

# *The Heart Sutra*

EMPTINESS within the Heart Sutra  
leads to permanent world peace  
through the restoration of Buddhism  
and all the religions

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**Author KUU FUDOU**

**Translator**

**Masaki Akiyama, Moses Musoke**

## Before introduction

The Heart Sutra, one of the most popular scriptures of Buddhism, was compiled in the confusion of history of Buddhism approximately two thousand years ago in order to achieve the restoration of Buddhism in present times by recovering it as an essential universal religion. Seen from the viewpoint of the history of mankind, it is equivalent to the restoration of religion because it can be applied to all religions as well as Buddhism. The author hopes that many people over the world who are not Buddhist will also read this text based on this universal viewpoint rather than a Buddhist one in order to restore each religion.

## Introduction

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 it through people seeking to inherit the enlightenment of Buddha.

Consequently, the interpretation of the Heart Sutra will immediately fail if one tries to forcibly match it with the doctrine of conventional Buddhism without taking account of the view that ‘the Heart Sutra is a teaching that aims to preach **the restoration of Buddhism**’.

Seen from this point of view, we cannot come across any commentary of a standard sufficient enough to

genuinely convince readers because all previous commentaries, which state mere interpretations of each term, are ambiguous in terms of the overall picture, and are also filled with contradictions.

Nevertheless, the Heart Sutra has survived in history for these two thousand years, with its meaning 'remaining unknown' without being deciphered.

In contrast, once the Heart Sutra is deciphered through author's experience of ascetic practice, we can find perfection in its description because the overall picture is shown quite clearly and its details are also written consistently without contradiction.

The content of the Heart Sutra keeps the continuity of past Buddhism, preaches a grand cosmic view by introducing a new concept, and represents 'the cosmic structure' and 'relationship between man and the Cosmos' with thorough logicality.

However, the author would like to share that there are some obvious reasons why the Heart Sutra has become so difficult and meaningless.

**The first reason** is that the logical structure of the sentence used to express '**the three basic natures of EMPTINESS**', that is;- 'beings which are neither generated nor disappear', 'beings which are neither impure nor apart from impure', and 'beings which do not increase nor decrease'-, was not interpreted correctly due to a wrong attempt to forcibly match it with the dogma of 'emptiness without substance', which had already spread

widely in many regions. In addition, a critical mistranslation based on only a superficial interpretation was made without deepening the logical structure of the sentence.

In short, despite the importance of the content of the three basic natures expressed by **the three paired phrases**, which are equivalent to modern mathematical logic, people have made such an over-simplified interpretation due to confusion caused by the dogma, or a merely superficial interpretation, which is almost the same as the former expressly that ‘Emptiness never occurs or disappears because it has no substance, emptiness never becomes dirty or pure because it has no-substance, and emptiness never increases or decreases because it has no substance’.

This is a fatal mistake carelessly made in regards to the most important aspect of explaining **EMPTINESS**. It is an aggressive logic or at worst a childish, reckless quibble forcibly derived from the determined result rather like; ‘Zero is always zero even when any figure is multiplied by zero’.

If one is to maintain the dogma of ‘emptiness without substance’, one should clarify the reason why **the three paired phrases** are expressly required, why the words with opposite meanings are described as pairs, and why each of the paired words must be neglected. Above all, why the additional expression to explain ‘no-existence’ is so expressly required even after the concept of ‘no-substance’ has already been described. Would not a single

description of ‘no-existence’ suffice, since ‘no-existence’ is merely ‘no-existence’? Those who persist on the interpretation of ‘emptiness without substance’ should answer these questions reasonably without contradiction.

Anyone who tries to decipher the Heart Sutra must firstly explain clearly of the structure of the sentence in terms of **EMPTINESS** and answer these questions faithfully. One should understand that the deciphering of the Heart Sutra is never satisfied if this process is avoided.

In fact, the author, however, has not come across any document, which has clarified the sentence structure in a convincing way.

Regarding these points, readers can find logical answers to the questions with details within the body of this text. The author has used his abilities in this field and succeeded in deciphering the three basic natures, which **EMPTINESS** originally has, explaining them without contradiction, and denying the dogma of ‘emptiness without substance’, by carefully analyzing a dense logical structure within the Heart Sutra using a modern logical method.

**The second reason** why the meaning of the Heart Sutra has hitherto been quite unknown is because nobody has noticed the technique of redefinition before even though it was clearly described in the Heart Sutra as a logical composition; expressly, “Several terms associated with **EMPTINESS**, that is, ‘**COLOR, VSSV** - abbreviated form of “vedana, samjna, samskara, vijnanani” in Sanskrit, and **ALL DHARMAS**’ were redefined terms to represent

completely new meanings”.

On the other hand, the author, through his experience in the scientific field, has succeeded in finding a logical description to present the proof of redefinition in the composition of arrayed letters of the Heart Sutra.

In general, there is a large difference between religion and science in terms of methods of text representation. They do not match each other and passing always occurs, however, we can find a universal expression only within the Heart Sutra based on description techniques as those found in scientific articles.

Once ‘the three basic natures of **EMPTINESS**’ and the laws of ‘redefinition’ have been interpreted correctly, as clarified here, both the overall and detailed picture of the Heart Sutra, which was previously obscured, comes into view rather like a fog clearing gradually.

**The third reason** for the unknown meaning of the Heart Sutra is due to the intention to compile it daringly and with difficulty in order to achieve the grand purpose of the restoration of Buddhism. A vagueness of terms was thoroughly excluded to achieve a logical description of **EMPTINESS**. Furthermore, the introduction of redefined fundamental terms was hidden within the logicity of the Heart Sutra in order for it to be deciphered two thousand years later.

The truth of the Heart Sutra has been tightly guarded by a precious logicity for a long time, however, it has finally blossomed into an expression of the truth in this

age after its dense logicity has finally been deciphered.

I believe that the time has come, and the overall picture of the Heart Sutra has appeared following this decryption of its difficult logicity.

The conclusion of the deciphered Heart Sutra indicates an amazing content that should be the common truth of mankind due to its universal content that goes beyond the framework of Buddhism. It can be said that the result of the description of 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 other words, we have reached the stage at which we are able to understand the truth of the Heart Sutra because the time has finally come when we can see the tangent point of the Cosmos, which both the Heart Sutra and modern physical science preaches.

The author will describe his view in the body text by excluding ambiguity as much as possible and constructing a dense logicity.

Particularly, the sections where Avalokitesvara Bodhisattva preaches directly to Sariputra, shown in section 3, 4, and 5 in this text, is the continuity of precise logical description and is in no uncertain terms, a masterpiece. 'The cosmic structure' and 'relationship

between the Cosmos and man' are written with a beautiful logical expression in these sections.

The author hopes that those who have refutation against the author's interpretation would refute each of his logical analysis logically, **using logic against logic**.

The author cannot respond to mere arbitrary or emotional criticism from those who do not read the text carefully and just say; expressly, 'It is nonsense' or 'It must not have been so' because the argument cannot be sound.

The author would much like to share answers with readers who have sincere questions or refutations.



## **【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

### **►What is Prajna-paramita?**

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 extremely important term, therefore, the author would like to proceed with my interpretation after revealing a certain conclusion of this term.

**“The Cosmos consists of a series of similar figures beyond dimensions in both the substance and spirit. I would like to call the structure of this 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 to convey the importance of 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.

### ►Origins of the Heart Sutra

The compilers of the Heart Sutra successfully built the view of world, and system of thought based on it, for the purpose of the restoration of Buddhism.

However, it is not hard for us to imagine the situation at that time in which people could not possibly accept the revealed truth because it was an appearance of a sensational system of thought completely denying the prevailing common sense of initial Buddhism introduced in the confusion of Buddhism.

Besides, it was also a risky situation at that time to publish a new interpretation of the Heart Sutra or 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.

Considering of these situations, the compilers of the Heart Sutra could not help but come to a conclusion based on their judgment that it was still premature to announce this revolutionary truth as it was, due to the immature circumstances of the prevailing common sense.

That is why the compilers of the Heart Sutra, without any explanation or commentary, determined to publish the Heart Sutra, indicating a definition of several key terms within the Heart Sutra's precise logicity.

They expected that an experienced person of the Prajna-paramita would appear in one region sometime 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 analyzed and deciphered the Heart Sutra in detail accurately using its precise logicity

In this way, they carried out a plan to revive Mahayanist Buddhism two thousand years in the future. In other words, they entrusted these present times with the restoration of Buddhism.

