

**Spanning the time of two thousand years**

**Message to the Present Age**

# *The Heart Sutra*

Version 6

26 June 2015

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## **Introduction**

Today, we can easily find a number of commentaries of the Heart Sutra that were interpreted following a Buddhist style in accordance with the accepted common sense of Buddhism, however, we cannot come across a commentary excellent enough to genuinely convince readers because all of these commentaries state mere interpretations of each term, are ambiguous, and fail to represent the overall picture of the Heart Sutra. The authors of each of these books seem to interpret key terms and merely write about related matters in arrangement without any assent.

Most people, after reading endless commentaries of the Heart Sutra and being unable to swallow them all, would be left holding a question that, ‘something is wrong here’. Nevertheless, the Heart Sutra has survived in history for these two thousand years without being deciphered.

There have never been any books that have attempted to decipher the Heart Sutra accurately throughout the whole book in its two thousand year

history. The reason is, the Heart Sutra is not written in the common sense of initial Buddhism and represents the cosmic structure so logically from start to finish by introducing new concepts, that it had become a text that could be not be deciphered easily. However, the author has just succeeded in discovering a hidden new concept in it, according to his careful analysis of this precise logical structure, that 'several terms were redefined terms to show a new concept', and 'the proof of redefinition and their new meanings were also described apparently in the Heart Sutra'. By interpreting the text using this 'redefinition', the overall picture of the Heart Sutra, which was difficult to see before, comes into view brilliantly. It is as if the fog clears immediately. Actually the Heart Sutra has been guarded by a precious logicity tightly covered with 'a hard shell' rather like a carapace for a long time, however, the Heart Sutra has finally bloomed as an expression of the truth at the present age after its dense logicity was finally deciphered.

The time has come, and the overall picture of the Heart Sutra has appeared in accordance with this decryption of the difficult logicity. The conclusion of the deciphered Heart Sutra indicates an amazing content that should be the truth of mankind because

of its universal content that goes beyond the framework of Buddhism. It can be said that the Heart Sutra is great enough to be the bottom line of human intellectual history. The Heart Sutra is a message to us living two thousand years later after its compilation, and its content seems to have marvelously predicted the progress of current advanced science. In addition, it is a beautiful truth which can convince modern people whole-heartedly.

The term ‘Prajna-paramita’, consisting of six Chinese characters, appears as many as six times- a total of 36 characters are used- in merely two hundred and seventy-eight characters (body text 262+title 16) of the Heart Sutra. The exceptional importance of this term is quite comprehensive due to the number of its appearances. Thus, the term ‘Prajna-paramita’ is an important term, therefore, I would like to proceed with my interpretation ahead after revealing a certain conclusion of the term.

**“The Cosmos consists of series of similar figures beyond dimensions in both the substance and spirit. I would like to call the structure of series of similar figures in both the substance and spirit; ‘the cosmic fractal structure’- a coined word, using modern terms. In addition, I would like to**

**call that which resonates to the cosmic fractal structure; fractal resonance.**

**Here I would like to define this fractal resonance as Prajna-paramita. In addition, I would also like to call the affect or work for the cosmic fractal structure actively; Prajna-paramita. Humans are beings that can interact with others, move, and operate beyond dimensions of the fractal structure based on Prajna-paramita.”**

The Heart Sutra has been just revived now to convey the importance of the Prajna-paramita to the present times.

Readers will be able to have a better understanding of this book with an organized meaning if they start reading with this knowledge of the overview of Prajna-paramita.

Mainly based on ‘The short version of the Heart Sutra’ translated into Chinese by Tripitaka Master Xuanzang, I would like to decipher the Heart Sutra, sometimes going back to ‘The long version of the Heart Sutra’ written in Sanskrit.

The following is the description interpreted by the author using modern terms, superimposing his experience of Prajna-paramita on the essence of the Heart Sutra.

## 【 SECTION 1 】 Compilation of Heart Sutra and its background

仏説摩訶般若波羅蜜多心經

The teaching of the Prajna-paramita preached by Buddha

After Buddha entered nirvana, Mahayanist Buddhism, which arose in the confusion of Buddhism with the hope of reconstructing Buddhism, successfully built a view of the cosmos around **EMPTINESS** and its own system of thought based on **EMPTINESS** through people seeking to inherit the enlightenment of Buddha.

However, their new thought was so sensational that its content could not help but completely deny the prevailing common sense of initial Buddhism introduced in the confusion of Buddhism.

Moreover, it was a risky situation at that time to publish a new interpretation of the Heart Sutra such as to preach ‘real existence’ or ‘**EMPTINESS** as super-substance’ out in the open because the doctrine of “**EMPTINESS** without substance” was in its prime during that era.

Therefore, the editors of the Heart Sutra could not help but come to a conclusion based on their judgment that it was still premature to announce this truth, due to the immature circumstances of the prevailing common sense and the difficulty it would cause people to accept this sensational truth.

That is why the editors of the Heart Sutra, without any explanation or commentary, determined to publish the Heart Sutra,

showing definition of several key terms in its precise logicity consisting of the Heart Sutra.

They expected that an experienced person of the Prajna-paramita would appear in one region in one day in the future. In addition, they assumed that the experienced person of the Prajna-paramita would prove the essence of Mahayanist Buddhism, consisting of the large scaled view of the Cosmos after the person's analyzing and deciphering the Heart Sutra in detail accurately from its precise logicity

In this way, they carried out the plan to revive Mahayanist Buddhism two thousand years later. In other words, they entrusted present times with the reconstruction of Buddhism.

## 【SECTION 2】 Purpose description of Heart Sutra

觀自在菩薩 行深般若波羅蜜多時  
照見五蘊皆空 度一切苦厄

When the noble Avalokitesvara Bodhisattva was engaging in the practice of his deep meditation of the Prajna-paramita - the perfect highest peerless wisdom-, he perceived that five elements, that is, the world which human beings participate in, was ‘the world of “phenomenon” and “event”’.

To deepen his further meditation of Prajna-paramita, he also perceived that ‘the world’ seemed impermanent and vain without entity, however, there were “the Principles of the Cosmos” authoritatively at the root of this world, and were all wonderfully affirmed to be “the state of being in which the Principles of the Cosmos have been expressed”. That is, everything is necessary and inevitable and is affirmed completely.

Avalokitesvara Bodhisattva called this world, in which human beings live, **the substantiality of all forms of existence of the world**, and pointed out the way to relieve the sentient beings as follows:

The phrase in the last part of this section ‘Will be saved from all problems and suffering’ is not written in the original Sanskrit version but was added by Tripitaka Master Xuanzang on the Chinese version. The author appreciates that the value of the Heart Sutra had increased greatly by this phrase because it means that the salvation for sentient beings by Avalokitesvara Bodhisattva has been guaranteed.

The introductory part of the Heart Sutra has been shown here. According to ‘The long version of the Heart Sutra’, it is preached in the stage setting that Avalokitesvara Bodhisattva answers questions from Sariputra in the meditation of Prajna-paramita led by Buddah. First I would like to show the conclusion of the Mantra of Prajna-paramita, which has been decoded as follows.

## 【SECTION 3】 New view of life and redefinition

舍利子 色不異空 空不異色、  
色即是空 空即是色 受想行識 亦復如是

As shown later, the editors of the Heart Sutra introduced **COLOR** and **VSSV** as unknown new terms with new concepts to represent the human essence, by way of “redefinition” within precisely calculated logicity.

Avalokitesvara Bodhisattva preached the both relations between **COLOR** and **EMPTINESS** and between **COLOR** and **VSSV** as follows.

*Cf. ‘COLOR’ is equivalent to ‘rupam’ in the Sanskrit Heart Sutra, and usually translated as ‘form’ in English. ‘VSSV’ is an abbreviated form of ‘vedana, samjna, samskara, vijnanani’ in the Sanskrit Heart Sutra, and usually translated as ‘sensing, imagining, willing, and recognizing’ in English.*

Regarding **EMPTINESS**, I will describe this in detail in ‘section 4’, however, I will mention a little information about ‘the three basic natures’ here. ‘The three basic natures’ are eternity, absoluteness, and universality, which are nature of **EMPTINESS**.

