

© 2023 by Sōtōshū Shūmichō. All rights reserved.

May not be reproduced in any form, or transmitted in any form or by any means,
electronic, mechanical, or otherwise without the prior written permission of the Publisher.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 2

Mahā-prajñā-pāramitā

Maka hannya haramitsu

摩訶般若波羅蜜

Treasury of the True Dharma Eye, Dogen's Shōbōgenzō. Copyright 2023 by Sōtōshū Shūmichō.

© 2023 by Sōtōshū Shūmichō This copy for personal use only distribution prohibited.

Mahā-prajñā-pāramitā

Maka hannya haramitsu

INTRODUCTION

Based on its colophon, this brief text represents the earliest dated work found in traditional editions of the *Shōbōgenzō*. It appears as number 2 in both the sixty- and seventy-five-chapter compilations, as well as in the ninety-five-chapter Honzan edition. It is said to have been composed during the summer retreat of 1233, at the Kannon Dōriin (i.e., Kōshō-ji), Dōgen's quarters at Fukakusa, just south of the imperial capital of Heiankyō (modern Kyoto).

We do not know who might have kept that 1233 retreat with Dōgen. He had been back from China for six years at this point, but it had been only three years since he left the Zen monastery of Kenninji 建仁寺, in Heiankyō, to make his own way as an independent teacher. We know that the Chinese monk Jiyuan 寂圓 (J. Jakuen) had already joined him, but his most important disciple, Ejō, would not arrive until the following year. Thus, it is not clear for whom and to what end this work was written.

Unlike Dōgen's "Bendōwa," 辨道話 of 1231, and the majority of *Shōbōgenzō* texts that were to come, the "Maka hannya haramitsu" chapter does not yet address the stories and sayings of the Chinese Chan masters. Apart from a brief comment on a single poem by Dōgen's recently deceased Chinese master, Rujing 如淨, the essay is devoted entirely to its title theme of the "perfection of wisdom" (prajñā-pāramitā), opening with an interpretation of the *Heart Sūtra* (*Mohe bore boluomiduo xin jing* 摩訶般若波羅蜜多心經), the most popular of the prajñā-pāramitā texts, and then proceeding to quotations from the massive *Da bore boluomiduo jing* 大般若波羅蜜多經, Xuanzang's 玄奘 translation of the *Mahā-prajñā-pāramitā-sūtra*, in six hundred fascicles. Although Dōgen does not introduce here the rich allusions to Chan literature that mark his mature writing, we can already see in some of his comments a taste for the novel readings of Chinese passages that would become a hallmark of his style.

正法眼藏第二
Treasury of the True Dharma Eye
Number 2

摩訶般若波羅蜜
Mahā-prajñā-pāramitā

[02:1] {1:8}

觀自在菩薩の行深般若波羅蜜多時は、渾身の照見五蘊皆空なり。五蘊は色・受・想・行・識なり、五枚の般若なり。照見、これ般若なり。この宗旨の開演現成するにいはく、色即是空なり、空即是色なり。色は色なり、空即空なり。百草なり、萬象なり。般若波羅蜜十二枚、これ十二入なり。また十八枚の般若あり、眼・耳・鼻・舌・身・意、色・聲・香・味・触・法、および眼・耳・鼻・舌・身・意識等なり。また四枚の般若あり、苦・集・滅・道なり。また六枚の般若あり、布施・淨戒・安忍・精進・靜慮・般若なり。また一枚の般若波羅蜜、而今現成せり、阿耨多羅三藐三菩提なり。また般若波羅蜜三枚あり、過去・現在・未來なり。また般若六枚あり、地・水・火・風・空・識なり。また四枚の般若、よのつねにおこなはる、行・住・坐・臥なり。

“When Bodhisattva Avalokiteśvara practiced the deep *prajñā-pāramitā*,” it was his whole body “*perceiving that the five aggregates are all empty.*”¹ The five aggregates are form, sensation, perception, formations, and consciousness; they are *prajñā* in five pieces.² “Perceiving” is *prajñā*. When the exposition of this essential point appears, it is said, “*form*

1 “When Bodhisattva Avalokiteśvara practiced the deep *prajñā-pāramitā*” (*Kanjizai bosatsu no gyō jin hannya haramitta ji* 觀自在菩薩の行深般若波羅蜜多時): The opening paragraph here is devoted to comments on the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經). This first sentence represents Dōgen’s variation, in mixed Chinese and Japanese, on the first sentence of the *Sūtra* (T.251.8:848c6-7):

觀自在菩薩行深般若波羅蜜多時、照見五蘊皆空。

When Bodhisattva Avalokiteśvara practiced the deep *prajñā-pāramitā*, he perceived that the five aggregates were all empty.