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 on the essence of the Heart Sutra.

## **【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 “phenomenon” and “event” were developing and expanding in five elements, that is, ‘the world which human beings live in’.

In deepening his meditation of Prajna-paramita further, he also perceived that the range of “phenomenon” and “event” is the world of ‘impermanence and vanity of all things without substance’, however, there were “the Principles of the Cosmos” authoritatively at the root of this world. He also perceived that “the Principles of the Cosmos” have been beautifully expressed in “phenomenon” and “event”, and everything was necessary and inevitable and was affirmed completely.

Avalokitesvara Bodhisattva called this state that the world in which human beings live, were completely controlled and systematic in order, under “the Principles of the Cosmos”; **of EMPTINESS - the substantiality of all forms of existence of the world**, and pointed out the way to relieve sentient beings based on this perception 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 Buddha.

This part is not a historical fact but a fictitious stage setting, however, we can read a strong will of compilers somehow to present the true teaching of Buddha by reconstructing confused Buddhism.

Let me define the character that appears first, ‘**EMPTINESS**’, as ‘**of EMPTINESS - the substantiality of all forms of existence of the world**’. This term is not written as the noun representation (śūnyatā: EMPTINESS) but the adjective one (śūnyān: of EMPTINESS) in the original Sanskrit version. Therefore, we can understand that compilers apparently distinguished this adjective representation from the noun one. In other words, ‘**of EMPTINESS**’ is not a perfect **EMPTINESS**, but means ‘an existence like **EMPTINESS** with all conforming to **EMPTINESS**’.

First I would like to show the conclusion of the Mantra of Prajna-paramita, which has been decoded as follows.

Since the Heart Sutra starting from here is filled with logic, those who are not accustomed to such logical expressions might sometimes find it difficult to read. However, the author expects readers to read the Heart Sutra carefully over time without losing sight of the overflowing emotionality within it, which is hidden behind its strict logical representations.

The following sections are written by direct quotation of Avalokitesvara Bodhisattva.

## 【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

### ►To show the conclusion first for an effective understanding

As clarified later in ‘section 5’, the compilers 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 a precisely calculated logicity.

In this ‘section 3’, the terms ‘**COLOR** and **VSSV**’ are introduced as completely different terms from ‘**color** and **vssv**’, which have been used in initial Buddhism.

Many of readers might react strangely to this new interpretation, however, these two term groups will be beautifully connected with each other after encountering a great development if readers keep reading until ‘section 5’. Then, readers can, for the first time, reach a clear comprehension of the necessity and reason why these terms have been selected and redefined.

Regarding the redefinition, it will be explained in detail in ‘section 5’ and ‘additional section’ as it is



extremely important.

Avalokitesvara Bodhisattva preaches to Sariputra directly to call his name at the important pause of sentences.

*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.*

*To be figurative, various colors (COLOR) with various wavelengths (each mission) will appear by dispersing the ultimate white light (EMPTINESS) using spectral prism; thus follows, the gathering of colors (COLOR) of every wavelength will make various colors return back to the ultimate white light. (Each mission will be aggregated into one MISSION, and all COLORs will come to gather to EMPTINESS.)*

*Originally, color is a physical term which is determined according to the distribution of wavelength of the physical light as shown in 'section 5', expressly; color (rupa), sound (sabda), smell (gandah), taste (rasa), sense of touch (prastavya), and dharma - object of mind (dharma). However, the meaning of color has developed to mean 'object' or 'substance' since they have their own colors in this context.*

*Later in Buddhism, its meaning came to be used as further expansive meanings. For example, the meaning of color became 'a physical component' in case of representing five components of a human body as shown in 'section 5' as 'color and vssv'. In addition, it will mean 'a material element', that is, color of 'five elements' in case of corresponding to elements of the world. Furthermore, in the Heart Sutra, the meaning of color has evolved to a 'spiritual body' as the essence of human beings by 'the redefinition' of the term in case of representing existences within IN-EMPTINESS.*

## Listen, Sariputra!

Avalokitesvara Bodhisattva preached the relation between **COLOR** and **EMPTINESS** and the relation between **COLOR** and **VSSV** as well as follows.

According to the redefinition revealed here, the sentence translated by Tripiṭaka Master Xuanzang; expressly ‘**COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**’, means...

**COLOR** is the essence of human beings and **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**

In this section 3, the above interpretation is preached without any explanation of **EMPTINESS**.

It seems enough to represent the relation between **COLOR** and **EMPTINESS** only one time like the Chinese version translated by Tripiṭaka Master Xuanzang, however, the author would like to interpret this part in more detail by going back to the original Sanskrit Heart Sutra because the author has to show the contrast between **COLOR** and **ALL DHARMAS** later.

There are three repeated paired sentences in the original Sanskrit version as follows.

1. **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**.
2. **EMPTINESS** is identical to **COLOR**, **COLOR** is identical to **EMPTINESS**.

3. **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**.

Now the author would like to show the conclusion here in advance and share with readers the exact meaning of two terms as prerequisite knowledge to have a deeper comprehension of this section. One is **EMPTINESS**, which is identical to **COLOR**, and the other is **formalized-EMPTINESS**, which will be explained in ‘section 4’.

Regarding ‘**the three basic natures**’ of **formalized-EMPTINESS** formalized by **EMPTINESS**, they will be described in detail in ‘section 4’, however, the author would like to disclose them briefly here as **eternity**, **absoluteness**, and **universality**.

Strictly speaking, however, it is impossible to say that ‘the three basic natures of **formalized-EMPTINESS**’ are the same as the ones of **EMPTINESS** as they are. In short, ‘the three basic natures of **formalized-EMPTINESS**’ are different from ones of **EMPTINESS**.

Because **EMPTINESS** is an existence that cannot be explained directly. That is why there is no explanation of **EMPTINESS** in the Heart Sutra.

Since **EMPTINESS** cannot be referred to directly, ‘the three basic natures’ of **formalized-EMPTINESS** formalized by **EMPTINESS** are explained in ‘section 4’ instead of **EMPTINESS**.

In short, the Heart Sutra explains **EMPTINESS** indirectly, and this indirect explanation is an exquisite method of the Heart Sutra.

We cannot help but admire that the Heart Sutra is represented with a careful and benevolent expression, pursuing accuracy in as short a scripture as possible.

Therefore, in this ‘section 3’, the relationship between **EMPTINESS**, **COLOR**, and **VSSV** is beautifully preached on the premise of **EMPTINESS**, avoiding a direct explanation of **EMPTINESS**, without mentioning ‘the three basic natures’ of **EMPTINESS**.

Regarding the direct explanation of ‘the three basic natures of **EMPTINESS**’, although the compilers of the Heart Sutra avoided this after careful consideration, the author would like to express it in order to make readers understand it well, it is:

‘**the root of eternity**’,  
‘**the root of absoluteness**’, and  
‘**the root of universality**’.

The notation of these terms will be further examined in ‘section 5’.

Now we are ready at last after a long preparation of prelude.

Let me proceed with my interpretation to represent the relation between **COLOR** and **EMPTINESS** based on ‘the three basic natures of **EMPTINESS**’.

Regarding the first nature, ‘**the root of eternity**’,  
**COLOR** is identical to **EMPTINESS**, and  
**EMPTINESS** is identical to **COLOR**

Regarding the second nature, ‘the root of absoluteness’,  
**EMPTINESS** is identical to **COLOR**, **COLOR** is  
identical to **EMPTINESS**.

Regarding the third nature, ‘the root of universality’,  
**COLOR** is identical to **EMPTINESS**, and  
**EMPTINESS** is identical to **COLOR**.

### ►The meaning of repeated expressions

According to the original Sanskrit Heart Sutra, there are three repeated phrases written in terms of the relation between **EMPTINESS** and **COLOR**. We can judge that these phrases must be important because they are repeated as many as three times despite being within such a short scripture.

As my explanation will be a little complicated, the author will disentangle intricately intertwined strings one by one to grasp the feelings of the compilers more deeply.

In short, the conclusion is that there are three kinds of natures of **EMPTINESS**, and **COLOR** and **EMPTINESS** are identical in each case. The author has described these as ‘the root of eternity’, ‘the root of absoluteness’, and ‘the root of universality’, however, the compilers of the Heart Sutra have deliberately not referred to them.