Based on the above premise, I will interpret this part going back to the original Sanskrit Heart Sutra.

Listen, Sariputra!

To explain of the relation between **COLOR** and

**EMPTINESS** in terms of ‘the three basic natures’, it comes as follows;

In the first nature, eternity, **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**.

In the second nature, absoluteness, **EMPTINESS** is identical to **COLOR**, **COLOR** is identical to **EMPTINESS**.

In the third nature, universality, **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**.

According to the translation into Chinese by Tripitaka Master Xuanzang, the relation between **COLOR** and **EMPTINESS** is described only once, expressly: ‘**COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**’. On the other hand, there are three repeated phrases, as shown above, written in terms of the relation between **EMPTINESS** and **COLOR** in the original Sanskrit Heart Sutra. And only the second repeat starts with the term **EMPTINESS**, not from **COLOR**, expressly: **EMPTINESS** is identical to **COLOR**, and **COLOR** is identical to **EMPTINESS**. This reversed description is characteristic and noteworthy.

Considering ‘the three basic natures’, we can explain the reason of the above reversed description without any contradiction. Namely, eternity and universality will take on meaning for the first time when seen from the viewpoint of **COLOR**, which has been separated from **EMPTINESS** with diversity. In contrast,

absoluteness is the original nature of **EMPTINESS**. It is meaningful from the viewpoint of **EMPTINESS** regardless of diversity and the process of separation from **EMPTINESS**.

As it shown in detail later, the repeated expressions from a different direction, expressly: **EMPTINESS** to **COLOR** and **COLOR** to **EMPTINESS**, mean that the relation between them is a ‘necessary and sufficient condition’.

To proceed with the description, the human essence consists of two parts, that is, **COLOR** and **VSSV** that have been redefined in the Heart Sutra. In short, **COLOR** is the ‘spiritual existence’ divided from **EMPTINESS** with mission and individuality. And **VSSV** is the mentation or mental process created from **COLOR**. And **EMPTINESS** is the true existence at the base of all **COLORs** and **VSSVs**, the essence of existence, and the extreme entity.

A human being is an existence that came down from **EMPTINESS** to the ground with collaboration of **COLOR** and **VSSV**, in order to develop “the Principles of the Cosmos” from inside **EMPTINESS**. This is the vital activity of the Cosmos.

**COLOR** can frequently return to **EMPTINESS** and come back to **COLOR** again.

This part corresponds to the sentence expressly; **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**. This part seems to be added by Tripitaka Master Xuanzang. In other words, **COLOR** comes down from **EMPTINESS** to “the world of phenomenon” and unites with the physical body to live and perform vital activity under “the Principles of the Cosmos”.

On the other hand, **VSSV** is the mentation part of a living entity created from **COLOR** - the spiritual existence - by transforming **COLOR** itself. Under the leadership of **COLOR**, **VSSV** can work in “the world of events” after uniting with mentation of the physical body. **VSSV** is another human essence paired with **COLOR** to have a mission to expand vital activity in the real world.

**COLOR** can return to **EMPTINESS** frequently or temporarily and come back to “the world of event” from **EMPTINESS** to work there. Besides, it shows that one will work for the real world from one’s position inside **EMPTINESS** while returning to **EMPTINESS** through all one’s life.

**VSSV** is also identical to **EMPTINESS** exactly same as **COLOR** in terms of the basic three natures. Therefore, **VSSV** can return to **EMPTINESS** united with **COLOR**.

As above, the editors of the Heart Sutra redefined ‘**EMPTINESS**’, ‘**COLOR-VSSV**’, and ‘**ALL DHARMAS**’ shown in the next section, as the terms of a new concept to show the new view of the Cosmos in accordance with the principles of Heart Sutra.

Now we could discover that the redefinition of ‘**COLOR-VSSV-ALL DHARMAS**’ had been hidden in the logicity of the array of terms described in ‘section 5’. And it is this precise logicity that is the conclusive proof of the redefinition of these terms, which have never been changed through all the different ages and different translations into various languages.

*Cf. The evidence of redefinition is so important that I have shown the details of redefinition in ‘section 5’ and at the end of body text*

*as a logical and mathematical expression.*

Actually **EMPTINESS** is the foundation of Mahayanist Buddhism, and is the ultimate existence which is difficult to define. **EMPTINESS** is “the Principles of the Cosmos”, complete existence, and super-substance that lies in the root of the Cosmos. The details of **EMPTINESS** will be explained later in ‘section 4’.

Since **EMPTINESS** is the ultimate existence not to be named, the editors of the Heart Sutra avoided giving a direct name to **EMPTINESS**. One can experience **EMPTINESS** only when one makes one’s heart empty by mental practice. Therefore, they finally named **EMPTINESS** considering of ‘the way to reach **EMPTINESS**’ and ‘the state of mind in empty’.

‘The three basic natures’ representing the natures of **EMPTINESS** will be also shown in ‘section 4’.

**In this way, the truth has been shown here that one could develop one’s vital activity, yet always keeping eternity, absoluteness, and universality of **EMPTINESS** without contradiction. This point will be quite meaningful particularly in modern times in the confusion of values.**

## 【Section 4】 ‘Root of the field of vital activity’, redefinition, and ‘three basic natures’ of EMPTINESS

舍利子 是諸法空相  
不生不滅 不垢不淨 不增不減。

Regarding ALL DHARMAS and formalized-EMPTINESS, their relationship is shown by hidden in the logicity of the Heart Sutra after ‘redefinition’ same as the relation of EMPTINESS, COLOR, and VSSV. Avalokitesvara Bodhisattva preaches ALL DHARMAS as ‘the root of the field of vital activity’ in which human beings are living.

Listen, Sariputra!

ALL DHARMAS are the existences which belong to formalized-EMPTINESS. Formalized-EMPTINESS inherits the natures of EMPTINESS because formalized-EMPTINESS has been created by EMPTINESS as a form after the transformation and embodiment of EMPTINESS.

In other words, ALL DHARMAS belong to ‘the root of environment’, that is, formalized-EMPTINESS, and they are the aggregate of multiple DHARMA as ‘the root of the field of vital activity’

Since ALL DHARMAS are plural forms of a

**DHARMA**, it comes to be that they are the aggregation of ‘the root of the field of vital activity’.

A **DHARMA**, one of **ALL DHARMAS** that belong to **formalized-EMPTINESS** certainly has ‘the three basic natures’. And a **DHARMA** also creates ‘the world’ of the impermanence and vanity of all things named five elements outside a **DHARMA**.

This means, as shown in ‘section 5’, that there is ‘the world’ outside a **DHARMA** which was created by a **DHARMA** itself. A **Dharma** controls and manages “phenomenon” and “event” that are developing within ‘this world’. Here “the event” means an environment of spirituality, that is, the physical “phenomenon” combined with implications or meanings that human beings are associated with.

Corresponding to contemporary cosmology, **ALL DHARMAS** are ‘the root of the entire Cosmos’ that is larger than can possibly be conceived. A **DHARMA**, one of **ALL DHARMAS**, controls and manages “phenomenon” and “event”, lying behind a big-bang universe. Each specific ‘world’ is created within each specific **DHARMA**, where each vital activity is expanding accordingly.

It is conceivable that a universe born by a big-bang should have occurred only in this single **DHARMA**. Furthermore, we can say that there should be the same number of big-bang universes as the number of **DHARMA** in **formalized-EMPTINESS** because **ALL DHARMAS** are plural forms of a **DHARMA**. ‘The world’ belongs to only a single big-bang universe controlled by a single **DHARMA**, that is, only one of **ALL DHARMAS**. One is a being, alive thanks to an overall support and guard by a **DHARMA** in both physical and spiritual aspects.

A **DHARMA**, which one belongs to, is one of **ALL DHARMAS**. **ALL DHARMAS** also belong to **formalized-EMPTINESS**, and it is also generated through embodying **EMPTINESS**. Consequently, it comes to be that a **DHARMA** inherits the very nature of **EMPTINESS**. Accordingly, **ALL DHARMAS** have just been successfully redefined as the whole or aggregate of ‘the root of the field of various vital activities’.