See Supplementary Notes, s.v. “Four elements and five aggregates.”

2 they are *prajñā* in five pieces (*gomai no hannya nari* 五枚の般若なり): I.e., each of the five aggregates is an instance of wisdom. Cf. the *Heart Sūtra* here (*Bore boluomiduo xin jing* 般若波羅蜜多心經, T.251.8:848c10):

是故空中、無色、無受想行識。

Therefore, in emptiness, there is no form, no sensation, perception, formations or consciousness.

is itself emptiness; emptiness is itself form.”³ Form is form; emptiness is itself emptiness. They are the hundred grasses; they are the myriad forms.⁴ Twelve pieces of prajñā-pāramitā — these are the twelve entrances.⁵ Again, there is prajñā in eighteen pieces: the eye, ear, nose, tongue, body, and mind; form, sound, smell, taste, touch, and dharma; the consciousnesses of seeing, hearing, smelling, tasting, touching, and knowing.⁶ Again, there is prajñā in four pieces: suffering, its arising, its cessation, and the path.⁷ Again, there is prajñā in six pieces: giving, morality, patience, vigor, meditation, and prajñā.⁸ Again, the prajñā in one

3 **When the exposition of this essential point appears, it is said** (*kono shūshi no kaien genjō suru ni iwaku* この宗旨の開演現成するにいわく): Taking *shūshi no kaien* 宗旨の開演 as the subject of *genjō suru* 現成する. The antecedent of “this” (*kono* この) here is uncertain. Perhaps, the phrase is to be understood simply as, “in explaining its teaching on wisdom, it is said [in the *Sūtra*].”

“**form is itself emptiness; emptiness is itself form**” (*shiki soku ze kū nari, kū soku ze shiki nari* 色即是空なり、空即是色なり): Quoting from the famous passage in the *Heart Sūtra*; see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form.”

4 **“They are the hundred grasses; they are the myriad forms”** (*hyakusō nari, banzō nari* 百草なり、萬象なり): Or perhaps “it is”; the translation takes the unexpressed subject here to be “form” and “emptiness,” but it might as well be the immediately preceding “emptiness.” “The hundred grasses” (*hyakusō* 百草) and “the myriad forms” (*banzō* 萬象) are two common expressions for all things in the world; see Supplementary Notes, s.v. “Myriad forms.”

5 **twelve entrances** (*jūni nyū* 十二入): Synonymous with the “twelve spheres” (or “bases”; S. *āyatana*): i.e., the six sense organs (*kon* 根; S. *indriya*) and their objects (*kyō* 境; S. *viśaya*).

6 **prajñā in eighteen pieces** (*jūhachi mai no hannya* 十八枚の般若): The list here corresponds to the eighteen constituents (*jūhachi kai* 十八界; S. *dhātu*), involved in cognition: the six sense organs, their objects, and the corresponding consciousnesses. This and the preceding sentence reflect the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經) at T.251.8:848c10-12:

無眼耳鼻舌身意。無色聲香味觸法。無眼界。乃至無意識界。

There is no eye, ear, nose, tongue, body or mind. There is no form, sound, smell, taste, touch or dharma. There is no eye constituent, and so on until, there is no mental consciousness constituent.

7 **prajñā in four pieces** (*shimai no hannya* 四枚の般若): I.e., the Buddhist four sacred truths.