Furthermore, the compilers say that one should comprehend this part through the natures of **ALL DHARMAS** embodied from **formalized-EMPTINESS**, into which **EMPTINESS** itself has transformed.

Because one might be able to understand **ALL DHARMAS** as opposed to understanding **EMPTINESS**,

which is difficult for men to understand directly.

As previously explained, ‘the three basic natures’ of **ALL DHARMAS** are eternity, absoluteness, and universality, and this will be explained more in detail later.

The author believes that readers would be better equipped to understand the intention of the compilers while proceeding to read the text with this knowledge laid down as preparation.

Let me give some additional explanation.

Regarding ‘the root of eternity’ and ‘the root of universality’ which are two of the natures among ‘the three basic natures of **EMPTINESS**’, these will first take on meaning when seen from the viewpoint of **COLOR**, which has been separated from **EMPTINESS** with diversity.

On the other hand, only the second repeat starts with the term **EMPTINESS**, and not with the term **COLOR**, expressly: **EMPTINESS** is identical to **COLOR**, and **COLOR** is identical to **EMPTINESS**. This reversed description is characteristic and noteworthy. In other words, only ‘the root of absoluteness’ is the original nature of **EMPTINESS** regardless of the process of separation from **EMPTINESS** or diversity.

Therefore, it is meaningful to express ‘the three basic natures’ in this sequence, and one cannot find any contradiction in these complicated expressions.

In addition, it is apparent that all the interpretations using dogma such as ‘emptiness has no substance’, is already bankrupt and does not make sense at all. Needless

to say, the dogma ‘emptiness without substance’ is originally wrong.

As I will share a more strict discussion later, modern people must be able to understand that these repeated expressions from a different direction, expressly: **EMPTINESS** to **COLOR** and **COLOR** to **EMPTINESS**, mean a logical representation which we call ‘**a necessary and sufficient condition**’. Simply speaking, it means that **COLOR** and **EMPTINESS** are always identical.

### ► **Human essence**

The human essence consists of two parts, that is, **COLOR** and **VSSV** that have been redefined in the Heart Sutra.

In short, one part is **COLOR** that is ‘spiritual existence’ divided from **EMPTINESS** with mission and individuality. The other is **VSSV** that is the mentation or mental process created from **COLOR**.

On the other hand, **EMPTINESS** is the true real existence at the base of all **COLOR** and **VSSV**, that is, 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.

In Chinese version of the Heart Sutra translated by Tripitaka Master Xuanzang, the three times repeated

phrases in original Sanskrit version were compiled into one time phrase; expressly, **COLOR** is identical to **EMPTINESS**, and **EMPTINESS** is identical to **COLOR**. Of course, there is no logical contradiction in this arrangement. The author believes that the Heart Sutra was reinforced by adding a new phrase; expressly, ‘**COLOR is namely EMPTINESS, and EMPTINESS is namely COLOR**’. That is.....

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

► **Return to EMPTINESS and COLOR as spiritual body**

The above message corresponds to the sentence expressly; **COLOR is namely EMPTINESS, and EMPTINESS is namely COLOR**. This sentence is adopted in the latest Chinese version of the Heart Sutra by Tripitaka Master Xuanzang. This sentence means that **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**” and “**the world of phenomenon**” 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 events” from **EMPTINESS** to work there.

Besides, as explained later, humans are beings made to work for the real world from their positions inside **EMPTINESS** while returning to **EMPTINESS** throughout their lives with a flesh body.

Since **COLOR** is essentially identical to **EMPTINESS**, it is a matter of course that **COLOR** is able to return to **EMPTINESS**. This natural fact has an important meaning in order for one to live one’s life.

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

**COLOR** and **VSSV** are equivalent to the spiritual body and its mentation or mental process. We can deal with both **COLOR** and **VSSV** as **EMPTINESS** because both are always integrated as a whole unity.

### ►Clarified meaning along with interpretation based on redefinition

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

the principles of Prajna-paramita.

The author discovered that redefined terms ‘**COLOR-VSSV-ALL DHARMAS**’ had been hidden in the logicity of the array of terms described in ‘section 5’. And it is exactly this precise logicity that has left the conclusive proof of the redefinition of these terms for the present age, which will never change even through in future ages and with different translations into various languages.

*Cf. The evidence of redefinition is so important that I have shown the details of redefinition in an ‘additional section’ at the end of body text as a logical and mathematical expression.*

### ► **EMPTINESS is difficult to define**

Actually **EMPTINESS** is the foundation of Mahayanist Buddhism, and is the ultimate existence, that is difficult to define. The reason why we cannot define ‘**EMPTINESS**’ is apparent.

Now let us consider carefully of the world in which we live from a bird's-eye view. Our language consists of the limited terms that were born through human experiences only within our world, not beyond our world. Therefore, it is almost impossible for us to represent **EMPTINESS** – which is another world outside of our world, by using terms produced within our world. We should understand that our vocabulary is definitely lacking to represent the world of **EMPTINESS**.

Even using the maximum ability of our human words, we can only say that **EMPTINESS** is the ultimate existence, “the Principles of the Cosmos”, complete existence, and super-substance. However, the Heart Sutra is challenging us to step into details of **EMPTINESS** by making full use of terminology and logic. It will be shown in ‘section 4’ and ‘section 5’.

Since **EMPTINESS** is the ultimate existence which cannot be named, the compilers 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’.

In this way, the truth has been revealed here that one can develop one’s vital activity, with always keeping ‘**the root of eternity**’, ‘**the root of absoluteness**’, and ‘**the root of universality**’ consisting of ‘the three basic natures of **EMPTINESS**’ without contradiction.

This point will be quite meaningful particularly in present times which have a confusion of values.

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

舍利子 是諸法空相  
不生不滅 不垢不淨 不增不減。

Regarding the relation between **ALL DHARMAS** and **formalized-EMPTINESS**, it is also hidden in the logical representation of the Heart Sutra by ‘redefinition’. Avalokitesvara Bodhisattva preaches **ALL DHARMAS** as ‘**the root of the field of vital activity**’ in which we human beings are living.

**Listen, Sariputra!**

**ALL DHARMAS** are the existences that belong to **formalized-EMPTINESS**. **Formalized-EMPTINESS** is law-based expressions based on transformation and formalization of **EMPTINESS** and it inherits the natures of **EMPTINESS**

In other words, **ALL DHARMAS**, which belong to ‘the root of environment’, namely, **formalized-EMPTINESS**, are the aggregate of plural forms of **A DHARMA** that will become ‘the root of the field of vital activity’

Since **ALL DHARMAS** are a plural form of **A DHARMA**, it comes to be that **ALL DHARMAS** are

**the aggregation of A DHARMA managing ‘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’. A DHARMA creates outside A DHARMA ‘the world’ of the impermanence and vanity of all things, which is a part of five elements, namely, the environment in which human beings live.

As shown in ‘section 5’, there is ‘the world’, that is, ‘the field of vital activity’ outside A DHARMA, which was created by A DHARMA itself, and A DHARMA controls and manages “phenomenon” and “event” that are developing within ‘the field of vital activity’.

Here “the event” does not have a physical meaning, but has a meaning of an environment of spirituality, which “phenomenon” based on materials is combined with.

### ►Correspondence to present cosmology

Seen from the correspondence to present cosmology, ALL DHARMAS are ‘the root of the entire Cosmos’ that is larger than the Cosmos which one can imagine using the maximum of our abilities.

Lying behind a big-bang universe, A DHARMA, one of ALL DHARMAS, controls and manage “phenomenon” and “event” that is specific to the DHARMA.

There is a specific area in each world that is controlled by each DHARMA, in which each vital activity is in development and expansion.

It is conceivable that a single universe born from a

single big-bang must have occurred in a single **DHARMA**. Furthermore, there must be the same number of big-bang universes born as of **DHARMA** within **formalized-EMPTINESS** as **ALL DHARMAS** are a plural form of **A DHARMA**.

‘The world’ belongs to a single big-bang universe controlled by a single **DHARMA** within **ALL DHARMAS**. One is a being alive thanks to an overall support and guard by this environment in both physical and spiritual aspects.

**A DHARMA** which we belong to is one of **ALL DHARMAS**. **ALL DHARMAS** belong to **formalized-EMPTINESS** that is created through formalization of **EMPTINESS**. As a result, it comes to be that **A DHARMA** inherits the very nature of **EMPTINESS**. Now, it comes that **ALL DHARMAS** have been redefined as the whole or aggregate of ‘the root of the various fields of vital activities’.