Actually, **EMPTINESS** is the ultimate existence, whose meaning is difficult to explain directly. That is why I would like to explain **EMPTINESS** indirectly and eventually to explain through **formalized-EMPTINESS**, that is, embodiment of **EMPTINESS**. Furthermore, I would like to interpret **EMPTINESS** from the viewpoint of ‘the three basic natures’ of **ALL DHARMAS**, which belong to **formalized-EMPTINESS**.

The logical reason why **EMPTINESS** is explained not directly but indirectly is that **ALL DHARMAS**, **formalized-EMPTINESS**, and **EMPTINESS** have a multi-layered relation connected by Prajna-paramita. To explain this point using modern terminology, these three existences have fractal resonance in the fractal structure. That is why we can explain **EMPTINESS** indirectly.

Now I hope the meaning of Prajna-paramita has become quite apparent here.

**The first nature** of ‘the three basic natures’ is ‘beings which are neither generated nor disappear’ representing eternity. In other words, transcending life, extinction, and time, **ALL DHARMAS** continue to exist forever as the expression of complete existence.

Conventionally, the following interpretation was the social mainstream, expressly; ‘**EMPTINESS** is empty without substance, therefore, **EMPTINESS** is never born nor disappears’. However the following interpretation is adopted in this book that ‘**EMPTINESS** is eternal existence and will continue to exist as super-entity, therefore there is no need to be born nor to disappear’.

Next, **the second nature** of ‘the three basic natures’ is ‘beings which are neither impure nor apart from impure’ representing absoluteness. In other words, transcending dualism - the good and evil-, **ALL DHARMAS** express the absolute value system beyond the relative one, and work as a central human spiritual pillar in one’s vital activity based on monism.

Conventionally, the following interpretation was the social mainstream, expressly: ‘**EMPTINESS** is empty without substance, therefore, there is not goodness nor evilness’. However, the following interpretation is adopted in this book that ‘**EMPTINESS** is complete existence as super-substance, therefore, **EMPTINESS** is absolute existence transcending dualism - the conflict between the good and evil’.

Regarding **the third nature** of ‘the three basic natures’, it is translated by Tripitaka Master Xuanzang as ‘beings which do not increase nor decrease’.

Conventionally, it was the social mainstream, expressly: ‘**EMPTINESS** is empty without substance, therefore, it does not increase nor decrease’. However, Tripitaka Master Xuanzang translated this phrase as ‘beings which do not increase nor decrease’ because **EMPTINESS** is super-substance, and in the same way **ALL DHARMAS** are not existences within the world of five elements. His translation is basically based on the same standpoint as my interpretation in this book, and its proof is shown here.

In other words, he considered **ALL DHARMAS** as existences without increase or decrease according to the clear denial of a changeable and transforming world where all things are in flux and impermanent without substance, that is, by denying the world of five elements with increase and decrease. We can find his effort and advanced ingenuity in this comprehensive expression based on his correct understanding, however, I would like to dare to interpret the third nature based on the original Sanskrit Heart Sutra in order to know its original meaning.

Back to the original Sanskrit Heart Sutra, the third nature of **ALL DHARMAS** will be more determinate. It is described there, expressly: nonā (not lacking) na (not) paripūrṇāḥ (filled), that is, ‘They do not lack but are not filled’. Firstly I would like to describe this nature as ‘beings which do not lack nor are filled’.

*Cf. The above interpretation in terms of the third nature is also written in a Japanese commentary entitled “What is the Heart Sutra? From Buddha to Mahayanist Buddhism, Version.4” written by Mr Keiichi Miyamoto and published from Shun-Ju-Sha, Co. on 20February2005*

**EMPTINESS** will be expressed in diversity through **formalized-EMPTINESS** not only without lack but also without sufficiency. This means that **formalized-EMPTINESS** would never be completely filled with **ALL DHARMAS** no matter how many are accumulated.

Expressing this point logically using modern terms, we can say that ‘to be **formalized-EMPTINESS** is a ‘necessary condition’ to be **ALL DHARMAS**’.

To supplement this meaning, the Heart Sutra insists that the relation between **COLOR** and **EMPTINESS** is a ‘necessary and sufficient condition’, however, the relation between **formalized-EMPTINESS** and **ALL DHARMAS** is not a ‘necessary and sufficient condition’ but only a ‘necessary condition’. Simply speaking of this relation, it comes that **COLOR** is exactly identical to **EMPTINESS**, however, **formalized-EMPTINESS** is not equivalent to **ALL DHARMAS**, and **ALL DHARMAS** are a part of **formalized-EMPTINESS**.

This is quite a precise and rigorous logicity. Accordingly as it is becoming apparent, in fact, this expression has quite a deep meaning.

In addition, **formalized-EMPTINESS** - the expression of **EMPTINESS** - will be expressed with diversity and variety because **ALL DHARMAS** are plural form of **a DHARMA**, This principle leads to universality. Speaking from the viewpoint of contemporary cosmology; time, space, and energy are dimensional elements of ‘a big-bang universe’ in **a DHARMA** - one of **ALL DHARMAS** – in which we are living, and these three

elements are specific existences effective only within the **DHARMA**. The physical laws, which we are familiar with within our lives, are also only effective within the **DHARMA**, and another physical law is at work in another **DHARMA**. In brief, the coverage of human direct recognition is only in a corner of a **DHARMA** which we belong to and live in.

Besides, I would like to complement an important concept here. What on earth is this 'logic' or 'logicality' which I am using frequently without hesitation in this book? What does this 'logic' belong to? Even in the Heart Sutra, each discussion has been assembled by a precise logic based on the premise of such logicality. If the logicality were a non-real existence belonging to 'nothing', the discussion itself would be completely invalid. It is likely to pile up new delusions on the top of current delusions.

To answer the above question frankly without a circular expression, the logicality belongs to **formalized-EMPTINESS**. The logicality is meaningful and effective because it belongs to **formalized-EMPTINESS** as existence embodied by **EMPTINESS**. Furthermore, the root of logicality ultimately belongs to **EMPTINESS** due to the fractal cosmic structure because **formalized-EMPTINESS** belongs to **EMPTINESS**. Consequently, it comes that the logicality is effective to all of **COLOR, VSSV, and ALL DHARMAS**.

Now, let us proceed with our discussion at our ease, pondering this point.

**ALL DHARMAS**, consisting of multiple **DHARMA**, is **formalized-EMPTINESS** expressed by **EMPTINESS** in a multiple, multi-faceted, and multi-layered manner.

In addition, **ALL DHARMAS** are expressed with diversity within **formalized-EMPTINESS** as the projection of the natures of **EMPTINESS** itself.

Multiple **DHARMA**, that is, **ALL DHARMAS**, are expressed with diversity within **formalized-EMPTINESS**, and universality - one nature of **formalized-EMPTINESS**- is also completely secured lacking nothing yet without having enough sufficiency. Using modern terms, it comes that ‘universality can be secured within diversity’. Universality produces the concept of love or peace as the base of human spirituality in vital activity. Therefore, we can say that the third nature of ‘the three basic natures’ is; ‘beings which do not lack nor are filled’, and it represents universality.

Since **ALL DHARMAS** are a plural form of a **DHARMA**, “the Principles of the Cosmos” will be, as a consequence, expressed with diversity and universality. On the other hand, **COLOR** and **VSSV** is described as a single form. This means that there are not several kinds of **COLOR** and **VSSV**, but just only one kind in terms of the kind. Simply speaking, every vital being is **COLOR** and **VSSV** in any place or dimension in the Cosmos, even an alien.

Within these four chapters, I have commented in detail on **EMPTINESS**, **COLOR**, **VSSV**, **formalized-EMPTINESS**, and **ALL DHARMAS**, however, I have not described the relation between ‘the world of five elements’ and ‘the world of

**EMPTINESS**'. I will explain this relationship in detail in 'section 5' because we do not have the necessary explanation terms as yet.

