

**Reinforcing** the Heart Sutra

# *SALVATION*

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This text is for those who have already read “The code has just been deciphered/Heart Sutra”, or listened to ‘Seminars by Author’ via Youtube or “The message for the present age/Heart Sutra”.

## 1. Re-reading the Heart Sutra as a method of religious salvation

A **universal** view of the world and methodology towards **enlightenment** are clearly preached with precise logic within **the Heart Sutra**. However, the author who has deciphered **the Heart Sutra**, would like to **reinforce it** by adding a new explanation of ‘**salvation**’ and supplementing any insufficient explanations.

**The Heart Sutra** is the **universal** truth for all of human beings and not a religion. However, the author believes that it would be meaningful to preach **the Heart Sutra** as a means of religious ‘**salvation**’ because people generally seek a path to **salvation** through forms of religion.

**EMPTINESS** is preached as the central thought of **the Heart Sutra**, but the explanation of ‘emptiness without substance’ started in an obscure past time

The teaching of ‘emptiness without substance’ cannot be found in any part of **the Heart Sutra** no matter how hard one tries to look for it. On the contrary, it is preached as the central thought of **the Heart Sutra** that ‘**EMPTINESS** is super-substance’ and that a harmonious appearance already exists as **the substantiality of all forms of existence of the world as the five elements**, and is not presently in the process of becoming harmonized.

It is also preached that human beings can return to **EMPTINESS** and come down to this phenomenal world at anytime because human beings are originally equal to ‘**EMPTINESS**’ and are inhabitants in **EMPTINESS**.

In other words, returning to ‘**EMPTINESS**’ can be regarded as **enlightenment** itself. This is the basis of **the Heart Sutra**. Therefore, the concept of ‘**enlightenment**’ would not make sense as ‘emptiness without substance’ if the truth were not that one is originally equivalent to ‘**EMPTINESS** with super-substance’.

What the author particularly wants to emphasize here is the truth that **enlightenment** is not an exchange condition in which ‘one can attain **enlightenment** if one does something’, nor a practical technique for ‘ascetic practice’ either. This additional truth is written here in this text as the most important point.

‘**Enlightenment**’ and ‘**salvation**’ are duplicate concepts which hold the same meaning, however, the author would like to preach the truth from the direction of **salvation** and compile it within this text in order to **reinforce the Heart Sutra**.

The author uses contemporary terms frequently because the author would like to explain ‘**salvation**’ **universally** beyond any particular religious sect while associating **it** with religions over the world from the standpoint of religion.

## 2. What is the original motivation for faith and belief?

Some people join a religion for temporal profit considering short-term loss and gain. Of course, it is not always an unscrupulous conduct as a rule. This is allowable as merely one of the initial steps.

Other people join a religion in order to resolve some of the troubles they are facing and distress within their fates. This motivation is not an essential one, either, however, it is also allowable as one of the first gateways to **salvation**.

After progressing a little way past the initial steps and gateways, any troubles caused by difficulties in fate will certainly decrease drastically because one can begin to understand the value standards of the religion and learn how to accept daily occurrences. Some people will misunderstand this to be **salvation**.

As a further consequence of coming to understand the value standards of a certain religion, one becomes able to evaluate good and evil in one's own way and hence criticize others or society. Some people tend to misunderstand this too as **enlightenment**.

Particularly, some people tend to apply themselves forcibly to attain an ideal figure, which has been preached in the religion, and try to assert self-justification by enumerating a variety of sophism. Or there is an added risk where one is given a special ability and becomes convinced that what one sees with it is the entire world. There is no **universality** in the world based on such perspectives in which one regards oneself or one's group as being the center of the world.

Since everything is allowable at the initial stages of religion, troubling matters such as those mentioned above, start to appear after adherents progress some way beyond the initial gateway of their religion. As a result, the motivation to continue along one's belief system undergoes various changes.

So what on earth is 'the **universal** motivation' supporting one's faith through to the end that leads one to true **salvation**? This is precisely the theme of this explanation. In a word, it is a strong awareness of '**suffering**' after one comes to realize one's imperfections, which come into view as one learns and starts to master a certain path. One will be released from '**suffering**' and finally attain **salvation** by following through to the last motivation to secure one's faith.

The **suffering** mentioned here, is a completely different subject in dimension from the 'troubles caused by difficulties of fate', which are usually referred to. **The Heart Sutra** completely denies the scriptures of initial Buddhism including the twelve omens and the four truths. This denial means that one can never solve '**suffering**' within initial Buddhism, which does not preach '**EMPTINESS** as super-substance'. In short, it means that '**suffering**' cannot be solved.

The author expresses this former suffering related to **salvation** as '**suffering**' in order to distinguish it clearly from the latter 'hardships' dealt with in the twelve omens or the four truths.

First of all, the author would like to explain details of this for the reader in order to allow you to have a deeper understanding of ‘suffering’. Nothing starts without understanding this process.

This is the type of suffering necessary for salvation. The author calls the awareness of this type of suffering: ‘the correct self-awareness of suffering’.

In other words, one wishes to be relieved from suffering because this suffering really exists. Without awareness of suffering, one would not wish to be released from it. Which in short would mean that one would not wish for salvation. Therefore there is no salvation without the wish for it.

### 3. Thinking about ‘suffering’ through the Heart Sutra

The fact that this kind of ‘suffering’ exists in human beings provides supporting evidence that human original essence is equal to ‘EMPTINESS’. ‘Suffering’ is a power of motivation for human beings to return to ‘EMPTINESS’ and one can return to ‘EMPTINESS’ using this motivational power.

Precisely because human original essence is in fact ‘EMPTINESS’, ‘suffering’ and ‘the correct self-awareness of suffering’ are born from the standpoint of ‘EMPTINESS’. Which is why, this is a necessary ‘suffering’.

Explanation of this ‘suffering’ from the viewpoint of ‘cosmic structure’ preached in the Heart Sutra, is of this nature.

‘COLOR’, that is, a vital being separated from EMPTINESS, can work its vital activity by wearing a flesh body. On the other hand, however, there will appear a gap between ‘vssv out of EMPTINESS’ as mentation or mental process coming from the flesh body and ‘VSSV within IN-EMPTINESS’ as mentation or mental process coming from the spiritual body. This gap can be felt as ‘suffering’ seen from ‘COLOR’.

We can summarize that suffering is felt by color based on the flesh body, on the other hand, ‘suffering’ felt by COLOR is of the spiritual body.

Regarding the former suffering, the Heart Sutra entirely denies both the twelve omens and the four truths. The reason for these denials seem to be

that those sufferings are not of the kind which **COLOR** as a spiritual body can feel.

