

Q&A Series

**Experience of
EMPTINESS**

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Question from a reader

It is written in the commentary that **EMPTINESS** is **super-substance**, however, I cannot understand very well what **super-substance** is.

Could you kindly explain more detail of super-substance?

Answer from the author

As already explained in my commentary, it is impossible to explain **EMPTINESS** directly.

However, I would like to try to approach the truth of **EMPTINESS** as much as possible by making full use of modern terminology in order to make readers and listeners somehow

understand **EMPTINESS**.

The reason why I wrote in my interpretation that ‘**EMPTINESS** was **super-substance**’ is due to a troubled background that the interpretation of “emptiness without substance” has already spread in the world as common sense.

Therefore, I had to deny this mistaken dogma completely before starting my explanation of the truth of **EMPTINESS**.

According to this background, I have produced a coined word ‘**super-substance**’ in order to deny the above dogma by introducing a complete opposite vector to “emptiness without substance”.

In other words, firstly I have denied

‘emptiness of substance’ by
‘**EMPTINESS** as **super-substance**’
and also removed the circulated
stereotype.

After that I tried to explain
EMPTINESS.

In short, I would like to insist as the
author expressly; ‘**EMPTINESS** is
never non-substance as told previously,
but is **super-substance**’.

This is the reason why I used the term
of ‘**super-substance**’ in my
commentary. In addition, I would like
to share the real meaning of ‘**super-**
substance’ as well.

The world in which we live is the one
of impermanence and vanity of all
things without substance, always
moving and transforming with birth
and death.

The author would prefer not to mention the nature of this world any further because it has already been preached in both initial Buddhism and modern Buddhism, and has become common understanding in the world. From this point, the author will describe ‘the world of impermanence and vanity without substance’ of current Buddhism as: ‘**the world of non-existence**’.

To use this phrase, it comes that there exists: ‘the world of **EMPTINESS**’, namely ‘**the world of existence**’ outside ‘**the world of non-existence**’.

However, we cannot help feeling strange in this expression because it is a sentence expressed from the viewpoint of the side of non-existence.

To express it more correctly, it is this:

‘the world of **EMPTINESS**’ is ‘**the world of existence**’, and ‘**the world of non-existence**’ in which we live is attached outside of ‘**the world of existence**’. This is the correct expression.

Frankly speaking, we ourselves are familiar with only ‘**the world of non-existence**’.

Therefore, all languages which we are using in this world have been made and satisfied only in ‘**the world of non-existence**’.

Unfortunately we do not have enough vocabulary now which can accurately represent unknown other worlds.

The fact that we have never associated words with ‘**the world of existence**’ means that it has not been shared yet among mankind as a common

recognition.

The author cannot help facing a problem of lack of vocabulary which means that there aren't any appropriate terms in our current language when trying to express 'the world of existence' by using terminology of 'the world of non-existence'.

Nevertheless, the author is trying to explain 'the world of **EMPTINESS**' in any way possible, expecting some possibility to represent a little of 'the world of existence' by making full use of contemporary terminology.

The author is attempting to express 'the world of existence' by using a variety of words with a wish that readers and listeners of this movie could experience 'the world of

EMPTINESS' even a little.

Let me do this today.

Regarding one of the three basic natures of **EMPTINESS**, expressly **'beings which are neither generated nor disappear'**, the author showed an interpretation that **'EMPTINESS** has the nature of eternity therefore there is no need to be born nor to disappear'.

However, this expression will not easily lead us to a true understanding based on the truth.

Because 'eternity' is still a mere term valid only within 'the world of impermanence and vanity'.

In other words, the term of 'eternity' exists as the ultimate meaning valid only within the concept of time of **'the world of non-existence'**.

Therefore, only to say ‘eternity’ is neither enough nor correct.

Of course, ‘eternity’ is certainly an amazing concept, however, it is still only an attribute linked with the concept of ‘time’ within ‘**the world of non-existence**’

In this scenario, we are still staying within ‘**the world of non-existence**’.

Actually I am writing this commentary with a wish that all readers and listeners could temporarily go outside ‘**the world of non-existence**’.

The author expects readers and listeners to follow this discussion flexibly and positively, removing any stereotypes.

Let's try to go outside 'the world of non-existence'.

It is true that there exist attributes of 'the world of existence' authoritatively which we can never express using the terminology of 'the world of non-existence'.

Existence is 'the root of eternity' existing transcending the concept of eternity.

The author would like to say that there is 'the world of existence' at the root of 'the world of non-existence'.

Here, 'eternity' is the concept within time axis, isn't it?

It means from the start to the end of time axis, doesn't it?

