seal them until the time came when they would be needed.

The origin of the name of the Heart Sutra has long remained a mystery, but as indicated at the beginning of this book, it is considered appropriate to interpret the

deletion of the four most important characters, '波羅蜜多<sup>ha ra mi ta</sup>

', as conveying to the present day that the Heart

' . . . ' Sutra is still unfinished.

And when the Heart Sutra becomes unsealed, it was thought to suggest that "the unfinished parts should be supplemented and published". And at that time, the Heart Sutra will literally become the [Buddha taught, the Mākā han nya ha ra mi ta 般若波羅蜜多 Sutra].

**The Heart Sutra will be completed in modern times.**

Here, there are considered to be two unfinished parts.

One of these is that it is impossible for the average person to understand the practice of han nya ha ra mi ta 般若波羅蜜多 with such a condensed content alone, and a more detailed explanation is considered necessary.

However, it is obvious that it cannot be explained in detail within this limited number of characters. This is one of the first reasons for its unfinished nature.

Another is that the ending of the Heart Sutra seems unnatural. It has a very curious ending.

In the Heart Sutra, it explains how to go to the other shore after having reached nirvana by following the 'ascending path (往相<sup>O sou</sup>/forward)'. In fact, the 'descending path (還相<sup>Kan sou</sup>/return)' is missing here, and before going to the other shore, the practice of coming down to the real world and saving sentient beings, is missing.

In this present age, there should be a great task to realize not only the salvation of individuals, but also the salvation of humanity as a whole, that is, the realization of permanent peace for mankind.

However, on reflection, this is something that could only be understood if one engaged directly with contemporary society. Since it was impossible to preach it concretely two thousand years ago, it can be inferred that when the

seal was lifted, the idea that it must be preached from the worldview of the Heart Sutra was born and planned accordingly. It can also be interpreted that the four most important characters of the Heart Sutra were deleted to make it clear that it was unfinished.

And it seems to me that this was a message for our time from the compiler, who had mastered <sup>han nya ha ra mi ta</sup> 般若波羅蜜多.

Therefore, the author, a practitioner of the <sup>han nya ha ra mi</sup> 般若波羅蜜  
<sup>ta</sup> 多 practice who has broken the seal, wholeheartedly in

resonance with <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, has additionally

described the details of the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 practice with regard to this unfinished part in [Chapter 6] [Chapter 7] of the text, mainly as 'Jimei Gyo / self-enlightenment

training'.

Furthermore, following the main purpose of Xuanzang, we have specified the difference in usage of the 'position of authenticity' and the 'position of reality'.

Anyone who is willing to do so should be able to practice the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 practice with this as a guide.

Furthermore, with regard to the 'descending path', the author resonated with <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 and wholeheartedly added a [Chapter of completion] at the end.

Here, just as Buddhism was revitalized by incorporating the traditional early Buddhism into the Heart Sutra's 'worldview', the religions of the world will be completed by repositioning them within the Heart Sutra's

'worldview' in the same way and using the same method to teach the revitalization of the world's religions.

Furthermore, I will focus on the basics of the 'path of harmony between the individual and the whole' for lasting peace in the world, which has never been systematically taught in any religion in the past, to make up for the unfinished parts.

I think many people think that the Heart Sutra has been sufficiently deciphered up to this point, and there is no need to go to the trouble of adding more to it as the unfinished scripture.

So, in order to read onwards, you need to have a strong interest in the 'path of harmony between the individual and the whole' on a daily basis, and an awareness of the



issues involved. Without it, common sense is quickly be shaken and many people may even reject it.

If you are one of these people, please stop reading here for a while.

The deeper truth of comprehending anything can only be understood when the time comes to read and accept it. I hope that you will eventually read through to the following [Chapter of Completion] when you feel the time is right for you.

The book contains several barriers along the way. I ask the reader to read through this book during the rest of his or her life, moving on to the next chapter as understanding deepens and when the time is right.

# **Chapter of Completion**

## **Correspondence to modern society.**

■ Preaching universality in the face of historical inevitability.

**Practice of universality is necessary for lasting peace.**

I will begin the [Chapter of Completion] by explaining the development of universality, which is essential for the future of humanity. When thinking about the world and the future, universality, which has not been given much importance in the past, becomes one of the particularly important basic three characteristics.

I will therefore talk a little more about the practical meaning of 『neither deficiency nor fulfilment』 in the Heart Sutra through my own experience.

In my mid-twenties, I was learning the truth from Mr. Masahisa Goi, at the same time following the path of an academic researcher, and along the way I began to receive guidance from a Guardian divine spirit and learned the great principle of universality and total affirmation that "everything is in the guidance of God's love". This is the teaching of 『neither deficiency nor fulfilment』 and the teaching of <sup>go un KAIKUU</sup>五蘊皆空, in accordance with the Heart Sutra.

From my perspective as one who pursues universality and is on the path of total affirmation, Goi sensei's teaching can be positioned without contradiction within universality as the 'position of reality' leading up to the 'position of authenticity', but on the other hand, from the standpoint of the teachings of 'Fading away', that were

preached the process is the only way, my way appeared to be an opposition and that could not be easily understood. As I was already on the way to establishing universality and had already mastered the teaching of total affirmation, it was an impossible choice for me to abandon universality and reject the teaching of total affirmation, and the natural consequence of this was that I had to take my leave from Goi sensei.

From this event onwards, I began to develop my own universality and to pursue the world of total affirmation and to pioneer the path towards it.

However, two years after I had taken my leave from Goi sensei, (on 17 August 1980), Goi sensei suddenly passed away, and shortly afterwards, Goi sensei was resurrected in light at my location, 500 kilometers away, and directly said to me, "You are my successor".

I was greatly perplexed, but as I had already put together

a Jimei Gyo / self-enlightenment training to attain pursuing universality and total affirmation, I had no choice but to decide that it would be completely unrealistic for me to take over an organization that neither I nor those around me would be satisfied with at this stage.

Therefore, I broke the strong vector message from Goi sensei with all my willpower, kept it sealed for a long period of time, and then continued my practice completely on my own, creating my own unique world. Eventually, after more than thirty years had passed, when I began to decipher the Heart Sutra, I expressed my feelings in prayer towards Goi sensei, asking for his support. In hindsight, my interpretation differs from that of Goi sensei, so I could be going against him... In doing so, I certainly sensed from Goi sensei that he had silently 'popped me on his back'. And with that, my

decipherment of the Heart Sutra progressed at once without hesitation from then on.

Later, the deciphering of the Heart Sutra triggered a series of revelations about the contents of the enigmatic revelation of a heavenly mission, which had been received from the Guardian divine spirit in 1970 but had remained untouched. As a result, I came to a rational understanding that I would take over the "heavenly mission of Goi sensei", which had been sealed for a long time, and I finally broke the seal and decided to officially accept the order of successor from Goi sensei at that time.

In retrospect, Goi sensei's "Fading away" is the way events are processed from the 'position of reality', which in the Heart Sutra is expressed as 'nothingness', and 'no hindrance in mind', and which I was processing as 'vector sublimation'. In fact, there is no special meaning in

emphasizing the difference between any of these processing methods, but we must realize that the only thing that matters here is how to discover the 'primary event of suffering', which is the stage before any method of processing. Without discovering it, there can be no processing.

Even if you have a knife and a chopping board, if you don't have ingredients in front of you, you can't cook.

In order to cross the river of Jime Gyo / self-enlightenment training, it is necessary to discover and become aware of the primary event of sufferings as suffering, which is a very difficult task.

In other words, it is clear that only the 'right awareness of suffering' is of utmost importance here, and the subsequent processing methods are incidental issues after this awareness, and without this discovery and awareness,

nothing can begin. And if we lose sight of this truth, we lose sight of the essence of the matter.

Thus, with several challenges lying between me and Goi sensei, I officially took over his heavenly mission.

As mentioned above, at the time I took over, I had already established a universality and the Jimei Gyo / self-enlightenment training, so I put forward the Jimei Gyo / self-enlightenment training as the most important method of discovering the 'primary event of suffering'.

**Achievements will be passed on in a developmental manner.**

The Heart Sutra cannot be deciphered without this theory of total affirmation because the Heart Sutra is a teaching of <sup>go un KAIKUU</sup> 五蘊皆空, in order to reach total affirmation. I was



able to decipher the Heart Sutra because I am the one who teaches universality and total affirmation.

Goi sensei also tried to decipher the Heart Sutra, but as it is only from a standpoint of "Fading away", he ended up interpreting only parts of it. So, although the meaning of the part is in accordance with the truth, as an interpretation of the sutra, a major contradiction in the logical structure occurred because he was not aware of the redefinition.

I have been engaged in the field of science and technology for a long time, so it is only natural that I should take over the achievements of my predecessors and open up new paths, and that I should discover issues in their achievements that cannot be ignored and that need to be improved upon and develop them for the next stage. This in no way negates the achievements of my

predecessors, and I am convinced that they would have been pleased to see us do so. I sincerely hope that this accumulation of achievements and improvement, which is so natural in the world of science and technology, will soon become a matter of course among seekers for truth and even among religions.

For me, there was a basic understanding that Goi sensei taught me, and I built one achievement on top of that.

In particular, this book reflects the fundamentals of Goi sensei's teachings to a large extent in the interpretation of the Twelve links of dependent origination and the Four Noble Truths.

That is to say, in the long history of Buddhism, how much karma has dragged people into a negative spiral and caused them to suffer. Goi sensei's strong advocacy and his actions throughout his entire life to free people from this negative spiral, even devote himself to do, are

reflected here.

I know that my former teacher, Goi sensei, is sincerely pleased with this new development of mine.

It is significant that when the enlightened Goi sensei nominated his successor, he did not nominate someone who would be faithful to the teachings of the "Fading away" as the only means, but someone who would develop and expand them. In other words, it should be understood that this universality that I have continued to demonstrate through my practice is the principle that creates the future, which has a cosmic meaning.