In truth, it is exactly this ‘**suffering**’ which indicates a direction to return to **EMPTINESS** and thus we make an effort to fill this gap and finally attain ‘**salvation**’.

Therefore, it is exactly this gap that provides the necessary ‘**suffering**’ as a power of motivation to lead one to return to **EMPTINESS**. The author would like to focus on this gap and write about it intensively in this text.

One’s wish to seek release from ‘**suffering**’ based on **a true motivation** can be regarded as rattle and hum along the path to returning to **EMPTINESS**.

In other words, the ‘**suffering**’ mentioned here is not the ‘problems and misfortune’ written in the first half of **the Heart Sutra** expressly; ‘to be **saved** from all problems and misfortune’. It corresponds to ‘**hindrance and adherence**’ written in the second half of **the Heart Sutra** as **denial and disappearance of obstacles that cover the mind**. The ‘**suffering**’ written in the last half of **the Heart Sutra**, expressly; ‘**all sufferings and problems will be removed effectively**’ is also partly included.

Please note in particular that ‘**hindrance and adherence**’ is a totally different ‘**suffering**’ in dimension from problems and misfortune of the past.

If one succeeds in having ‘**the correct self-awareness of suffering**’, one can gradually come to perceive the relationship between the two types of suffering; one is suffering felt by **color** based on a flesh body preached in the twelve omens and the four truths in initial Buddhism, and the other is ‘**suffering**’ felt by **COLOR** based on the spiritual body preached in **the Heart Sutra**.

Nevertheless, the author does not comment on this relationship here because it is complicated and is not directly associated with ‘**salvation**’ though the analysis of the relationship might well become a subject of later academia. It is enough to simply understand that they have some relationship to each other and our discussion will get sidetracked from the essence if we enter into such detailed analysis.

## 4. Attaining ‘correct self-awareness of suffering’ and ‘true salvation’ having once understood ‘suffering’ correctly

Those who are not at a stage in life in which they are seeking their own **salvation** can never find or see ‘**suffering**’ at all. However, in the process of exploring one’s life, one begins to notice one’s imperfections during the process of certain ascetic practices. The deeper one learns and masters a path, the clearer the obstacles that impairs one’s inner **freedom** come into view.

One’s inner **freedom** means **the freedom** to carry out a part of “the vital activity of the Cosmos” by one’s own will. It can be said to be **the freedom** to ascertain one’s *raison d’etre*, that is, why one is living. In other words, it is also the freedom to control one’s mind in order to accomplish one’s mission. Before long, after obstacles begin to prey on one’s mind more seriously, one will come to realize that we humans are beings that are “difficult to **save**”.

A strong desire to be **saved** will be generated in one’s mind for the first time after one’s inner ‘**suffering**’ builds up enough pressure.

At first, one will come to realize that ‘**suffering**’ is only a personal matter, however subsequently one will soon come to perceive that it is also a matter for almost all sentient beings even though they are not completely aware of it.

In other words, one’s ‘**true motivation**’ will expand from one’s own **salvation** to the **salvation** of many sentient beings.

However, it still only means **salvation** for individuals consisting of sentient beings as the expansion of individuals. Of course, this level does not satisfy or conclude the **salvation** for all sentient beings. Particularly at the present time, ‘**salvation** for the whole’ based on ‘**the correct self-awareness of suffering**’ comes to have a critical meaning. In short, it means to seek **permanent peace** of the world.

The important point is that all religions over the world should correspond to this movement towards **a permanent peace** of the world. In order to accomplish it, one has to first notice the **spell** of **self-righteousness**, secondly have ‘**the correct self-awareness of suffering**’ against the **spell**,

and finally achieve the changing of oneself aggressively. This is required by “[the Principles of the Cosmos](#)”.

Let me talk about this subject in more detail from the viewpoint of [the Heart Sutra](#).

## 5. Explaining universality... based on the essence of religion

First of all, what do you think the [universal](#) religious essence (one that does not depend on a variety of religions and religious sects) is? The author would like to share a fundamental answer to this question from the viewpoint of “[the Principles of the Cosmos](#)”.

In a word, the answer is to pursue on one’s own inner [freedom](#) and attain “[the Principles of the Cosmos](#)”. Furthermore, to secure inner [freedom](#) of the entire human races, which is located and passed through on the way to “[the Principles of the Cosmos](#)”. This is the only way to a worldwide [permanent peace](#).

In order to achieve it, one has to first notice the ‘[hindrances and adherences](#)’, which have been an encumbrance on one’s inner [freedom](#), secondly realize one’s ‘[suffering](#)’ and there has to be ‘[a correct self-awareness of suffering](#)’, thirdly determine the direction towards which to return, and finally be led to be [released](#) from ‘[suffering](#)’ by receiving guidance from [guardian spirits](#). This process is the return to ‘[EMPTINESS](#)’, which is equivalent to [enlightenment](#).

The way of release includes several methodologies, which form the backbone of all religions all over the world.

In the process of approaching the resolution of even a little of this ‘[suffering](#)’, one will be, as a result, led to the achievement of one’s true self mission by [guardian spirits](#), given temporal profit in regards to short-term loss and gain, and blessed with major changes in fate for the better as well. However, this upturn in fate does not mean [salvation](#) itself. It is only a

process towards **salvation**.

However, it is possible to say that one has already been **relieved** in a broad sense at this stage when one has gotten onto the route to **salvation** and **salvation** has been promised. The author calls this 'salvation in a broad sense'. The author is developing a logic in this text not based on a broad sense, but a narrow sense of **salvation**.

Those who have a sense of sincerity and a faithful mind can easily notice the presence of obstacles generating a 'gap', feel **suffering** brought on by these obstacles, and can attain '**the correct self-awareness of suffering**' by seeking for inner **freedom**.

They will fight thoroughly against their own personal 'obstacles, which disturb their inner **freedom**'.

We realize that a variety of religions have been left over by our predecessors together with various paths towards **salvation** prepared in each religion. This mental process will become sufficiently meaningful at first for those who come to achieve '**the correct self-awareness of suffering**' in their minds.

In other words, it is a condition of one's **salvation** to perceive the imperfections within one's own state and come to '**the correct self-awareness of suffering**'.

Without '**the correct self-awareness of suffering**', **salvation** can never be achieved. Therefore, one has to be genuinely conscious that one has not been **saved** in order to be **saved**. One has to satisfy '**the conditions of salvation**' through one's own effort.

And I repeat, religion must release its holding **spell** of **self-righteousness** in present times in order to adapt to the times in the same manner as it is done with individual **salvation**. Religion itself is required to have '**the correct self-awareness of suffering**' for that purpose.

Even an individual's **salvation** is not satisfied in current times without a deepening of certain ways; to master oneself, to face one's own imperfections many times, to settle the religious **self-righteousness**, or in other words without having '**the correct self-awareness of suffering**' of religious **self-righteousness**.