As mentioned, **EMPTINESS** is the ultimate existence, whose meaning is very difficult to explain directly. That is why the author would like to explain **EMPTINESS** indirectly, that is, to explain by way of **formalized-EMPTINESS** that is formalized from **EMPTINESS**, and furthermore, to explain 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, it comes that these three existences are in the state of fractal resonance with forming the fractal structure.

The author expects the meaning of Prajna-paramita is becoming more apparent.

Now, let me explain **the three basic natures** in detail although the conclusion of them has been already been shown.

**The first nature of ‘the three basic natures’ is ‘beings which are neither generated nor disappear’ representing eternity.**

**In other words, it exists forever as the expression of complete existence, transcending life, extinction, and time.**

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

In this phrase, the Heart Sutra denies both terms ‘life’ and ‘extinction’ at the same time that have opposite and conflicting meanings, excluding this world that is tied to time in which we are living, and produces a new concept; ‘eternity’, that is beyond time and transcends these

conflicting concepts,

Strictly speaking, however, the term ‘eternity’ is essentially inappropriate to represent the nature of **EMPTINESS** because it represents only a particular situation in the phenomenal world that is tied to time.

Therefore, by denying the states of both ends of the time axis, which are simultaneously conflicting with each other, in the phenomenal world, the Heart Sutra tries to exclude the phenomenal world in which we live and somehow make us go outside it. In other words, by this method, the Heart Sutra tries to express the world of **EMPTINESS** outside the phenomenal world in which we are.

Now the author would like to call this representation method ‘ **self-exclusive transcendental dualism method**’. This is a beautiful mathematical logic that is still valid in the present time.

The author continues to use the term ‘eternity’ reluctantly because we cannot find another appropriate term that can represent the correct meaning by a single word.

**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-, it expresses the absolute value system beyond the relative one, and works 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 a complete existence as super-substance, therefore, EMPTINESS is not the world of dualism, in which the good and evil are conflicting, but the absolute world transcending the good and evil. Please note that this is also the ‘self-exclusive transcendental dualism method’.

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, the following interpretation was the social mainstream, expressly; ‘emptiness is empty without substance - therefore, it does not increase nor decrease’. However, Tripitaka Master Xuanzang translated this phrase, expressly; ‘EMPTINESS is super-substance, and in the same way, ALL DHARMAS are beings which do not increase nor decrease because ALL DHARMAS are not ‘the world’ of impermanence and the vanity of all things without substance, in which “phenomenon” and “events” that increase and decrease are in development and expansion’.

In short, ALL DHARMAS are defined as the unchangeable and universal world of EMPTINESS that neither increases nor decreases by denying the changing and transforming world in which we live where all things are in flux and impermanent without substance, or in other

words, by excluding the world, in which “phenomenon” and “event” are in development and expansion with repeated increasing and decreasing.

We can find his effort and advanced ingenuity in this comprehensive expression based on his correct understanding using ‘self-exclusive transcendental dualism method’

His translation is an important proof that his understanding is basically along the same lines as the interpretation of this book.

### ►Check by going back to the original Sanskrit

The author would like to check the meaning of ‘beings which do not increase nor decrease’ by going back to the original Sanskrit Heart Sutra.

To go back and check the original Sanskrit scripture, 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’. The author describes this nature tentatively as ‘**beings which do not lack nor are filled**’. This is also ‘self-exclusive transcendental dualism method’.

*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** is expressed in diversity as **formalized-**

**EMPTINESS** without any lack but without sufficiency of **formalized-EMPTINESS** by **ALL DHARMAS**.

Let me explain this meaning comprehensively using a metaphor.

When we think of a flower expressing ‘beauty’, it comes that there is an object of the flower and a lofty concept of ‘the beauty’. There are certainly a number of species of flowers over the world, and each flower has its specific ‘beauty’ as variety and diversity, however, it does not come that they have expressed all ‘beauty’ only by this fact.

We can certainly make any kind or number of flowers increase unlimitedly as we like, however, we can never fill the concept of ‘beauty’ by such increasing. Oppositely, however, we cannot say either that each beauty has some lack of beauty.

The author appreciate it if readers would read this part again and again to deepen your comprehension of ‘beings which do not lack nor are filled’ associated with the relation between **ALL DHARMAS** and **formalized-EMPTINESS**. The correct realization of this truth leads us to be aware of the true love without self-righteousness and comprehend the appearance of worldwide permanent peace.

Since the world in which we live is quite a finite and restrictive world, one can never express all the concepts there. Even so, it is the vital activity of the Cosmos to respect diversity to secure universality as much as possible.

Those who would think to unite all the world by a

single religion will completely kill the possibility of human race and the result would go against universality. We can say that the religion with such a tendency has already lost its existence value from the present time to the near future.

### ►Difference between COLOR and ALL DHARMAS

To express ‘ALL DHARMAS and formalized-EMPTINESS’ logically using modern terminology, we can say that ‘ALL DHARMAS are formalized-EMPTINESS’. This means that ‘to be formalized-EMPTINESS is a ‘**necessary condition**’ to be ALL DHARMAS’.

To supplement this meaning though be it with a little complicated expression, 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 just a ‘**necessary condition**’.

Simpl speaking of this difference using routine words, it follows that COLOR is exactly identical to EMPTINESS, however, formalized-EMPTINESS is not equivalent to ALL DHARMAS, but ALL DHARMAS are a part of formalized-EMPTINESS.

This is a precise and rigorous logicity. Accordingly as it becomes apparent, this expression thus has quite a profound meaning.

### ►The meaning of the plural form of ALL DHARMAS

We can say that formalized-EMPTINESS - the

expression of **EMPTINESS** - is expressed with diversity because of the reason that **ALL DHARMAS** are a plural form of **A DHARMA**. This principle is a representation directly connected with universality.

Speaking from the viewpoint of modern cosmology; time, space, and energy are basic elements of ‘a big-bang universe’ that belongs to a single **DHARMA** - one of **ALL DHARMAS**-, in which we are living, and are specific existences that correspond to its specific **DHARMA**. It is conceivable that the physical laws that we are familiar with are only effective within a single **DHARMA**, and different physical laws must be satisfied 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.

### ►**COLOR is a being filled in IN-EMPTINESS**

In this section, ‘**DHARMA**’ is sometimes written as plural form like **ALL DHARMAS**. On the other hand, in the previous ‘section 4’, ‘**COLOR**’ is not written as plural form like **COLORS**. We should pay attention particularly on these different descriptions.

Strictly speaking, **COLOR** is not a perfectly divided being that can be made countable using terms like one, two, and three, but is a being that is filled and distributed in **IN-EMPTINESS** with all the elements of **EMPTINESS** secured while changing its own density of each element of **EMPTINESS** variously.

**VSSV** conforms to **COLOR**.

In other words, the difference of density distribution of each element means difference of individual character and its work. Each person among human races is not an isolated being, but is a being that shares the essential world of **EMPTINESS** with each other, and is distributed according to the density suitable for one's work.

**ALL DHARMAS**, consisting of plural form of **A DHARMA**, are **formalized-EMPTINESS** expressed by **EMPTINESS** in a diversity, multi-faceted, and multi-layered manner.

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

Plural form of **A DHARMA**, that is, **ALL DHARMAS** expressed with diversity within **formalized-EMPTINESS** will not lack anything but never be filled within **formalized-EMPTINESS**, either, at the same time, yet universality in terms of the natures of **formalized-EMPTINESS** is being completely secured.

Using a modern expression, it follows that 'universality is secured within diversity'. Universality is the base of human spirituality nurtured by vital activity that produces the concept of love or peace. 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.

## ►Universality is expressed with diversity

Since **ALL DHARMAS** are a plural form of **A DHARMA**, “the Principles of the Cosmos” will be, as a result, expressed with diversity and also with universality.

On the other hand, **COLOR** and **VSSV** is represented as a single form. This means that there are not several kinds of **COLOR** and **VSSV**, but there is only a single kind in terms of the kind even though an individual character varies in diversity. Simply speaking, even an alien is not different from a human being and its essence is **COLOR** and **VSSV** no matter where we might go in the Cosmos.