8 **prajñā in six pieces** (*rokumai no hannya* 六枚の般若): I.e., the six perfections (*rokudo* 六度; S. *ṣaṭ-pāramitā*) of the bodhisattva: perfection of giving (*dando* 檀度; S. *dāna-pāramitā*), perfection of morality (*kaido* 戒度; S. *sīla-pāramitā*), perfection of patience (*nindo* 忍度; S. *kṣānti-pāramitā*), perfection of vigor (*shōjindo* 精進度; S. *vīrya-pāramitā*), perfection of meditation (*zendo* 禪度; S. *dhyāna-pāramitā*), and perfection of wisdom (*chido* 智度; S. *prajñā-pāramitā*).

piece has been realized in the present: it is *anuttara-samyak-sambodhi*.⁹ Again, there are three pieces of *prajñā-pāramitā*: the past, present, and future. Again, there are six-pieces of *prajñā*: earth, water, fire, wind, space, and consciousness.¹⁰ Again, the *prajñā* in four pieces is the walking, standing, sitting, and reclining performed in everyday life.¹¹

* * * * *

[02:2] {1:9}

釋迦牟尼如來會中有一苾芻。竊作是念、我應敬禮甚深般若波羅蜜多。此中雖無諸法生滅、而有戒蘊・定蘊・慧蘊・解脫蘊・解脫知見蘊施設可得、亦有預流果・一來果・不還果・阿羅漢果施設可得、亦有獨覺菩提施設可得、亦有無上正等菩提施設可得、亦有佛法僧寶施設可得、亦有轉妙法輪・度有情類施設可得。佛知其念、告苾芻言、如是如是、甚深般若波羅蜜、微妙難測。

*There was a bhikṣu in the assembly of Tathāgata Śākyamuni who thought to himself,*¹²

*I should honor and pay obeisance to the most profound prajñā-pāramitā. Although in it, there are no dharmas that arise or cease, still it can be postulated that there are the morality aggregate, concentration aggregate, wisdom aggregate, liberation aggregate, and knowledge of liberation aggregate.*¹³ *Again, it can be postulated*

9 **the prajñā in one piece has been realized in the present** (*ichimai no hannya haramitsu, nikon genjō seri* 一枚の般若波羅蜜、而今現成せり): Probably, to be understood simply as, “the single *prajñā-pāramitā* has been expressed here [in the *Heart Sūtra*],” in reference to the line at T.251.8:848c16-17:

三世諸佛、依般若波羅蜜多故、得阿耨多羅三藐三菩提。

The buddhas of the three times, by relying on *prajñā-pāramitā*, attain *anuttara-samyak-sambodhi*.

anuttara-samyak-sambodhi (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提): I.e., “unsurpassed, perfect awakening,” the supreme wisdom of a buddha.

10 **six pieces of prajñā** (*hannya rokumai* 般若六枚): I.e., the six elements (*rokudai* 六大; S. *mahābhūta*) of Buddhist cosmology: earth, water, fire, wind, space, and consciousness.

11 **prajñā in four pieces** (*shimai no hannya* 四枚の般若): I.e., the four departments (*iigi* [or *igi*] 威儀; S. *īryāpatha*) of the body: walking, standing, sitting, and reclining (*gyōjūzaga* 行住坐臥). See Supplementary Notes, s.v. “Department.”

12 **There was a bhikṣu** (*ichi bissū* 一苾芻): This entire section is a quotation from the *Great Perfection of Wisdom Sūtra* (*Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6:480b17-26).

13 **morality aggregate, concentration aggregate, wisdom aggregate, liberation aggregate, and knowledge of liberation aggregate** (*kai un jō un e un gedatsu un chicken un* 戒蘊・定蘊・慧蘊・解脫蘊・解脫知見蘊): The so-called “undefiled five aggregates” (*muro goun* 無漏五蘊) attributed to an awakened one, also treated as the “five-part dharma body” (*gobun hosshin* 五分法身) of a buddha. For an earlier meaning of

that there are the fruit of the stream-entrant, the fruit of the once-returned, the fruit of the nonreturner, and the fruit of the arhat.¹⁴ Again, it can be postulated that there is the bodhi of the solitary awakened one; and again, it can be postulated that there is the unsurpassed, perfect bodhi.¹⁵ Again, it can be postulated that there are the treasures of buddha, dharma, and saṃgha.¹⁶ Again, it can be postulated that there are turning the wheel of the wondrous dharma and delivering sentient beings.

The Buddha, knowing his thoughts, addressed the bhikṣu, saying, “Rightly so, rightly so. The most profound *prajñā-pāramitā* is subtle and wondrous, difficult to fathom.”

