

PREFACE

This translation of Dōgen's *Shōbōgenzō* is a product of the Sōtō Zen Text Project (Sōtōshū Shūten Kyōten Hon'yaku Jigyō 曹洞宗宗典經典翻譯事業). Founded in 1995 under the auspices of the International Department (Kokusaika 國際課) of the Administrative Headquarters of Sōtō Zen Buddhism (Sōtōshū Shūmuchō 曹洞宗宗務庁), the Sōtō Zen Text Project brings together a team of scholars to produce English translations of the foundational texts of the Japanese Sōtō Zen School. In addition to translations of the ritual and liturgical texts of the School, the Project has previously published *Record of the Transmission of Illumination* (Tokyo: 2017; revised edition Honolulu: 2021), an annotated English version of the *Denkōroku* 傳光錄, by Keizan Jōkin 瑩山紹瑾 (1264–1325), founder of the Sōjiji Monastery 總持寺.

The aim of the Sōtō Zen Text Project is to provide English-language materials for the study of Sōtō Zen texts. In keeping with this aim, the present translation of the *Shōbōgenzō* places emphasis on the linguistic characteristics of the original text — its vocabulary and grammar, rhetorical devices and textual sources. The English of the translation is intended, in so far as it is linguistically realistic, to provide a reflection of Dōgen's Japanese style — a style that is idiosyncratic and notoriously difficult, brimming with cryptic remark and baffling logic, obscure allusion and witty word play. Hence, a faithful English reflection of Dōgen's style will also tend to be odd and difficult, often almost impossible to understand or appreciate without extensive annotation. The present translation tries to provide such annotation, but it remains a guiding principle of the work that this English-language *Shōbōgenzō* should be as challenging to the reader as the Japanese version has always been.

Contributions to this translation were made by Carl Bielefeldt, William M. Bodiford, T. Griffith Foulk, and the late Stanley Weinstein. Sarah J. Horton served as copy editor; Urs App provided technical assistance and page layout. Carl Bielefeldt served as editor and, as such, expresses here our deep appreciation to the numerous friends of the Project, both within and beyond the Sōtō School, who have supported and contributed to this work over so many years.

Carl Bielefeldt
Editor

CONVENTIONS

This publication is an annotated translation, in seven volumes, of one hundred three texts of Dōgen's Japanese *Shōbōgenzō*, plus an additional volume containing an introduction, supplementary notes, appendices, and list of works cited. The translation is based on the edition of the *Shōbōgenzō* published in Kawamura Kōdō 河村孝道, ed., *Dōgen zenji zenshū* 道元禪師全集, vols. 1-2 (Tokyo: Shunjusha, 1991, 1993), cited herein as DZZ.1 and DZZ.2; volume and page numbers of this edition are noted in braces at the corresponding locations in the translation.

The Japanese text accompanying the translation here follows the punctuation and *kanazukai* of the Kawamura edition; for ease of reference to premodern sources, Kawamura's modern Japanese kanji have been replaced with traditional forms. Also, for ease of reference, the sections into which the texts of the Kawamura edition are divided have been assigned numbers in square brackets by the translators. The translation of Kawamura's longer sections is sometimes broken into separate paragraphs, and transitions to new topics between sections are sometimes marked by a string of asterisks.

Though primarily written in Japanese, the *Shōbōgenzō* includes many passages of Chinese, ranging from long quotations of texts to short phrases inserted into the Japanese sentences. Since this inclusion of Chinese is a prominent linguistic feature of the original texts, the translation seeks to indicate such passages by the use of oblique font. The reader is warned that, given the ubiquity in the Japanese language of expressions adopted from Chinese, the identification of the shorter phrases as Chinese, rather than Japanese, is often rather arbitrary.

Much of the *Shōbōgenzō* is devoted to comment on material in other texts. The translation uses quotation marks to indicate terms and passages on which Dōgen is commenting. Here, again, the reader is warned that the distinction between use and mention can often be difficult to draw.

Sanskrit, Chinese, and Japanese terms appearing in the *Oxford English Dictionary* (3rd edition) are considered to have been adopted into English; other such terms are treated as foreign words and rendered in italics. Romanization of all such terms, whether treated as foreign or English, is given with diacritics.

With some exceptions, Chinese transliterations of Sanskrit terms are rendered as romanized Sanskrit. Indic proper nouns, whether transliterated or translated in the Chinese, are rendered as their presumed originals where possible; the reader is warned that some such reconstructions are unattested and speculative.

The proper noun “Zen” is used in reference to (a) the tradition that Dōgen calls the “buddhas and ancestors,” and (b) the Japanese instantiation of that tradition; the Chinese name “Chan” is used in reference to the Chinese instantiation of the tradition.

Romanized readings of the Japanese text given in the notes follow wherever possible the ruby in Kawamura’s text; readings not provided by Kawamura are based on *Zengaku daijiten* 禅学大辞典 (1978) and/or Katō Shūkō 加藤宗厚, *Shōbōgenzō yōgo sakuin* 正法眼藏用語索引 (1962).