And furthermore, a similar experience occurred to me in regard to Xuanzang. It was a few years ago, when I was writing "The Code has Deciphered: The Heart Sutra, Revised Edition". I had made major changes to

Xuanzang's translation of the Heart Sutra and developed it in a new way, and Xuanzang affirmed with tears in his eyes, "Yes, yes, that's right, that's really right", and the image of him being truly pleased with me continued to accompany over a long period of time, over several months. This was truly a time when I experienced **fractal resonance** that transcended time and space.

This was strongly reflected in my mind and gave me confidence in the direction of the decipherment of the Heart Sutra and unshakable courage for this decipherment work. I was moved and sincerely grateful that this could happen over a period of more than a thousand years.

On the achievements of our predecessors, future generations will build further achievements. This is where the weight of human history lies.

However, on the path of truth, not everyone can accumulate such achievements, but only those who have

crossed the 'river of Jimei Gyo / self-enlightenment training' and reached nirvana can do so.

Otherwise, it will only be a pile of rubbish and will only create a cause of confusion.

**Deciphering the Heart Sutra was demanded by the times.**

The Heart Sutra was thought to be complex and difficult to decipher under the circumstances when no one had been able to decipher it. However, when it was deciphered and the seal was cracked, it was a brilliantly precise composition with absolutely no waste.

Its 'worldview' is simple and clear, its content is organized to the extreme, and it was by no means a complicated or monstrous scripture.

If we accept the Heart Sutra, which has been unsealed here, the Buddhist world, which found it almost

impossible to reach an understanding in a unified way,  
will at once be filled in flesh-and-blood, and come to life  
once and for all.

The most fundamental points of the Heart Sutra are that  
『Essence of man』 is the 『Essence of the universe』 ,  
and the 『Essence of the universe』 is 『Essence of  
man』 . And this is immediately extended to mean that  
『Essence of man』 is 'super-personality', and the  
『Essence of the universe』 is 'super-substance' and at the  
same time 'super-personality'. In other words, it is  
revealed here that the world is the exact opposite of  
'emptiness without substance'.

The ultimate truth that human existence is so much more  
than this is taught here.

Now, rather than aiming solely at a Buddhism revival, the

author has decided to spend this last chapter explaining, as far as possible within the constraints of the paper, how the Heart Sutra should be applied in our time to all religions in history, to all philosophy, and with regard to the future of humanity, and to fill in the unfinished part. The 'worldview' of the Heart Sutra is the long-awaited truth for humanity, a truth that can create **fractal resonance** in the past, present and future. And with this, we can bring permanent peace in the world.

From my experience of practice, what I would like to add to the Heart Sutra is to establish the process of knowing the 'worldview' and bringing it down to the real world.

It seems to me that the time when the Heart Sutra was compiled was still a time when there was no need to think about the world in such a way.

And the fact that the Heart Sutra was unsealed in this modern age is because the present age is an age that

requires the Heart Sutra.

For this reason, I believe that it is required to preach about the harmony of the individual and the whole. In other words, I believe that it is necessary to teach about the logic of the salvation of the whole, which is never mentioned in religions that teach the salvation of the individual.

And here the whole means society, the state, and especially now humanity, as a set of individuals.

### **The reason why the seal was broken and revived in modern times.**

There is a pervasive sense of impasse in the modern world and the future of humanity is uncertain. To break through this great wall, the previous principles of action are not possible, and new principles of action are potentially required. Humanity is now awaiting a major



paradigm shift. It is the Heart Sutra that will provide this.

The Heart Sutra, which has now been unsealed, hides a methodology leading to permanent peace in the world, derived from its 'worldview', and principles that provide a definite direction for a new order for the future of humanity. The author's mission was to decipher, interpret and realistically present these principles through writing this book.

### **Don't run from reality, just focus on reality.**

The Heart Sutra has taught the ultimate form of human beings, which is derived from <sup>SHIKI</sup>色, <sup>JU SOUGYOSHIKI</sup>受想行識, but at the same time, the Heart Sutra also clearly teaches the inevitable 'negative aspects' of human beings, which are derived from <sup>shiki</sup>色, <sup>ju sou gyo shiki</sup>受想行識

With the great truth, which describes human nature as the essence of the universe, at the center of our hearts, we must live our lives while taking refuge in <sup>SHIKI</sup>色 and accepting the reality that we cannot escape from the negative aspects of <sup>shiki</sup>色.

In other words, a 'worldview' that explains both <sup>SHIKI</sup>色 and <sup>shiki</sup>色 at the same time is one in which both good and bad exist in one person simultaneously. The same applies to groups of people.

Therefore, we cannot live by <sup>SHIKI</sup>色 alone, we must build our lives, build relationships, build societies, build nations and build human society with the reality of <sup>shiki</sup>色.

In creating order, it is impossible to create order with  
only <sup>SHIKI</sup>色 or, of course, with only <sup>shiki</sup>色, as long as <sup>shiki</sup>色  
cannot be ignored, even when humans are awakened with  
<sup>SHIKI</sup>色 .

The challenge of how to disassociate the 'negative  
aspects' of human beings from <sup>shiki</sup>色 is a lifelong challenge  
for the individual and an eternal challenge for society 'as  
a whole'.

Now, then, there is no set view of modern common sense,  
but the values derived from this "world view" of the  
Heart Sutra are very different from common sense.

First, from the viewpoint that <sup>SHIKI</sup>色 is equal to <sup>KUU</sup>空, <sup>KUU</sup>空

is equal to <sup>SHIKI</sup>色, two aspects emerge: one is that it is ultimately more idealistic than common sense, in that <sup>SHIKI</sup>色, always carries a form of <sup>shiki</sup>色 and the other is that it must be more realistic than common sense that states that <sup>shiki</sup>色 is inseparable from animal nature.

For this reason, in the future, duality will have to be emphasized and values will have to be constructed. And that must surely go beyond what we have known so far. Some may exclaim with delight and wonder saying, "I get it now!" Yet others will merely stand still and be puzzled. That is what a change in 'worldview' means. You have to be prepared for your values to be affected by the change in your 'worldview'. Therefore, in order to accept it, you must first be prepared for it.

**Stop once, calm your mind, and introspect deeply.**

The significance of the new 'worldview' presented here by the decipherment of the Heart Sutra is significant.

Accepting this 'worldview' means that we must discard the old worldview that we have been relying on and replace it with a new one. This requires careful understanding and sufficient time.

There will be major developments in the future based on this new "worldview", so there is a danger that if you have not digested or understood the previous contents, you will not be able to follow the future developments and will reject this book. We must avoid becoming like the story of 'casting pearls to swine'. Incidentally, 'casting pearls to swine' has a different meaning from 'don't give gold to a cat'.

*Matthew, chapter 7, verse 6.*

*Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.*

<https://www.bibleref.com/Matthew/7/Matthew-7-6.html>

So, please do not force yourself to read through this [Chapter of Completion] but take a break and clear your mind. For that reason, stop reading for a moment and read on again months or years later.

Furthermore, the textual representation by the author with regard to specific future principles of action, which is about to begin, is by no means perfect. That is to say, the representation by the author is not completely fulfilled by this, although there is no deficiency there.

Knowing this, in order to read any further, it is necessary to have a ritual to restore humility and prepare the posture of the mind to receive the truth, so as not to become arrogant towards this "worldview" that has been presented here and now for the first time in front of mankind.

'Slow and steady wins the race'. In order to secure your understanding and to avoid committing the mortal sin of twisting or denying the truth, please deepen your introspection and spend your days in prayer and self-examination as a 'ritual of confirmation to the truth' for a while now.

Here, chanting the Heart Sutra, which has been modified to 『neither deficiency nor fulfilment』, is the very

prayer of han nya ha ra mi ta 般若波羅蜜多, so if you pray and accumulate

prayers, the world in which your mind lives will be changed.

You can chant only a part of the Heart Sutra, or even

chant only the words "般若波羅蜜多" in succession.

※ . . . . .

## **Rituals of Confirmation to the Truth.**

Assuming you have successfully passed through the ritual, proceed to the next step.

From this point onwards, we have to touch on some areas where we are forced to make significant changes, especially in our common sense and values.

This is a gateway that must be passed if we are to realize lasting peace for mankind.



■ 'Principle of equality' and 'principle of inequality'.

**Pursuing inequality.**

As already mentioned, man must be constantly aware of and use these two contradictory principles - the 'principle of equality' and the 'principle of inequality'.

First of all, as a principle of the universe, that is, as the 'life activity' of the universe, everything tries to be 'uneven' rather than 'uniform'. Therefore, 'life activity' is not equal, but unequal.

In a strong sense, equality is merely a matter of focusing on only one of an infinite number of factors and assuming that they are the same.

Or it could be that they are different in reality but have the potential to be equal from the view of the 'position of

authenticity'.

So, we can say that equality and inequality are not diametrically opposed terms, but that equality can be existent for a moment in a special single cross-section within inequality. Or sometimes we use the word equality when we say that there is an equal possibility that in the distant future this will be the case.

Or when, in human wisdom, we make rules for social life and only certain conditions are the same, we express it with the word 'equal'.

If the universe is by its very nature uneven, we cannot speak well about equality because there is no such thing as equality in the universe. Therefore, this book pursues the meaning of inequality and does not pursue the meaning of equality in depth.

People are all different in the depth of their spirituality because they all have different levels of experience of practice. And it is in this 'difference' - this inequality - that there is cosmic meaning.

Here, the degree of awakening derived from <sup>KUU</sup> 空 is described as spirituality.

Then the degree of deepening of fractal resonance, which indicates a person's spirituality, will be different for each person. A high degree of spirituality means that the

person is free from the domination of <sup>shiki</sup> 色 and can think

from the standpoint of <sup>SHIKI</sup> 色 . Therefore, if we accept that people have different spiritualities as a principle of the universe, which means that although they can have freedom of speech, but the weight of the speech should be

different for everyone.