## 【Section 5】 Existences outside **IN-EMPTINESS**

是故空中 無色無受想行識 無眼耳鼻舌身意  
無色声香味触法 無眼界 乃至無意識界

Therefore, ‘human beings or the world preached in initial Buddhism’ do not exist in **IN-EMPTINESS**. In **IN-EMPTINESS** consisting of **EMPTINESS** and **formalized-EMPTINESS** as the truth, there are none of the old terms preached in initial Buddhism, that is, - no color (b) (rupam), no sensing (vedana), no imaging (samjna), no willing (samskara), no consciousness (vijnanam); no eye (chaksu), no ear (srotra), no nose (ghrana), no tongue (jihva), no body (kaya), no mind (manamsi); no color (a) (rupa), no sound (sabda), no smell (gandah), no taste (rasa), no sense of touch (prastavya), and no **DHARMA** - object of mind (**DHARMA**); from eye realm to consciousness.

Let’s read this again in for it is an important part.

Neither **color** nor **vssv** exist in **IN-EMPTINESS**. Here, **color** and **vssv** are the terms that represent old concepts preached in initial Buddhism, and correspond to a human physical body and the mentation or mental process attached to the physical

body. Since the world of **color** and **vssv** are not in the true world, namely not in **IN-EMPTINESS**, the objects of the human five senses such as perception or recognition as well as the human five senses themselves all should be regarded as impermanent and vain without substance.

In other words, the world, which we can recognize by the five senses, is not true but impermanent and vain without any substance, namely a delusion. In addition, the conscious realm generated by a delusion is also a delusion without substance. In this way, initial Buddhism still stays within the world of delusion without substance, namely the world of ‘nothing’.

However, amazingly there is another world in **IN-EMPTINESS**, that is, the true world satisfying ‘the three basic natures’, as mentioned in ‘section 3 and 4’. Actually the following five existences are inhabitants in **IN-EMPTINESS**; ‘**EMPTINESS**, **COLOR**, **VSSV**’ as the human essence, **formalized-EMPTINESS** as the root of the environment, and **ALL DHARMAS** as the root of the field of vital activity.

In other words, what exists in **IN-EMPTINESS** is:- **EMPTINESS** itself, **COLOR** as a ‘spiritual body’,

**VSSV** as the mentation of **COLOR**, formalized **EMPTINESS** embodied by **EMPTINESS**, and **ALL DHARMAS** belonging to formalized **EMPTINESS**.

On the other hand, outside of **IN-EMPTINESS**, namely ‘out-of-**EMPTINESS**’ is the world of impermanence and the vanity of all things without substance filled with delusion; but there does exist, although part of nonexistence: -**color** as a physical body, **vssv** as the mentation or mental process of **color**, and a **DHARMA** as ‘the field of vital activity’, that is, an environment consisting of objects recognizable by the human five senses. Since I have redefined **ALL DHARMAS** as ‘the root of the field of vital activity’, it comes that a **DHARMA** is equivalent to ‘the field of vital activity’.

In addition, **COLOR**, **VSSV**, and **ALL DHARMAS** correspond to **color**, **vssv**, and a **DHARMA**, and they are all a part of a fractal structure. Furthermore, not only **EMPTINESS**, ‘**COLOR-VSSV**’, and ‘**color-vssv**’, but **EMPTINESS**, formalized-**EMPTINESS**, **ALL DHARMAS**, and a **DHARMA**, are also a part of the fractal structure, and consequently can attain the relation of fractal resonance by one’s ‘meditation’ and ‘acetic practice’ based on Prajna-paramita.

In this way, the series of similar figures beyond the dimensions are ‘the cosmic fractal structure’. Furthermore, ‘the cosmic fractal structure’ generates ‘a fractal resonance’ in accordance with the three axes of ‘the three basic natures’.

This is precisely the essence of Mahayanist Buddhism and the view of the Cosmos preached by the Heart Sutra. Thus, a being is capable of reaching the area of **IN-EMPTINESS** with one’s physical body laid outside **EMPTINESS**. Because ‘one is originally an inhabitant in **EMPTINESS**’.

In the Heart Sutra, the essence of Mahayanist Buddhism has been shown for the first time, in that **COLOR**, **VSSV**, and **ALL DHARMAS** are the existences in **IN-EMPTINESS**. Correspondingly, **color**, **vssv**, and **a DHARMA** in initial Buddhism are successfully classified outside **IN-EMPTINESS** in accordance with the principle of ‘the cosmic fractal structure’. According to the appearance of a new concept of ‘the cosmic fractal structure’, I believe that the essence of Prajna-paramita has become more familiar with readers.

I have already mentioned the correspondence of **COLOR** and **VSSV** to **color** and **vssv**, so in the same manner, I would also like to comment here on the relation between **ALL DHARMAS** and **a DHARMA**. Since **ALL DHARMAS** are ‘the root of the field of vital activity’, I will define **a DHARMA** as ‘the field of vital activity’. It can be said that time, space, and energy belong to **ALL DHARMAS** in **IN-EMPTINESS**, and in contrast, any substance generated there belongs to **a DHARMA** outside **IN-EMPTINESS**. It is only a matter within the world of **a DHARMA** that substance will change its nature along the time axis through a

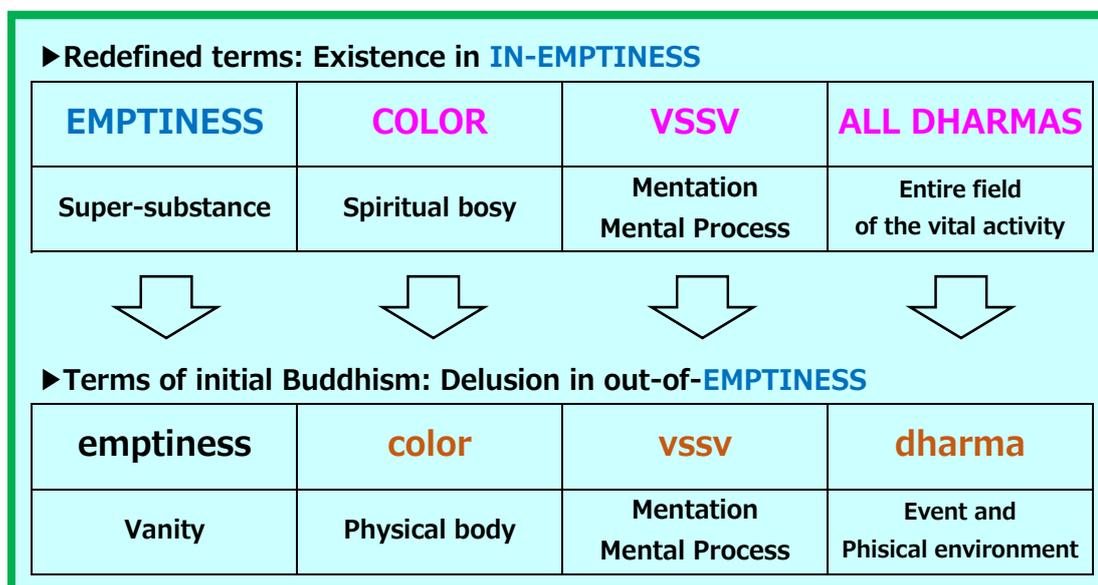
variety of nuclear and chemical reactions and cause diverse phenomenon due to different densities and distribution. In this way, time, space, and energy are only a part of **ALL DHARMAS** familiar with contemporary people. And likewise substance is also just a part of **a DHARMA** which is also known by contemporary people.

Here I would like to raise two matters in terms of the boundary between **ALL DHARMAS** and **a DHARMA** and the classification of their content. Regarding the boundary between **ALL DHARMAS** and **a DHARMA**, I would like, as already mentioned, to regard a big-bang as the boundary in this book because substance was generated in a big-bang. However, the occurrence of time and space has not yet been proved in contemporary physics. Therefore a variety of discussions on this boundary between **ALL DHARMAS** and **a DHARMA** will come to occur in the future. However, we should notice that this is essentially a matter of definition and drawing of lines. That is why the essence of the Cosmos is immutable either way.

The second matter is mentation. It is apparent that both **ALL DHARMAS** and **a DHARMA** include human mentation. As a result, contemporary people are familiar with a part of **ALL DHARMAS** and **a DHARMA** only as seen from the side of substance side.

In modern science, there might be objects that are still completely unknown and yet have mentation. For example, we do not have a concept of ‘**an action factor of mentality**’ in modern science, which might belong to **a DHARMA** and could affect substance. Even more, a concept of ‘**a control system of mentality**’ is still absolutely unknown in modern science that might belong to **ALL DHARMAS** and control and manage “**an action factor of mentality**” at the root corresponding to “**an action factor of mentality**”.