[02:3]

而今の一苾芻の竊作念は、諸法を敬禮するところに、雖無生滅の般若、これ敬禮なり。この正當敬禮時、ちなみに施設可得の般若現成せり、いはゆる戒・定・慧、乃至度有情類等なり。これを無といふ。無の施設、かくのごとく可得なり。これ甚深微妙難測の般若波羅蜜なり。

Where the bhikṣu here thinks to himself to honor and pay obeisance to the dharmas, the *prajñā* of “although there are no arising and ceasing” — this is “honoring and paying obeisance.”¹⁷ At the very time that he honors and pays obeisance, the *prajñā* of “it can be postulated” is realized — that is, the “morality,” “concentration,” and “wisdom,” down to “de-

“five aggregates” (*goun* 五蘊), see Supplementary Notes, s.v. “Four elements and five aggregates.”

14 **The fruit of the stream-entrant, the fruit of the once-returned, the fruit of the nonreturner, and the fruit of the arhat** (*yoru ka ichirai ka fugen ka arakan ka* 預流果・一來果・不還果・阿羅漢果): I.e., the four stages, or “fruits” (*S. phala*), on the traditional Buddhist path to nirvāṇa.

15 **bodhi of the solitary awakened one** (*dokkaku bodai* 獨覺菩提): I.e., the awakening of a *pratyeka-buddha*.

the unsurpassed, perfect bodhi (*mujō shōtō bodai* 無上正等菩提): I.e, the full awakening of a buddha; *S. anuttara-samyak-sambodhi*.

16 **the treasures of buddha, dharma, and saṃgha** (*buppōsōbō* 佛法僧寶): I.e., the “three treasures” (*sanbō* 三寶; *S. tri-ratna*), traditional symbol of the Buddhist religion.

17 **Where the bhikṣu here thinks to himself to honor and pay obeisance to the dharmas** (*nikon no ichi bissū no setsu sanen wa, shohō o kyōrai suru tokoro ni* 而今の一苾芻の竊作念は、諸法を敬禮するところに): This entire passage is an exercise in reorganizing the semantic units in the sūtra quotation. Here, honor is paid to the dharmas, rather than to *prajñā*; and it is *prajñā*, rather than the dharmas, that is without arising and ceasing.

livering sentient beings.”¹⁸ This is called “there are no.”¹⁹ In this way, the “postulation” “there are no” “can be.”²⁰ This is “the prajñā-pāramitā,” “most profound,” “subtle and wondrous, difficult to fathom.”²¹

[02:4]

天帝釋問具壽善現言、大德、若菩薩摩訶薩、欲學甚深般若波羅蜜多、當如何學。善現答言、橋尸迦、若菩薩摩訶薩、欲學甚深般若波羅蜜多、當如虛空學。

*Deva Lord Śakra asked Elder Subhūti, “Most Virtuous One, if a bodhisattva-mahāsattva wishes to study the most profound prajñā-pāramitā, how should he study it?”*²²

Subhūti replied, “Kauśika, if a bodhisattva-mahāsattva wishes to study the most profound prajñā-pāramitā, he should study it as if it were empty space.”

[02:5] {1:10}

しかあれば、學般若これ虚空なり、虚空は學般若なり。

Thus, to study prajñā is empty space; empty space is to study prajñā.

18 the prajñā of “it can be postulated” is realized (*sesetsu katoku no hannya genjō seri* 施設可得の般若現成せり). Or, perhaps, “the prajñā that ‘can be postulated’” Likely meaning something like, “the wisdom that recognizes that [although ultimately ‘there are no dharmas,’ the entire list of dharmas that follow here in the sūtra] ‘can be postulated’ [i.e., conventionally proposed]” — such wisdom is realized in the act of “honoring and paying obeisance” to the dharmas.

19 This is called “there are no” (*kore o mu to iu* これを無といふ): I.e., the list of dharmas, from “the morality aggregate” down to “delivering sentient beings,” is characterized by the bhikṣu as “there are no dharmas that arise or cease.”