### **Diversity and multi-layered nature of spirituality.**

An individual's spirituality is determined by how they embody the "worldview". Even if you understand it in

words, it is not the same. It is how you embody the <sup>han nya</sup> 般若

<sup>ha ra mi ta</sup> 波羅蜜多 in your own life experience. This naturally includes embodiment for this real world. It is the most important aspect of living reality. The position of spirituality in the universe is how much it embodies about a considerable multi-layered universe, from the

embodiment of its reality to the embodiment of <sup>KUU</sup> 空.

There are several kinds of embodiments, there is a distinction between generalists and specialists, there are

embodiments who explore the depths of <sup>KUU</sup> 空, there are

embodiments who are familiar with <sup>SHOHOU</sup> 諸法, and there are  
embodiments who specialize in the real world.

Spirituality refers to the depth of <sup>fractal resonance</sup>,

whereas <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 refers to the <sup>fractal resonance</sup> of  
the entire universe, not immediate or partial forces.

And the answer as to which of these represents the actual  
universe, has already been stated.

Therefore, even spirituality has a wide range of  
categories, the details of which cannot be known by  
human beings. I will only state here that there is already  
an absolute measure of spirituality, which is completely  
independent of human evaluation, and that 'life activity'  
continues to unfold.

From this it can be understood that differences in the

degree of awakening of <sup>SHIKI</sup> 色, which is equal to <sup>KUU</sup> 空,

create clear differences in their spirituality, which in turn create differences in individuality, giving rise to various hierarchies. Moreover, each person has a different heavenly mission, and the 'life activities' are distributed and developed in a multifaceted and diverse manner.

On the other hand, we must acknowledge the fact that, when viewed as a group, 'group mentality', which should also be called 'group spirituality', is not uniformly distributed, but multilayered, diverse and multifaceted, just as individual spirituality is.

That is, it is never equal, but unequal, in terms of spirituality, both individually and in group, and unless this is reflected correctly in reality, there will be no true and lasting world peace.

So, if the question is asked, "More simply put, are we all equal or are we all unequal?", I think I can say the following, although I cannot define 'equality' well.

That is, 'In the sense that <sup>SHIKI</sup>色 is our essence, all human beings are equal in their possibility, on the other hand, in reality, <sup>SHIKI</sup>色 are all unequal in terms of how the <sup>shiki</sup>色 they actually carry is expressed, how much **fractal resonance** they have, and how far they are awakened'.

### **The principle of order creates culture.**

By the way, the spirituality of a group lays its foundations on the principle of the order.

Even if a person does not know the word or concept of a 'principle', humans are creatures that live by it. Therefore, the idea of the order to which one belongs is the spiritual environment in which one lives. In that order, spirituality

grows and permeates into life, eventually creating a culture. This culture will be diverse and multi-layered, and in the near future we must create an environment in which they can co-exist without conflict.

Spirituality is diverse and multi-layered in its distribution. Furthermore, each has a different **fractal depth**. Because of the differences in depth, it is impossible for everyone and every group to understand the 'worldview' and universal truths all at once.

However, whether you accept it or not, it is the 'worldview' that integrates everything from the ground up. Whether you acknowledge it or not, in effect, the 'worldview' is the value system that unifies humanity.

Therefore, as the times deepen, the spirituality of a religion that cannot abandon its self-righteousness forever



will become a low spiritual thing.

### **Differences in spirituality and differences in positions.**

Here is something that must be mentioned for the sake of lasting peace in the world. It is about differences in spirituality and positions. Different spiritualities and different positions are subject to the 'principle of inequality' in the multi-layered structure of the universe. With regard to its treatment, this is a subject that should be examined carefully and handled with care, as it may differ in part from modern common sense.

The 'establishment of a position' in real society and the 'principle of inequality' based on spirituality eventually progress in a congruent direction, but generally, initially they do not. Ostensibly, the 'establishment of position' in the real world appears on the surface, but inwardly, the 'principle of inequality' based on spirituality is always in

the background, and 'life activity' develops within this double structure.

People who are dominated by <sup>shiki</sup>色 try to make themselves look bigger, stretch themselves and bluff their way to secure "superior" positions.

Thus, if you want to say "I'm better than you" and immediately try to "mount up a level", you will only develop a world of weak and strong, where the animal nature of <sup>shiki</sup>色 is on full display.

But on the other hand, if both parties' <sup>shiki</sup>色 take refuge in their respective <sup>SHIKI</sup>色 and are led by their <sup>SHIKI</sup>色, they know that their spirituality is already determined in the universe and their position according to their spirituality is also

determined, so they do not go out of their way to fight for the position in front of them.

Sometimes we are in the position that the other party desires us to be in temporarily, and of course, in important situations, we can firmly block out, reject, and distance ourselves from the other party's contrived reversal of position.

If you treat the other person in a natural way, you can switch between these positions at will and there is no need for artifice.

If I describe it in this way, it may sound complicated and difficult to some, but this is the very essence of the 'logic

of Jinen', and in the meditation and practice of <sup>han nya ha ra</sup> 般若波羅

<sup>mi ta</sup> 蜜多 we can act without artifice in the midst of randomness, in the midst of 'Jinen'.

If you and the other party are sure that the <sup>shiki</sup>色 are in a state of being attributed to, and led by the <sup>SHIKI</sup>色, any negotiation will be directed towards a solution.

For this to happen, both individuals and groups must "establish a position" appropriate to their own spirituality. 'Establish a position' means to position oneself correctly and appropriately within the 'worldview'.

The prototype of this 'establishment of position' exists in Japanese culture and should be well understood by the Japanese, and this needs to be extended to the rest of the world.

Therefore, in person-to-person encounters, and in group-to-group encounters, we must respect each other's spirituality. At the same time, we must respect each

other's heavenly mission, and the 'division of roles' in the 'life activity'. It must be assumed that individuals and groups are not all the same, but that everyone has a different destiny and spirituality.

**Start by acknowledging the fact that inequalities have already been established.**

In everyday situations, the 'principle of inequality' rather than the 'principle of equality' is already in place, especially in important situations, even if we are not particularly aware of it. Let us confirm this.

In everyday life, we can start from the 'principle of equality', but in the case of organizational activities, it is necessary to express the differences in spirituality and heavenly mission in form and treat them unequally, as a rule of the organization, with an agreement to do so from the beginning.

But even if there is no compulsion, the order will naturally become unequal in this way. In other words, it becomes hierarchical according to roles and positions. This formalization is an expression of the state of **fractal resonance**, which is the smoothest way for both parties to develop their 'life activities'. Even today, when equality is the principle, inequality still exists in society as the 'division of roles' and the 'establishment of positions', and we should start by affirming and acknowledging this fact.

The 'principle of inequality' is practiced from a lower position towards a higher one, so that the 'logic of Jinen' flows out well.

Usually, in reality, acting on the 'principle of equality' rarely causes problems. In everyday life, there is no need to emphasize the 'principle of inequality' too much; it is enough to follow cultural practices as we have always

done.

However, in life, and this does not happen often, but rarely, the ultimate situations are the important ones, at that time you must go back to the 'worldview', leave the 'principle of equality' and go back to the 'principle of inequality'.

By showing the following correspondence between these ultimate situations, I would like you to understand the 'worldview' in more concrete terms.

The author has carefully described the following examples to avoid any misunderstanding, as they are the ultimate case, but the reader is also urged not to interpret them in an arbitrarily broad way.

## **What happens if a position is not established?**

The real world theoretically operates on the 'principle of equality', but it inherently exists within the 'principle of inequality', which can be very dangerous if there is excessive equality or inverted inequality. At that point, 'life activities' will stagnate significantly.

At such times, it is necessary to introduce the concept of spirituality, which was not necessary in the 'principle of equality', to correctly develop the 'principle of inequality'.

Encounters between people and between groups of people are very meaningful for 'life activities', but if differences in spirituality are ignored, serious friction will occur.

Therefore, in important situations, we must not ignore the differences in the realities and spirituality of each other.

From the 'principle of equality'... no matter how much we say we are all equal, it is inevitable in real societies that



people will dominate others. That is a great contradiction from the point of view of the 'principle of equality'.

However, from a 'worldview' point of view, a person of high spirituality having great power and influence over people generates **fractal resonance**, which definitely advances 'life activity'.

By the way, you don't need to evaluate every single person as if in a "whose spirituality is higher?" contest, but should be convinced that this is something that

humans cannot understand, and always look at the **SHIKI 色** of the other person, that is enough to respect their spirituality, it generates a **fractal resonance** there. It is particularly important that "you don't and shouldn't evaluate the spirituality of yourself and others every single time". However, if you take away the cloudiness of your own mind, you will be able to truly see the

spirituality of the other person.

In other words, to put the 'principle of inequality' into practice, we should not deliberately define each other as above or below but see each other within 'relationship of equal to each other, with a wide range of equality which includes inequality'. This is because spirituality is already determined in the universe, regardless of human evaluation.

It is precisely this type of relationship that should be sought, in which both parties respect each other's spirituality and position in reality, and in which **fractal resonance** is properly achieved. If there is a misunderstanding in regard to this, **fractal resonance** will be disturbed, and friction will occur.

If the side with a lower spirituality, due to a clouded

mind, misunderstands that they have a higher spirituality and act in a reversed manner, they will obviously ignore the difference in spirituality, and even if the side with lower spirituality is unaware that they are being a nuisance to the other side, they will, as a result, disturb the higher side's heavenly mission and the side with lower spirituality will generate **vector anti-resonance**. In other words, eventually it creates sin.

In this way, the difference in depth is so great that the friction becomes so great that the side with the lower depth is interfering with the 'life activity' of the side with the higher depth, which here is referred to as **vector anti-resonance**.

