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总持分第一

Section One: Dhāraṇī

观自在菩萨，行深般若波罗蜜多时，照见五蕴皆空，度一切苦厄。	Avalokiteśvara Bodhisattva, when practicing the profound prajñāpāramitā, clearly saw that the five aggregates are all empty and thereby crossed beyond all suffering and distress.
此四句为全经总持，首一句又为四句之总持，言修行成佛，须至大自在为止。自己自在，更度他人至自在者为菩萨，而其妙用在一观字，观个本来，言自己和众生本来自在，之所以不自在者，徒因迷而不觉，枉自烦恼，若欲修复本来，还得起般若妙观之用，悟入本来，以慧照力参之，此修心之总诀也。	These four sentences are the essential summary of the entire sūtra. The first sentence is, moreover, the essential summary of the four sentences: it says that in practicing and attaining Buddhahood, one must reach complete freedom. One who is free oneself and further leads others to freedom is a bodhisattva. Its wondrous function lies in the single word “contemplate”: contemplate the original nature. It means that oneself and sentient beings are originally free; the only reason they are not free is that, through delusion and unawareness, they vainly give rise to afflictions. If one wishes to restore the original nature, one must activate the wondrous contemplation of prajñā, awaken to and enter the original nature, and investigate it through the power of wisdom’s illumination. This is the essential formula for cultivating the mind.
下三句谓妙观起用之法。在自性莲华，行甚深之般若法，用以度登彼岸，然岸属假名，亦无彼此，姑以迷为此岸，觉为彼岸而已。而迷觉之别，只在一心，心若觉悟，则名到彼岸之上。	The following three sentences explain how wondrous contemplation is put into use. Within the lotus of one’s own nature, practice the profound Dharma of prajñā in order to cross over and reach the other shore. Yet “shore” is only a provisional name; there is no this or that. For the time being, delusion is called this shore and awakening the other shore. The difference between delusion and awakening lies only in one mind. If the mind awakens, one is said to have reached the other shore.
波罗者，彼岸也，蜜者到也，多者上也，非此岸，非中流，非彼岸，必彼岸之上，乃名究竟，故曰行深。但心不可得，依境而立，与境相对，外而六尘，内而六根，皆色也，相对即受，如风之相接而受也。	Here the Chinese syllables boluo are explained as “the other shore,” mi as “reaching,” and duo as “above.” It is neither this shore nor midstream nor merely the other shore; only when one is above the other shore is it called ultimate. Therefore it is called profound practice. Yet the mind cannot be grasped: it is established in dependence on objects

	and stands in relation to them. Externally there are the six sense objects, internally the six sense faculties; all are form. Their opposition gives rise to feeling, just as wind is felt when it comes into contact with something.
既受矣，遂动乎念，是曰想，想之刹那流转曰行，于是意识中知其为风，为冷为热，一切分别，相因而起，此五事蕴结不散，是曰五蕴，言心境互蕴，迷而为一，流浪深入，不知所返，久习成惯，难以解脱，且视为当然矣。	Once there is feeling, thought is stirred; this is called perception. The moment-to-moment flowing of perception is called formation. Then consciousness knows it as wind, as cold or heat; all discriminations arise in mutual dependence. These five things gather and bind without dispersing; this is called the five aggregates. It means that mind and objects mutually enfold one another, becoming one through delusion. One wanders ever more deeply, not knowing how to return. Long habituation becomes customary, difficult to escape, and is even regarded as natural.
于是事有成败，心有顺逆，苦乐以起，苦者固苦，乐者亦苦，以乐不究竟，一切无常，终归于苦也。凡身受疾痛而心不安者曰苦，意有颠倒而心不安者曰厄，般若不开，苦厄未除，不名得度。	Thus there are success and failure in affairs, favorable and adverse conditions in the mind, and suffering and pleasure arise. Suffering is indeed suffering, but pleasure too is suffering, because pleasure is not ultimate; all things are impermanent and ultimately return to suffering. When the body undergoes illness or pain and the mind is uneasy, this is called suffering. When one's thoughts are inverted and the mind is uneasy, this is called distress. If prajñā has not opened and suffering and distress have not been removed, one cannot be said to have crossed beyond them.
度苦厄者，度此幻心也，以苦厄皆属诸心，度心惟仗甚深般若，照见其本空而已。空者何，此心与境而已，境属幻有，心属幻立，此心境幻合之五蕴，本属凭空缘生，非有实体，如以为苦则苦矣，以为乐则乐矣，以为实，则认妄为真而颠倒矣。以为幻，则心无所系而苦乐断矣，照见五蕴本空，心得自在矣，心即空寂，万事解脱，故名一切。	To cross beyond suffering and distress is to cross beyond this illusory mind, for suffering and distress all belong to the various states of mind. To cross beyond the mind, one can rely only on profound prajñā, clearly seeing its original emptiness. What is emptiness? It is simply this mind and its objects. Objects are illusory appearances; mind is illusorily established. The five aggregates, this illusory conjunction of mind and objects, arise dependently without an independent basis and have no substantial reality. If one takes them as suffering, there is suffering; if one takes them as pleasure, there is pleasure; if one takes them as real, one mistakes the false for the true and becomes inverted. If one takes them as illusory, the mind has

