

Acknowledgments

Considering the scope and length of this work and the demands, both monastic and scholarly, that it puts on any translator, a reader may well wonder what could possibly motivate anyone to take on such an enormous task. Whatever may be the motives for other translators, mine has been quite simple. I had finished translating the various texts that were included in *Buddhist Writings on Meditation and Daily Practice* (Shasta Abbey Press, 1994) and asked Rev. Daizui MacPhillamy, my editorial consultant at the time, whether Rev. Master Jiyu-Kennett had anything else she wanted me to translate for her. He took my question to her, and, he said, he was dumbfounded when, without a moment's pause, she replied "*The Shōbōgenzō*," for such a monumental undertaking would obviously take me many years to complete, not only because of its length but also because of its reputed obscurity and even incomprehensibility. Simply because she was my Master, I agreed to her request, knowing that I would never have taken on such a task for any other reason. It has been my monastic offering to the Sangha over some fourteen years. During that time I have had the great good fortune to live at Shasta Abbey, a traditional Buddhist monastery where the life that Dōgen extolled is practiced. I wish to express my deep gratitude for all the assistance my fellow monks have given me, and in particular:

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May the merit of this work benefit all beings.