The following is an example of friction caused by vector anti-resonance, which is also a metaphor.

It is like encountering a bear in the mountains and the

bear is prepared to attack humans. For this reason, bears and humans should keep their distance from each other on a regular basis. You should not venture into the mountains without a reason and, as long as you enter a mountain area inhabited by bears, you should be prepared for any emergency. However, you should not kill a bear just because it is a bear, and conversely, if you are idealistic and try to befriend a bear straight away, the gap in depth is too big and it is dangerous.

If the bear comes out to a human village, it would be good if it could be driven back to the mountains, but if it is deemed likely to harm people, people will kill it. Bears and people do not want to live together in the same areas of countryside at the same time. This is the 'principle of inequality'.

This may be common sense in one respect, but some may disagree.

The fundamental question then arises as to why the relationship between humans and bears is not equal. If someone were to reply to this question that this is because bears have a much lower level of intelligence than humans, then the following unacceptable objection would immediately arise: since chimpanzees have more intelligence than humans at the age of three, thus three-year-old humans and chimpanzees should be treated equally. There is, in fact, no clear-cut answer to this. We can find that this discrimination and difference in the positioning between 'bears and humans' or 'chimpanzees and humans' is not well explained in modern thought. We find that the principles on which modern man accepts this obvious reality, that man and animal are neither same nor equal, are really ambiguous. If we take up this part of the question and explore it in more depth, the examples given here will give us various

hints for a principled understanding.

Thus, human being takes <sup>SHIKI</sup>色 as their essence from the 'worldview' of the Heart Sutra, on the other hand, animals are only <sup>shiki</sup>色. It can be said that the difference is not one of degree, but one of dimension. Only when you are at the perspective of the 'worldview' can the principle of the preference of human beings over bears be affirmed and explained.

So now we move towards the development of relationships between people, that is, the relationship between an entity of <sup>SHIKI</sup>色 that holds <sup>shiki</sup>色 and another entity of <sup>SHIKI</sup>色 that holds <sup>shiki</sup>色 as well.

Next example...

In Japan, a number of problems have arisen in compulsory education. In schools, children are treated as

if they were <sup>SHIKI</sup>色 itself, and it seems that scolding is a rare exception, while praising and nurturing them is considered a good thing. This is all very well and good, but we must never forget that children have the potential

for <sup>SHIKI</sup>色, but at the same time they also have the animal

nature of <sup>shiki</sup>色. When confronted with such animalistic behaviors, it is necessary to scold them severely and guide them in the right direction, and for this purpose, they must be systematically taught in a way that brings

out and suppresses their <sup>shiki</sup>色 in a mixture of hard and soft ways. Therefore, coercion and reprimand are natural. This is where the position of student and teacher needs to be

established. The teacher is naturally a human being with <sup>shiki</sup>色, but must put the position of <sup>SHIKI</sup>色 in their foreground, while the students on the other hand, are in a mixed position, with both <sup>SHIKI</sup>色 and <sup>SHIKI</sup>色 in the foreground, and the relationship between the two must be built on the premise that both the student's <sup>SHIKI</sup>色 and <sup>shiki</sup>色 are the object of education and guidance.

It may be temporarily good for the teacher to come down to the student's position and be kind, but this is the exception and basically the position of teacher and students should be different.

**Establish a relationship that allows for distance at any time.**

So now let us leave the teacher-student relationship and



consider it within the important encounters between people and between groups in society. There, by believing in each other's heavenly mission, being aware of the other's <sup>SHIKI</sup> 色 and not being artificial, and respecting each other's position in 'Jinen', we respect each other's heavenly mission, and our positions are established within 'Jinen'. However, this 'logic of Jinen', both in form and content, is only fully valid in relationships where the principle is shared.

If we disagree in principle and the other party refuses to recognize our heavenly mission, and our mutual relationship, it is best to keep a suitable distance in order to avoid conflict, even if we lose some ground - unless it means losing our essential position. When it concerns the essentials, no concessions can and should be made. As

will be discussed below, the new order of the future will create an environment in which people can keep an appropriate distance even if they have different principles. This would mean a relationship where there is no problem engaging on a regular basis, but where the original appropriate distance can be returned to at any time.

However, the real world has not yet reached that point, and in many cases, it is not possible to physically put an appropriate distance between the two, so naturally the situation then becomes serious, various frictions arise, it becomes a bear-human relationship, and the bear is drawn into the 'logic of force' that it desires.

In this case, the 'logic of force' means that you win at any cost.

When you are drawn into this, it is already too late, and

you have no choice but to either accept everything as the 'position of authenticity' and everything as God's will, and say, "I will be non-violent, I will be non-resistant to any and full extent, and I will be willing to be killed", or you will stand and fight within the 'logic of force' - that the other party wants.

Even if you are prepared to not fear death, you must come to a conclusion on the spot as to whether it is worth waiting to die without resistance on this spot as an act of 'life activity' or not.

If the opponent is a 'messenger of God', sit down and wait for death. However, if the opponent is a bear, you will have to choose to run away or, if you cannot run away, you only must fight to the end, and be prepared to die.

From the 'position of reality', we may present ourselves as using the same 'logic of force' as the other party, but in

reality, we must stand on the correct 'worldview' ground, keep the 'logic of Jinen' in mind, and seek new solutions within that flow, while formally accepting the other party's rules.

In other words, when a bear and a human fight, they have to fight according to the bear's values. What we need to know, however, is that the situation we face is one that we could have foreseen before and, in many cases, we were just not prepared enough. And after all, there should be something to be learned from this.

### **Stopping a catastrophe (major collapse).**

Ideally, 'life activity' should progress harmoniously as a whole. However, in reality, for example, if each individual continues to act in his or her own interests, even if they do not feel that much of a contradiction,

contradictions will gradually accumulate and expand as a whole, and before you know it, a major conflict will arise, and at a certain stage, it will suddenly veer towards a major catastrophe. When it gets to that point, there is no stopping it.

Human will and action is imperfect and not limited to being only good, and knowing that, it is necessary to take precautions to stop catastrophes at all costs on a regular basis, before they become catastrophes. And that may well result in military force.

Those in charge of 'life activities' must always be prepared for crisis situations.

In order to stop catastrophic destruction before it happens, idealistic thinking is counterproductive, and more research into the negative aspects of human nature is required to decide on practical action. Idealism here

refers to the idea that human beings have no <sup>shiki</sup>色, as if

they are existences with only <sup>SHIKI</sup>色.

In such situations, courageous decisions and actions are required from the highest spiritual people, who have a deeper understanding of the reality of the negative side of human beings.

So, in order to compare the values derived from the

'worldview' that states that 'man is composed of <sup>SHIKI</sup>色 and

<sup>shiki</sup>色 with our everyday values, an extreme example below will make the meaning clearer.

So, as an example, consider the ultimate system of human judgement - the death penalty.

Many European countries have already abolished the death penalty, as many countries do not morally accept

the taking of human life. Should the death penalty be morally prohibited? Certainly, we should be cautious if it is meant to prevent false accusation, but this is unfortunately a false idealism that arises from ignorance of the true nature of human beings, i.e., the negative aspects of human beings.

According to the principles derived from the 'worldview',

the representatives of <sup>SHIKI</sup> 色 judge in order to eliminate

some <sup>shiki</sup> 色 before the order reaches catastrophe, need to leave the death penalty as a possible option.

Alternatively, in order to hold people accountable for the consequences, forms of punishment may well include the death penalty.

This is rarely the case in the course of 'life activity', but it is a crucial aspect, and in the ultimate situation, the

representative of <sup>SHIKI</sup>色, from his position as representative of the whole, decides to take the life of <sup>shiki</sup>色, i.e., the death penalty, and carries it out. If, at this critical juncture, we are carried away by idealism and bring in the 'principle of equality', which makes <sup>shiki</sup>色 the essence of man, then the whole order will become rather confused.

By the way, even if the <sup>shiki</sup>色 disappears, <sup>SHIKI</sup>色 will continue to exist forever, because there is 『neither birth nor ceasing』.

In this case, <sup>SHIKI</sup>色 has descended to the earthly realm and has achieved a great vector sublimation in relation to <sup>SHIKI</sup>色.

In this case, vector sublimation means the purification



and sublimation of various negative accumulations of the  
<sup>shiki</sup>色 itself, of people related to the <sup>shiki</sup>色, and humanity as a  
whole, all at once.

From the perspective of <sup>go un KAIKU</sup>五蘊皆空, this is a great  
contribution to 'life activity' by <sup>SHIKI</sup>色.

## **What is human dignity?**

Therefore, in order to talk about the death penalty, where  
humans judge humans and humans execute death  
sentences against other humans, it is necessary here to  
discuss anew the meaning of 'human dignity' from a  
'worldview'.

Human dignity, as derived from the 'worldview', does not  
mean that <sup>shiki</sup>色 has dignity, but rather that <sup>SHIKI</sup>色 has

dignity, whatever the state of <sup>shiki</sup>色 as the animal nature,  
and it is <sup>SHIKI</sup>色 that is the essence of the human being. This  
is why we discriminate and distinguish between humans  
and animals, and why the relationship between 'humans  
and animals' is different from the relationship between  
'humans and humans'. In other words, within the  
relationships between 'humans and humans', there is an  
essential relationship between the entity of <sup>SHIKI</sup>色, which  
holds <sup>shiki</sup>色, and another entity of <sup>SHIKI</sup>色, which holds <sup>shiki</sup>色.

Furthermore, knowing this 'human dignity', the meaning  
of the death penalty is that <sup>SHIKI</sup>色 guides <sup>shiki</sup>色 and tries to  
keep <sup>shiki</sup>色 alive until the end, but when the negative  
accumulation reaches a certain limit, execution is carried

out from the standpoint of <sup>SHIKI</sup>色 against <sup>shiki</sup>色, with the will  
of <sup>SHIKI</sup>色.