	nothing to which it is bound, and suffering and pleasure cease. Clearly seeing that the five aggregates are originally empty, the mind attains freedom. The mind is then empty and quiescent, and all things are liberated; therefore it is called “all.”
然则三句者，救心之无上妙法也，惟一切二字，义至微细，不至究竟，不得谓为一切也。所言空者，非有无之谓空也，惟以缘会而有，其体本空，其用不无，以无自性故空，以假合故空，况照见亦属五蕴也，惟不执而已。	Thus, these three sentences are the supreme wondrous Dharma for saving the mind. Yet the meaning of the Chinese expression meaning “all” is extremely subtle: unless one reaches the ultimate, one cannot call it “all.” The emptiness spoken of is not emptiness in the sense of existence and nonexistence. Things exist only through the coming together of conditions; their substance is originally empty, though their function is not absent. They are empty because they lack inherent nature, and empty because they are provisionally combined. Moreover, clear seeing itself belongs to the five aggregates; one need only not cling to it.
凡夫不知苦厄之所自起，并不知五蕴为何物，并不知苦厄之在心而非身，更不知五蕴之本空，尤不知照见之妙法，故世世沉沦于此岸也。	Ordinary beings do not know where suffering and distress arise. They do not know what the five aggregates are, do not know that suffering and distress lie in the mind rather than the body, do not know that the five aggregates are originally empty, and still less do they know the wondrous method of clear seeing. Therefore, life after life, they sink on this shore.
罗汉知五蕴是空，乃般若无力，偏执于空，未解空义，其执空者，仍等于有也，如虽不在此岸，却在中流，未达彼岸，故名入流，以其慧照未全，尚未开般若也。菩萨已知五蕴本空，但照见未空，尚执功用，有时失照，如虽达彼岸而未登岸也，必焉八地以上菩萨，与佛等量，并照见亦空矣，且空亦不著矣，方名皆空。	Arhats know that the five aggregates are empty, but their prajñā lacks power. They cling one-sidedly to emptiness and have not understood its meaning; clinging to emptiness still amounts to existence. It is as though they have left this shore but remain in midstream, not yet reaching the other shore. Therefore they are called stream-enterers: their wisdom’s illumination is incomplete, and prajñā has not yet opened. Bodhisattvas already know that the five aggregates are originally empty, but their clear seeing has not itself become empty. They still cling to its function and at times lose that illumination. It is as though they have reached the other shore but have not yet gone ashore. Only bodhisattvas of the eighth bhūmi and above, equal in measure to Buddhas, see even clear seeing as empty; and they

	do not cling even to emptiness. Only then is it called “all empty.”
如是自在，挂碍斯尽，非力行甚深之般若，不能登彼岸之上也，以究竟涅　也。至此庶可名为一切也，观照之妙用，至此已备，且所谓照者，起般若以妙观也，见者，眼下直见本来也，非空非有，无实无虚，总在自觉，非尽佛度，以行在我而照见在自心也。此四句，已总持心经之全义，故曰总持。	With such freedom, all hindrances are exhausted. Without exerting oneself in profound prajñā, one cannot rise above the other shore, which is ultimate nirvāṇa. Only then may it be called “all.” At this point, the wondrous function of contemplation is complete. What is called “illumination” is the activation of prajñā in wondrous contemplation; what is called “seeing” is directly seeing the original nature before one’s very eyes. It is neither empty nor existent, neither real nor unreal; it lies wholly in one’s own awakening, not solely in being delivered by the Buddha, for practice is in oneself and clear seeing is in one’s own mind. These four sentences already contain the full meaning of the Heart Sūtra; therefore this is called the essential summary.