In short, **salvation** cannot be achieved until '**the conditions of salvation**' are satisfied.

In **the Heart Sutra**, the state of being **saved** will be satisfied for the first

time after attaining 'EMPTINESS', establishing **universality**, and working for the phenomenal world from **EMPTINESS** according to ascetic practices suggested there.

In order to achieve **salvation**, 'the conditions of salvation' as a pre-stage to it, should be explained in detail. Namely, ascetic practices are necessary to satisfy 'the conditions of salvation', for example, to notice and discover 'obstacles that suppress one's inner **freedom**', correctly to feel **suffering** of the obstacles, and have 'the correct self-awareness of suffering'.

## 6. So then what does 'suffering' mean to you?

What can you discover in what is explained here? Can you receive these messages without rejecting them?

Please listen with a blank and clear mind.

What I refer to in the word '**suffering**' is different from problems or misfortune related to your fate. Those who can only feel problems in fate have not attained 'the correct self-awareness of suffering'.

If one misunderstands that the relief from problems coming from fateful difficulty is religion, one will admit a religious **self-righteousness** and deviate to an ambivalent path. **Self-righteousness** in religion will thus remain.

Fateful difficulty is frequently alluded to in religions, however, I am insisting that it is not an essential subject in this context.

'The correct self-awareness of suffering' mentioned here is an inner mental subject and it means, to be conscious of **suffering** that results in the loss of one's inner **freedom**.

If one first seeks **freedom** outside of oneself before seeking inner **freedom**, a composition in which **freedom** fights against **freedom** will immediately occur. This is no longer **freedom**, but confusion.

Therefore one should first seek inner **freedom**. What is expressed concretely by inner **freedom** must then become outer **freedom**.

Before long, one will be correctly conscious of encumbrances suppressing one's inner **freedom** and seek to remove them. Then one will be led to

adjust one's **mental attitude** and come to establish inner **freedom**.

One can gradually come to see one's inner mind if one undertakes ascetic practice for the '**denial of awareness world**' as preached in **the Heart Sutra**.

Through deepening this acetic practice, one can come to grasp one's **mental attitude**, improve sensitivity for inner **freedom**, and come to see obstacles against **freedom**.

Once sensitivity towards inner **freedom** begins to improve, one can sense a feeling of **suffering**. There are obstacles against inner **freedom** causing **suffering** in everybody's mind. Obstacles are, so to speak, '**falsehoods**' within one's mind.

However, these are not mere falsehoods but **ones** that nobody regards as **falsehoods**. One can sense a **falsehood** if one's inner 'sensitivity' towards **freedom** improves. One can thus regard it as **suffering** because it is an obstacle against one's inner **freedom**. When it comes to be identified as such, it becomes evident that the inner **freedom** of sentient beings is being largely suppressed and we are all struggling in **suffering** without awareness.

Regarding this **falsehood**, details are written in another book of mine entitled "Redo yourself" and you can read more on this within that work. Therefore here, let me explain it from a different point of view.

If one holds a **falsehood** against inner **freedom** in terms of the **attitude within one's mind**, the **falsehood** appears as a more embodied concrete gushing **thought**. One must become able to grasp this manner of **thought** easier than **falsehood** in terms of **the attitude within one's mind**.

Once you become able to observe your **mental attitude** according to ascetic practice of the '**denial awareness world**', you will soon begin to notice that 'you are easily swayed by **thoughts**, which are not your own'. Let me explain the next concrete level; from the viewpoint of a '**thought**' which embodies a **falsehood** in terms of **mental attitude**.

Once one recognizes this type of **thought**, one can come to realize that human beings' true selves are hidden behind **thought** rather like fog; it appears as the true self and is further dominated by something like an enslaving fog. One can have the first experience of '**the correct self-awareness of suffering**' after discovering that one is being enslaved by **thought**.

However, many people believe that these **thoughts** are their own true selves, therefore they have no way of detaching themselves from these **thoughts**.

As a result, few people know that they are in an enslaved state by **thoughts**. It is a fact that almost all people have a misunderstanding that ‘doing as ordered by one’s **bewitching thought** is one’s **freedom**’. Those who realize that one’s inner **freedom** is largely sacrificed by this misunderstanding are few. Moreover, those who can feel ‘**the correct self-awareness of suffering**’ are fewer still. And those who are making an effort to be conscious of this **suffering** correctly and somehow eliminate it are even fewer.

## **7. Training to detach yourself from thought. First step, drive a “wedge” in.**

Our ancestors who had satisfied ‘**the conditions of salvation**’ had ‘**the correct self-awareness of suffering**’ and wrestled with their enslaved **thoughts** to eliminate it. And finally they found a way to reach a solution.

In the final phase of the solutions, a variety of religions in the world prepared their own ways of solution using various methods. If a doctrine has failed to present a solution method in some form or another, we cannot regard it as a religion. Let me give a general example.

The original religions have a common feature, that is, their methods of solution.

Firstly, one drives a ‘wedge’ between oneself and **thought** thus achieving ‘**the correct self-awareness of suffering**’ to the **spell of the thought**. Having ‘**the correct self-awareness of suffering**’ means driving in such a ‘wedge’. Secondly one will move to the next step which is to detach that **thought** from oneself. In other words, one will jump into a **fractal resonance** still holding onto the undetached **thought** even after the wedge has been driven in.

**Fractal resonance** will be generated by ‘prayer in broad sense’, which all religions invariably have. Let me name ‘prayer in broad sense’ as simply ‘prayer’ in this text. In **the Heart Sutra** it is preached

as a 'mantra'. And in addition, it intones 'Prajna-paramita' to generate fractal resonance.

At their onsets, 'the prayers' of religions must have emitted fractal resonance at that initial time. 'The prayer' must have had universality to achieve this. This is an absolute requirement. Universality is recovered by discarding self-righteousness. Religions must now discard self-righteousness and recover universality in order to represent the original form of their founding religion set in order to adapt to the future.

Prayer infused with self-righteousness or any interpretations based on a self-righteous value system will never emit a fractal resonance, but rather strengthen self-righteousness.

This discussion is particularly important 'in these present times'. Being self-righteous was not as serious in the past, however, it has become a critical issue since we are now in modern times.

I will explain this point in more detail later.

You should focus on and make an effort to do your own ascetic practice until you have 'the correct self-awareness of suffering' towards the spell of thought. It will be processed later in a fractal resonance of 'prayers' within the various religions, which have been recovered and represent their original forms.

You should make your own effort to detach thought from yourself until the above process is done in order to be free from the domination of thoughts and be relieved from the spell of thoughts. In short, you should first make your own effort until you drive a 'wedge' between yourself and the thought. Through this effort, the detachment of thoughts will be executed after your will, that 'you wish to be released from the spell of thoughts', is confirmed. This confirmation work is quite important as it is the first step towards salvation.