And here, there is also the meaning of a great vector  
sublimation. Vector sublimation here means, among other  
things, preventing further accumulation, but it also means  
sublimating the negative energy that has been  
accumulated by <sup>shiki</sup>色 into another positive energy.

For example, reflecting on a situation, and learning from  
the bad example it presents, can also be useful to  
humanity.

Of course, in an ultimate choice such as the death penalty,  
it is natural that it is made from the most responsible  
position, such as that of the state order. This is definitely  
not to be done at the level of individuals or organizations.

This essential meaning indicates that <sup>SHIKI</sup>色 takes

precedence over <sup>shiki</sup>色.

So far, due to the lack of clarity of the 'worldview', we have often encountered situations where the meaning of the phrase 'human dignity' has been used only for the primacy of <sup>shiki</sup>色, which is contrary to the truth.

■ Reflecting 'worldview' on the future world.

**Spirituality is an absolute measure.**

People live in societies. Encounters in society are meant to be encounters between organizations, between one order and another order.

In organizational activities, if an individual takes refuge in the philosophy of an organization, then he or she temporarily agrees with the philosophy of that

organization. That experience becomes a valuable experience in this world. In that case, the philosophy of the organization is strongly dependent on the head of the organization.

Furthermore, in real-world activities, each individual's field experience is important, and there is a position in the real world that is independent of spirituality. It is a provisional position, a position of entrustment, which does not belong to the individual, but to the organization or order.

Mistaking it for a position belonging to an individual can cause friction between the organization and the individual and can greatly distort life. It is something to be aware of. This organizational position has no cosmic absolutes and is temporary, but in reality, this real position must be mutually respected.

Otherwise, we must be prepared for the fact that relations

between people who do not share the same philosophy will simply be a low-dimensional relationship determined by power relations. In other words, that is democracy. In other words, democracy is founded on the 'principle of equality', so it is not possible in principle to recognize each other's spiritual differences.

Democracy is a man-made idea and relative value system created in modern Western history based on the principles of freedom, equality, individualism, etc. It is not a value system shared by all humankind. On the other hand, 'worldview' is an absolute value system with cosmic universality. There, everyone has a different spirituality, and everyone exists under that absolute value system.

From the perspective of 'worldview', when the two parties engage in **fractal resonance**, life energy flows in to bridge the differences in spirituality and acts to deepen 'life

activity'. When a 'higher level event' engages a 'lower-level event', the 'lower-level event' will be enhanced, and **fractal resonance** deepened.

We have thoroughly learned about freedom and equality in modern democratic societies. The principle of equality contributed greatly to maintaining fairness in society. But to put it in another way, the principle of freedom here equates to the 'logic of force'. Freedom means that there are no restrictions that bind you, so you can exercise your own self-centered 'logic of force'. Moreover, since they are all equal, it becomes a battle of strength and power, with the more powerful side winning.

'The logic of force' is not wrong as it stands, but a serious problem arises when people who believe only in power, regardless of their spirituality, completely ignore the

'logic of Jinen' and inverted inequalities arise, creating people with an abundance of power.

If we contrast the 'logic of Jinen' with the 'principles of freedom and equality', then the 'logic of Jinen' is an unintentional act derived from **fractal resonance**. So gaining something to the exclusion of others is not what freedom is, neither is it equality to get everything in the same manner as others, but, even if it is unequal, this a principle of action that gives you the fate necessary for you to fulfill your destiny.

Therefore, the 'logic of Jinen' should always take precedence, and it is correct that the person with the highest spirituality in the 'logic of Jinen' should be the one who exerts the most power. However, even then, those who are not familiar with the 'logic of Jinen', will think that they see the 'logic of force' at work there.



People today have lived through the harsh history of modernity by ignoring the 'logic of Jinen' and using the 'logic of force' born of freedom as a principle for action. However, this experience has been extremely important, since it is very dangerous to deal practically with the principle of inequality without initially experiencing this principle of equality.

Without learning about equality, dealing with the principle of inequality immediately leads to discrimination and the affirmation of false inequality and discrimination.

We are required to face these dangerous situations, and to safely and in accordance with the 'worldview', cross over the dangers.

Let us take it as historical fact that we have learned democracy and equality in modern rationalism and accept it as a full affirmation once and for all from the 'standpoint of essentiality'. Since rejecting it now makes no sense, since history cannot be changed.

We affirm history by making use of its historical facts as experiences in the present day. In other words, it is important to review history from the 'position of reality' and explore ways in which it can be applied to reality. Through historical experience, it is possible to apply it to the present and to the future.

Also, looking at Europe and the U.S., I think that even if we speak of heterogeneity in real society, this is a matter of degree, and we should first affirm once and for all the current state of advanced economic globalization. While holding down the speed of globalization, we should also

hold down the rapid mixing of cultures as a side effect and engage more slowly so as not to let "bad money drive out good money".

Now, in the future, the principle of inequality must be made real, with highly spiritual people as the main actors. If equality is the source of freedom, then inequality is the source of 'Jinen'. This can be realized by relying on <sup>han nya</sup> 般若

<sup>ha ra mi ta</sup> 波羅蜜多 as the 'logic of Jinen'. In order to bring about lasting peace in the future society, we must learn more about 'Jinen', which is superior to freedom.

If this switch from equality to inequality is successfully overcome, the lower spirituality will grow and the higher spirituality will broaden its activities through the experience, expanding the area of its **fractal resonance**.

The spirituality of the individual and the spirituality of the order are basically the same.

Spirituality is always in the background of destiny and does not have to be known by man. It is only to the extent that if it is naturally informed, there is no need to reject it. It is something that has already been determined and we need not deliberately engage in its evaluation. The parties involved are mutually determined in 'Jinen'. We should seek such 'logic of Jinen'.

And there will be arising a common understanding that 'the logic of Jinen' is the root of best principle of action. In the end, it could be said that the spread of the

'worldview' and the meditation and practice of <sup>han nya ha ra</sup> 般若波羅

<sup>mi ta</sup> 蜜多 are the key to the future of humanity.

## **From freedom to 'Jinen'.**

The present day is an important time of transition from the 'logic of force' to the 'logic of Jinen'. This is a major paradigm shift and an important time for humanity.

Therefore, while responding to the 'logic of force' with the 'logic of Jinen', when we confront against it, we have no choice but to fight ostensibly on the opponent's ground, in the guise of the 'logic of force' that he or she believes in.

Of course, our principles of action are guided by principles several steps higher than those of the opponent, but ostensibly it appears to be a battle between the relative 'logic of force' versus another 'logic of force'.

However, in time, the 'logic of Jinen' can act in **fractal resonance** and overcome the 'logic of force'.

And if we cannot get through this scene of friction, it will

be a retreat of 'life activities', in which 'bad money drives out good money'.

This scene must be protected from a setback in 'life activities' by eliminating the bad goods. In this situation, we must not do nothing and wait for the world to be dominated by bad money.

This battle will be a battle to defend the absolute value system derived from the 'worldview'.

At least in form, this is a battle. Here, it is a battle between the 'logic of Jinen' and the 'logic of force'.

Therefore, this battle is a fight in a world of different dimensions. The opponent may be hostile, but we will show it as a fight on the same dimension as the opponent, and even though we are ostensibly hostile, the fact is that we are bringing the opponent into our world and guiding them into [fractal resonance](#).

The 'logic of the Jinen' requires thorough prayer, planning

to move from there and the ability to execute. On the surface, it may be seen as the 'logic of force', but we are prepared to accept that. While this may appear to be the case, the 'logic of the Jinen' moves systematically and flexibly from the deepest depths, gradually moving towards the surface.

Even if the person holding up the 'logic of force' holds up a pistol and points it at us, we do not have to force ourselves to open our chests and say, 'If you're going to shoot me, shoot me.' We don't want them to really shoot us.

In such a situation, we should also show our pistol and take a defensive posture to oppose them. The 'logic of the Jinen' operates on a different dimension, on a different level, apart from such oppositional structures.

In this scene, idealists would say that we don't need a pistol. In a film or TV drama, this is a scene where it

would be cooler to be unarmed. However, the realistic understanding of <sup>shiki</sup> 色 is to have a pistol in these situations as well. Of course, a pistol with live ammunition would be better here.

However, at its most essential, it is possible to be unarmed in this situation if you are truly prepared to lay down your life. And as a result, you may indeed lose your life. And if the objective is achieved, that person will probably be greatly celebrated in history. Just like Gandhi. For Gandhi, surely there are no regrets.

Thus, if this is a matter of one person's preparedness, it is quite possible to be unarmed, and probably there are many people, including myself, who are prepared to lay down their lives in this situation. But if this were to be a



matter of a severity that would amount to national disintegration by an outside force, how worthwhile would it be for a nation to be unarmed? It would not be just a matter of individual preparedness, but one where a whole nation could be left unarmed. I would like you to listen carefully to that particular question.

The choice would amount to allowing the destruction of one's own nation, in order to allow another nation to have their own way, and to even rejoice in that result, which would be an act that would be greatly honored in the history of humankind.

My earlier question implies this choice, and I must say that this is almost impossible and not necessary.

On the other hand, it is easier for the other side to attack a country if it is unarmed and so they proceed to support disarmament groups both materially and spiritually from the shadows.

They would prefer for more nations to be more disarmed.

As a result, more and more lives will be at risk on a country-by-country basis.

Knowing this, disarmament is impossible, and this is inevitably a situation where we have to respond with pragmatism. This is what it means to respond to the realities of <sup>shiki</sup>色.

Of course, there is no essential solution at the end of this 'logic of force'. The essential solution lies outside this 'logic of force'. However, the first disintegration begins to fill the power vacuum, so the first important thing to do is to eliminate that power vacuum first.

To this end, conditions must be put in place so that the

beginning of a catastrophic collapse can be halted here and the power vacuum eliminated, even if we know this is not the essential solution.