As described, ‘**COLOR, VSSV, and ALL DHARMAS**’ correspond to ‘**color, vssv, and a DHARMA**’ each other, and these two groups are forming the fractal structure. On the premise of this framework, we can say that the real world is a projection of the Cosmos. In other words, it is a necessity that the projected world will be led to fractal resonance by Prajna-paramita because the projected world is forming the fractal structure.



In this way, two different kinds of existence have just been classified beautifully into two areas here; one is ‘the existence of **IN-EMPTINESS**’, that is, the real existence preached by Mahayanist Buddhism, the other is ‘the existence of out-of-**EMPTINESS**’, that is, the world of five elements preached in initial Buddhism as the nonexistence that should be regarded as ‘nothing’.

Furthermore, ‘the existences of **IN-EMPTINESS**’ and ‘the existences of out-of-**EMPTINESS**’ are properly forming the fractal structure. It is the human vital activity to contribute to

fractal resonance by one's 'meditation' and 'ascetic practice' based on Prajna-paramita. The truth of the fractal structure summarized here cannot be emphasized enough.

## 【Section 6】 Negation and Affirmation of initial Buddhism

無無明、亦無無明盡、乃至無老死、亦無老死盡、無苦集滅道、無智亦無得。

The existences in **IN-EMPTINESS**, namely, **EMPTINESS**, **formalized-EMPTINESS**, and **COLOR-VSSV- ALL DHARMAS**, which do not exist in the world of initial Buddhism, are quite new concepts to show a new view of the Cosmos not to be preached in Initial Buddhism. Since the Heart Sutra preaches the new view of the Cosmos based on Prajna-paramita, it denies old scriptures completely like “the twelve omens” and “the four truths” of initial Buddhism, which were preached outside **IN-EMPTINESS**. “The twelve omens” and “the four truths”, typical scriptures of initial Buddhism, are entirely denied by denying the first and last character of the scriptures using a character ‘nothing’ to mean a prefix referring to the negative form.

These old terms and scriptures used in initial Buddhism should all be denied according to their original natures of nonexistence and delusion isolated from Prajna-paramita if initial Buddhism continues to ignore the existences in **IN-**

**EMPTINESS** as before. The Heart Sutra asserts that the old terms and scriptures are not necessary at all for one's enlightenment.

In the previous 'section 5' and in this 'section 6', the world of five elements is denied as 'nothing' from the standpoint of **EMPTINESS**. However, the world of five elements will be revived and affirmed afterwards, having once been denied as 'nothing', because the isolated world of five elements will be re-positioned as a part of the cosmic fractal structure. In short, Prajna-paramita is the teaching to affirm the cosmic fractal structure, entirely as it is, even including the world of five elements as a part of the structure.

And this affirmation after the negation comes to be positioned in the next 'section 7' as 'ascetic practice' based on Prajna-paramita".

Here, I would like to mention the affirmed world of five elements as a part of the cosmic fractal structure.

Eternity, absoluteness, and universality, that is, 'the three basic natures' of **EMPTINESS**, will be also applied to 'the world of five elements'.

Let us think about 'the three basic natures' in 'the world of five elements'.

Regarding eternity, the first nature of 'the three basic natures' in the world of five elements, it might be regarded as Prajna-paramita only in the case it be applied to 'the whole expanse of time and space' due to the original restrictive nature of time and space.

Therefore, Tripitaka Master Xuanzang might have described the five elements with **the substantiality of all forms of existence of the world** including existences in **IN-EMPTINESS** from the standpoint of Avalokitesvara Bodhisattva. Because he might

consider that the five elements would barely satisfy ‘the three basic natures’ only within the premise of ‘the whole expanse of time and space’, that is, of ‘everything’ of this real world as a projection of the Principles of **EMPTINESS**. His interpretation is understandable enough.

As already mentioned, it is apparent that only the five elements do not always satisfy the three conditions of ‘the three basic natures’ of **EMPTINESS**. Therefore, strictly speaking, the five elements are not identical to **EMPTINESS**. On the other hand, **the substantiality of all forms of existence of the world** is expressed as an adjective in the original Sanskrit Heart Sutra, being different from other direct descriptions of “**EMPTINESS** itself” as a noun. The Sanskrit term corresponding to **the substantiality of all forms of existence of the world** is ‘śūnyān’, which has an ambiguous meaning like ‘similar to **EMPTINESS** by own nature’ or ‘something like **EMPTINESS** by own nature’. This description shows the stunning consistency of the Heart Sutra without contradiction.

However, since human beings are not Avalokitesvara Bodhisattva, they usually perceive things as a cross-section of time called the present. Consequently, ‘the world of five elements’ is, as a result, impermanent and vain and there is no substance in such a world of the time cross-section.

Therefore, human beings pursue absoluteness and universality within the boundaries of time and space, restricted and without eternity, named five elements. This is the human actual vital activity.

Furthermore, this truth will come to affect the view of the value system regarding human lives.

In other words, one can project **EMPTINESS** onto the world of five elements restricted by time and space. Namely, one can express absoluteness and universality in the world without

eternity, by believing in the cosmic fractal structure.

Seen from the view of human beings, there seems to be a conflict between good and evil or god and devil, however, seen from Avalokitesvara Bodhisattva, it is only a delusion, and there are only diversity and multi-layered characteristics there, thereby “[the substantiality of all forms of existence of the world](#)”.

Consequently, seen from the viewpoint of Avalokitesvara Bodhisattva, absoluteness, the second nature of ‘the three basic natures’, will be expressed neither in the dualistic manner of good and evil nor dimensionally with homogenization, but expressed inevitably in a multi-layered manner.

In the world of five elements perceived from Avalokitesvara Bodhisattva, as its view is the most essential, the view of the value systems with diversity and multi-layer characteristics is always proceeding towards absoluteness and universality in a fluid and unsettled manner. Therefore, it is against Prajna-paramita to immobilize its movement. Within Prajna-paramita, the world of five elements is not solid but always fluid, changing and transforming, and is proceeding towards absoluteness and universality. However, overlooking the entire time axis, one can discover that absoluteness and universality have been already expressed there.

Consequently, the essence of “cosmic vital activity” lies not as a part of the impermanence of all things without substance or as a part of phenomenon which are always changing or transforming, but in the personality or human meanings developing and expanding behind them. The essence of the world of five elements also lies in the personality and human meaning itself.

The personality or human meaning is...

‘The three basic natures’ mean to express absoluteness and universality within time and space. This can be called the Prajna-paramita for us living in the real world. In other words, one is

working to express ‘the three basic natures’ in the world of five elements which is always changing and transforming. One will discover the truth that one’s mission and position has been already prepared multi-layered with diversity in the cosmic multi-layered structure.

It means to spread “the Principles of the Cosmos” namely ‘the three basic natures’ to every corner of the world of five elements. This is ‘love’ and ‘peace’. In fact, absoluteness and universality are an integrated union like two sides of a coin, therefore one’s behavior of true love and peace should be always conducted within this integration of both absoluteness and universality. In addition, advanced emotionality will also occur in the exquisite balance between absoluteness and universality, that is, in the exquisite balance between progress and harmony.

Amazingly, advanced emotionality also belongs to **formalized-EMPTINESS**, and is valid in all of **ALL DHARMAS**. Furthermore, the root of advanced emotionality belongs to **EMPTINESS** in accordance with Prajna-paramita. Consequently, advanced emotionality is discussed paired with precise logicity and placed on the same high level in the Heart Sutra.

From yet another viewpoint, it is a great salvation, a blessing, a great peace of mind for human races to know that the logicity mentioned previously and the emotionality mentioned here both belong to **formalized-EMPTINESS** embodied by **EMPTINESS**. I believe that an important ‘key’ is hidden here for one to live one’s life.

Therefore, one’s behavior that lacks absoluteness and universality is not true ‘love’ or ‘peace’, even though it may be similar to ‘love’ or ‘peace’. It is only self-righteous complacency or obsession.