Let me advise that you should always appreciate each of your guardian spirits constantly because everything appears by their great guidance.

You should have a valuable experience at least once to completely fight against the intense spell of thoughts without any hesitation, which are always dominating you and not releasing you.

To tell the truth, you are always required to feel ‘**the correct self-awareness of suffering**’ in various situations of your life.

Speaking metaphorically, you are still walking around in confusion in a long tunnel of ambivalence unless you have ‘**the correct self-awareness of suffering**’ and are conscious of your current state of being enslaved by **thoughts**.

If you are still at the stage of being unable to have ‘**the correct self-awareness of suffering**’, you have not reached even the gateway to **salvation** yet, and neither have you satisfied **the conditions of salvation**’. In short, you are not **saved** yet.

From the viewpoint of **saved** people, sentient beings are all slaves under the sway of **thoughts** and stay exactly in the midst of **suffering** because their inner **freedom** is suppressed.

## **8. Salvation has already been prepared as “Cosmic Policy”, which is an embodiment of “the Principles of the Cosmos”**

From viewpoint of **the Heart Sutra**, the path toward **salvation** has already been prepared from the beginning in ‘**the Principles of the Cosmos**’ for those who have attained ‘**the correct self-awareness of suffering**’. It is a fundamental cosmic policy that is preached in each religion, as is a variety of the personified gods.

The personified god separated from **EMPTINESS** is an expression of ‘salvation policy’. Any personified god is admitted, like Amitabha, Avalokitesvara, Jesus, **guardian spirits**, or simply god.

The appearance of personified gods is led by “**the Principles of the**

Cosmos”, and they determine that we will be finally **saved**. This means that humans are designed to return to **EMPTINESS** from the beginning according to design concept of the cosmos.

Nevertheless, to preach expressly that; ‘One does not need to do anything from the standpoint of being already **saved** because one is originally designed to be **saved**’ is to jump to a false conclusion.

In principle, everybody will be **saved** when we consider the world after death. However, only a few people succeed to achieve **salvation** in life because one has to attain all of the given subjects one by one in order, in order to be saved during a short life of less than one hundred years.

It would be very risky if one omits this ‘**condition of salvation**’.

## **9. Getting into the habit of reverting back to the ‘attitude of one’ s mind’ at anytime and anywhere.**

This is my advice for readers based on my own experience of ascetic practice.

It is a matter of how to perceive and process **suffering** by reverting back to **the attitude of one’s mind**. In order to achieve this, one should thoroughly learn introspection until making it a habit, at any time reverting back to **the attitude of one’s mind**.

This is an ascetic training for ‘**denial of awareness world**’ preached in **the Heart Sutra** and is also a part of mental training for **Prajna-paramita**. This process is an indispensable process for **salvation**. There is no **enlightenment** or **salvation** without this process.

## 10. Explaining further about the “correct awareness of sufferings” as a prerequisite of salvation

Let me give an example here; once one becomes aware that the act of **cursing** or **blaming** people is caused by **the spell of thoughts**, one can then become aware that to do so is equal to one’s **suffering**. Those who have understood such mechanisms must have all wished to be released from the domination caused by the sense of **resentment** and **blame**.

While within **the spell of thoughts**, however, one can never notice that it is **a spell**. That is precisely the nature of **the spell**. Even if one were conscious of the existence of suffering, this suffering would never be solved while regarding it as another person’s problem instead of one’s own because **the spell of thoughts** would still remain and would not be eliminated.

Please note that the author is not preaching here expressly; ‘Please stop **cursing** and **blaming** other people based on your value system and throw away your **victims-awareness** because they are evil things’.

Once reaching a deep awareness and understanding of the unbearable **suffering** of one’s inner mind being suppressed and lost as a consequence of **cursing** and **blaming** others, one will naturally begin to make an effort to be released from it.

In accordance to the mental state known as **victims-awareness**, one easily falls into the mentality of being a victim and insists condescendingly as follows; ‘I did something to others’ as well as ‘I am damaged by others’.

In order to **save** those who have been strongly entrenched in **victims-awareness**, they have to reach a deep understanding of their situation that they are at the mercy of **victims-awareness** and enslaved under it with their inner **freedom** being lost.

It is not true to think that **suffering** does not exist just because it cannot be recognized. Oppositely the **suffering** does exist even though it cannot be recognized, and it has been steadily piling up within one’s inner mind as a ‘layer’, which is growing thicker and thicker. The layer will grow harder and thicker until one becomes conscious of its existence, and it gives a worse influence onto one’s fate. In other words, **VSSV** within **IN-**

**EMPTINESS** generates a feedback vector to lead one to be conscious that one is **suffering**. The same kind of fate will continue until **vssv** outside **EMPTINESS** recognizes the truth.

In the case that one is regarded to be aggressively wishing to meet the fate of victims even without being aware of this wish or even of the mentality itself, one can still have enough of a **victim-awareness** mentality to be consequently led to the standpoint of a victim. As long as one wishes it, this fate will continue forever. Circumstances of fate in which one appears to be a victim and which lead one to blame others will appear one after another.

The fate which appears means the fate one wished for. The law of realization that, what one wishes will come to pass is 'the cosmic law'. We learn this through experiencing the results of the fates we wish for.

As a matter of fact, the guidance of **guardian spirits** is hidden within these circumstances and law in order to lead one to recognize **the spell of one's thoughts** and feel the correct **suffering** of them as soon as possible, since this significantly impairs one's inner **freedom**. **Salvation** is always executed by a strong guidance of **guardian spirits**.

In short, everything occurs according to the guidance of **guardian spirits** and everything is meaningful and affirmative even if it has a fateful difficulty or is a painful and sad event. '**Five elements are the substantiality of all forms of existence of the world**' and this precisely means this truth.

One can certainly find a cause of fateful difficulty if one searches for it, however, it is not the essence of suffering even if one knows it. If one pursues the cause, one cannot change one's fate.

Of course, those who still hold on to the same cause now must face it without escaping and see themselves honestly and correct it by 'introspection'.

Almost all of one's life will be spent in introspection and correction. One will grow up through this cycle. Using modern terminology, this is what is known as feedback.

However, pursuing the cause of one's suffering is not the essence of life. Not pursuing past problems, but thinking of how to make use of past experiences in the present is essential. One will be led to such a positive understanding.

The true cause of a lot of fateful difficulties, which have appeared in form, means to sublimate negative vectors of oneself, people with close connections, groups including oneself, and mankind. Fateful difficulty

including illness has a meaning of ‘vector sublimation’ or to sublimate vectors emitted in the past. The human flesh body is, so to speak, a ‘vector sublimation apparatus’.

