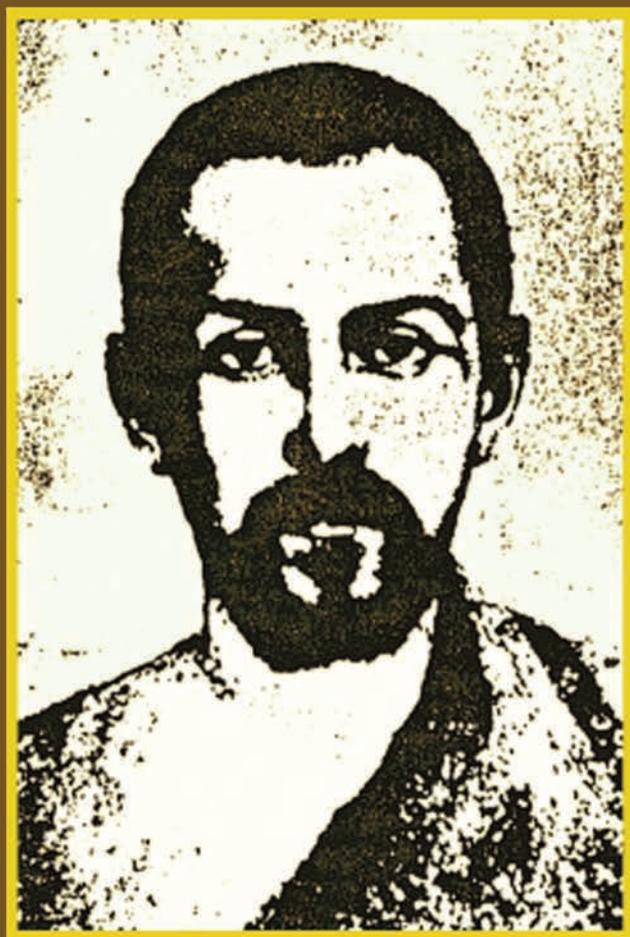


# Supreme Judgment Taught By Buddha



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# **What is MAKA HANNYA HARA MITTA SHIN GYO?**

by Herman Aihara

About five hundred years after Buddha's death, his teachings were compiled into thousands of volumes of books by his disciples. One of these is *Dai Han Nya Kyo (The Book of Supreme Judgment)*. This book, consisting of six hundred volumes, was too large for most people to read. Therefore, it was revised and condensed into only two hundred and sixty-two words. This condensation is the Han Nya Shin Gyo or Maka Hannya Hara Mitta Shin Gyo, which is one of the most important sutras of Buddhism and has been chanted often by all Buddhists.

MAKA means great, important or macro.

HAN NYA means Supreme Judgment.

HARA MITTA means to reach the other side of the river, to reveal.

SHIN GYO means Book of Truth, Book of Unchange.

This sutra then, is a teaching of what is Supreme Judgment, Infinity or Oneness. I have never come across such a fine explanation of Supreme Judgment and Oneness in so short and concise a form as the HAN NYA SHIN GYO except in George Ohsawa's *The Order of the Universe*.

The Order of the Universe, however, explains the law that governs the ever-changing relative visible world but does not explain the invisible world of Infinity as fully. For this reason I thought it worthwhile to interpret the HAN NYA SHIN GYO sutra for Americans. In doing so, I gathered several translations of this sutra including D. T. Suzuki's. To my astonishment, however, I found difficulty in comprehending the meaning of these various translations. Therefore, I made my translation, which I believe to be plain and understandable to anybody. It is my greatest hope that this small booklet will help increase the understanding of one of the most important concepts of the East and be of assistance in chanting.