In other words, enlightenment is nothing but the expression of absoluteness and universality in this world restricted by time and

space throughout one's life. It means to express "the Principles of the Cosmos" in the world of five elements. The significance of the expression of absoluteness and universality in the world restricted by time and space can be shown here. This is the true meaning that Avalokitesvara Bodhisattva perceived, that the world of five elements, that is, the world which human beings participate in, was [the substantiality of all forms of existence of the world.](#)

## 【Section 7】 Way to Enlightenment

以無所得故  
菩提薩埵、依般若波羅蜜多故  
心無罣礙、無罣礙故、無有恐怖  
遠離一切顛倒夢想、究竟涅槃  
三世諸佛、依般若波羅蜜多故  
得阿耨多羅三藐三菩提

Next, I would like to preach ‘the methodology towards enlightenment’ based on the reasoning that ‘the old terms and scriptures denied here are meaningless for the aim of attaining one’s enlightenment’. Practitioners of this methodology dwelling on the terrestrial world have thrown away the old terms and scriptures and devoted themselves to Prajna-paramita. As a result, the hindrances that cover the mind have disappeared, and after this disappearance, their minds are free from the fear and anxiety towards the future. Furthermore, they could finally attain an enlightenment of nirvana after first completely throwing away their fundamentally wrong recognition, namely the infesting delusion of ‘emptiness without substance’, rather like the sky and ground being totally overturned. On the other hand, practitioners dwelling in the celestial world, that is, many Bodhisattvas, who are simultaneously

living in the past, present, and future could attain the perfect highest enlightenment of anutara samyaksambodi, because they have converted to the teaching and believe in the Prajna-paramita.

The Heart Sutra mentions that there are two kinds of enlightenment, that is, enlightenment on the terrestrial world and one in the celestial world. This proves that there is the world after death. Strictly speaking, even the celestial world does not lie in **IN-EMPTINESS**, but still lies outside **IN-EMPTINESS**, that is, in the world of ‘out-of-**EMPTINESS**’. Since the celestial world is the world of “phenomenon” and “event”, practitioners need their own will to conduct ‘meditation’ and ‘ascetic practices’ based on Prajna-paramita in order to attain to their enlightenment. Since this is the world of coincidence of thought and deed here, one can singularly meet fractal resonance and attain to the perfect highest enlightenment of anutara samyaksambodi by devoting oneself to Prajna-paramita thoroughly by one’s own will. And this means that one can never reach one’s enlightenment without one’s own will to thoroughly depend on Prajna-paramita. It can be said that what one learns in the terrestrial world is much and large.

It is described that the key to achieve a certain enlightenment in the terrestrial world is to deny hindrances and coverings in one’s mind, and by keeping one’s mind free of hindrances, fear and anxiety never occur at all’. However, this is not an easy practice. In fact, ‘the essential meaning’ for enlightenment is marvelously hidden in this description.

I would like to explain the most essential meaning as follows. Firstly, ‘to keep one’s mind without hindrance and adherence’ means to devote to ‘denial ascetic practice to regard everything as nothing by a denial process’ and especially to focus on the ‘denial of one’s consciousness realm’ as shown in the last phrase of the

series of descriptions in ‘section 5’, which is, the description starting with “no color(b) (rupam), no sensing (vedana), no imaging (samjna), no willing (samskara), no consciousness (vijnanam)”. In short, it means to conduct ‘ascetic practice’ to transcend one’s consciousness by suppressing the work of **vssv** as much as possible. Through this ‘ascetic practice’, one can attain a frontier to keep one’s mind without hindrance and adherence. This is also a part of ‘meditation’ and ‘ascetic practice’ based on Prajna-paramita.

This ascetic practice is to reach **EMPTINESS** by making one’s mind empty, hence it became the source of the naming of ‘**EMPTINESS**’. **Vssv**, which has been habitually piled up in initial Buddhism until now, is ‘**vssv** of out-of-**EMPTINESS**’, and **VSSV**, which one will reach by once regarding one’s consciousness as ‘nothing’, is the original ‘**VSSV** of **IN-EMPTINESS**’. Originally, **vssv** should come under **VSSV** by its own will. One needs a thorough judgement suspension of **vssv** and devotion to **VSSV** in order to achieve this ascetic practice. This is one of the ‘ascetic practices’ of Prajna-paramita, and it is quite difficult to conduct it perfectly.

Here, let me explain with emphasis of the distinction by distinguishing **IN-EMPTINESS** and out-of-**EMPTINESS**. One has to cut off all of consciousness belonging to ‘**vssv** of out-of-**EMPTINESS**’ in order to achieve the ‘denial practice’ to regard everything as ‘nothing’, especially in the consciousness realm. If one hopes to achieve this, one has to start one’s ‘ascetic practice’ with a certain determination. One needs the determination to risk one’s life.

In order to achieve this, one should focus on ‘ascetic practice’ to abandon all of past habits of thinking. This habitual thinking has meant a thought based on ‘**vssv** of out-of-**EMPTINESS**’. It means to abandon ‘provisional self’ that had been built up

ignoring the lead of ‘**VSSV** of **IN-EMPTINESS**’. One should know that one needs a certain resolution to achieve it, and this ‘ascetic practice’ cannot be achieved without a certain resolution. In other words, one has lived under ‘**vssv** of out-of-**EMPTINESS**’ until now with a delusion that ‘provisional self’ is the true self without admitting one’s true self.

One can finally overcome the control of ‘**vssv** of out-of-**EMPTINESS**’ through decades of denial practices, first by cutting off one’s consciousness that belongs to ‘**vssv** of out-of-**EMPTINESS**’ associated with the physical body, and then cutting off the ‘provisional self’ as well. Furthermore, once excluding the biggest hindrance, that is, one’s thought of ‘emptiness without substance’, one can be reborn as ‘**vssv** of out-of-**EMPTINESS**’ managed under the original ‘**VSSV** of **IN-EMPTINESS**’. Thus, one will achieve a frontier of nirvana filled with true peace of mind. The fear to worry about the future will be brilliantly removed.

True enlightenment cannot be achieved without the process of first discarding this ‘provisional self’. One will continue to suffer as long as one believes that ‘the provisional self’ is one’s true self. The modern value system consisting of freedom, equality, right, and human dignity is constructed around this notion a ‘provisional self’

One can certainly preach pieces of packaged knowledge collected here and there to others, or delude oneself that one has achieved a certain level of enlightenment, however no matter how much one trains and brushes up the consciousness of the ‘**vssv**’ of out-of-**EMPTINESS**, no enlightenment can be found there. Because ‘**vssv** of out-of-**EMPTINESS**’ is not one’s true self.

Attainment of enlightenment is far from a practitioner because the process of ‘denial of one’s consciousness realm’ is quite

difficult. Much less, one can never achieve one's enlightenment while holding onto the thought of 'emptiness without substance'.

However, this present age, in which the Heart Sutra has been deciphered, is different from past ages. Now is the time when a large number of people should be able to solve this difficult process, attain true enlightenment, and build up a true permanent peace for human races. The Heart Sutra has been revived at the present age simply because the time has come.

Naturally one will be led to fractal resonance if one attains the consciousness led by 'VSSV of IN-EMTINESS', namely the true-self. One will at last be released from suffering when one comes to see a vision of new values.

Once released, one can naturally come to find the direction for human races to proceed in as well as one's personal way to live. Finally a new principle will be born from the vision of new value system led by 'VSSV of IN-EMPTINESS', namely the true-self.

This new principle produced by 'meditation' and 'ascetic practice' based on Prajna-paramita will lead human races to further fractal resonance. Human races can achieve a permanent peace by producing a new action principle based on the axis of 'the three basic natures'. The control of self-righteousness will come to an end, and nihilism will also disappear after self-righteous and nihilistic thought is selected by fractal resonance generated from this new action principle. All races will harmonize in a multi-mannered and multi-layered structure where people can live in progress and harmony in a fluid environment apart from a solid state, being contained by sense of union between oneself and others, and keeping a peace of mind with one's abundant individuality.

Nevertheless, a germfree society cannot come to be. Crimes

rates never become zero. However, the human negative side will work in its own way as a bad example if there is a large scale of fractal resonance there.

Permanent peace will come down to the terrestrial world accordingly synchronized with the celestial world by the power of fractal resonance coming from ‘meditation’ and ‘ascetic practice’ based on Prajna-paramita.