More essentially speaking, however, the principles that ‘everything is owed to the guidance of guardian spirits’ is the essential truth. One should master a habit to positively affirm everything based on the viewpoint of this spiritual guidance.

**Guardian spirits** are always involved deeply in one’s fateful difficulty and guiding us in minute detail to lead us to notice the cause of suffering, to introspection, to the exclusion of suffering, and to vector sublimation.

‘**Salvation**’ means to affirm all of one’s fate, one’s life, and the world. It cannot be affirmed by quibbling or self-justification.

Fateful difficulty, which is difficult to affirm in itself, can be all affirmed for the first time after coming to this point through a series of guidance from **the guardian spirits**. Therefore, one must continue to thank **the guardian spirits** and always pray a ‘prayer’ to emit a **fractal resonance**.

One has to reach a certain mental state of having ‘**the correct self-awareness of suffering**’ located behind fateful difficulty as one’s own matter and true mental **suffering** in principle by one’s own introspection. Of course, it is natural that there should be great guidance from **guardian spirits**.

One can finally come to affirm every kind of fate, which means to have mastered the truth that ‘**Five elements are the substantiality of all forms of existence of the world**’.

**The salvation** of those who live with being entrenched in **victim-awareness** without being aware of suffering, has not been achieved yet because of the dissatisfaction of ‘**the conditions of salvation**’.

By, not being achieved, this means that they are currently integrated with **victim-awareness** and closely combined with **the thought** of a victim. They misunderstand that **victim-awareness** is a part of themselves and do not hope to separate **the thought** from themselves. In short, they are not **saved** because they do not want to be **saved**.

‘**The conditions of salvation**’ will be satisfied for the first time after one has achieved ‘**the correct self-awareness of suffering**’ to the fact that one is donated by **thoughts**.

One's **release** from the final **suffering** will be achieved by having '**the correct self-awareness of suffering**' and receiving a blessed approval from **guardian spirits** at the final phase of salvation.

Once we notice **the spell of thoughts**, some of **the spells** will disappear within '**the prayers**' just as a result of our noticing, yet other **spells** will not easily disappear but fade gradually.

Through deepening the ascetic practice of **Prajna-paramita**, however, both the quantity and quality of **thoughts** one can perceive are changing because your sensitivity to **suffering** is rising more and more. One can always find a new discovery and feel the greatest 'joy' when each **suffering** is found and solved.

Since those who do not have '**the correct self-awareness of suffering**' do not feel **suffering**, it follows that they do not want to solve their **suffering**. If some feedback for salvation comes from outside to work for them, they feel a strong pain instead of joy because they come to feel as if they are being denied.

For example, those who do not still have '**the correct self-awareness of suffering**' cannot help but feel pain and disturbance of mind when their actual situation of being enslaved under thoughts of **victims-awareness** is pointed out to them. Advice at a suitable time is certainly quite important, however, there is basically no other way to notice one's actual situation and solve one's **suffering** other than through one's own effort.

In order to attain '**the correct self-awareness of suffering**', it does not make sense to behave in a way that meets the human true path or to reflect on what one says.

To introspect one's deeds or speech and try to amend them is admittedly admirable from the viewpoint of adjusting a suitable environment for ascetic practice, however, it is not the most important thing.

The top priority on where to focus one's maximum effort is not to keep the correct wording, nor to do good deeds, nor to adjust one's **thoughts** either, but to always adjust one's **attitude of mind** to be in a state of a **fractal resonance**.

One can come to always look at one's inner mind carefully, find **the spell of one's thoughts**, and finally discover the '**falsehood**' within **the attitude of one's mind** at the root of the mind in whatever environment that 'ascetic practice' takes place.

For example, once noticing **the spell of thoughts** in terms of **blame** or **victims-awareness** mentioned here, one can then go on to discover the ‘**falsehoods**’ within **the attitude of one’s mind** by going right to the root of mind.

**The falsehoods** mentioned here means a wrong attitude of mind, and thoughts coming from there, expressly; ‘I know everything. I am an especially great man. I am always right’. And **falsehoods** will be derived more and more as follows; ‘I can look down and blame others from the highest position. I did things for them by myself. Others are always to blame. So I am always a victim due to them.’

One can discover a variety of ‘**falsehoods**’ by adjusting **the attitude of one’s mind**, and finally attain the final phase of **salvation** through ‘**starting from the future perfected self** in order to achieve complete **salvation**’.

This is already the area of ‘**EMPTINESS**’.

## **11. ‘Starting from the future perfected self in order to achieve complete salvation’ will be necessary from now**

The recognized **spell of thoughts** will disappear within **prayer** after having ‘**the correct self-awareness of suffering**’, however, there are some left-over thoughts that are not eliminated as one’s ‘sensitivity’ increases. Smaller obstacles cannot be seen with an increase of sensitivity.

In truth, it is often quite the opposite, one can come to see a larger obstacle. One that was too large to have been seen before. Critical and fundamental obstacles come into view gradually. This means that ‘**falsehoods**’ lying at the root of **thoughts** will gradually rise up to surface.

In other words, as one deepens one’s ascetic practice and seeking for the perfection, one can see one’s inner mind more clearly and comes to find a large imperfection at the depth of one’s mind. One’s ascetic practice will go on to the next step.

One then needs ‘to start from the future perfected self to achieve complete salvation’ for the first time upon reaching this level.

If those, who have not been blessed to accept this opportunity, attempt to start this level of training, they will definitely fail without exception. They can never succeed.

‘Those who have not been blessed to accept this opportunity’ mean people who have not become conscious of obstacles disturbing their inner freedom yet, and consequently have never made an effort to avoid them and never formed any habits to carry through their honesty and faithfulness from the standpoint of COLOR. Those who have not formed habits to conduct themselves based on the idea of COLOR are not allowed to practice the training for ‘starting from the future perfect self’.

The author preaches ‘starting from the future perfect self to achieve complete salvation’ in more detail in another book.

Needless to say, it is important to make an effort to make oneself attain ‘perfection’ to know the existence of ‘perfection’ derived from EMPTINESS, however, at the final stage there will be left-over imperfection that obstructs the achievement of perfection. Correctly speaking, what is invariably left-over is the imperfect judgement to judge that which is imperfect.

It frequently occurs that people forcibly pretend to be perfect through a process of self-justification. This means that one has fallen into one of several pitfalls. In fact, many people have fallen into such pitfalls.

To avoid falling into pitfalls, one should enter into perfection while keeping imperfection in mind, thereby acknowledging the impossibility of solving the problem at the final stage, by finally giving up one’s effort to make your imperfections perfect and by thoroughly avoiding falling into self-justification.