色空分第二

Section Two: Form and Emptiness

舍利子，色不异空，空不异色，色即是空，空即是色，受、想、行、识，亦复如是。	Śāriputra, form is not different from emptiness; emptiness is not different from form. Form is emptiness; emptiness is form. Feeling, perception, formation, and consciousness are also thus.
般若者圆义也，色空二义，非通般若，无以圆会，世人每执色为实有，空为虚无，不知色之为色，非在而有，非灭而空，非过去而空，乃正有时，其体本空，故曰色空不二。	Prajñā signifies completeness. Without penetrating prajñā, the two meanings of form and emptiness cannot be comprehensively understood. People commonly cling to form as truly existent and emptiness as voidness, not knowing that form, as form, does not exist only when present or become empty only when destroyed. Nor is it empty only after it has passed. Even at the very time it exists, its substance is originally empty. Therefore form and emptiness are nondual.
又空之为空，非有则谓不空，无则谓为空也，正以有而不可得，因缘假合，本无自性，故曰空。是以解色则明空，明空则无色，毕竟空不离色，色不离空也。	Moreover, emptiness does not mean that where there is existence it is not empty, and where there is nonexistence it is empty. Rather, things are empty precisely because, though present, they cannot be grasped: they are provisionally combined through causes and conditions and originally lack inherent nature. Therefore, to understand form is

	to understand emptiness; to understand emptiness is to find no form. Ultimately, emptiness does not depart from form, nor does form depart from emptiness.
今告舍利子曰，色不异空者，破凡夫执有之病也；空不异色者，破二乘执空之病也；色即是空，空即是色者，破菩萨色空不二，尚存二见者也，不异云者，意在相较相对，言即是则不二矣。	Now, in addressing Śāriputra: “form is not different from emptiness” cures the ordinary being’s illness of clinging to existence; “emptiness is not different from form” cures the illness of the two vehicles’ clinging to emptiness; and “form is emptiness; emptiness is form” cures bodhisattvas who, though they understand form and emptiness as nondual, still retain the view of two. “Not different” still implies comparison and opposition; “is” means nonduality.
色既如是，受想行识，亦复如是，此言五蕴亦属于色，外境之相固幻，内见之相亦幻也，两皆幻有，故不可得。且外无境则心不起，内无见则心不立，能以慧照破此内外二色，则心空矣。	Since form is thus, feeling, perception, formation, and consciousness are also thus. This means that the five aggregates too belong to form. The appearances of external objects are certainly illusory, but the appearances perceived inwardly are also illusory. Both are illusory presences and therefore cannot be grasped. Without external objects, the mind does not arise; without inner perception, the mind is not established. If one uses wisdom’s illumination to break through these two forms, inner and outer, the mind becomes empty.
但慧照亦心也，更以甚深般若，扫此慧照，则不著空，斯空空矣。能空空者，著有著空，都无所碍，以了知十八空义，毕竟是空，外不迷于色，内不惑于法，一切都净，得大自在，更何苦厄之可言乎。	Yet wisdom’s illumination is also mind. If one further uses profound prajñā to sweep away this wisdom’s illumination, one does not cling to emptiness, and emptiness itself becomes empty. One who can empty emptiness is unhindered by clinging to existence or clinging to emptiness. Understanding the meaning of the eighteen emptinesses, one knows that all is ultimately empty. Outwardly one is not deluded by form; inwardly one is not confused by dharmas. Everything is purified, and one attains great freedom. What suffering or distress could then be spoken of?