The first step is to create a state of balance in this 'logic of force', and then to look for solutions from a different place, from a completely different dimension. Which is the 'logic of Jinen'. That is where you should find wisdom.

Many idealists see the value in being unarmed and some of them take even no responsibility for the consequences. There are also believers who don't like fighting, so they remain unarmed, hoping that by praying, the Guardian divine spirit will intervene and perform miracles. Both of these are wrong.

When contradictions accumulate in the cosmic 'life activity' and when **fractal resonance** moves rapidly to vector-sublimate them, friction arises.

At such times, the Guardian Spirit will provide support in the background. As much as possible, even without the direct intervention of the Guardian divine spirit, a human being is guided to avert a crisis through his or her own efforts. The mythical, direct intervention of God in guidance must be considered the exception to the rule. Such miracles would be appreciated, but we must not neglect our own efforts in the hope that they will happen. The Guardian divine spirits guide us so that a similar event will not happen again, or if it does happen a second time, we can learn from it and avoid the crisis in a small way, or prevent it beforehand, or if it does happen, it will be with minimal disruption. They guide humanity to create such a crisis avoidance system on its own. This is the development of the 'life activity'.

Thus, in encounters between these two with different

spirituality, friction often occurs, so it is necessary to keep an appropriate distance from each other on a daily basis, but when you still have to get deeply involved, you must be prepared enough to beat your opponent on their own ground, similar to the 'logic of force'.

SHIKI  
色 must not be allowed to destroy the 'life activity' shiki  
色.

Looking only at the SHIKI  
色 and only at the ideal is not preparation. We must be prepared to take practical action.

We must also face up to our human shiki  
色 and prepare for it practically.

In human events, we must protect the good from being driven out by the bad, even at the cost of sacrifice.

## **Building an education system.**

A New Order, which aims for lasting peace in the world,

exists as the foundation of humanity's spirituality.

Without a solid foundation of spirituality, no great system can be built.

Activities start with the creation of a 'core organization' of deeply committed people who stand on a 'worldview' and have accumulated training in the pursuit of nirvana.

Therefore, we need to establish educational institutions

such as a han nya ha ra mi ta 般若波羅蜜多 University and a **Fractal**

Academy, where many people can learn about the 'worldview' and create a system that will produce many people of high spirituality.

If this can be done, the **fractal resonance** of the past, present and future will be projected into the real world, the foundation of humanity's spirituality will be stabilized and a pathway to the future will be created.

## **A little peek into the future.**

What does it mean to say that permanent peace in the world will be achieved, from the standpoint of the 'worldview'? And please bear in mind that this is not the final and only answer, since the 'worldview' is 『neither deficiency nor fulfilment』 .

The order is to be built vertically on top of the foundational population in which democracy permeates, and a new order is to be built into it to accommodate the inequalities of spirituality. Above the democratic population and in direct contact with democracy is the

principle of master <sup>SHIKI</sup>色 - subordinate <sup>shiki</sup>色 order. The overall order that is built on top of this democracy, including the

principle of master <sup>SHIKI</sup>色 - subordinate <sup>shiki</sup>色 order, is shown

below as the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 system.

With regard to defining and naming the principle of  
master <sup>SHIKI</sup> 色 - subordinate <sup>shiki</sup> 色 order, it would be better to  
generalize and refer to it as a democratic principle of  
master <sup>MAN</sup> -subordinate <sup>man</sup> order when talking about  
it separately from the Heart Sutra.

In order to enhance the spirituality of each person, we  
will cultivate a group of advanced fractal resonance, and  
through the meditation and conduct of this group, we will  
evaluate all events, or occurrences, of humanity from a  
'worldview'. If this can be done, it will be a revolutionary  
event for humanity. We can call this the <sup>han nya ha ra mi ta</sup> 般若波羅蜜多  
order or the <sup>Fractal</sup> order.



In order to build such a new order with an emphasis on spirituality, the democratic society, which should serve as the mother group, must be further enriched than it is now. The democratic population would not venture to share any ideals other than those of democracy. This is because it is only after it had experienced complete freedom and equality that it would be able to evolve into a new order of the principle of inequality.

The democratic foundational population would then continue to work to democratize the less democratic world. It will promote democratization so that those in power do not ignore human rights and obsess about maintaining power at the expense of the people, as is the case in dictatorships.

A three-tier structure will start the han nya ha ra mi ta 般若波羅蜜多 project with the new order on top of democracy and with areas

below where democracy has yet to spread.

The societies where tyranny continues, or even before that disorderly societies, are expected to take a long time to democratize, so they will be positioned as a separate group that has not yet reached democracy, while nurturing individual autonomy, and will continue to reform over time with the aim of democratizing them.

In summary, the structure is three-story, with a democratic mother population at the center, a spirituality-oriented new order above it, and a society below the mother population that has yet to reach democracy, including tyranny. In the end, if you look closely, you can see that no matter how much they cry out for democracy, the current relations between democratic states are never conducted in a democratic manner, neither free nor equal, and the structure where the stronger fighter dominates the

opponent is unbreakable. In other words, the reality in the international community is not of honorable dealings, but battles of power and strength.

And when non-democratic states are involved here, there is a danger that the balance will be upset, the 'life activity' will recede and the country will be caught up in an immediate catastrophic collapse.

It is therefore appropriate that the upper and lower strata should always be in weak interaction. If the lower level takes refuge in the philosophy of the upper level, direct interaction is possible, but unless there is a guarantee of this, it is better to keep a distance and keep the interaction indirect. If it is absolutely necessary to engage directly, then it is better to be engaged by the mother population.

The author has also conducted research in anticipation of such a future. A significant part of the activities of Earth's

future world will shift to the virtual world. AI (Artificial Intelligence) will then be in full play. But even then, no, since a high level of humanity is needed to control AI, and also a high level of spirituality is required.

These matters will be discussed in more detail in the author's lectures, on YOUTUBE, or in another book.

Now, not to stray too far from the main purpose of this book, the conversation returns to the regeneration for religion.

■ From Buddhism revival to the revival of world religions.

**Be aware of the right suffering for the current confused**

## **state of Buddhism.**

The Mahayana Buddhist sects of the modern era may have inherited parts of the 'worldview', but they have not been able to see the whole picture of the 'worldview' at all.

After the Buddha's death, many people engaged in various statements in the name of Buddhism, resulting in a great deal of confusion and it became an inconsistent system of thought. The content has become a patchworked mishmash with only Buddhist terminology used, and little consistency, which is a fatal problem. It is no longer possible to ignore this situation or resolve it by making things add up.

This situation should be an unacceptable and fatal problem for Buddhists.

Now is the time for those involved in Buddhism to have a

'correct awareness of suffering' in this confusing situation.

In fact, this kind of contradiction in Buddhism is also found in most of the world's religions, and by extension, religious confusion and conflict exist.

By the way, in the future, religion in its current form will cease, it will become a part of culture and have a firm footing in everyday life, without people having much awareness of it. At the moment, however, there are many lost religious people who mistake self-righteousness for religious zeal, and the author feels it is important to save them, which he explains in detail here.

**Finding <sup>go un KAIKU</sup>五蘊皆空 in other scriptures and other**

**religions.**

The all-affirming teaching that <sup>go un KAIKU</sup>五蘊皆空 under the  
great truths of <sup>SHIKI</sup>色 is not different from <sup>KUU KUU</sup>空, 空 is not  
different from <sup>SHIKI</sup>色, is the very 'worldview' of the Heart  
Sutra. Certainly, <sup>go un KAIKU</sup>五蘊皆空 under the great truths of  
<sup>SHIKI</sup>色 is not different from <sup>KUU KUU</sup>空, and 空 is not different  
from <sup>SHIKI</sup>色 were taught in the Heart Sutra, but such a  
'worldview' must surely exist in fragments in other  
scriptures and in other religions. I have not been able to  
find them all, but I believe in their existence. Searching  
for it should lead directly to the revival of world  
religions.

For example, the contents of Ippen Shōnin (<sup>ip pen shonin</sup>一遍上人,  
1234–1289, also known as Zuien)'s revelation from

Kumano Gongen (The God of Kumano shrine), is also

about <sup>go un KAIKU</sup>五蘊皆空. That is, the part of revelation that, "...at the time when Amitābha Buddha attained enlightenment ten eons ago, <sup>o h j o h</sup>往生, a peaceful death of all sentient beings had already been determined by Amitābha Buddha...."

However, the problem here is that if one tries to go beyond the 'position of reality' and put into practice in the real world the truth of total affirmation based on the

'position of authenticity' which holds that <sup>go un KAIKU</sup>五蘊皆空, and

that <sup>SHIKI</sup>色 is not different from <sup>KUU</sup>空, and <sup>KUU</sup>空 is not

different from <sup>SHIKI</sup>色, then one immediately takes an expanded interpretation and acts in extreme ways, causing great contradictions and discrepancies. This is a truly troubling and an unavoidable human reality.



The solution to this problem is to use both the 'position of authenticity' and the 'position of reality' as presented in this book as the view of Xuanzang.

In my experience of practice, I am showing that it is better to interpret critical or essential content once from the 'position of authenticity', and then come down to the 'position of reality', and from there, one by one, check each one as you climb up towards the 'position of authenticity'.

And with this understanding, the 'position of reality' is that if it is for the purpose of affirmation, it is permissible to be a bit cursory, and if it is not to hurt others, it is permissible to be a bit contrived.

In any case, the 'position of reality' is not an essence, but a staircase to the 'position of authenticity', and there can be any number of staircases. If we know that the

destination is the same, even if the view from each staircase is slightly different, we will eventually see the same view as we climb, and we will understand each other.

From this, the author believes that it is possible to realize a world religious revival, and also can recognize each religion's and sect's own interpretation of the 'position of reality', with this methodology, which is based on a common understanding of the 'position of authenticity', the total affirmation of <sup>go un KAIKU</sup> 五蘊皆空.