If one does so, the imperfection will become a part of the perfection and will be affirmed.

In the final phase of salvation, one will be led to ‘EMPTINESS’ with a large involvement from your guardian spirits along with ‘starting from the future perfect self to achieve complete salvation’ and you will achieve ‘salvation’ in its true meaning after completing self-affirmation.

Once ‘salvation’ is achieved, one can be appreciative, be delighted, laugh, shed tears, and sometimes get angry all while keeping the attitude of mind

that COLOR is equal to EMPTINESS and EMPTINESS is equal to COLOR. One can come to think and behave in a flowing naturalness to life.

Without making any special effort to try to love others, love will fill your mind. One will realize that one's heart is filled with peace of mind and a sense of security.

The Heart Sutra says that fear will fade away with the accumulation of meditation and ascetic practices based on Prajna-paramita by practicing 'denial of consciousness world' and by reaching 'mind without hindrance and adherence'

The author preaches a modern version of this ascetic practice in another book as 'training of self-enlightenment'. It is effective to read this book when you can think it is necessary for yourself.

The timing for when this becomes necessary, is when discovering 'hindrance and adherence' within one's mind leads one to feel joy and not pain.

How did you feel? Could you understand the above as pertaining to yourself? Have you been conscious of your 'suffering'? Can you tell me confidently that solving it is a 'joy' to you? Can you understand at which stage you are in now?

Particularly, the domination of thoughts is so intense that one cannot overcome it easily even with one's own willpower. That is why the guidance of gods and the work of guardian spirits are prepared for human beings. The essential point of ascetic practice is to completely rely the results of one's fate on guardian spirits while one focuses on excluding one's 'falsehoods' as honestly as possible. In short, it is the role of a religion.

The author has explained this truth universally in this book, however, there is a continuing story.

Even after one is saved, some thoughts will still remain without being eliminated. Nevertheless, these thoughts will come to be separated from oneself.

One has to confront a variety of thoughts when working within realistic human society, however, one can come to understand that the thoughts are never part of oneself because one can see them as mere thoughts separated from oneself. One's mission grows larger while accumulating this

experience.

One can really feel **salvation** for the first time after reaching this stage.

Let me explain this in more detail and in general.

## **12. How to attain enlightenment step by step by overcoming the wall by ‘starting from the future perfect self in terms of one’s fate’**

Among all the religions over the world, ‘**the correct self-awareness of suffering**’ is necessary without any exceptions in order to achieve **salvation**. Due to a great guidance by **guardian spirits** from behind, one can overcome the wall step by step ‘**starting from the future perfect self in terms of one’s fate**’. Such a path toward salvation is prepared in almost all of traditional and historical religions and decent new religions.

Exchange conditions for **salvation**, expressly; ‘If you do this, you can be **saved**’, do not exist. If something akin to an exchange condition is preached in a religion, one must eventually attain ‘**the correct self-awareness of suffering**’ through one’s ability of introspection.

‘**The starting from the future perfect self**’ is to be conscious that there is already a perfect self in the future and think and conduct oneself from within that perfection. It will produce a great power at the ultimate stage.

To practice ‘**the starting from the future perfect self**’ in terms of one’s fate by searching within with honesty and sincerity is sufficiently meaningful when jumping over a major obstacle in daily ascetic practices. It is frequently effective. One can jump over a major obstacle when guided by **guardian spirits**.

### 13. On the other hand, ‘starting from the future perfect self’ involves the critical risk of falling into fundamentalism

A religion, which preaches only principles like ‘starting from the future perfect self’ as its main teaching instead of ‘the correct awareness of suffering’ to release one’s inner freedom holds a risk for beginners who cannot stand on the standpoint of COLOR and rather tend to stray from the path.

Fundamentalism is terrible because of the embarrassing reality that there are some people who take advantage of using this principle for their own self-justification even when expressing the absolute truth like the notion of ‘starting from the future perfect self’.

One should know that words once recorded and expressed as characters are not the truth itself. In other words, one should know that one can forcibly decipher words and yet reach the exact opposite conclusion if one has malice or ignorance buried in self-righteousness. There is a danger of fundamentalism here.

This danger is the same as what I preached as ‘enlightenment A’ in my previous book, that is, ‘One is originally ‘EMPTINESS’, therefore one can think and conduct oneself freely from the standpoint that one has already achieved ‘EMPTINESS’’. It is impossible to practice this all at once.

We should know that it is quite dangerous to preach only the theory based on fundamentalism skipping the necessary process of ‘the correct awareness of suffering’. Whether intentionally or not, there are always some people who will take advantage of using this truth for self-justification.

If such people, who are doing ascetic practice, not having attained ‘the correct self –awareness of suffering’, only formally and easing oneself without introspection, increase, we have to be careful not to spread social unrest because many people will feel terribly faced with such behavior.

Cult groups expounding extreme remarks or self-righteous teachings of some religions belong to this category. Those who insist on fundamentalism by their own will have such a tendency.

We are entwined with **fundamentalism**, which is all around us unawares. **Fundamentalism** is not the truth in itself. Its vector is distorted by human intelligence. It is ‘a part of the truth effective only within a certain range’. There is no guarantee at all that it is the truth. In addition, there is no guarantee, either that it is even a part of the truth.

Furthermore, even if it is a part of the truth, it is still not the truth itself. Once it is put into words, it ceases to be the truth because it becomes formalized.

Let me show an example in this book that the truth cannot be constricted in such a form. There are some exceptions to some of the conclusions preached here, such as, ‘The release from one’s fateful difficulty is not the essence of faith but only the pursuit on one’s inner **freedom** is the essence of it’.

Exceptions to this case can be the appearance of faith at an essential and important stage. For example, there are cases in which ‘one individual lives as a sentient being and makes large sacrifices in order to save fateful difficulty of other sentient beings.’ In modern times as well as in history, we can find both founders of religions and nameless ordinary people who have achieved great sacrificial lives without living ordinary lives.

In these cases, however it may seem from the outside, to live with sacrifice equates to seeking their inner **freedom** as part of their given missions.

The essence of the theory that I have presented previously may not match these lives, however, I do not deny the ways of their lives but rather greatly praise their performances as monumental works of history. However, we have to take a special care not to lose **universality** by falling into exclusivity or **self-righteousness** towards such a sacrificial life because the greatness of the sacrifice would only hold true for those who believe in the said founder as an object of their faith. Actually looking over human history, the tendency to focus on the personality of a founder and show that at the forefront of a faith often falls into **self-righteousness**. The great sacrifice of life is certainly the ultimate expression of love, however, it will not be able to become a **universal** motivation of faith transcending religions.