20 In this way, the “postulation” “there are no” “can be” (*mu no sesetsu kaku no gofoku katoku nari* 無の施設かくのごとく可得なり): The translation struggles here to retain something of Dōgen’s play with the terms of the sūtra passage. Here, he has split the predicate “can be postulated” (*sesetsu katoku* 施設可得) and made the term *mu* 無 (“there are no,” in the phrase “there are no dharmas”) the “designation” that “can be” in this way.

21 This is “the prajñā-pāramitā,” “most profound,” “subtle and wondrous, difficult to fathom” (*kore jinjin mimyō nansoku no hannya haramitsu nari* これ甚深微妙難測の般若波羅蜜なり): Variation on the last line of the sūtra quotation above.

22 Deva Lord Śakra asked Elder Subhūti (*Ten Taishaku mon guju Zengen* 天帝釋問具壽善現): Continuing to quote from the *Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6.480b28-c2. “Deva Lord Śakra” (*Ten Taishaku* 天帝釋) is the god Indra, also addressed here as Kauśika (*Kyōshika* 橋尸迦); “Elder Subhūti” (*guju Zengen* 具壽善現) is Buddha Śākyamuni’s disciple.

[02:6]

天帝釋復白佛言、世尊、若善男子善女人等、於此所說甚深般若波羅蜜多、受持讀誦、如理思惟、爲他演說、我當云何而爲守護。唯願世尊、垂哀示教。爾時具壽善現、謂天帝釋言、憍尸迦、汝見有法可守護不。天帝釋言、不也。大德、我不見有法是可守護。善現言、憍尸迦、若善男子善女人等、作如是說、甚深般若波羅蜜多、即爲守護。若善男子善女人等、作如所說、甚深般若波羅蜜多、常不遠離。當知、一切人非人等、伺求其便、欲爲損害、終不能得。憍尸迦、若欲守護、作如所說、甚深般若波羅蜜多、諸菩薩者、無異爲欲守護虛空。

Deva Lord Śakra further addressed the Buddha saying,²³ “World-Honored One, if good men and good women receive and keep, read and recite, correctly reflect on, and preach for the benefit of others the most profound prajñā-pāramitā spoken of here, in what way should I protect it? I beg the World-Honored One to extend his compassion and instruct me.”

At that time, Elder Subhūti said to Deva Lord Śakra, “Kauśika, do you see any dharma that should be protected?”

Deva Lord Śakra replied, “No, Most Virtuous One, I do not see any dharma that should be protected.”

Subhūti said, “Kauśika, if good men and good women speak like this, the most profound prajñā-pāramitā will itself be their protection. If good men and good women speak like this, the most profound prajñā-pāramitā will never be distant. This you should know: whatever humans or non-humans might look for the chance to harm it, in the end they will be unable to do so. Kauśika, if you wish to protect it, you should do so in accordance with what has been said: for the bodhisattvas, [wishing to protect] the most profound prajñā-pāramitā is no different from wishing to protect empty space.”

[02:7] {1:11}

しるべし。受持・讀誦・如理思惟、すなはち守護般若なり。欲守護は、受持・讀誦等なり。

We should know that “receiving and keeping, reading and reciting, correctly reflecting on,” are themselves protecting prajñā. “Wishing to protect” is “receiving and keeping, reading and reciting,” and so on.

* * * * *

23 **Deva Lord Śakra further addressed the Buddha** (*Ten Taishaku fuku byaku Butsu* 天帝釋復白佛): Continuing the quotation from the *Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6:480c2-15.

[02:8]

先師古佛云、渾身似口掛虛空、不問東西南北風、一等爲他談般若、滴丁東了滴丁東。

*My former master, the Old Buddha, said,*²⁴

*Its whole body, like a mouth, hanging in empty space,
Without asking if the winds are from north, south, east, or west,
Equally, for them, it talks of prajñā:
Di dingdong liao di dingdong.*²⁵

[02:9]

これ佛祖嫡嫡の談般若なり。渾身般若なり、渾他般若なり。渾自般若なり、渾東西南北般若なり。

This is the “talking of prajñā” of successor after successor of buddhas and ancestors. It is the prajñā of “the whole body”; it is the prajñā of the whole “other”; it is the prajñā of the whole self; it is the prajñā of the whole “north, south, east, or west.”²⁶

* * * * *

24 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): I.e., Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227). The verse quoted here, entitled “Ode to the Wind Chime” (“Fengling song” 風鈴頌), is cited elsewhere in Dōgen’s writings. His source for it is uncertain: it can be found in the *Rujing heshang yulu* 如淨和尚語錄 (T.202A.48:132b15-16), but that record of Rujing’s sayings did not reach Dōgen until the eighth month of 1242, well after the date of our text here.