Within these four sections, the author has commented in detail on **EMPTINESS**, **COLOR**, **VSSV**, **formalized-EMPTINESS**, and **ALL DHARMAS**, however, the author has not described the relation between ‘the world of the impermanence and vanity of all things’ and ‘the world of **EMPTINESS**’ yet. The author would like to explain this relationship in detail, however, it will be revealed later in ‘section 5’ because we do not have the necessary explanation terms as yet.

## 【Section 5】 The world of initial Buddhism never exists within 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’ never exists within **IN-EMPTINESS**.

At the beginning of this section, we can find a phrase ‘therefore, **IN-EMPTINESS**’. ‘Therefore’ is correspondent to what is explained in the previous ‘section 3’ and ‘section 4’.

That is, it is described that what is represented by the terms of initial Buddhism never exists within **IN-EMPTINESS** such as **color-vssv** and the following other terms denied by ‘nothing’ that means denial, in response to the previous description that **EMPTINESS**, **formalized-EMPTINESS**, **ALL DHARMAS**, and **COLOR-VSSV**, which are equal to **EMPTINESS** and have ‘the three basic natures’, are existences within **IN-EMPTINESS**.

In initial Buddhism, the term ‘**color**’ has a meaning of one’s physical body, and **vssv** has mentation or mental process that are attached to one’s physical body.

This is the very part in which the ‘redefinition’ is shown apparently. This part is of such importance that the author explains in detail in the ‘additional section’ written as the final section of this book.

It follows.....



Within **IN-EMPTINESS** consisting of **EMPTINESS**, **formalized-EMPTINESS**, **ALL DHARMAS**, and **COLOR-VSSV**, 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 and look into this part again as this is an important part.

Neither **color** nor **vssv** preached in initial Buddhism, namely, one's physical body and the mentation or mental process attached to the physical body ever exist within **IN-EMPTINESS**.

Besides, the world of **vssv** that is preached in initial Buddhism, namely, perception and recognition based on the human five senses and the world or targets that we can recognize by them, is not true, but impermanent and vain without substance, and it never exists within the true world of **IN-EMPTINESS**.

'**A dharma**', which is preached by initial Buddhism, is explained as 'nothing'. That is, the world or target that we recognize by the human five senses are not true but impermanent and vain without substance, that is, they are

delusions. Furthermore, the conscious realm generated by these delusions is also only a delusion without substance if it stands alone. In this way, the author results that initial Buddhism still remains within the world of delusions without substance, namely, within 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’. The following five existences are inhabitants within **IN-EMPTINESS**; ‘**EMPTINESS** as the root of everything, **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 within **IN-EMPTINESS** is:- **EMPTINESS** itself, **COLOR** as a ‘spiritual body’, **VSSV** as the mentation of **COLOR**, **formalized EMPTINESS** formalized by **EMPTINESS**, and **ALL DHARMAS** that belong 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 an environment consisting of targets recognizable by the human five senses. The author has 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’.

Since **a dharma** has finally appeared here, we can say for the first time that ‘five elements are the Cosmos including **a dharma**’.

In other words, we can say that it is the redefined **DHARMA** that controls **a dharma** from behind the **dharma**.

In brief, **COLOR** and **color**, **VSSV** and **vssv**, and **ALL DHARMAS** and a number of **dharma** are all associated with each other, and they are all a part of ‘**the cosmic fractal structure**’.

Furthermore, ‘**EMPTINESS**’, ‘**COLOR-VSSV**’, ‘**color-vssv**’ are a part of the fractal structure. In addition, ‘**EMPTINESS**’, ‘**ALL DHARMAS**’, and ‘**a number of dharma**’ are also a part of the fractal structure. They will attain the state of fractal resonance through 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 exact view of the Cosmos preached by the Heart Sutra. Thus, humans are beings 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 within **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’, the author believes that the essence of Prajna-paramita has become more familiar with readers.

### ► **Boundary between ALL DHARMAS and a dharma**

The author have already mentioned the correspondence of **COLOR** and **VSSV** to **color** and **vssv**, so in the same manner, the author would also like to comment here on the relation between **ALL DHARMAS** and **a dharma**.

It can be said that time, space, and energy belong to **ALL DHARMAS** within **IN-EMPTINESS**, and in contrast, any substance generated with transformation from energy 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** of which modern people are familiar. And likewise substance is also just a part of **a dharma** which is also known by modern people.

What we should not miss here is that one does not live in a physical phenomenon controlled by **a dharma** as it is. Rather, one is trying to find spiritual meaning, that is, spirituality within an ‘event’ based on a physical phenomenon. In other words, we are living while creating “events” even though we are staying in the center of “phenomenon”.

### ► **Two raised matters**

Here, the author would like to raise two matters in terms of the boundary between **ALL DHARMAS** and **a dharma** and the classification of their content.

**The first matter** is what we should regard as the boundary. In this book, the author regards the stage immediately after a big-bang as the boundary when substance was generated. However, the occurrence of time and space has not yet been proved in modern physical science. 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, what modern people are familiar with is a part of **ALL DHARMAS** and a part of **a dharma** only as seen from the side of substance.

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**’.

### ► **A summary of fractal structure**

As described, existences within **IN-EMPTINESS**, that is, **EMPTINESS**, **formalized-EMPTINESS**, ‘**COLOR-VSSV**’, and **ALL DHARMAS**’ are completely new concepts that are not preached in initial Buddhism.

As it is already apparent by the series of expressions used up to this point, here, the important truth comes into our view that ‘**COLOR-VSSV-ALL DHARMAS**’ correspond to ‘**color- vssv-a dharma**’, and these two groups are forming the fractal structure beautifully.

In other words, once one becomes aware that the real world is a projection of the Cosmos, it is a necessity that the projected world will be led to a deep fractal resonance.

► Redefined terms: Existence in <b>IN-EMPTINESS</b>			
<b>EMPTINESS</b>	<b>COLOR</b>	<b>VSSV</b>	<b>ALL DHARMAS</b>
Super-substance	Spiritual body	Mentation Mental Process	Entire field of the vital activity
↓	↓	↓	↓
► Terms of initial Buddhism: Delusion in out-of- <b>EMPTINESS</b>			
<b>emptiness</b>	<b>color</b>	<b>vssv</b>	<b>dharma</b>
Vanity	Physical body	Mentation Mental Process	Event and Physical environment

The author believes that the meaning of Prajna-paramita is becoming apparent to the reader now.

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

Furthermore, ‘the existence within **IN-EMPTINESS**’ and ‘the existences within out-of-**EMPTINESS**’ are properly forming the fractal structure. It is the human vital activity to contribute to more profound fractal resonance through one’s ‘meditation’ and ‘ascetic practice’ based on Prajna-paramita.

Of course, the Cosmos is always in the state of fractal resonance at every corner. It is a human delusion to see it

as if there is no fractal resonance.

There is a variety of countless stages of fractal resonance from the state of superficial resonance, which seems almost isolated from the surroundings, to perfect profound resonance, and each resonance stays together and affects with each other.

The present human races are moving from the stage of a little fractal resonance to the stage of a profound one.

The truth of the fractal structure and fractal resonance summarized here are quite important to comprehend the Cosmos.

### ►Notation of ‘the three basic natures’

Now, the author would like to examine the notation of ‘the basic three nations’ of **EMPTINESS**. The author has transcribed ‘the three basic natures’ into eternity, absoluteness, and universality until now. The author has considered that this notation of eternity, absoluteness, and universality is consistently effective in both ‘out of- **EMPTINESS**’ and ‘**IN-EMPTINESS**’.

However, according to the colored notation after ‘section5’, it follows that ‘**eternity**’, ‘**absoluteness**’, and ‘**universality**’ are within ‘out of- **EMPTINESS**’ and correspondingly it comes that ‘**eternity**’, ‘**absoluteness**’, and ‘**universality**’ are within ‘**IN-EMPTINESS**’.

In addition, as written in ‘section3’, the author



transcribes ‘the three basic natures’ of **EMPTINESS** itself into ‘the root of eternity’, ‘the root of absoluteness’, and ‘the root of universality’ unless a particular restrictive representation is required. However, since the representation would be complicated, the author adopts the same notation of eternity, absoluteness, and universality same as before unless there are special reasons not to do so.

## **【Section 6】 Negation of initial Buddhism before Affirmation**

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。

Since the Heart Sutra preaches the new view of the Cosmos based on Prajna-paramita, it denies old scriptures completely such as ‘the twelve omens’ and ‘the four truths’ of initial Buddhism, which preached the world outside **IN-EMPTINESS**.