本来分第三

Section Three: Original Nature

舍利子，是诸法空相，不生不灭，不垢不净，不增不减。	Śāriputra, the empty characteristics of all dharmas are neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.
上言云云，是由修而证知者也，世人遂以为有修有得有证矣，不知本来如是，非修而后如是也。法尔如是也，诸法本是空相，以法由心起，心属幻有，法亦无实，故曰法本不有，莫作无见，法本不无，莫作有见。	What was said above is what is known through practice and realization. People therefore suppose that there is practice, attainment, and realization. They do not know that it is originally so, not that it becomes so only after practice. It is naturally so. All dharmas originally have empty characteristics. Since dharmas arise from mind, and mind is illusorily existent, dharmas too lack reality. Therefore it is said: dharmas are originally not existent, so do not adopt the view of nonexistence; dharmas are originally not nonexistent, so do not adopt the view of existence.
心本不生，何更言灭，以本体不生灭，则所谓垢净焉，增减焉，来去焉，一异焉，都属相对之幻法而已。此惟行甚深般若，方达本来不生之义，心得自在而空，苦可不解而除，众生自然而得度矣。此分专言本来之体，下言起用之法。	The mind originally does not arise; why then speak further of cessation? Since its fundamental substance neither arises nor ceases, defilement and purity, increase and decrease, coming and going, sameness and difference all belong merely to the illusory dharmas of opposition. Only through practicing profound prajñā can one reach the meaning of original non-arising. When the mind attains freedom and emptiness, suffering may be removed without being deliberately resolved, and sentient beings naturally cross beyond it. This section speaks exclusively of the substance of original nature; what follows speaks of the method of putting it into use.

法用分第四

Section Four: The Function of the Dharma

是故空中无色，无受、想、行、识，无眼耳鼻舌身意，无色声香味触法，无眼界，乃至无意识界，无无明，亦无无明尽，乃至无老死，亦无老死尽。无苦集灭道，无智亦无得。以无所得故。	Therefore, in emptiness there is no form, no feeling, perception, formation, or consciousness; no eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch, or dharma; no realm of the eye, and so on up to no realm of mental

	consciousness; no ignorance, nor ending of ignorance, and so on up to no old age and death, nor ending of old age and death. There is no suffering, origination, cessation, or path; no wisdom and no attainment. Because there is nothing to attain.
般若本体，由用而显，般若之妙，在能起用，而法之妙用，在乎无著，如欲无著，首在解空，以空则无著无染也，故曰空中无色等等，此言如能解空，当无所执取也。此无字，乃不执取之谓。世人每误解为有无之无，根本大错，由五蕴以至智得，都属于法，倘知诸法空相，则自不执取而得自在矣。	The fundamental substance of prajñā is revealed through function. The wonder of prajñā lies in its ability to function, while the wondrous function of dharmas lies in non-clinging. To be non-clinging, one must first understand emptiness, for through emptiness there is neither clinging nor defilement. Therefore it says, “In emptiness there is no form,” and so forth. This means that if one can understand emptiness, one will cling to nothing. The word “no” means not grasping. People often mistakenly take it to mean the “no” of existence and nonexistence; this is a fundamental error. From the five aggregates through wisdom and attainment, all belong to dharmas. If one knows the empty characteristics of all dharmas, one naturally does not grasp them and attains freedom.
入地狱者，执取于多分之贪嗔痴，畜类执取于多分之痴，鬼道执取于多分之贪，魔道执取于多分之嗔，人道执取于半分之贪嗔痴，天道执取于少分之贪，是皆生死挂碍也，皆五蕴未空，六根未净者也。	Those who enter hell cling to a large measure of greed, anger, and ignorance; animals cling to a large measure of ignorance; hungry ghosts cling to a large measure of greed; demons cling to a large measure of anger; human beings cling to half-measures of greed, anger, and ignorance; devas cling to a small measure of greed. All these are hindrances of birth and death; all belong to those whose five aggregates have not become empty and whose six sense faculties have not been purified.
又世人误解五蕴皆空，以谓止灭五蕴，断绝五蕴，落于断灭矣，不知无五蕴者，非断灭也，非废五蕴也，不执取而已，知心境本来空而已。凡夫执取五蕴，执取六尘六根，乃至六识，是十八界蕴集不散，故难解脱。	People also mistakenly understand “the five aggregates are all empty” to mean stopping and extinguishing the five aggregates, cutting them off entirely, thus falling into annihilationism. They do not know that the absence of the five aggregates is not annihilationism, nor the abolition of the five aggregates; it simply means not grasping them and knowing that mind and objects are originally empty. Ordinary beings grasp the five aggregates, the six sense objects and six sense faculties, and even the six consciousnesses. Thus the eighteen