Therefore, practitioners in the terrestrial world will focus on ‘denial practice of their consciousness’, keep ‘a state of mind of no hindrance and no adherence’, deepen their ascetic practice further to attain **EMPTINESS**, and affect the terrestrial world from **IN-EMPTINESS**. This part shows a frontier of the truth; **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**, as shown in the Heart Sutra by Tripitaka Master Xuanzang. **EMPTINESS** is a super-entity and one is originally an inhabitant within **EMPTINESS**, therefore, it can be done. If **EMPTINESS** were not a super-entity, and one were not an inhabitant within **EMPTINESS**, there would be no enlightenment in the first place. This is an obvious premise, which everybody can easily understand with a little thought.

Here, let me reinforce the meaning of Prajna-paramita as follows; Prajna-paramita meaning fractal resonance is the freely convertible spiritual vector that will resonate to the value system based on absoluteness and universality and penetrate the cosmic fractal structure vertically.

In other words, one is a being who can lead both ‘**IN-EMPTINESS**’ and ‘out-of-**EMPTINESS**’ to further fractal resonance through ‘meditation’ and ‘ascetic practice’ based on Prajna-paramita and live moving freely in the Cosmos within and across spiritual dimensions and layers.

## 【Section 8】 Efficacy of Prajna-paramita

故知般若波羅蜜多 是大神呪 是大明呪  
是無上呪 是無等等呪 能除一切苦以無所得故

Therefore, please note that the Mantra of Prajna-paramita shown here is a Mantra of great spiritual power.

It is the Mantra of great wisdom.

It is the highest perfect Mantra.

It is the peerless and unrivalled Mantra.

All sufferings and problems will be removed effectively if one chants and performs this Mantra.

I would like to review here that the Mantra of Prajna-paramita was encrypted using precise logic during the stage of its compilation around two thousand years ago. Even though the Heart Sutra has not been deciphered for a long time, the truth of the Heart Sutra is apparently expressed in the array of terms and logic, and continues to exist brilliantly. Secretly, the Heart Sutra has been always emitting a strong vector of fractal resonance. The proof can be seen in the spiritual power of the Heart Sutra and it leads to the next sentence ‘in section 5’; ‘the Mantra is the truth and has never been a falsehood’.

That is why, though seeming to be meaningless on the surface, the Mantra of the Heart Sutra has special spiritual power, special wisdom, and a peerless, unrivalled, special efficacy. In other words, since the Heart Sutra is a description of the cosmic fractal structure and also a preaching of fractal resonance, the array of

the letters or its sound itself, even if a reader cannot understand its meaning, matches the cosmic fractal structure closely and has the power to cause fractal resonance within it. Only knowing this to be so, makes the special efficacy undoubtedly convincing. Such an outstanding efficacy proves that the Mantra resonates in a fractal manner to the cosmic fractal structure, and Prajna-paramita is exactly identical to the fractal resonance.

No matter how meaningless the words themselves may have seemed, people have always understood the efficacy of the Mantra through real experience by feeling an attractive spiritual power within it, and handling it carefully by believing in the particularity of the Heart Sutra. This is the major reason why the Heart Sutra has miraculously survived throughout history.

I will continue further description based on the premise that the Heart Sutra has not been deciphered yet.

Let us continue...

## 【Section 9】 Message to the present age

真実不虛故 說般若波羅蜜多呪 即說呪曰  
羯諦羯諦波羅羯諦波羅僧羯諦菩提薩婆訶  
般若心經

The Mantra of Prajna-paramita shown here will not be comprehensively deciphered for some time, however, the truth is expressed here authoritatively.

This Mantra is never false, therefore, here I will summarize and show the conclusion of this Mantra comprehensively with a prepared mechanism to cause fractal resonance to occur.

‘The Mantra of Prajna-paramita’ as a summarized Mantra, as it is to be recited is as follows:-

**Develop, develop, and develop from inside EMPTINESS.**

**Develop “the Principles of the Cosmos” from inside EMPTINESS. Those who have attained their enlightenment must do this.**

The conclusion of the Heart Sutra is finally shown here as a simple mantra.

The meaning of the Mantra will also continue to be unknown unless the Heart Sutra is deciphered, however, it can emit fractal resonance on its own even before it is deciphered. The Heart Sutra closes with a strong instruction to do just that at that time when the Heart Sutra is deciphered in the future.

In other words, according to ascetic practice mentioned through the previous sections, the conclusion of the Heart Sutra is shown here, that is; it is expressly instructed that one should master the truth that **COLOR** is **EMPTINESS** throughout one's life, attain **EMPTINESS** after reaching enlightenment, and then work for the terrestrial world from a reverse standpoint that **EMPTINESS** is **COLOR**. This is the express message from the Heart Sutra; 'Achieve a human permanent peace based on the establishment of absoluteness and universality'.

The final scene of 'The long version of the Heart Sutra' is as follows; All the people who had joined in the meditation were deeply moved and accepted the truth of Prajna-paramita with a great joy, that which had been preached by Buddah through Avalokitesvara Bodhisattva

Buddha, who is Prajna-paramita itself, has approved that the view of Avalokitesvara Bodhisattva was completely the same one as the great enlightenment of Buddha.

The atmosphere comes across to the present age beyond time just as it was with all the people who had joined in the meditation and were greatly moved to tears and great joy. Modern people also cannot help but be impressed from the bottom of their hearts to touch the Heart Sutra, which has just been deciphered spanning the

age of two thousand years. This is really a great development and content of the truth. We cannot help but appreciate the blessing.

**This is exactly the Heart Sutra, into which the essence of the newly born Mahayanist Buddhism has been compiled after Buddha entered nirvana, wishing the reconstruction of the confused Buddhism.**

**Below**, I will prove that **COLOR**, **VSSV**, and **ALL DHARMAS** in the Heart Sutra are redefined terms when it was compiled. Please note that ‘redefinition’ is proved due to only their placement and array even if their meanings are unknown. In addition, since this proof is not owed to the meaning of each key term, redefinition is satisfied regardless whether we refer to ‘emptiness without substance’ or ‘super-substance’. This is also an important point.

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To start proof

**COLOR** is **EMPTINESS**.

**EMPTINESS** is **COLOR**.

[ **C** → **E** ]

[ **E** → **C** ]

To be **COLOR**, to be **EMPTINESS** is a necessary and sufficient condition.

Consequently, **COLOR** is identical to **EMPTINESS** permanently without any exception.

[ **C** ≡ **E** ]

The conclusion of body text ····1

ALL DHARMAS are formalized-EMPTINESS.

To be ALL DHARMAS, to be formalized-EMPTINESS is a necessary condition.

[AD → E']

The conclusion of body text ····2

On the other hand, from the description that 'there are not color, vssv ···· in IN-EMPTINESS', color is not included within IN-EMPTINESS.

[c ∉ IE]

The conclusion of body text ····3

Additionally, IN-EMPTINESS consists of EMPTINESS and formalized-EMPTINESS.

[IE = EUE']

The consequence of body text · · · · 4

By the above 1, 2, 3, and 4,

It is satisfied that **COLOR** is included within **IN-EMPTINESS** and simultaneously **color** is not included within **IN-EMPTINESS**.

$$[C \in IE] \text{ AND } [c \notin IE]$$

Consequently, the solution is that **COLOR** differs from **color** permanently.

$$[C \neq c]$$

Since **color** is 'the term which belongs to Initial Buddhism', **COLOR** must be 'the redefined term'.

**VSSV** is the same as **COLOR**, that is, **COLOR** is identical to **VSSV** permanently without any exception. Since **vssv** is 'the term which belongs to Initial Buddhism'. **VSSV** must be 'the redefined term'.

Regarding ALL DHARMAS, from the above consequence 4:  $[IE = EUE']$ , ALL DHARMAS are included within IN-EMPTINESS.

$$[AD \in IE]$$

On the other hand, from the description that there is no DHARMA within IN-EMPTINESS, DHARMA is not included within IN-EMPTINESS.

$$[d \notin IE]$$

The conclusion of body text ·····5

From the above 2 and 5, ALL DHARMAS are included within IN-EMPTINESS, and simultaneously DHARMA is not included within IN-EMPTINESS.

$$[AD \in IE] \text{ AND } [d \notin IE]$$

Consequently, the solution is that **DHARMA** differs from **ALL DHARMAS** permanently.