Therefore, we have not succeeded yet in going outside ‘**the world of non-existence**’, have we?

I believe that you have already understood the troubling situation for us not to go over this world.

Since ‘eternity’ is a concept within the time axis, I would like to back to the previous subject and show the relation between ‘time’ and ‘the root of time’.

The Heart Sutra preaches that there exists ‘**the world of existence**’ named **EMPTINESS**, however there is not ‘**the world of non-existence**’ in which we live within it.

The Heart Sutra also tries to express the attributes of ‘**the world of existence**’ with a special ingenuity by using the terminology of ‘**the world of non-existence**’.

In other words, the Heart Sutra is written based on a brilliant reasoning to express the concept of ‘**the world of existence**’ by denying a paired conflicting phrase at the same time, that is, ‘**beings which are neither generated nor disappear**’.

The author would like to call it ‘transcendental dualism method’ to express the concept of ‘**the world of existence**’ by denying both conflicting terms at the same time.

We are living within ‘**the world of non-existence**’ and do not know another world outside it. Let us be clearly conscious that we do not know another world except this world.

It is necessary to know that we do not know another world because this recognition will guide us to reach

outside ‘the world of non-existence’.

Furthermore, the Heart Sutra preaches quite an important truth that ‘the world of non-existence’ is always resonating with ‘the world of existence’, and they are also corresponding to each other.

It is not true that ‘the world of non-existence’ exists independently. ‘The world of non-existence’ exists under a strong control of ‘the world of existence’.

In addition, according to a vector uniting the dimensional difference between two worlds, their relationship is one of resonance as well as correspondence.

In other words, the concept of time within ‘the world of non-existence’

does not exist in ‘the world of existence’, however, there is something beyond time in ‘the world of existence’.

This is an attribute that should be called ‘the root of time’ and exists within ‘the world of existence’ authoritatively.

Could you successfully grasp the meaning of ‘root’?

I expect that you could go outside basic stereotypes and glimpse the world of **EMPTINESS** a little. Am I right?

In other words, there exists a concept beyond ‘time’ in ‘the world of existence’ as ‘the root of time’, and the relationship between ‘time’ and ‘the root of time’ is one of resonance

and correspondence.

Therefore, correctly speaking, it is not appropriate to interpret '**beings which are neither generated nor disappear**' as 'eternity' because we are still remaining within '**the world of non-existence**' in this scenario.

We should say that the concept of 'the root of time' exists as an attribute of '**the world of existence**'.

It is '**the world of non-existence**' in which we live that is impermanent and vain without substance restricted by time.

It comes that you have stepped into '**the world of existence**' if you feel a possibility of its existence.

This will lead us to the answer of the question about **super-substance**.

Anybody can do this finally if one could remove one's shackling thought in terms of stereotype and custom.

Of course, it is not adequate to comment only on 'the root of time' alone for a clear explanation of '**the world of existence**'.

In the Heart Sutra, three kinds of different directions to indirectly represent **EMPTINESS** are described. One is already explained as '**beings which are neither generated nor disappear**', and other two directions are also written by 'transcendental dualism method' as '**beings which are neither impure nor apart from impure**', and '**beings which do not increase nor decrease**'.

Please try to interpret these two directions by yourselves same as the

first one based on ‘transcendental dualism method’.

As a result, ‘**the world of non-existence**’ always keeps relationship with ‘**the world of existence**’ in terms of a close correspondence and a fractal resonance.

It is exactly Prajna-paramita to generate a fractal resonance with keeping the corresponding relationship to each other.

In case you hope to learn more about **super-substance**, I would like to recommend to listen to another movie entitled with ‘**The message to the present age, the Heart Sutra**’.

<https://www.youtube.com/watch?v=UKaKXeOCauo>

This commentary is only a part of explanation of ‘**EMPTINESS**’ as

super-substance', however, the author would be pleased if you were convinced of the existence of **EMPTINESS** even a little after hearing this movie.

In the Heart Sutra, quite an important truth is proved that the human essence is amazingly **EMPTINESS** itself after having preached 'the world of existence' named **EMPTINESS**.

It is also preached that we human beings are all originally an inhabitant in the world of **EMPTINESS**, whose essence is in **EMPTINESS** even while living in 'the world of non-existence' on the other hand.

This is what the Heart Sutra preaches. I really expect that you would attain a deeper understanding of this interpretation and turn your mind's

antenna to the world of **EMPTINESS**.

Just by doing this, will you meet a fortunate change due to the fractal resonance of the world of **EMPTINESS**.

END

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<http://www.angoukaidoku.com/en.html>

We are looking forward to receiving
any further questions from readers.

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