We can find other examples closer to our lives, which are distinct from these principles. Those who want to have a relationship with and guide a person will bother to receive the person's **thoughts** and **suffering** directly. This is a sacrificial action, to receive the same **suffering** of other people and try to guide them by regarding it as one’s own **suffering** by generating a

**fractal resonance**. In short, it is not a simple action to eliminate **suffering** only in principle.

Having fallen into fundamentalism, one tends to become **self-righteous** and tries to defend the doctrine or faith throughout one's life when criticized by a misunderstanding that it is the entire truth even if its principles are a part of the truth. The danger caused by fundamentalism is huge and has a large negative effect. Feedback, in the case of fundamentalism, becomes impossible. Please regard this point as especially important.

When dealing with **fundamentalism**, let's get back to the essence of the content without conflicting against the particular principles involved, because in many cases these are often used for **self-righteousness**, self-protection, the pursuit on self-interest, and the quibble for self-justification. In other words, let's think back to the essence of '**the correct awareness of suffering**'.

Among religions, there are certainly a number of factors other than this essence, however, you should think of everything as an appendix rather than the essence. However, you must give respect to some appendixes at the same time because they sometimes hold sufficient meaning. Even though it is an appendix and not the essence, you have to respect a lot of the culture and art created and built up by religions over the course of history.

Regarding a majority of such appendixes, you can judge whether they are true or not by viewing them from the standpoint of whether they are united with the prayer emitting a **fractal resonance**.

More concretely speaking, you can recognize if something is **universal** or not. **The fundamentalism** or **prayers** based on **the spell of self-righteousness** will go against **fractal resonance** in upcoming times.

Therefore, future religions are required to discard **self-righteousness** and go towards **universality** based on '**the correct awareness of suffering**'.

You can inject **universality** into your prayer words and let them be in case you are not sure whether the prayer of your religion holds **universality** or not. Prayer words can certainly be recovered because they only became **self-righteous** as product of human intelligence even though they originally held **universality**.

If one prays one's prayer words along with **the Heart Sutra** for the recovery of **universality**, they will be recovered.

The reason why **universality** is so important is because there are still some missions left to achieve within human realistic society such as ‘**EMPTINESS** is equal to **COLOR**’ as preached by **the Heart Sutra** after attaining **EMPTINESS**, that is, **salvation** as **COLOR** is equal to **EMPTINESS**. It is apparent that the approach from **EMPTINESS** will become quite dangerous if **self-righteousness** is left inside and within it. Everybody living in modern times must have understood this well already. Now are such times, according to the cosmic holy plan.

## 14. This way is universal

Once one has ‘**the correct self-awareness of suffering**’, one never falls onto a wrong path because appropriate feedback naturally works.

Only ‘**the correct self-awareness of suffering**’ is ever important. We can say that those who have ‘**the correct self-awareness of suffering**’ are moving straight toward **salvation** regardless of one’s religion, religious sect, or the form of their faith.

By just understanding well that the essence is ‘**the correct self-awareness of suffering**’, everything can be affirmed as a process even if one focuses on solving one’s own fateful difficulties or even if one remains within the attitude of one’s faith of avoiding them and deviating from the essence. In short, one can avoid falling into **self-righteousness**.

Among those who are walking along the essential path, there are many people who are in the final phase of **salvation** and just need to have this self-awareness to become **saved**. Especially in modern times, it is normal to regard **self-righteousness** as ‘**the correct self-awareness of suffering**’.

Those who have been **saved** through the religion which they belong to, can be said to have attained ‘**the correct self-awareness of suffering**’, have finally been given **salvation** from the personified God preached in their religion, and have been led to the consciousness of being **saved**.

It is natural for this person to sincerely thank the personified God. This person has mastered “**the Principles of the Cosmos**” as well as **salvation**.

This person must have attained ‘EMPTINESS’ and is beyond religions and religious sects.

It can be said that one has been saved only when one transcends religion and religious sectors, and one’s awareness of having mastered universality is proof of salvation.

There is no religious self-righteousness among saved people. The self-righteous theory, which one learned in the process of relief from one’s fateful difficulty is completely discarded.

True salvation achieved through ‘the correct self-awareness of suffering’ is always accompanied with universality, which I love and emphasize, because it must have come about through ‘the correct self-awareness of suffering’ against self-righteousness.

Looking at society, the problem is always due to a lack of ‘the correct self-awareness of suffering’. Not to have it is ambivalence. It is thus the state of not being saved.

## **15. Always return to one's original intention and be correctly conscious of the ‘negative side’ of humans**

We should be conscious of the undeniable fact that we are beings that are difficult to save, and we live holding a large ‘negative side’, which are obstacles that bar our freedom.

Without being decidedly conscious of our own negative side within our lives, we can never attain ‘the correct self-awareness of suffering’ and ‘the conditions of salvation’ will not be satisfied, either.

Even though it is a much quoted adage that; ‘Man lives carrying large baggage which we call our ‘negative side’, but the author here does not mean the kind of baggage that ordinary people usually imagine. Rather, what the author is calling the baggage here is equal to ‘falsehood’, which everybody holds in one’s inner mind.

People might say; ‘it is natural for human beings to dwell with

hardship' or 'everybody lives with fateful difficulty and some hardship caused by it', however, **the suffering** I refer to here is not this type of hardship.

To tell the truth, to understand this difference is to understand religion, and understanding this difference becomes the finishing touch for religion as well. Let me talk about it in more detail.

The human '**negative side**' is quite difficult to treat, isn't it? Are you certainly conscious of this fact? Can you think of it as your own problem instead of someone else's?

If you cannot think of it as your own problem, I am sure that you are already a serious ill patient. If you are so, you must walk a path humbly and redo your life from the beginning.

Please apply what I wrote, namely, enslavement under **thought**, to yourself. Please be conscious that you are under such enslavement.

## **16. Salvation of the whole is not in the extension of modern rationalism**

There are two kinds of **spells** one is caused by **thoughts** occurring in one's inner mind, and the other is **thoughts** occurring outside and invading one's inner mind from the outside world. It is impossible to separate **inner thoughts** from **outer thoughts** clearly because they are closely intertwined with each other. Roughly speaking, however, **the spell caused by outer thoughts**, which is an acquired spell, will be caused by the domination that human thinking has as a function of **vssv**, which is attached to the flesh body within out-of-**EMPTINESS**, and is governed by external factors. A variety of cultural **spells** are produced according to the above mechanism.

There is a variety of such **spells**, for example, **the spell** over the masses based on common sense, **the spell** produced by media, **the spell** based on religious fundamentalism, and **the spell** piled up within and by each group. In other words, one is living with being

tightly tied to a variety of these **spells** without being aware of the actual situation. Or one comes to feel rather comfortable in continuing to stay within **the spell** even though one is slightly aware of it.