[**d**≠**AD**]

Since **DHARMA** is 'the term which belongs to Initial Buddhism', **ALL DHARMAS** must be 'the redefined term'.

Above, I have successfully proved that "**COLOR, VSSV,** and **ALL DHARMAS** are the redefined terms.

To end proof

# Conclusion

In this book, I have interpreted the relation between ‘spiritual body’ and ‘soul and pre-body’, which have been discussed for a long time as an eternal and immortal existence, by corresponding to the relation between **COLOR** and **VSSV**. In the body text, however, I decided to take the route of not using the term ‘soul and pre-body’.

Using a metaphor appropriate for the present times, ‘soul and pre-body’ are ‘a space suit’ equipped with a communication device to communicate with the base. In addition, it is also a life-support system to maintain life.

In order to come down from **EMPTINESS** to the world of ‘phenomenon’ and ‘event’ outside of **IN-EMPTINESS**, the following three elements are necessary; spiritual body itself, ‘a surface layer’ to guard the spiritual body, and ‘a space suit’ to convert to the dimensions and match this terrestrial world firmly. In other words, ‘a space suit’ mentioned here is ‘a fractal converter’.

There are two different kinds of space suit; one is for the celestial world, and another for the terrestrial world. The space suit for the celestial is ‘soul’, on the other hand, the one for the terrestrial world is both ‘soul and pre-body’.

After human death, spiritual body leaves behind pre-body in the boundary area between the celestial and terrestrial world which is managed under **ALL DHARMAS**. The pre-body is maintained in

a good condition to be used whenever required, for example, when the true self encourages the terrestrial world while staying in the celestial world or by reincarnation. 'The soul' of 'soul and pre-body', keeping the nature of **EMPTINESS**, continues to live in the celestial world as a part of a space suit, namely as a surface layer of the 'spiritual body'.

Thus, **COLOR** is 'spiritual body' born from **EMPTINESS** and stays in the world of **ALL DHARMAS**. On the other hand, **VSSV** exists as a space suit in order to keep matching 'the root of the field of vital activity.' Furthermore, to explain along the same lines, 'color and vssv' can be said to be the third space suit. However, it seems reasonable that physical body and related mentation or mental process should be likened to 'a space craft' rather than 'a space suit'. After death, one will go back to the celestial world with a space suit worn after discarding the space craft.

A human is a being that seeks and creates fractal resonance in the cosmic fractal structure by emitting fractal resonance using the fractal converter, and connects different dimensions vertically. This is the vital activity.

As it has been discussed in psychic science, the essence of a human being is the 'spiritual body' with its mentation or mental process which has eternal life. Therefore, the author believes that it is possible to have a common understanding among many religions regarding this classification.

'The model' shown in this book does not seem to

satisfy the interpretation of guardian spirits, however, actually Avalokitesvara Bodhisattva is described as the representative of guardian spirits. Consequently, the presence and importance of Avalokitesvara Bodhisattva, as a symbol of salvation of sentient beings shown by Tripitaka Master Xuanzang as an additional phrase in the Chinese Heart Sutra, will be largely increased in this ‘model’. Frankly speaking, guardian spirits and Avalokitesvara Bodhisattva are essentially the same as human beings, and can be also regarded as **COLOR** and **VSSV**.

Regarding the work of Avalokitesvara Bodhisattva, I am unable to explain it efficiently, due to the limitation of space, here, therefore I would like to leave this point to other relevant books. This ‘model’ presented here should not be considered as a solid model but a flexible one to improve through many experiences and researches of future people. Honestly speaking, the author considers that a further improved model is required in order to explain the Cosmos in more detail.

The author reads ‘love’ and ‘peace’ indirectly from the Heart Sutra, however, no religious teachings are, in fact, described in the Heart Sutra including love, mercy, the goodness to be done, or a variety of prohibited conducts. The Heart Sutra

focuses on preaching the cosmic structure, that is, the foundation of religious establishment based on a precise logicity. That is why the Heart Sutra hold such immense value in modern times. In other words, the foundation of the cosmic structure can absorb all the religions within it without any conflict.

Human races distributed across the earth have built up their own value systems and accumulated their own histories in respective regions, however, now the time has come when plural value systems must become deeply involved with each other on the same planet, which has now become too narrow as a consequence of civilization. As a result, a number of religions and races in modern society are insisting on only their own absoluteness, and have fallen into self-righteousness by excluding others, and generating a composition of unresolvable conflicts amazingly under the name of God. The disclosure of **EMPTINESS** at this time has an important meaning for the achievement of permanent human peace because **EMPTINESS** preached in the Heart Sutra can successfully balance absoluteness with universality without contradiction.

Furthermore, the Heart Sutra is also the truth valid enough for aliens coming from another **DHARMA** because it preaches the truth on a grand cosmic scale.

This is worth noting.

Therefore, the most important message is as follows.

From now, each and every being within mankind must attain **COLOR** and **VSSV** successfully and achieve fractal resonance through one's ascetic practice to eliminate self-righteousness and pursue universality while retaining absoluteness.

The pursuit of absoluteness and universality is to conduct only the 'love of humanity.' Ignoring absoluteness and universality, will bring about self-righteousness and eventually generate conflict. Before long, as the significance of Prajna-paramita capable to achieve both absoluteness and universality spreads, humankind will be able to understand the importance of pursuing both natures under "the Principles of the Cosmos". "The Principles of the Cosmos" are equal to 'The Principles of **EMPTINESS**'.

Firstly, **COLOR** and **VSSV** of those substantially in leadership positions will return to **EMPTINESS**, and will be able to shift to the reverse world; **EMPTINESS** is **COLOR** accordingly.

As numbers of leaders appear, are raised, and

learn the Heart Sutra, mankind will come to resonate to “the Principles of the Cosmos” gradually, and be integrated under the value systems of absoluteness and universality. And finally, “the Principles of the Cosmos” will be projected in the terrestrial world. Once many people come to attain fractal resonance, they can freely interact and resonate with each other through the cosmic fractal structure. Their unconscious actions or inspirations will affect each other beautifully in fractal resonance under the common principle. True synchronicity led by guardian spirits based on fractal resonance will appear and connect people to each other.

The permanent peace of the world will be accomplished by integrating all human lives and behaviors, including politics and economy, within a harmonized fractal resonance. However, one will fail to attain universality if one tries to seek fractal resonance only from the viewpoint of substance or format. Format is only a provisional state. Therefore, one should seek the fractal resonance of spirituality rather than one of materials. This demonstrates that achievement of permanent worldwide peace by the principle of Prajna-paramita, namely the principle of fractal resonance had been earlier disclosed here in the Heart Sutra. The Heart Sutra discloses great theory and practical methodology on a grand cosmic

scale. Simply because of this current present age, many Bodhisattvas, who are simultaneously living in the past, present, and future, will strongly affect the terrestrial world as guardians by controlling **ALL DHARMAS** freely behind them.

**ALL DHARMAS** support **COLOR** and **VSSV** in the principle of universality on the basis of diversity of expression under the value systems of absoluteness and universality,

Taking this golden opportunity, guardian spirits will closely participate in the control and management of **ALL DHARMAS**. They will secure absoluteness of each **COLOR** and **VSSV** and exclude self-righteousness to ensure universality in diversity. They will also grow and guard individual personalities, and support their missions continuously by keeping an appropriate distance between personalities or between value systems while retaining some necessary exchanges.

Consequently, the cosmic order supports one's vital activity continuously by guarding one's fortune in a multi-layered manner, not in the equality of form, but always leading people to the appropriate standpoint and environment necessary for the achievement of each individual mission.

This is the appearance of the final lasting peace for all human races to which we have been aspiring.

To conclude, regarding the translation of this commentary from Japanese to English, the author asked Mr. Masaki Akiyama, a Japanese native speaker and Mr. Moses Musoke, an English native speaker. The author would like to express my sincere gratitude to both to have accomplished this task by taking much time and effort even late through the night.

**END**

The decryption of the Heart Sutra will improve continuously. The body text of this interpretation will be frequently revised according to its evolution.