摩訶般若波羅蜜多心經

MA KA HAN NYA HA RA MIT TA SHIN GYŌ

觀自在菩薩行深般若波羅蜜多時

KAN JI ZAI BO SATSU GYŌ JIN HAN NYA HA RA MIT TA JI

照見五蘊皆空度一切苦厄

SHŌ KEN GŌ UN KAI KŪ DŌ ISSAI KU YAKU

舍利子色不異空空不異色色即是

SHA RI SHI SHIKI FU I KŪ KŪ FU I SHIKI SHIKI SOKU ZE

空空即是色受想行識亦復如是

KŪ KŪ SOKU ZE SHIKI JU SŌ GYŌ SHIKI YAKU BU NYŌ ZE

舍利子是諸法空相不生不滅

SHA RI SHI ZE SHO HŌ KŪ SŌ FU SHŌ FU METSU

不垢不淨不增不減是故空中

FU KU FU JŌ FU ZŌ FU GEN ZE KO KŪ CHŪ

無色無受想行識無眼耳鼻舌身意

MU SHIKI MU JU SŌ GYŌ SHIKI MU GEN NI BI ZETS SHIN NI

無色聲香味觸法無眼界乃至

MU SHIKI SHŌ KŌ MI SOKU HŌ MU GEN KAI NAI SHI

無意識界無無明亦無無明盡

MU I SHIKI KAI MU MU MYŌ YAKU MU MU MYŌ JIN

乃至無老死亦無老死盡無苦集

NAI SHI MU RŌ SHI YAKU MU RŌ SHI JIN MU KU SHŪ

滅道 無智亦無得以無所得故 菩提  
METSU DŌ MU CHI YAKU MU TOKU I MU SHO TOK KO BO DAI

薩埵依 般若波羅蜜多故 心無挂礙  
SAT TA E HAN NYA HA RA MIT TA KO SHIN MU KE GE

無挂礙故 無有恐怖遠離一切顛倒  
MU KE GE KO MU U KU FU ON RI ISSAI TEN DŌ

夢想究竟涅槃三世諸佛依  
MU SŌ KU KYŌ NE HAN SAN ZE SHO BUTSU E

般若波羅蜜多故 得阿耨多羅三藐三菩提  
HAN NYA HA RA MIT TA KO TOKU A NOKU TA RA SAN MYAKU SAN BO DAI

故知般若波羅蜜多 是大神呪 是大明呪  
KO CHI HAN NYA HA RA MIT TA ZE DAI JIN SHU ZE DAI MYŌ SHU

是無上呪 是無等等呪 能除一切苦  
ZE MU JŌ SHU ZE MU TŌ DŌ SHU NŌ JO ISSAI KU

真實不虛故說般若波羅蜜多呪  
SHIN JITSU FU KO KO SETSU HAN NYA HA RA MIT TA SHU

即說集曰 揭諦揭諦波羅揭諦  
SOKU SETSU SHU WATSU GYA TE GYA TE HA RA GYA TE

波羅僧揭諦菩提娑婆訶  
HA RA SŌ GYA TE BO DAI SO WA KA

般若心經  
HAN NYA SHIN GYŌ

# MAKA HANNYA HARA MITTA SHIN GYO

## The great teaching that reveals Supreme Judgment by Buddha

One who reaches supreme judgment perceives that all matters and minds are manifestations of Oneness/Infinity and thus overcomes all sufferings.

Ladies and gentlemen:

Matter is not different from Infinity, Oneness, God.  
Infinity is not different from matter.  
Matter is Infinity.  
Infinity is Matter.  
Sensations, emotions, desires, and intellect are Infinity.

Ladies and gentlemen:

All matters and minds are the manifestations of Oneness, Infinite world.  
In Infinity, nothing is created or destroyed, nothing is dirty nor unclean,  
nothing increases nor decreases.  
In Infinity, there are no sense organs that are changing.  
There are no sensations, emotions, desires, nor consciousness.  
There are neither eye, ear, nose, tongue, body, nor mind.  
There are neither color, voice, smell, taste, flesh, nor mental activity.  
There are neither visible world nor conscious (invisible) world.  
There are neither autonomic intuitive action nor end of intuitive action.  
There are neither old age nor death.  
There are neither eternal youth nor eternal life.  
There are neither security nor disciplines.  
There are neither knowledge to learn nor things to acquire because there is  
everything here.

One who attains the Supreme Judgment has no bondage. Because of no bondage, one has no fear. Because of no fear, one can transmute all emotional, illusional thinking to eternal joy and happiness.

In past, present, and future, all wisest people understood, understand, or will understand this Supreme Judgment—the dualistic constitution of Oneness, Reality—and thus embrace, love, and enjoy everything (whatever comes to them).

Therefore, this teaching of Supreme Judgment is the most miraculous mantra, brightest mantra, highest mantra, greatest mantra.

This mantra can transmute all sufferings.  
This is the teaching of truth.  
Now, you have reached Supreme Judgment.  
Here is Infinity, Oneness, and Nirvana.  
You are Buddha, Eternal Oneness.

translated by Herman Aihara 2/7/1971

Reader's reference:

*Atomic Age and the Philosophy of the Far East*, George Ohsawa.  
George Ohsawa Macrobiotic Foundation, Chico 1977.

*Hannya Shingyo*, The Zen Center,  
San Francisco.

*Manual of Zen Buddhism*, Daisetz T. Suzuki.  
The Eastern Buddhist Society, Kyoto 1935.

*The Unique Principle*, George Ohsawa.  
George Ohsawa Macrobiotic Foundation, Chico 1976.

On the cover appears the picture of young Buddha at age 31.  
This picture is etched on marble stone at Bodh Gaya in India.  
It is believed to be the most realistic picture of him.

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A complete list of books from the George Ohsawa Macrobiotic Foundation is available at [www.OhsawaMacrobiotics.com](http://www.OhsawaMacrobiotics.com). Or, write PO Box 3998, Chico, CA 95927-3998 or [gomf@ohsawamacrobiotics.com](mailto:gomf@ohsawamacrobiotics.com).



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