Conventions

(1) To facilitate comparison of the Japanese and Chinese text of the Shūmuchō edition of the Denkōroku with its annotated English translation, the translators have broken the former into sections of a manageable length. Each section of original text is followed immediately by its English translation. The chapter headings and section headings that appear in the original text of the Shūmuchō edition of the Denkōroku are used as natural points of division. However, the translators have also seen fit to further divide the longer Pivotal Circumstances and Investigation sections into a number of subsections. The latter divisions have no precedent in the Shūmuchō edition of the Denkōroku or in any other edition or translation of the text. The division of the original text into subsections is thus essentially arbitrary. It has, however, been carried out with an eye to maintaining some uniformity in length of the subsections, and not doing violence to the flow of the argument as it appears in English translation.

(2) In the English translation of the Denkōroku and the notes that accompany it, all of the words printed in slightly slanted regular typeface (as opposed to true italics) are Buddhist technical terms, Zen sayings, and the like that are explained in the Glossary (Part One: Terms and Phrases) in Volume 2 of this work.

(3) All proper nouns that appear in the English translation of the Denkōroku and the notes that accompany it are capitalized and explained in the Glossary (Part Two: Names of People, Places, and Texts) in Volume 2 of this work.

(4) All names of people and places that appear in the English translation are given in their “original” languages, in romanized Sanskrit for Indian names, romanized Chinese (Pinyin) for Chinese names, and romanized Japanese (Hepburn) for Japanese names.

(5) Some of the Indian names that appear in the Denkōroku in Chinese translation or transliteration are attested in Indian (Sanskrit, Pāli, etc.) sources, which are followed when romanizing the names in the English translation. Other Indian names that appear in the Denkōroku have no known precedents in Indian texts and are likely to have been made up in China. The romanization of the latter involves a reconstruction of the Sanskrit that takes into account known patterns in the Chinese transliteration of Indian Buddhist names, but it remains inherently speculative, for there is no basis on which to establish historical accuracy.

(6) Pinyin is used to romanize all Chinese words in the notes.

(7) The Hepburn system that is standard in modern scholarship is used to romanize all Japanese words in the notes.

(8) Indian Buddhist terms that appear in the Denkōroku in Chinese transliteration are not translated into English, but rather restored to the original Sanskrit. The principle followed here is that, if Chinese Buddhists chose not to translate an Indian word, but rather to represent it phonetically, then the same should be done in English.
(9) Most Indian Buddhist terms that appear in the Denkōroku in Chinese translation are translated from Chinese into English. However, there are a few cases in which the English “translation” from Chinese employs words of Sanskrit origin that have entered the English language.

(10) Sanskrit words that appear in the list of Roger Jackson, “Terms of Sanskrit and Pāli Origin Acceptable as English Words,” in The Journal of the International Association of Buddhist Studies 5:2 (1982): 141–142, are treated as English words, which means they are not italicized. However, for purposes of scholarly reference, the diacritic marks used in romanized Sanskrit are retained.

(11) All foreign words that appear in the English translation and notes are italicized, with the exception of the names of people and places when those appear in English sentences. All Sanskrit words are explained in the Glossary (Part One: Terms and Phrases) in Volume 2 of this work.

(12) The Japanese pronunciations of Chinese glyphs that appear in romanized Japanese names in the text of the translation, and in the romanization of entire passages of Japanese that are quoted in the notes, follow the readings given (by furigana 招り仮名) in the Shūmuchō edition of the Denkōroku. In cases where the Shūmuchō edition does not indicate a preferred pronunciation for Chinese glyphs that have multiple on 音 and kun 訓 readings, scholars affiliated with the Administrative Headquarters of Sōtō Zen Buddhism were consulted and pronunciations generally favored within the world of Japanese Sōtō Zen today were used.

(13) The Shūmuchō edition of the Denkōroku employs the set of simplified Chinese glyphs known as “regular use Chinese characters” (jōyō kanji 常用漢字) that was established by the Japanese Ministry of Education in 1981. The Japanese and Chinese language text of the Denkōroku reproduced in this book, however, substitutes traditional (unsimplified) Chinese glyphs whenever those are available in Unicode. That is to facilitate the search of digital databases of Buddhist scriptures in Chinese, all of which use traditional glyphs.

(14) Terms, sayings, and names that are treated in the Glossary in Volume 2 of this work are, as a general rule, not explained in notes to the translation. Notes, in principle, are limited to explaining matters crucial to an understanding of the text immediately at hand.

(15) In the notes to the translation, the arrow symbol → followed by a term, phrase, or name printed in slightly slanted regular typeface (see above, #2) means that the reader should consult the Glossary under that heading for more detailed information concerning the topic treated in the note.

(16) Full bibliographic data for secondary scholarship that is cited by the authors’ names in the notes to the translation is given in the Bibliography appended in this volume.

(17) All sentences and longer passages in the Shūmuchō edition of the Denkōroku that have been positively identified by the translators as quotations deriving from external sources are, in the English translation, marked as such by the use of indented text. That procedure is followed whether or not the sentences and pas-
sages in question are marked within the Denkōroku itself as quotations (most often they are not), and regardless of whether the quoted material appears in the Denkōroku in the original Chinese or Japanese, or in Japanese transcription of a Chinese source.

(18) Indented text (at the primary level) in the English translation is used exclusively to indicate that the words so marked are not Keizan’s own, but have been positively identified by the translators to be a quotation of some external text, as documented in a note.

(19) Within a block of indented text, a secondary level of indentation is occasionally used in the conventional way: to signify long quotes (of individuals speaking, or poetic verses) in lieu of quotation marks.

(20) When text in the English translation is not indented, it means that the translators are treating those words as Keizan’s own. All words are treated as Keizan’s own unless they have been positively identified by the translators as coming from an external source. The fact that no such identification has been made, however, does not guarantee an absence of quotation on Keizan’s part.

(21) Brief quotes of other people or texts that appear within a discourse that is largely in Keizan’s own words are indicated by quotation marks, in keeping with conventional English usage. When the external source of a quotation is known, it is given in a note or (in the case of Zen sayings) a Glossary entry.

(22) Multi-sentence passages that are presented in the original Japanese text as Keizan’s quotations of someone else, but have not been positively identified by the translators as actual quotations of an external source, are marked in the English by quotation marks that follow a colon, instead of the usual comma. In ordinary typesetting, such passages would be given as indented quotes, but in the present translation indentation at the primary level is reserved for a somewhat different, more specialized function; see conventions #17 and #18 above.

(23) When sentences and longer passages that appear in Chinese in the Shūmuchō edition of the Denkōroku have been identified as quotes of external sources, the Chinese source in question is named in a note. The source is not quoted in the note because that would entail a replication of the same Chinese text already found in the Denkōroku.

(24) When sentences and longer passages that appear in Japanese transcription (yomikudashi 読み下し) in the Shūmuchō edition of the Denkōroku have been identified as quotes of external sources, the Chinese source in question is named in a note. The Chinese original is also quoted in the note, so that readers can compare it to the Japanese transcription, which occasionally contains errors or questionable readings.

(25) The English translation is always based on the text of the Shūmuchō edition of the Denkōroku, not a Chinese source that it quotes in Japanese transcription (yomikudashi 読み下し), even if direct translation of the source would make the meaning clearer in English. Such clarification, when needed, is handled in notes to the translation.