25 **Equally, for them, it talks of prajñā** (*ittō i ta dan hannya* 一等爲他談般若): The translation takes the word *ta* 他 here as a third person plural pronoun referring to “the winds”; it could also be read “others,” and indeed, in his comment below, Dōgen reads it as “other” (in contrast to “self”). In the *Rujing heshang yulu*, this line appears as “equally, with them, it talks of prajñā” (*ittō yo kyo dan hannya* 一等與渠談般若) — a version that suggests the chime and the winds are talking together. This latter version is closer to the text cited at *Eihei kōroku* 永平廣錄, DZZ.4:220. In his *Hōkyōki* 寶慶記 (DZZ.7:40), Dōgen records Rujing’s appreciation of his interpretation of the verse.

Di dingdong liao di dingdong (*teki teitō ryō teki teitō* 滴丁東了滴丁東): An onomatopoeic representation of the sound of the wind chime, here read in modern Mandarin. A premodern Japanese reading (*chi chintsun ryan chi chintsun* ちちんつんりゃんちちんつん) is recorded at *Maka hannya haramitsu monge* 摩訶般若波羅蜜聞解, SCZ.1:165.

26 **the whole “other”** (*konta hannya* 渾他般若): The translation here obscures Dōgen’s play with Rujing’s verse, which extends the adjective “whole” (*kon* 渾) from the expression “whole body” (*konjin* 渾身) in the first line to other terms in the verse. Here, the English “other” renders *ta* 他 (translated in the verse as “them”), to which Dōgen adds the contrasting “whole self” (*konko* 渾己).

[02:10]

釋迦牟尼佛言、舍利子、是諸有情、於此般若波羅蜜多、應如佛住供養禮敬。思惟般若波羅蜜多、應如供養禮敬佛薄伽梵。所以者何。般若波羅蜜多、不異佛薄伽梵、佛薄伽梵、不異般若波羅蜜多。般若波羅蜜多、即是佛薄伽梵、佛薄伽梵、即是般若波羅蜜多。何以故。舍利子、一切如來應正等覺、皆由般若波羅蜜多得出現故。舍利子、一切菩薩摩訶薩・獨覺・阿羅漢・不還・一來・預流等、皆由般若波羅蜜多得出現故。舍利子、一切世間十善業道・四靜慮・四無色定・五神通、皆由般若波羅蜜多得出現故。

*Buddha Śākyamuni said,*²⁷

Śāriputra, these sentient beings should make offerings, honor, and pay obeisance to this prajñā-pāramitā as if a buddha dwelt there. When they reflect upon the prajñā-pāramitā, they should do so as if they were making offerings, honoring, and paying obeisance to a buddha, a bhagavat. What is the reason? The prajñā-pāramitā is no different from a buddha, a bhagavat; a buddha, a bhagavat, is no different from the prajñā-pāramitā. The prajñā-pāramitā is identical with a buddha, a bhagavat; a buddha, a bhagavat, is identical with the prajñā-pāramitā. Why is this so? Because, Śāriputra, all the tathāgatas, the worthy ones, the perfectly awakened ones appear owing to the prajñā-pāramitā.²⁸ Because, Śāriputra, all the bodhisattvas-mahāsattvas, pratyeka-buddhas, arhats, nonreturners, once-returners, and stream-entrants appear owing to the prajñā-pāramitā. Because, Śāriputra, the way of the ten virtuous deeds, the four tranquil contemplations, the four formless concentrations, and the five spiritual powers, in all worlds, appear owing to the prajñā-pāramitā.²⁹

[02:11] {1:12}

しかあればすなはち、佛薄伽梵は般若波羅蜜多なり、般若波羅蜜多は是れ諸法なり。この諸法は空相なり、不生不滅なり、不垢不淨、不増不減なり。この般若波羅蜜多の現成せるは、佛薄伽梵の現成せるなり。問取すべ

²⁷ **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting again from the *Da bore boluomiduo jing* 大般若波羅蜜多經 (T.220.5:925a8-20).