The degree of attachment of **outer thoughts** to **vssv** is not as strong compared with **the inner thoughts** coming from inside. Therefore, those who can see through **the spell of inner thoughts** successfully can comparatively easily detach themselves from **outer thoughts**. Almost all the **spells** caused by **outer thoughts** are based on modern rationalism. One is certainly able to be released from almost all **these spells** by focusing on the characteristics of modern rationalism. Modern rationalism after the philosopher Descartes is not versatile although it has certainly contributed to mankind to a great degree by simplifying and compiling the logic of individuals.

The truth based on **universality** will not appear without organizing a new logic by separating **COLOR** from **color** and separating **VSSV** from **vssv**.

The human release from **the spell** caused by **outer thoughts** will become a critical subject in the near future in the goal of a **permanent peace** of the world based on human **salvation**. However, the author would like to describe this in more detail at another opportunity and merely indicate the existence of **the spell** here because a further discussion is the balance between modern rationalism and is closely related to that world.

The theory of **salvation** of the whole will be necessary for **the salvation** of human races. ‘The theory of **salvation** of the whole’ and ‘the theory of **salvation** of individuals’ are, to be sure, never essentially contradictory or in conflict with each other, however they frequently seem to be so in a practical scene.

For example, since an individual freedom has been pursued endlessly based on modern rationalism, the opinion that ‘an individual life is more important and heavier than the earth’ has consequently come to be spoken without hesitation as if it is an achievement of modern rationalism.

We cannot help but say that this is a large contradiction between the individual and whole that extremely lacks balance.

However, now at this time nobody can proudly criticize even such a wrong opinion.

There seems to be a tacit consensus that the freedom of the whole would be established like a form of pre-established harmony as a result of the pursuit of the individual freedom even after ignoring the harmony or freedom of the whole.

Precisely because we are in such an era, the theory of **EMPTINESS** will become necessary as the central theory that enables the individuals and whole to harmonize with each other.

The recovery of **universality** will become indispensable in order to eliminate **self-righteousness** particularly that which is caused by the composition of the battles due to each one's pursuit of maximum individual freedom.

Human beings will be released from **the spell** caused by both **inner and outer thoughts** for the first time after reaching that stage, and the way to a **permanent peace** will be finally represented after the recovery of **universality** within human society.

In that stage no self-righteousness will be left, not even a little bit, without **universality** being recovered, it will be finally cut off rather like a cancer from within human society. Therefore, a thorough effort to achieve the recovery of **universality** is required for both oneself and one's organization.

**The Heart Sutra** will exert a great power not in other times but at the present times and in the future when **the salvation** of the human race is realistic.

## 17. Be conscious of one's own state of being enslaved

It can be said that many people still have not become conscious of **the suffering** caused by spells yet, even though they are able to somehow sense something cumbersome named a spell, either **spells of emitted thoughts** or **received ones**. Rather, it is a more accurate expression that they are in the previous stage, unconscious of their enslavement under **thought**.

Those who can state with confidence that they are not under **the**

**spell of thoughts** are in a hopeless situation.

Therefore, we have to deal with things on the assumption that we have already been **spellbound** because the world is moving under **spellbinding**. We can discover **the spell** if we understand it to be so. In other words, if we understand it to be so, we can consider things from the standpoint that ‘**the five elements are the substantiality of all forms of existence of the world**’.

Therefore, the subject is always how we can accept reality without escaping from the fact that we have already fallen **spellbound**, and how we can come to have ‘**the correct self-awareness of suffering**’.

To do this, it is important for one to live one’s life not forgetting the feeling of gratitude towards one’s **guardian spirits** even for a moment because one will be led to **salvation** at every stage according to great guidance by **guardian spirits**.

## 18. Return to EMPTINESS

It is quite hard for one to be conscious that one has become enslaved to **thoughts** even if the author violently presents a heated discussion. It is also not easy for one to reach ‘**the correct self-awareness of suffering**’ even if the author repeats it over again and again.

There are quite few people who can become conscious of the human ‘**negative side**’, who are familiar with ‘**the correct self-awareness of suffering**’ as ‘**the condition of salvation**’, and who can understand this very well.

The time will suddenly come when one comes to understand these things as one repeatedly accumulates life experience, **praying**, and giving gratitude to **guardian spirits**. Conversely, it is hard to understand them if the time has not come.

However, those who recognize that ‘they do not know’ belong to those who know. Let me advise you that you should first aim to become such a person and focus on ascetic practice, that is, training for ‘**denial of the**

awareness world’.

Have you reached the stage of ‘salvation in a broad sense’?

Or have you already been **saved**?

Or you have not been **saved** yet?

By thoroughly eliminating temptation, that is, ‘expected value to oneself’ that makes one want to believe, expressly; ‘Only I am a special case’ and by correctly observing one’s inner world without being partial, one can perceive one’s salvation level and status.

No matter in what stage of salvation one is in at present, one can still be in the state of **fractal resonance** with the Cosmos only by grasping one’s position accurately and by establishing one’s starting point.

Ambivalence and delusion will still continue without reaching a **fractal resonance** if one always try to show oneself better than the current self, believes in nothing but expected value, and does not make an effort to grasp one’s current position accurately. In other words, one is not required to attain **enlightenment** right now, but required to grasp one’s accurate positioning. Thereby, one can establish one’s position in the Cosmos and reach **fractal resonance**. This recognition is quite important.

In other words, those who misunderstand that ‘they are enlightened’ never reach **fractal resonance** contrary to their expectations.

Therefore, even if you are not enlightened or saved, you can reach **fractal resonance** and get on track towards **salvation** only by establishing your position by precisely knowing your starting point.

After that, you can proceed straight to the goal along a prepared course guided by **guardian spirits**.

There are many people who are not interested in the relief from ‘**hindrance and adherence**’ at all, that is, what I call the obstacles covering one’s inner **freedom**.

Not being interested means that they are not willing to return to **EMPTINESS**. Those who are close to return to **EMPTINESS** will show much interest in my preaching of ‘**hindrance and adherence**’, and come to start their preparation for their return immediately.

Therefore, it depends on one’s choice whether one returns to **EMPTINESS** or not. Those who wish to return to **EMPTINESS** are extremely few among mankind. The mission of these people is apparently ordered in the last part of **the Heart Sutra**.

In short, the order is to attain a state of mind that ‘**COLOR** is equal to **EMPTINESS**’ according to ascetic practice based on **Prajna-paramita**, to generate a strong field of **fractal resonance** from the standpoint that ‘**EMPTINESS** is **COLOR**’ by a great prayer filled with **universality**, to cooperate with each other, and to accomplish the returning to **EMPTINESS** together while working for the achievement of **a permanent peace** throughout the world.

Let me finish my description here today.