	realms gather and bind without dispersing, and liberation is difficult.
缘觉虽无三毒，然执取于十二因缘，由无明至老死，均属于幻法，彼尚无智以空之也，故未究竟。声闻虽亦了分段生死，但执取于四谛法，同一不究竟也。菩萨则执取六度万行，仍不离智得之法见，尚有挂碍，亦未可谓为究竟也。是故法之妙用在一无字，曰勿执取而已。	Although pratyekabuddhas are free of the three poisons, they cling to the twelve links of dependent origination. From ignorance through old age and death, all are illusory dharmas; yet they still lack the wisdom to empty them, and therefore have not reached the ultimate. Although śrāvakas have also transcended segmented birth and death, they cling to the Dharma of the four truths, and likewise have not reached the ultimate. Bodhisattvas cling to the six perfections and the myriad practices; they still do not depart from the dharma-view of wisdom and attainment, still have hindrances, and likewise cannot be said to be ultimate. Therefore the wondrous function of dharmas lies in the single word “no”: simply do not grasp.
自凡夫以至菩萨，由五蕴以至智得，皆不可取。何以故，诸法相本来空故，以无所得故。此分专言起用之法，在用慧照功夫，不执取而已。	From ordinary beings up to bodhisattvas, and from the five aggregates up to wisdom and attainment, none can be grasped. Why? Because the characteristics of all dharmas are originally empty, and because there is nothing to attain. This section speaks exclusively of the method of putting Dharma into use: employ the practice of wisdom’s illumination and simply do not grasp.
十二因缘四谛法等解，可参阅其他注释，总不外乎惑业苦三字之流转，至于经内之尽字，亦作无字解。无无明者，勿执取于无明也，尽者，言无无无明。并执取亦不执取也，前为空心，后为空空，前空人我，后空法我，乃登佛位焉。	For explanations of such matters as the twelve links of dependent origination and the four truths, one may consult other commentaries. In sum, they do not go beyond the cyclical flow of delusion, karma, and suffering. As for the word “ending” in the sūtra, it too should be understood as “no.” “No ignorance” means do not grasp ignorance; “ending” means no non-ignorance. Even non-grasping itself is not grasped. First, one empties the mind; afterward, one empties emptiness. First, one empties the personal self; afterward, one empties the dharma-self. Thus one ascends to Buddhahood.

果德分第五

Section Five: Virtues of Fruition

菩提萨　。依般若波罗蜜多故，心无挂碍，无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。	Bodhisattvas, relying on prajñāpāramitā, have no hindrances in their minds. Because there are no hindrances, there is no fear. Far removed from inverted views and delusive thoughts, they realize ultimate nirvāṇa. All Buddhas of the three times, relying on prajñāpāramitā, attain unsurpassed, complete, perfect awakening.
凡夫与佛，体本不二，凡夫为因心，佛菩萨为果德，但果德亦由因而来，未有不修而能证得者也，第不可执取于有修有得有证而已。然若误执以为无修无得无证者，则凡夫可以不修，任其自成为佛，天下宁有此理？若执以为有修有得有证，则未明本来，法不能空，终不得究竟也。	Ordinary beings and Buddhas are fundamentally nondual in substance. Ordinary beings are the causal mind; Buddhas and bodhisattvas possess the virtues of fruition. Yet the virtues of fruition also arise from causes: none can attain realization without practice. One simply must not cling to there being practice, attainment, or realization. But if one mistakenly clings to there being no practice, no attainment, and no realization, then ordinary beings could refrain from practice and simply become Buddhas of themselves. How could such a principle exist in the world? If one clings to there being practice, attainment, and realization, one has not understood the original nature; dharmas cannot become empty, and one will ultimately fail to reach the ultimate.
惟有依般若波罗蜜多故，心得自在，既不著于有修有得有证，亦不著于无修无得无证，诸法空净，心无挂碍矣，非不挂也，挂而无碍也。挂碍为因，恐怖为果，颠倒为因，梦想为果，一切不有，乃名究竟涅　，究竟涅　者佛也。	Only by relying on prajñāpāramitā does the mind attain freedom. It neither clings to cultivation, attainment, or realization as existing, nor to cultivation, attainment, or realization as nonexistent. All dharmas are empty and pure, and the mind is without hindrance. This does not mean that there is no concern; rather, concern does not become a hindrance. Hindrance is the cause, fear the result; inversion is the cause, delusive dreaming the result. When all these are absent, this is called ultimate nirvāṇa; ultimate nirvāṇa is Buddha.
明知诸法空相，无智亦无得，然终非断灭，得此不可得者，即无上菩提也。菩提非有，不可得故，菩提非空，不断灭故，以不可得之真如体性而有恒沙妙用在焉。自性本不生灭，而自性能生万法焉。	Clearly knowing that all dharmas have the characteristic of emptiness, that there is no wisdom and no attainment, still does not amount to annihilation. To attain this unattainable is unsurpassed bodhi. Bodhi is not existent, for it