Citations of T (*Taishō shinshū daizōkyō* 大正新脩大藏經) are from the *SAT Daizōkyō Text Database* (<https://21dzk.l.u-tokyo.ac.jp/SAT>). Citations of ZZ (*Dainihon zokuzōkyō* 大日本続藏經) are from the *CBETA Hanwen dazangjing* 漢文大藏經 (<http://tripitaka.cbeta.org>). Citations of KR are from *Kanripō* 漢リポ *Kanseki Repository* (<https://www.kanripō.org>).

The Kawamura edition provides colophons from several sources, some following the relevant chapter, some in the head notes of the chapter, some in the collation notes (*honbun kōi* 本文校異) for that chapter in the end matter of DZZ.1 and DZZ.2. For the convenience of the reader, this translation collects these colophons (and occasionally others omitted by Kawamura) at the end of each chapter. Colophons without attribution are assumed to have been written by Dōgen.

ABBREVIATIONS

- C Chinese language
- DZZ *Dōgen zenji zenshū* 道元禪師全集, Kagamishima Genryū 鏡島元隆 et al., compilers. 7 vols. Tokyo: Shunjūsha, 1988–1993.
- ESST *Eihei Shōbōgenzō shūsho taisei* 永平正法眼藏菟書大成, Kawamura Kōdō 河村孝道, ed. 27 vols. Tokyo: Taishūkan Shoten, 1974–1982.
- J Japanese language
- KR Kanseki Repository (Kanseki Ripo 漢籍リポ). Online: <https://www.kanripo.org>
- M *Dai kanwa jiten* 大漢和辭典, Morohashi Tetsuji 諸橋轍次, ed. 13 vols. (plus 2-vol. supplement). Tokyo: Taishūkan Shoten, 1955–1960.
- S Sanskrit
- SCZ *Shōbōgenzō chūkai zensho* 正法眼藏註解全書, Jinbo Nyoten 神保如天 and Andō Bun'ei 安藤文英, eds. 11 vols. Reprint Tokyo: Nihon Bussho Kankōkai, 1956–1957.
- SZ *Sōtōshū zensho* 曹洞宗全書. 20 vols. Tokyo: Kōmeisha, 1929–1938.
- T *Taishō shinshū daizōkyō* 大正新脩大藏經, Takakusu Junjirō 高楠順次郎 and Watanabe Kaikyoku 渡邊海旭, eds. 100 vols. Tokyo: Daizōkyōkai, 1924–1935.
- ZT *Zengaku taikei* 禪學大系. 8 vols. Tokyo: Kokusho Kankōkai, 1952 (orig. publ. 1910–11).
- ZTS *Zengaku tenseki sōkan* 禪學典籍叢刊, Yanagida Seizan 柳田聖山 and Shiina Kōyū 椎名宏雄, eds. 12 vols. Kyoto: Rinsen Shoten, 1999–2001.
- ZZ *Dainihon zokuzōkyō* 大日本統藏經. 150 vols. Kyoto: Bussho Kankōkai, 1905–1912.

INTRODUCTION TO THE SEVENTY-FIVE-CHAPTER *SHŌBŌGENZŌ*

Among the several compilations of Dōgen's Japanese *Shōbōgenzō* texts, the seventy-five-chapter *Shōbōgenzō* (*Nanajūgokan bon Shōbōgenzō* 七十五卷本正法眼藏) has long been considered the one closest to its author's own vision of the work, containing as it does the most polished versions of texts, most of which are found in draft form elsewhere, in the sixty-chapter compilation and twenty-eight-text *Himitsu* 秘密 collection. Although it contains chapters originally dating from all periods of Dōgen's teaching career, it is thought to represent the fruit of editorial work in its author's later years. Thus, its seventy-five texts are often taken together with the twelve-chapter compilation as preserving the eighty-seven chapters Dōgen had intended for his *Shōbōgenzō* at the time of his death. The seventy-five-chapter *Shōbōgenzō* was the basis for the earliest commentary, the *Shōbōgenzō kikigaki shō* 正法眼藏聞書抄, completed in 1308, by Dōgen's followers Senne 詮慧 and Kyōgō 經豪.

In addition to the inclusion of its chapters in other compilations, the seventy-five-chapter *Shōbōgenzō* has been preserved in many manuscript witnesses, of which three are perhaps the most often cited: (a) the Kenkon' in 乾坤院 manuscript of 1488, based on an earlier copy dated 1430; (b) the Shōbōji 正法寺 manuscript of 1512, from a 1472 copy of a manuscript dated 1333; and (c) the Ryūmonji 龍門寺 manuscript of 1547, from a 1430 copy of the same 1333 manuscript. It is the last of these that serves as the text for the modern edition that is translated here below.