<sup>KUU</sup>  
**Make the existence of 空 into a common recognition.**  
From the perspective of the Heart Sutra's 'worldview', at its most basic, each and every one of us as human beings should, in our own way, come to <sup>fractal resonance</sup>

ourselves. In this sense, from the 'position of authenticity', there is already no need for religion.

However, there are only a limited number of people who can directly experience <sup>KUU</sup> 空 and reach fractal resonance, so an intermediary is needed for this purpose.

Therefore, not only Buddhism, but all religions are built around this intermediary, and by taking refuge in that intermediary, they teach the path to fractal resonance.

However, the existence of multiple intermediaries throughout the ages has led to conflicts between many of the world's religions. It must also be rightly acknowledged that the reality is that as time goes by, the teachings change and, with sanctification, they lose their universality.

In today's narrower society, this contradiction has grown so large that the disadvantages of religion have become

much more prominent than its advantages.

The Heart Sutra has been revived in the modern age to fundamentally resolve these contradictions of our past heritage, which are unique to religion.

In the present and future, religions that lack universality will not only lose their value but will also be in direct conflict with lasting peace.

Therefore, in order for religions to continue in the future, it is necessary for those who belong to them to discard their own religious self-righteousness and restore their universality. Without this, religions lose their value and gradually disappear.

All the contradictions that lie between religions can be attributed to a failure to realize the importance of the existence of <sup>KUU</sup> 空, whatever the expression or wording, as

an absolute universal being. In many religions, it is the guru, the founder or a personal deity with a name that takes the place of the being of <sup>KUU</sup> 空 .

However, as a habit of human thought, the named personality deity is an entity independent of the others, and therefore it is very difficult to understand several named personality deities as the Supreme Being at the same time.

In principle, as soon as a personality is named, it becomes a single function, i.e., a function of a part of the universe, not of the whole universe. In other words, the personality deity becomes one of the intermediaries, of which there is always more than one.

Therefore, a true seeker would realize that with a

personality god at the top, universality cannot be secured by any means, and would know that this is the cause of confusion and conflict. This is why the Heart Sutra has been deciphered now in modern times, in an attempt to resolve the contradiction and restore universality by reforming this contradictory composition.

KUU

**空 is not an object of devotion.**

Therefore, if we can share a 'worldview' that does not place a personal deity at the center of the universe, that does not name a personality deity, that is not an object of devotion, that is <sup>KUU</sup> 空, and that places the guru or founder in the position of Kannon-sama, who is one with <sup>KUU</sup> 空, in other words, right next under <sup>KUU</sup> 空, the problem is quickly solved. Kannon-sama greatly rejoices the presence of

other intermediaries in the same position as Kannon-sama.

It is not a problem for the name of <sup>KUU</sup> 空 to be different depending on the religion. If they can confirm to each other that it has 'substantially the three basic characteristics and that it is not an object of devotion', then whatever names are used to indicate <sup>KUU</sup> 空, is not an issue.

Here, it is important for all religions to eliminate self-righteousness and restore universality, but it is impossible to deny the personality god or all his idols in the pursuit of universality. If we were to say that, then all human beings would have to return directly to <sup>KUU</sup> 空 and resonate

with <sup>han nya ha ra mi ta</sup> 般若波羅蜜多, without an intermediary.

In reality, therefore, it is natural to first position <sup>KUU</sup> 空 correctly from the 'position of authenticity', and then from the 'position of reality', as a manifestation of the 'super-personality' of <sup>KUU</sup> 空, to see the Personality God as an intermediary there and to take refuge in them, thus following the process of resonating with <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 as a result.

It is then necessary to acknowledge to each other that there are multiple intermediaries under <sup>KUU</sup> 空.

Therefore, the author always teaches that humanity can transcend religion and harmonize if we study the



'worldview' of 般若波羅蜜多<sup>han nya ha ra mi ta</sup>, know the 'position of authenticity' and practice the 'position of reality'.

Especially today, a universal 'worldview' is desperately needed. Only with this 'worldview' can we demonstrate a non-intrusive and well-defined 'sincerity' towards others from different cultures.

The distinction between the 'position of authenticity' and the 'position of reality', based on this universal

'worldview' backed by the existence of 空<sup>KUU</sup>, is extremely important in the present age, when people are seeking lasting peace in the world.

**'Karma and suffering' is a critical issue in the religious renewal of the world.**

For the rebirth of Buddhism, it was necessary to know the

existence of the 'position of authenticity' of <sup>go un KAIKU</sup>五蘊皆空, in order to resolve 'karma and suffering' as indicated in [Chapter 6], and to understand them realistically from the 'position of reality', to reach the return point without difficulty, and from there to climb to the all-affirmation process.

And similarly, if you observe the religions of the world, there are numerous things that correspond to the 'karma and suffering' of Buddhism, and there are various contradictions and conflicts because the process of total affirmation is not found there as well.

The reason is just like in Buddhism, there is no connection between the 'position of authenticity' and the 'position of reality'.

Therefore, the author believes that the world's religions can be regenerated in a non-contradictory form by

incorporating Jimei Gyo/self-enlightenment training and  
add some modifications to the current 'position of reality',  
on the premise of the 'position of authenticity' of <sup>go un</sup>五蘊  
<sup>KAIKU</sup>皆空.

### **Achieving world religious regeneration from a cosmic perspective.**

It is already clear from reading this book so far,  
Buddhism rebirth is the front face of the Heart Sutra,  
while the hidden back face is that through Buddhist  
rebirth, it presents a theory that leads to the rebirth of all  
religions and all ideas and aims for a unified  
understanding of all religions and ideas. Thus, we can  
discover that the Heart Sutra contains an extremely  
significant truth.

That is to say, it is always possible for any religion, any

thought, to have their own [○ ○ Mākā <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 Heart Sutra] by switching the words, "Buddha taught".

From a cosmic perspective, it is the Earth's turn to receive a message and the Heart Sutra is a message from the universe sent down to the Earth for the rebirth of Buddhism and religion, and for the perfection of permanent peace on earth. The compiler, Xuanzang and the author are all part of that grand plan. It was the author's heavenly mission to finally decipher the sealed Heart Sutra as the message of that grand plan. Some people may find these things hard to believe, but the author received a revelation more than 40 years ago, and now I am almost at the stage where it is ready.

After some time has passed and the overall picture of

lasting peace in the world comes into view, it will then be the precise time for the grand plan to be fulfilled.

By that time, we must complete the process of replacing the words of the Heart Sutra with the dedicated words of each religion, not only from a global perspective but also from the perspective of the entire universe.

For the sake of permanent world peace and the revival of each religion, even if it means that we create some new vocabulary, the missing concepts must be deepened to the point where they have strong **fractal resonance** with the 'worldview' of the Heart Sutra.

When the Heart Sutra becomes the common 'worldview' of all religions, all philosophies, and all ideas, then we will be able to feel first-hand that the realization of permanent world peace is near.

■ Freedom of cultural construction and lasting world peace.

**The "freedom of culture construction" is granted by  
『neither deficiency nor fulfilment』 .**

Even though it can be fun to be exposed to other cultures, people really want to live within their own culture.

Everyone has their own culture, which they grew up in, and their own identity is nurtured within their own culture, and everyone wants to cherish that culture.

However, in the long term, we live with the inevitability of being influenced by other cultures and being gradually transformed by them.

Each culture in the world, having grown up in its own unique environment, contains considerable self-righteousness and is often integrated with ethnic nationalism. For the sake of lasting peace in the world,

we need to know that nationalism always contains a strong poisonous needle of self-righteousness, and we need to keep applying feedback correctly at all times.

By no means because the author is Japanese, but because ethnic nationalism in Japan is mainly a centripetal force attributed to a principle, and because it values harmony and deliberately attempts not to make enemies, it can be regarded as an extremely good nationalism.

On the other hand, if we look at neighboring countries, some of them have a national consciousness that can only maintain its identity by making enemies, and this kind of ethnic nationalism is extremely dangerous.

Permanent peace for mankind means that diverse cultures and religions restore their universality by abandoning self-righteousness, and each becomes multi-layered by establishing their own position in the universe and

maintaining diversity within it. This was the 『neither deficiency nor fulfilment』 . This means that the future of humanity is not, by any means, seeking to be a homogenized culture.

However, of course, a dangerous culture that can only exist by being hostile towards others will eventually disappear from the face of the earth.

Therefore, by stating that one's own culture

"fundamentally accepts <sup>go un KAIKUU</sup> 五蘊皆空 ", one can start from the truth that "all of humanity's past history is affirmed".

The acceptance of this truth by many cultures is the starting point for the realization of lasting peace for humanity.

In the near future, when permanent world peace has been achieved, we will be given the freedom to build our own



culture on the condition that we climb the steps of the path of Jimei Gyo/self-enlightenment training one by one, affirming our own history and the history of others at the same time, respecting the freedom of others to build their own culture and not interfering with their freedom to build their own culture.

Past events can be reinterpreted within <sup>go un KAIKU</sup>五蘊皆空, but this only makes sense if the change is in the direction of total affirmation, and thereby includes the various surroundings. If you create enemies or make self-centered interpretations, you immediately become a **vector anti-resonance**.

Looking back on history, even if an event is a **vector anti-resonance** at that historical point in time, it still has meaning as a lesson or a counter teacher, as a way of

understanding the process of searching for a way up the stairs to <sup>go un KAIKU</sup>五蘊皆空, so it should be recorded as it is.

On a slightly separate note, sanctified history is permissible if it is told as myth, not history. However, history and myths of victimhood will be thoroughly rejected as 'a hundred harms and no gain'.

First of all, if one wants to enhance the spirituality of one's own culture, one must learn <sup>go un KAIKU</sup>五蘊皆空 and come to believe that 'victimhood is a disgrace'. The evaluation of its history is determined by people of the highest spirituality. In other words, human history will be interpreted anew.