	cannot be attained; bodhi is not empty, for it is not annihilated. Within the true suchness and intrinsic nature of the unattainable are wondrous functions as countless as the sands of the Ganges. Intrinsic nature itself neither arises nor ceases, yet it can give rise to all dharmas.
三世诸佛者，无去来也，同此果德圆成者，必依于般若修也，修至一切空净，方名波罗蜜多也。经内一切字，皆字，无字，无挂碍字，究竟字，与深字，前后互相呼应，以表德之至也。	The Buddhas of the three times neither come nor go. All who perfectly fulfill this fruition and virtue must rely on prajñā in cultivation. Only when cultivation reaches the point at which all is empty and pure is it called pāramitā. In the sūtra, the expressions translated “all,” “all,” “no,” “without hindrance,” “ultimate,” and “deep” echo one another from beginning to end, expressing the utmost perfection of virtue.
以上五分，为前半部心经，所以表无实者，然皆在功用地，尚可言说者而说，由有而转空。下二分为下半部，所以表无虚者，已离功用地，非可言说者而说，复由空而转有，合表无实无虚之义，即如来诸法如义之意耳。	The foregoing five sections constitute the first half of the Heart Sūtra. They express the absence of substantiality, yet all remain on the ground of functioning, where speech is still possible; thus one turns from existence to emptiness. The following two sections constitute the latter half. They express the absence of vacuity, having already departed from the ground of functioning, where speech is no longer possible; thus one turns again from emptiness to existence. Together they express the meaning of being neither substantial nor vacuous—namely, the Tathāgata’s meaning that all dharmas are such.

证知分第六

Part Six: Realization and Knowledge

故知般若波罗蜜多，是大神咒，是大明咒，是无上咒，是无等等咒，能除一切苦，真实不虚。	Therefore know that prajñāpāramitā is the great spiritual mantra, the great illumination mantra, the unsurpassed mantra, the unequaled mantra. It can remove all suffering; it is true and not false.
此分专言行者证知境界，为本经一大关键，此知字，有亲见实相之妙，启发般若之机，其乐非可言说，惟有灵会之赞叹之而已。	This section speaks specifically of the realm realized and known by practitioners, and it is a major key to this sūtra. This word “know” has the wondrous quality of directly seeing true reality and awakens the faculty of prajñā. Its joy cannot be

	expressed in words; one can only apprehend it spiritually and praise it.
赞叹何物乎，生佛平等同具而千圣所不识者也，一切诸佛，及诸佛阿耨多罗三藐三菩提法，皆从此物出，故名曰咒，以无所不包之为大，无所不通之为神，无所不照之为明，无可比量之为无上，不落阶级，毕竟平等之为无等等。	What is being praised? That which sentient beings and Buddhas equally possess, yet which even a thousand sages do not recognize. All Buddhas, together with the dharmas of the Buddhas' anuttara-samyak-saṃbodhi, arise from this. Therefore it is called a mantra: because it encompasses all, it is great; because nothing is beyond its reach, it is spiritual; because nothing lies beyond its illumination, it is luminous; because nothing can compare with it, it is unsurpassed; because it does not fall into ranks or stages and is ultimately equal, it is unequaled.
其虚灵之不可测焉如彼，其能仁之破一切焉如此，其体湛然，其用炽然，不可以智知，不可以识识，惟佛与佛，乃能证知之耳。上言许多空字，恐人落空，今言真实不虚，使其转有，中间更无中道可说，盖中道亦本不可得也。	Its empty numinosity is as unfathomable as this; its benevolent power to shatter all things is likewise so. Its essence is limpid and still; its function is blazing. It cannot be known by wisdom or cognized by consciousness. Only a Buddha together with a Buddha can realize and know it. Having spoken so much of emptiness above, the text now says "true and not false" to turn one back toward existence, lest one fall into one-sided emptiness. Between these, there is no middle way to speak of, for the middle way itself is originally unobtainable.