In short, ‘the twelve omens’ and ‘the four truths’, typical scriptures of initial Buddhism, are entirely denied by denying the first and last character of the twelve omens, or by denying elements of the four truths, using a character ‘nothing’ to mean a prefix referring to the negative form. In addition, the Heart Sutra asserts that these scriptures do not have any wisdom or usefulness.

This paragraph is a noteworthy part of the Heart Sutra indispensable for the revival of Buddhism.

In short, the following is preached, expressly; ‘it is not the essence of one’s life, rather oppositely completely wrong to interpret an event by karma - cause and effect, to try to find the cause of sufferings or problems in it, and delve into analysis of them’. This means that sufferings and problems cannot be solved however much one analyzes them within the world of initial Buddhism.

**These old scriptures of initial Buddhism dealt with in the confused times after Buddha nirvana are ones isolated from Prajna-paramita due to the reason that they are ignoring existence within **IN-EMPTINESS**, same as before. As a result, it follows that all of them are what must be denied because they are only nonexistence and delusions.**

**Consequently, the Heart Sutra definitely asserts that the old terms and scriptures have nothing to do with one's enlightenment at all because one cannot learn any wisdom or anything valuable from them.**

In the previous 'section 5' and in this 'section 6', what is denied as 'nothing' from the standpoint of **EMPTINESS**, is the isolated content in terms of 'the world of initial Buddhism'.

However, 'the world of initial Buddhism' will be revived and affirmed afterwards, having once been denied as 'nothing', because the isolated 'world of initial Buddhism' will be re-positioned as a part of the cosmic fractal structure. The world of five elements will be revived and affirmed in the same way as Avalokitesvara Bodhisattva perceived it in the meditation of Prajna-paramita.

In short, Prajna-paramita is the teaching to affirm the world of five elements because it is the entire cosmic fractal structure.

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

## ►The world of five elements seen from Avalokitesvara Bodhisattva

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

In short, Avalokitesvara Bodhisattva, who stays in the most perfect and profound state of fractal resonance, can see a variety of stages of fractal resonance that are in coexistence together. Avalokitesvara Bodhisattva frequently divines to visit another fractal layer and work for the salvation of sentient beings.

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

In short, the fractal resonance is multi-layered and in a state of resonance within a vast range of time including the past and future.

As this perception of Avalokitesvara Bodhisattva is the most essential view, the multi-layered fractal structure is always proceeding towards absoluteness and universality, keeping the state of fractal resonance, and improving to further fractal resonance of the next fractal layer in a fluid and unsettled manner.

Therefore, to immobilize its movement means to stop the state of fractal resonance by braking.

Even so, the truth is that the affected layer just moves to a lower layer with its state of fractal resonance not being collapsed. As a whole, each fractal resonance of each layer will shift to an upper layer by associating with one another.

## 【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, the author 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 dwelling on the terrestrial world have thrown away the old terms and scriptures and have devoted themselves to Prajna-paramita. As a result, the hindrances that covered their minds have disappeared, and after this disappearance, their minds are free from the fear and anxiety about tomorrow and the future.

Furthermore, they could finally attain an enlightenment of nirvana for the first time after completely discarding the fundamentally faulted recognition, namely the infesting delusion of ‘emptiness without substance’, metaphorically speaking it is 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 preaches that there are two kinds of enlightenment, that is, enlightenment on the terrestrial world and one in the celestial world. This apparently proves the existence of the world beyond death. In terms of sequence, the celestial world exists first followed secondly by the terrestrial.

Even the celestial world, it is not ‘existence within **IN-EMPTINESS**’, but is ‘existence out of **IN-EMPTINESS**’. Since the celestial world is still the world of “phenomenon” and “event”, practitioners must have their own will to conduct ‘meditation’ and ‘ascetic practices’ based on Prajna-paramita in order to attain their enlightenment.

Since this is the world of coincidence of thought and deed, one can singularly meet fractal resonance and attain 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 willing oneself to thoroughly depend on Prajna-paramita. It can be said that what one learns in the terrestrial world is abundant and vast.

It is described that the key to achieve a certain enlightenment in the terrestrial world is ‘**to deny hindrances and coverings rather like the sky and ground being totally overturned 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.

The author 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, **color** and **vssv** must come under **COLOR** and **VSSV** by their own will. A thorough judgment suspension by **color** and **vssv** and its devotion to **COLOR** and **VSSV** are necessary in order to achieve this ascetic practice.

As this is one of the ‘ascetic practices’ of Prajna-paramita, we must be aware that it is quite difficult to conduct perfectly.

### ► **The most difficult ascetic practice ‘denial of consciousness realm’**

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 needs a certain resolution to achieve it, and this ‘ascetic practice’ cannot be achieved

without this 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 of 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.

### ►Return to **EMPTINESS**

Attainment of enlightenment is a trial for a practitioner because the process of ‘**denial of one’s consciousness realm**’ is extremely 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 exactly 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.

One will be naturally led to further fractal resonance if one succeeds in reaching the consciousness by the main leadership of ‘**COLOR** and **VSSV** of **IN-EMTINESS**’, namely the true-self. Then, a vision of completely new value systems will be born and one will be finally released from suffering.

Once released, one can naturally come to find the direction that human races should proceed as well as one’s personal way to live. At last, a new behavioral principle will be born from the vision of new value systems led by ‘**VSSV** of **IN-EMPTINESS**’, namely the true-self.

This new behavioral principle produced by ‘meditation’ and ‘ascetic practice’ based on Prajna-paramita will come to lead human races to further fractal resonance.

According to prayers of Prajna-paramita by a number of people, the control of self-righteousness will come to an end, and nihilism will also disappear after self-righteous and nihilistic thought fades away.

All the races will come to harmonize in a multi-layered and diverse manner, where all people can live in progress and harmony in a fluid environment set apart from a solid state, being contained by sense of union between oneself and others, and keeping peace of mind within one's abundant individuality. The world order will be formed gradually due to this new behavioral principle.

Nevertheless, a germ-free society cannot come to be. Crimes rates will never reach 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.

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

Therefore, practitioners in the terrestrial world will focus on the ‘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 mental frontier, expressly, **COLOR** is namely **EMPTINESS**, and **EMPTINESS** is namely **COLOR**, as interpreted by Tripitaka Master Xuanzang.

The above mental frontier shown by Tripitaka Master Xuanzang does not mean a temporary return to **EMPTINESS**, but means to deepen one's ascetic practice based on Prajna-paramita, to return to **EMPTINESS** through all one's life, and to work for the real world from within **EMPTINESS**. It is possible because **EMPTINESS** is a super-substance and one is originally an inhabitant within **EMPTINESS**.

In case **EMPTINESS** did not have substance, it would follow that enlightenment would not have substance in the first place, either, and the meaning of enlightenment would be lost.

In short, it is natural that 'to deny hindrances and coverings, rather like the sky and ground being totally overturned in one's mind, and by keeping one's mind free of hindrances, fear and anxiety never occur at all'. Nothing will start with 'emptiness without substance'.

This is an obvious premise, which everybody can easily understand with a little thought.

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

In other words, we are beings 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 unrivaled Mantra.**

**All sufferings and problems will be removed effectively if one chants and performs this Mantra. Therefore, to chant this Mantra is Prajna-paramita.**

### **►The Mantra is a code**

It is a ‘spell’ that the Mantra of Prajna-paramita described with a precise logicality and extreme high-density at the stage of compilation of the Heart Sutra.

‘The spell’ is precisely a code, which is full of logicality and maintained throughout the times. It is a code of great spiritual power, a code filled with great wisdom, and a code with the ability to revive Buddhism.

Moreover, a miracle power is hidden in this Mantra to remove all sufferings and problems. In other words, the obstacles that inhibit the freedom of one’s mind will be

removed once one becomes ‘free from hindrances that cover one’s mind’ by following meditation and ‘ascetic practices’ based on Prajna-paramita. Consequently, all sufferings and problems coming from the difficulty of one’s fate will be also removed.

That is why the Heart Sutra is exactly the message to the present age.

On the other hand, even though this code has not been deciphered for a long time, it is apparent that the truth of Prajna-paramita is authoritatively expressed in the array of terms and logic in a state compressed to its utmost limit, and continues to exist brilliantly.

Therefore, 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. It leads to the next sentence ‘in section 5’; ‘the Mantra is the truth and has never been a falsehood’.

### ► **Special Efficacy**

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, unrivaled, 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.