²⁸ **the tathāgatas, the worthy ones, the perfectly awakened ones** (*nyorai ō shōtōgaku* 如來應正等覺): Three standard epithets of the buddhas. “The worthy ones” translates *ō* 應 (abbreviation of *ōgu* 應供, “worthy of reverence”); i.e., “arhats.”

²⁹ **way of the ten virtuous deeds** (*jūzengōdō* 十善業道): Here, the sūtra begins a list of standard Buddhist spiritual practices: “the ten virtuous deeds,” or wholesome actions (*zengōdō* 善業道; S. *kuśala-karma-patha*); “the four tranquil contemplations,” or meditations (*jōryo* 靜慮; S. *dhyāna*); “the four formless concentrations,” or formless absorptions (*mushiki jō* 無色定; S. *ārūpya-samāpatti*), and “the five spiritual powers,” or higher knowledges (*jinzū* 神通; S. *abhijñā*). For the last, see Supplementary Notes, s.v. “Spiritual powers.”

2. Mahā-prajñā-pāramitā *Maha hannya haramitsu* 摩訶般若波羅蜜 31

し、參取すべし。供養禮敬する、これ佛薄伽梵に奉觀承事するなり、奉觀承事の佛薄伽梵なり。

Thus, a buddha, a *bhagavat*, is the *prajñā-pāramitā*. The *prajñā-pāramitā* is the dharmas. “These dharmas are marked by emptiness; they do not arise or cease; they are not sullied or pure; they do not increase or decrease.”³⁰ When this *prajñā-pāramitā* appears, a buddha, a *bhagavat*, appears. We should question him; we should study with him. To “make offerings, do obeisance, and honor” is to attend and serve the buddha, the *bhagavat*. Attending and serving is a buddha, a *bhagavat*.³¹

正法眼藏摩訶般若波羅蜜第二
Treasury of the True Dharma Eye
Mahā-prajñā-pāramitā
Number 2

[Ryūmonji MS:]

爾時天福元年夏安居日、在觀音導院示衆
*Presented to the assembly at Kannon Dōri Cloister; on a day of the
summer retreat, in the first year of Tenpuku [1233]³²*

永享二季正月書、校了
*Proofed. Copied in the first month, second year of Eikyō
[25 January-22 February 1430]³³*

30 “These dharmas are marked by emptiness; they do not arise or cease; they are not sullied or pure; they do not increase or decrease” (*kono shohō wa kūsō nari, fushō fūmetsu nari, fuku fujō fuzō fugen nari* この諸法は空相なり、不生不滅なり、不垢不淨不增不減なり): Dōgen here gives a Japanese rendering of a line from the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經, T.251.8:848c9-10).

31 **Attending and serving is a buddha, a *bhagavat*** (*bugon shōji butsu bagabon nari* 奉觀承事佛薄伽梵なり): Following the punctuation in Kawamura’s text; the passage might also be parsed, “To make offerings, do obeisance, and honor is to attend and serve the buddha, the *bhagavat*; is to be a buddha, a *bhagavat*, who attends and serves.”

32 The Tōunji 洞雲寺 MS shares an identical colophon.

day of the summer retreat (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth month through the fifteenth of the seventh month; in 1233, this would correspond to 25 May through 21 August.

33 Copyist unknown.

[Tōunji MS:]

寛元二年甲辰春三月二十一日、侍越宇吉峰精舍侍司書寫之。懷奘
Copied this while serving in the acolyte's office, Kippō Vihāra, Etsuu;
twenty-first day of the third month, spring of the senior wood year of
the dragon, second year of Kangen [29 April 1244]. Ejō

嘉慶三年正月十三日、在永平寺衆寮奉書寫之。宗吾
Copied this as a memorial offering while in the common quarters of
Eihei Monastery; thirteenth day, first month, third year of Kakyō
[9 February 1389]. Sōgo³⁴

34 **Sōgo** 宋吾: 1343-1406, ninth abbot of Eihei-ji.