秘密分第七

Chapter Seven: Secrets

故说般若波罗蜜多咒，即说咒曰：揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。	Therefore, the prajñāpāramitā mantra is spoken. The mantra is spoken thus: Gate gate, pāragate, pārasaṃgate, bodhi svāhā.
此分总结全文，意谓心地秘密不可言表，但以咒表之而已，曰揭谛揭谛四句，译意为度哉度哉，彼岸度哉，彼岸普度哉，菩提速证哉。以佛不舍一众生，故仍回向于众生也，以度众乃成佛之资粮耳。	This section summarizes the entire text. Its meaning is that the secret of the mind-ground cannot be expressed in words and can only be indicated through a mantra. The mantra's four phrases are interpreted here as: "Cross over, cross over; cross to the other shore; all cross to the other shore; swiftly realize bodhi." Because the Buddha does not abandon a single sentient being, the dedication is still made to sentient beings. For

	liberating sentient beings is itself the provision for attaining Buddhahood.
此经二百六十字，文约义深，词简意广，以言般若观照，此经可归纳于禅宗；以言破空，可归纳于空宗；以言十二因缘四谛法，可归纳于法相宗；以言密咒，可归纳于密宗；以言大神大明之妙德庄严，可归纳于华严宗；以言不垢不净，可归纳于净土宗；以言远离颠倒，可归纳于律宗。	This sūtra has two hundred and sixty characters. Its wording is concise while its meaning is profound; its language is brief while its import is broad. In speaking of prajñā contemplation, it may be classified under the Chan school; in speaking of breaking through emptiness, under the Emptiness school; in speaking of the twelve links of dependent origination and the Four Noble Truths, under the Dharma Characteristics School; in speaking of esoteric mantras, under Esoteric Buddhism; in speaking of the wondrous virtues and adornments of the great spiritual and great illumination mantras, under the Avataṃsaka school; in speaking of neither defiled nor pure, under the Pure Land school; and in speaking of freedom from inversion, under the Vinaya school.
是无一宗而能离般若也，菩提萨　与三世诸佛，尚依般若而波罗蜜多，况下劣众生乎。世尊为一大事因缘，正是此事，故任何重大事，难与比拟。	There is not a single school that can be apart from prajñā. Bodhisattvas and the Buddhas of the three times still rely on prajñā to reach pāramitā; how much more so inferior sentient beings. The World-Honored One appeared in the world for the one great cause and condition precisely for this matter; therefore, no other great matter can compare with it.
余尝谓人事千万章，不敌一死，死又千万度，不敌一修，修可千万世，不敌一时之明悟，其重大岂可以世情比论哉。大日经所谓如实知自心者，惟心经一文，足以引人入究竟也，此为入如来地顿悟法门，由发心而伏心而明心而见道而无上，菩提假立五门，心经直是一义，巍巍乎不可尚矣。	I have often said that countless matters of human life cannot compare with a single death; countless deaths cannot compare with a single period of practice; cultivation through countless lifetimes cannot compare with a moment of clear awakening. How could its importance be measured by worldly standards? What the Mahāvairocana Sūtra calls knowing one’s own mind as it truly is can be entered ultimately through the Heart Sūtra alone. This is the Dharma gate of sudden awakening for entering the ground of the Tathāgata. The five gateways of arousing the resolve, subduing the mind, realizing the mind, seeing the Way, and unsurpassed bodhi are provisionally established; the Heart Sūtra is directly one meaning. How lofty and unsurpassable it is!
释义竟。	The explanation is complete.