Going back to the past, it is indeed proof of Prajna-paramita that you have encountered this book now.

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 to further this description based on the premise that the Heart Sutra has not been deciphered yet.  
Let us continue...

## **【Section 9】 Message for two thousand years later**

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 that will be revealed in the future.**

**The Mantra of conclusion will cause a profound fractal resonance to occur.**

**Follow ‘the Mantra’ when its seal is solved.**

Tripitaka Master Xuanzang did not dare to translate this summarized Mantra into Chinese, but just transliterated remaining pronunciation of the original Sanskrit and writing in Chinese. This is his ingenuity in those days when the code of the Heart Sutra was not clarified.

Therefore, the author would like to make a liberal translation of this Mantra using modern terminology, considering that it will be efficiently meaningful at the present time when the code has

been deciphered and will emit a profound fractal resonance. 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.

Finally, the Heart Sutra comes to a close with a strong instruction given in the Mantra what to do at that time when the Heart Sutra is deciphered in the future.

In other words, according to ascetic practices 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, accomplish acetic practice for 'denial of consciousness realm', 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’.

**►State of great joy coming from the long version**

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 at the grand view of the cosmos and eternal life, and accepted them with a great joy, that which had been preached by Buddha 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.

Although it is certainly a fictional setting, 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 once they come into contact with 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.

In other words, one can notice that this stage setting is never a fiction, but a metaphor of the modern situation

Those who have come to realize the truth of the Heart Sutra will be in a state of a great joy. This is a real situation. These people are precisely us living today, and 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 restoration of the confused Buddhism.**

**The real intention of Buddha has been revealed and the world of latter days comes to end.**

## 【Additional section】 Proof of redefinition

**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.

$$[C \equiv E]$$

The conclusion of body text ·····1

**ALL DHARMAS** are formalized-EMPTINESS.

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

$$[AD \rightarrow E']$$

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**.

$$[c \notin IE]$$

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=EU E'], 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 **dharmā** differs from **ALL DHARMAS** permanently.

$$[d \neq AD]$$

Since **dharmā** 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

This conclusion has been gained through the decryption of the Heart Sutra by the author, however, it is completely compatible with the conclusion based on my experience of ascetic practices for around half a century. Regarding the author's experience of ascetic practices, it is partly described in my book entitled as 'Redo to be a true human being'.

The author has written some additional contents within this conclusion, which are necessary in order to have a deeper understanding of the Heart Sutra though they are not written in the body text. The author would like readers to read this conclusion based on such a premise.

## ►A model on **COLOR** and **VSSV**

In this book, I have interpreted the relation between **COLOR** and **VSSV** by corresponding it to the relation between 'spiritual body' and 'soul and pre-body', which have been discussed for a long time as an eternal and immortal existence. In the body text, I used the term of 'spiritual body', however, I did not use the term 'soul and pre-body' as it is not so familiar to us. If the term 'spiritual body' is removed from every sentence in this book, the term **COLOR** can still stay and make sense as it is without the meaning being affected at all. The author dared to use

the term ‘spiritual body’ here, which is familiar to many people in order to make it easier to grasp ‘**COLOR**’ with direct feelings or to avoid misunderstanding its meaning, and to secure commonality with religions.

### ► **Soul and pre-body as fractal convertor**

Using a metaphor appropriate for the present times, ‘**soul and pre-body**’ are a space suit. The space suit equipped with a communication device to communicate with the base and a life-support system to maintain one’s life is always necessary for one to do the activity in a different cosmic environment from the earth.

In order for the spiritual body to come down from **EMPTINESS** to the world filled with ‘phenomenon’ and ‘event’ outside of **IN-EMPTINESS**, a space suit is necessary for the spiritual body to match with the new environment in which the spiritual body works. In short, a space suit 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’.

‘The soul’ of ‘soul and pre-body’ continues to live in the celestial world as a part of a space suit, namely as a surface layer of the ‘spiritual body’.

After human death, ‘the spiritual body’ leaves ‘the 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, at reincarnation or when the true self would like to encourage the terrestrial world while staying in the celestial world.

In addition, **VSSV** is ‘soul and pre-body’ converted from **COLOR** and exists as a space suit in order to keep matching with ‘the field of vital activity.’

Furthermore, to explain along the same lines, ‘**color** and **vssv**’ can be likened to ‘a space craft’ rather than ‘a space suit’. In death, one will go back to the celestial world by taking off a piece of the space suit and leaving only the design view of the space craft to descendants.

► **To ignore EMPTINESS, individual absoluteness conflicts continuously with each other**

As explained, **COLOR** is ‘spiritual body’ separated from **EMPTINESS** including all the elements of **EMPTINESS**. On the other hand, **VSSV** is a fractal convertor and mentation, that is, mental process of ‘the spiritual body’.

Some teachings among Mahayanist Buddhism inherited to the present times preaches that there is perfection in human beings. The expression of perfection certainly varies, however, we can say that they have admitted the perfection of **vssv**. Seeing perfection in human beings is a beautiful teaching.

However, only by this, critical major problems will occur

that cannot be overlooked, for example, to regard **EMPTINESS** as ‘emptiness without substance’ or to ignore the universality of **EMPTINESS**.

Absoluteness within an individual human being will come to conflict against absoluteness of other people. Since both sides have absoluteness, it comes that they can never resolve a particular conflict and fall into relativization with the conflict in question.

Religious conflict lies along these exact same lines and absoluteness of both sides has really become relativization set apart from absoluteness through actual historical conflicts.

It is real situation that the position and standpoint of each religion has contradictions, and they cannot accept or be satisfied with each other.

All the conflicts among a number of religions as well as Buddhism have been caused by ignoring the universal existence of **EMPTINESS** regardless of the name they use to call it.

The existence of **EMPTINESS** is extremely important particularly in the present times when a permanent peace is being earnestly aspired to.

### ► **Vital activity is achieved to share EMPTINESS**

**COLOR** and **VSSV** sharing **EMPTINESS** and including all the elements of **EMPTINESS**, by emitting a fractal resonance with a fractal convertor and connecting different dimensions vertically, have divided themselves to become **color** and **vssv** for a number of flesh bodies of all mankind and live their lives dwelling within each body for a

moment. Furthermore remembering the world of **EMPTINESS** and cooperating with each other in the same integrated manner as in **EMPTINESS**, one lives one's vital activity by deepening fractal resonance and creating the world filled with great progress and harmony.

Therefore, there are almost the same number of 'events' as the number of mankind even within a common material environment. There are also almost the same number of types of fractal resonance as the above mentioned 'events'. Each fractal resonance influences another and makes a multilayered world. When the same kind of fractal resonance gathers together to make a group another kind of resonance departs from among them. A series of these gatherings and departings of fractal resonance is the human vital activity and all-affirmative world.

These multiple and multi-layered fractal resonances are certainly the all-affirmative world beyond the good and evil, however, one cannot help but recognize a relativized world of good and evil if one takes out a part of the world and enlarges it onto a human scale. As a result, we have to actually admit good and evil even in the all-affirmative world.

### ► **Two models of the old and new**

**COLOR** is not a countable being like one, two, and three, but is a being with a specific density distribution including all the elements of **EMPTINESS**. Therefore, we cannot think of **COLOR** by separating from guardian spirits like drawing a clear line between them. From this point of view, the idea of the Christian Trinity is correct in a sense.

In the previous book entitled “The code has just been deciphered, The Heart Sutra revised version”, the author included, as a matter of convenience, the meaning of guardian spirituals in the term ‘**COLOR**’, however, guardian spirits are expressed independently in this book separated from **COLOR** as a new model. In this model, we can interpret that **Avalokitesvara Bodhisattva** is described as the representative of guardian spirits.

Based on this viewpoint, the presence and importance of Avalokitesvara Bodhisattva, as a symbol of salvation of sentient beings shown by Tripitaka Master Xuanzang in the Chinese version by his adding a new phrase; expressly, ‘Will be saved from all problems and suffering’, will suddenly increase.

Of course, guardian spirits and Avalokitesvara Bodhisattva are essentially the same as human beings, and can be also regarded as **COLOR** and **VSSV** including all the elements of **EMPTINESS**.

Regarding the work of Avalokitesvara Bodhisattva, the author is unable to explain it efficiently here due to the limitation of space, therefore I would like to leave this point to other relevant books.