In this way, the principle of <sup>go un KAIKU</sup>五蘊皆空 will be thoroughly implemented in order to realize lasting peace

in the world.

By understanding the Heart Sutra correctly, an unshakable 'worldview' will be established, and the world religions that have been handed down to the present day will be reborn by completing this final step.

This is the time when the rebirth of the world's religions will be fulfilled.

**Buddhism regeneration will be the model case for global religious renewal.**

This Buddhism regeneration will be a model case for global religious renewal. This will continue to be directly linked to the regeneration of world religions.

One thing that must be confirmed from time to time is the truth that "religion is positioned as one of the expressions

of truth, and not that there is truth in religion".

'There is one truth, and although there are different ways of expressing it, the underlying truth does not change from one religion to another but is completed and unified in the future.' This is precisely what 『neither deficiency nor fulfilment』 , 『neither purity nor impurity』 , 『neither birth nor death』 is.

With this 'worldview', the religions of the world can be reborn into a universal thought that is applicable from the present to the future. Only then can we say that the Heart Sutra has truly been revived in the modern world.

**The Heart Sutra will be the lubricant that systematically integrates the ideas of the world together.**

The Heart Sutra is not a religion but can be positioned as the only historical system of thought whose role is to give universality to the world's religions and ideas and to act

as a lubricant to smoothly link them together.

Therefore, it is important to emphasize that the Heart Sutra first and foremost teaches a universal 'worldview' that affirms and accepts everything, but also that it ensured universality by concealing the name of the compiler himself, who had mastered <sup>han nya ha ra mi ta</sup> 般若波羅蜜多. It can be understood that he did not create a self-righteous and exclusive myth but sought universality wherever he could.

Here the compiler, as well as this author's idea, recognizes that salvation requires a Personality God as the object of devotion, so the presence of Kannon-sama emphasizes the personality aspect of <sup>KUU</sup> 空 and thus is placed directly beneath but right next to the ultimate

existence of ' <sup>KUU</sup>空 of substance itself' of the universe, so that it corresponds to the personality deity, but does not become 'the only deity' even if that is the case.

All religions of the world should also position themselves in this way with regard to the Personality God. The compilers of the Heart Sutra, never speaking in their own name, are trying to transmit this truth to future humanity.

Furthermore, the Heart Sutra does not describe any matters directly related to real life, such as the treatment of illnesses, guidance on destiny, good deeds to be done, various religious events, precepts, ceremonial occasions, weddings and funerals, or ways to express love, compassion and sincerity, which are common in religions. This fact can be read to mean that all religions, as long as they share this 'worldview', and especially as long as they

share the truth of <sup>ho un KAIKUU</sup> 五蘊皆空 derived from the  
'worldview', can voluntarily refrain from speaking out,  
and leave everything related to daily life to the existing  
religions.

Furthermore, the Heart Sutra teaches that although there  
has been false self-righteousness by religions throughout  
history, the culture and art that these religions have built  
throughout history is the history of the people themselves  
and cannot and need not be denied as such.

The Heart Sutra can therefore be read as insisting that we  
should be committed to giving universality to the  
religions of the world, and that we should build the future  
of humanity with traditional religions still rooted in the  
lives of peoples in each region of the world...

In order to support the future of humanity, the Heart Sutra

is thoroughly committed to preaching the great principle of the 'worldview'.

The Heart Sutra seeks to dissolve conventional religious conflicts, to lubricate inter-religious relations and to bring everything to life from the standpoint of <sup>go un KAIKU</sup>五蘊皆空. To this end, it deliberately does not mention the name of the compiler of the Heart Sutra and speaks only of the 'worldview' and the principles derived from it and does not touch on the various ways of dealing with everyday life. Furthermore, by doing so, it can be read as giving conventional religions a value of existence in the future. And in doing so, they are deciding that it is necessary and appropriate for lasting peace in the world.

**The Heart Sutra will be the bonding force of world**



**thought.**

The Heart Sutra is modelled on Buddhist rebirth and teaches world religious rebirth, but it requires a good deal of practice to master it. Moreover, on the face of it, it is not very common, as it is too logical and the emotional aspect of it is hidden.

However, there will always be people in all the world's religious circles who seek a 'worldview', who seek salvation under it, and who universally seek to save sentient beings.

Such people should be able to understand this book in depth and acquire the universal 'worldview' of the Heart Sutra.

These selected people will be able to awaken to the universal 'worldview' and correctly position their religion, philosophy, thought and culture in the universe, and as a result, they will naturally understand where the problems

and challenges lie and how they should revitalize themselves.

Many people who seek religious renewal and the renewal of thought must join forces and work together, first actively renewing the religious thought they are involved with, and then saving sentient beings within that renewed religious thought.

However, religions that fail to regain their universality and strive for self-righteousness will be left behind and will eventually decline and disappear.

The Heart Sutra suppresses emotional expression and, while explaining with precise logic the 'worldview' that forms the basis for religion, philosophy and all other forms of thought, it encourages the regeneration of religion on a global scale. Hence the enormous

significance of the Heart Sutra in modern times.

It is already clear that the Heart Sutra deciphered here fulfils the rebirth of Buddhism, but since the truth is one, the clarification of the structure of the universe and the relationship between the universe and human beings also indicates the rebirth of Greek philosophy, beginning with Plato, and the confused philosophy and religion that followed, at the same time.

This means that, with regard to many of the world's philosophies and historical religions, all of them can be absorbed within this foundational 'worldview'.

It is worth mentioning further that the 'worldview' is a truth that is universal to all extents and is therefore applicable even to aliens visiting from other worlds.

**Kannon-sama is a personality deity and a Guardian divine spirit.**

Although the Heart Sutra was preached concentrating on the enlightenment of Kannon-sama here, there is no actual need to impose Kannon-sama on other religions at all. This is why the compilers of the Heart Sutra hid their own name in order to maintain universality.

Similarly, no religion should impose its own personality deity on others.

Moreover, if we ourselves have restored universality, we can see universality in the deities of many other religions, so there is no contradiction at all if we align our feelings with the Guardian divine spirit preached within that religion.

The compiler of the Heart Sutra's role is to preach universal truths, and what he entrusted to Kannon-sama is

his role as a Guardian divine spirit for the salvation of sentient beings.

The presence of the guardian deities represented by Kannon-sama is an existence that human beings cannot live without, even for a moment, so by always feeling close to them and deepening one's devotion, a deep and strong sense of security is created, and a rich life can be lived. Taking refuge in this Guardian divine spirit is the method that leads directly to salvation.

**Those who understand the Heart Sutra have a serious mission.**

Those who understand the Heart Sutra are probably a significant minority of humanity. But their absolute number will be enough to move the world.

The ultimate truth taught in the Heart Sutra is a truth that

is finally attained by continually seeking it, and it is impossible for all people to understand it from the outset. Therefore, as an entrance to the truth, even if for a time we see man as God's creation, or if we succumb to some form of materialism, or if our understanding of God advances somewhat, and the 'one and only God' is taught as the 'one and only personality'... it can all be permissible as a step towards understanding.

However, it must be a common understanding of mankind that this is not the final understanding. And we need to understand therefore that the spirituality of such an understanding is still judged to be low.

In the future, we must regard the 'castle of understanding' that we have built in our lives, or the religion to which we belong, as one step in reaching the truth of <sup>go un KAIKU</sup>五蘊皆空, and humbly position ourselves within this multi-layered

structure.

**The seal was broken; additions were made, and the Heart Sutra was completed.**

The Heart Sutra, which summarizes the essence of <sup>han nya</sup> 般若

<sup>ha ra mi ta</sup> 波羅蜜多, has finally been deciphered in the present

future, but now that the seal has been broken, the Heart Sutra is in a form that anyone can understand.

The 'descending path' has now been added, and the Heart Sutra, in its completed form, will be developed and passed on to future eras.

During the writing of this book, the compiler of the Heart Sutra, Xuanzang and the author were in a state of strong fractal resonance.

Therefore, it would be appreciated if you could

understand that this book is a deepening of the Heart Sutra as a result of the respective roles of the compiler, Xuanzang and Kuu Fudo, and that it is the inevitable result of responding to the demands of our times in the near future.

A 'worldview' is an expression in words of something that has no form or "concept" as we know it, and therefore it is the content, not the form, that must be understood correctly. For this purpose, I would like you to deepen your understanding with a flexible mind so that you are not limited to the face value of the words, but can reach the deeper meaning of the words, based on the 『[Three basic characteristics](#)』 .

The principles of action derived from the 'worldview' and the description of the world order given in the [Chapter of Completion] are principles that spring out from the



author's strong sense of mission, and what is described here is only a small part of the entrance to these principles.

### **Content that should mature over generations.**

This [Chapter of Completion] is limited to the modern civilization of the Earth, and the author's task was to bring it down to earth from the 'worldview' of the Heart Sutra, but it is not limited to this as the 'only solution'.

As the coming age is above all a time of 『neither deficiency nor fulfilment』, it is only natural that the principles of action presented here be expressed in various forms, depending on the age, the region and the people, if the principles are adhered to.

The details should continue to gather the wisdom of mankind and mature over many generations in fractal

resonance through further experience of practice.

Lastly, 'life activity' will progress and a permanent peace for mankind will surely be realized. This is why the Heart Sutra has been deciphered.

The amount of space prepared for this Chapter was far too small.

However, I hope that the reader will sense the will of heaven and the historical inevitability in the fact that "it was the opening of the sealed Heart Sutra that was achieved by the author who thought in this way, and that the Heart Sutra has now become the [Buddha taught,

Mākā <sup>han nya ha ra mi ta</sup> 般若波羅蜜多 Heart Sutra]"...

Furthermore, I would like to ask you to allow me to write here a [Chapter on Completion], which was written out of the author's sense of mission.

**[Reference lists.]**

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**END**