This new ‘model’ presented here should not be considered as a solid model but a flexible one to improve through a lot of future experiences and researches based on the scientific logic and method, which human races have gained. Honestly speaking, the author considers that a further improved model should be required in order to explain the Cosmos in more detail.



## ►What does logicality belong to?

Now the author has to complement logicality consisting of the Heart Sutra.

What on earth is this ‘logic’ or ‘logicality’ which I am referring to frequently in this book? What does this ‘logic’ belong to?

In the Heart Sutra, each discussion has been assembled by a precise logic based on this logicality. If this logicality was a non-real existence that belonged to ‘nothing’, the discussion itself would not make sense and be completely invalid.

Frankly to answer the above question without circular expressions, the logicality belongs to **formalized-EMPTINESS** embodied by **EMPTINESS**. Because belonging to **formalized-EMPTINESS**, the logicality becomes meaningful as a formally and law based expressed existence by **EMPTINESS**. This understanding is not inconsistent with the phrase: expressly, “**ALL DHARMAS** are the existences which belong to **formalized-EMPTINESS**”.

Consequently, it is cosmically meaningful to proceed on discussions on the premise with this logicality in order to secure absoluteness and universality as one of expressions of ‘the three basic natures’.

## ►Emotionality- the truth, goodness, and beauty- belongs to the three basic natures

To represent “the Principles of the Cosmos” universally

to every corner of the world is to develop and expand the truth, goodness, and beauty in this phenomenal world. And emotionality will come to appear within the exquisite balance between progress and harmony.

Since both logicality and emotionality belong to ‘the three basic natures’, emotionality will attain a stable fractal resonance only if there is the backbone of logicality at its stem.

In other words, one’s thought and behavior that are not based on ‘the three basic natures’, that is, that which lacks universality is not true ‘love’ or ‘peace’, even though it might be similar to ‘love’ or ‘peace’. It is rather only self-righteous complacency or obsession.

### ►Cause of suffering and fractal resonance

Needless to say, the world without fractal resonance is a delusional world. Since initial Buddhism lay in an isolated delusional world, the Heart Sutra squarely denied old typical scriptures of initial Buddhism including ‘the twelve omens’, which focuses on associating the result of a variety of events in one’s life easily with a certain cause, and ‘the four truths’, which are classifying and analyzing a variety of sufferings or misfortunes that one encounters in one’s life.

However, it is natural that readers would like to know through the Heart Sutra what ‘the cause and result of an event’ is or what ‘the cause of suffering in life’ means.

The Heart Sutra does not preach these propositions

directly, however, it is quite possible to decipher them through reading it quite carefully.

The world of initial Buddhism is still in the state of delusion without awareness of fractal resonance as long as it exists in isolation. However, the world of ‘impermanence and vanity of all things without substance’ will move to the state of fractal resonance once initial Buddhism introduces the thought of **EMPTINESS** within it and moves to the state of fractal resonance, that is, if one’s daily life is engaged in ascetic practices and meditation of Prajna-paramita.

Once delusion is eliminated, one can become aware and regard a variety of daily events as events that have occurred within fractal resonance. Therefore, one can understand that an occurring ‘suffering’ is ‘suffering’ within fractal resonance.

In other words, one can live in a profound fractal resonance led by Avalokitesvara Bodhisattva if one comes to live within the meditation and ascetic practice of Prajna- paramita. All the events that occur within this state are events fully affirmed by Avalokitesvara Bodhisattva even though they are ‘sufferings’.

Furthermore, these events are moving towards absolute harmony and ‘suffering’ is an affirmed feedback to reach there.

### ► **Understand feedback**

The concept of the term ‘feedback’ is quite convenient in order to have a better understanding of human beings

and explain ones' actual life. Therefore, please remember the meaning of 'feedback' and its nature.

Particularly, the meaning of the term 'feedback' is quite clear as a contemporary term. In order to make a correction mechanism called 'feedback' work efficiently, the precise detection of errors is indispensable as a prerequisite. If this detection is not accurate and errors occur after the loss of the prerequisite, the original system will be rather unstable and fall into malfunction.

Applying this metaphor to a human being, it follows that to detect 'suffering', that is, feedback is prerequisite for one's enlightenment.

However, we should understand that the correct detection of 'suffering' is rather more difficult than we expect. One will be able to have 'the correct awareness of suffering' by receiving, on a routine basis, all fate anew from within Prajna-paramita and strongly seeking to remain in the position of 'COLOR and VSSV'. Then one will be guided correctly by the feedback.

The more correctly one can be aware of suffering and deeper one conducts meditation and ascetic practice based on Prajna-paramita, the better one can finally reach the stage to return to **EMPTINESS** according to the guidance of Avalokitesvara Bodhisattva along with the appropriate work of correct feedback. In short, one will be finally be guided to enlightenment. With regards to the concrete way on how to attain enlightenment, the author would like to write it in more detail in another book.

Going back to 'the twelve omens' or 'the four truths' of initial Buddhism lying in an isolated world, we can

conclude that they can never provide correct feedback to control one's life. The Heart Sutra emphasizes this fact. In short, initial Buddhism cannot lead one to enlightenment.

Nevertheless, if we try to find some meaning in initial Buddhism that was once denied, we might say that Buddhism is an evolving religion.

Among many degenerating religions, Buddhism has progressed for two thousand and several hundred years and successfully carried out its restoration. Considering of this result, we can expect Buddhism to keep evolving in the future as well. I believe that Buddhism will become a wonderful religion that will be able to present a clear answer to the present and future confused times. I think it is not the author's mission but for Buddhists to accomplish this holy mission even though it is the author that has deciphered the Heart Sutra and shown the way of restoration of Buddhism.

### **►Restoration of Buddhism means restoration of religions**

The Heart Sutra thoroughly focuses on securing universality. Above all, we are able to recognize this fact because the Heart Sutra does not put a guru or founder of Buddhism in the center of its teaching and does not make a guru a target of believers' faith.

Secondly, a variety of matters associated with direct salvation, which many religions focus on as their work, are not preached upfront as main matters by the Heart

Sutra such as disease treatment, fatal improvement, good conduct for happiness, religious commandment, and prohibited acts.

It can be deciphered that the Heart Sutra just preaches the principles of restoration of Buddhism as representative of Buddhism, and leaves ways of actual salvation to religions that will be reconstructed from now.

The author succeeded in deciphering the emotion expressed within the Heart Sutra accurately, even though it is thoroughly devoted to a logical representation, and correctly received a sense of 'profound love' and a 'non-biased peace', that is hidden within it.

Suppressing emotional expressions and using a precise logicity, the Heart Sutra encourages the restoration of Buddhism by focusing on preaching 'the cosmic structure' and 'relationship between the Cosmos and man' for the foundation of religious establishment. Therefore, the presence of the Heart Sutra at the present age is meaningful and immense.

It is apparent that the Heart Sutra deciphered here is contributing to the restoration of Buddhism. Since the truth is singular, this fact simultaneously reveals that the restoration of western philosophy starting from Plato and the following confused religions throughout the world will finally be achieved.

In other words, the Heart Sutra has a grand flexible scale to absorb all the philosophy and historical religions throughout the world into its platform of cosmic structure.

Furthermore, the Heart Sutra is also the truth valid and effective even for alien beings coming from other cosmoses because it preaches endless universal truth on a grand cosmic scale.

### ► **Human scaled fractal resonance**

As numbers of leaders will appear, raise, and learn the Heart Sutra, mankind will gradually come to resonate to “the Principles of the Cosmos” and also resonate to the value systems of absoluteness and universality. And finally, “the Principles of the Cosmos” will be projected onto the terrestrial world concretely.

Once many people come to attain a profound 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 within a profound fractal resonance under the common principle. True synchronicity led by guardian spirits based on a profound fractal resonance will appear there and connect people to each other.

Permanent peace all over the world will be accomplished by integrating all human lives and behaviors within a profound fractal resonance. However, what one must remember here is that some confusion will also occur due to lack of universality if one tries to seek fractal resonance only from the viewpoint of substance or format. Format must be only a partial, temporary, and provisional state. Therefore, one should emphasize on and seek the

fractal resonance based on spirituality endlessly rather than one based on materials.

The reconstructed Buddhism at the present age must produce 'the behavioral principles to harmonize the individual with the whole based on the correct view of the world' necessary to achieve a human permanent peace.

This is the holy mission for those who have understood the essence of the Heart Sutra and become aware of the restoration of Buddhism.

**END**

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