

Hoichi Sensei
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San Francisco

[Given in Japanese. Translation by *Ryuko* -san unless otherwise noted]

This is Japanese. He spoke in English. He said, "Good evening." This is only English I know. (laughter). Today, just after funeral service of Suzuki-roshi, so I have to tell you about Suzuki-roshi's memorial (?), just about ~~the~~ Suzuki-roshi.

Suzuki-roshi was born in small village in ^{Kanagawa} Komazawa (?) Prefecture in Japan, but I don't know exactly which one, because Suzuki-roshi, he is first my teacher, and biologically, my biological father. I don't know, so, anyway, he doesn't want to speak to me his training, childhood and training period, so I'm very sorry, awfully sorry, for me to not speak about Suzuki-roshi's traininghood and childhood.

Suzuki-roshi was born in temple, and he wanted to be a disciple of his real father, and he wanted to be disciple of father's friend, who is very great roshi, in _____ prefecture, ^{Mori-machi} in Mori (?) town in ^{Shizuoka-ken} Shizuowa (?) Prefecture, in mountain village, and Suzuki-roshi went to ^{Gyokujun So-on} Gyakujo Soun- (?) roshi Daiocho, Suzuki-roshi went to Gyakujun Soun-roshi to be his disciple, to become his disciple, when Suzuki-roshi was ten years old, maybe eight, I don't know exactly, and so Gyakujun-roshi was very, ^{very} strict for him; that case is very common for Japan. Some time he was certain to be beaten.

[Ginny Baker]: In the winter they didn't wear much, they only had maybe two layers of robes on, they were very cold, so the stick was ^{rather} ~~very~~ welcome, even though it was very strict, they were kind of grateful, I think, for the stick, because it was so cold. He was saying that they only wore maybe two robes, which

he was pointing to, plus maybe one more.

[Dick Baker-roshi]: In ~~x~~ Japan, you know, in the temples, what's cold in Japan is inside not outside, because they don't heat the temples, so it's very cold.

Hoichi Sensei: (in English) Very cold.~~x~~ *Gyakujun Soun very cold.

[D.B.-r]: Cruel.

Hoichi Sensei: Very cruel, yes.
I imagine,
/During this period, that time, Suzuki-roshi's strict mind was made up.

[G.B.]: He became quite strong, by that treatment.

[D.B.-r]: He said strict heart, actually.

So I think he had a very wide and strict mind, because judging from my experience like this, ^{after that, eventually} /he became head priest of Rinzo-in, in Shizuowa prefecture, ~~ix~~ it is in ^{Yaizu} Yaizu (?) city, Yaizu city is very small town, so, even now, small town is, hard to say, they are inclined to be concerned about another man's behavior.

[D.B.-r & G.B.]: Small town mentality, being interested in gossip...

Small town, where they're always watching for priest (laughter).

Hoichi Sensei: (apparently miming) Good afternoon. (laughter).

So, Suzuki-roshi was very young, so he was told that the next head priest is not so good, uh, yeah, he said so sometimes, but he never angry about that.

You also had seen such a scene (?) of Suzuki-roshi here.
kx Purely speaking, he was very, uh

[G.B.]: The words in English don't..... Short spirit.~~x~~

Short-tempered. Easy to angry.

Hoichi Sensei (laughing): Easy to angry.

By his training he changed his personality, I think.

Even tempered.

So, I hope, you should follow his training trace. Anyway, in Japan when we talk about Suzuki-roshi, his donors, of Rinzo-in, k I have always too much difficulties, because Suzuki-roshi is very great, was very great in America, and even though he is very old age, but comparing with Hoichi-san Suzuki-roshi is very great in America, and he have established big monastery in America, but you are young, so why don't you make such a monastery in Yaezu or Japan; you should follow.... Rinzo-in's donors are always say so, so he has difficulties. But his behavior, my behavior is very similar to Suzuki-roshi, they said, and such behavior, I don't care. I want to be similar with Suzuki-roshi in his mind, not body and behavior, his mind I want to be similar with him, but my training is not so good, so I cannot have such a big mind, now.

(Unclear)...story is not so interesting for you, so I change story.

This part is too long, but you enjoy Japanese sound (laughter). Anyway, this is the first time for me, anyway second time, mostly first time for me to come here, America; first time I wondered how big, how wonderful Zen Center and Tassajara are? Or this is just fruit of just my teacher Suzuki-roshi's? I wondered, this is too big, I thought at that time, because in Japan he had never expressed his mind, to disciples, so we cannot imagine how his mind is, so consequently, come here, Zen Center's too big, but after a month or so now I realize that

my teacher Suzuki-roshi and your endeavor, your seriousness, established this Zen Center, that harmonious working, that coincidence of Suzuki-roshi's mind and yours, those things enabled that ~~x~~ the building made big.

When Dogen-zenji went to China to learn, to train Zen, under ~~k~~ Tendo Nyojo-zenji, at that time Tendo Nyojo-zenji said to Dogen-zenji, you got already the mind of Buddha, he said, at first time. That means Tendo Nyojo's mind and Dogen-zenji's mind was matched, and the mind, the man who want to get dharma and the man, master who want to teach dharma, that two minds has matched. We say that it is direct transmission from master to disciple. When I came to here, America, I felt, ~~x~~ I recalled that story, because your mind had already transferred, Suzuki-roshi's mind had/^{already}transferred to your mind, and your mind too, each other; I felt so.

When I went to Tassajara to attend the dharma battle of Bill Kwong, other time I cannot help crying, and second one was ~~Suzuki-roshi's~~ Zentatsu-roshi's installation, and next one is, was at funeral service, and last one, yesterday was before cremation. Further I see your faces, I feel, sad, ..moved. What is this tears? I wonder. Of course it depends on my character, but, really speaking, this tear means that you had respected Suzuki-roshi for a long time, so I can trust(?) that feeling, I believe.

This parable is very important. Suzuki-roshi's Okusan said to him, ~~HH~~ Hojo-san (?) means Suzuki-roshi, Okusan used to say Hojo-san, Suzuki-roshi became a perfect man and not to be afflicted by any disease. Consequently he got completely healthy. There's no need for us to worry about his health.

Anyway, he went to nirvana, and after cremation, we have to, his burned bones, ashes, have to divide ashes into three parts; one of them, two of them in America. That means, those ashes means, seeds of zen, of Suzuki-roshi. I don't think he went to some place where we cannot imagine. Nirvana means your mind, your body, your thinking. His mind was transferred into your body, and his spirit (?) is combined(?). That's what I mean that is seed, seed of zen.

[G.B.]: That it's our job to take care of that seed, so that it can develop properly.

You can see that you are, all you, you are real zen priest, zen monk, I believe.

At last, I want to tell you the last scene of Suzuki-roshi. This story is told by Roshi's Okusan, Two o'clock in the morning.

[G.B.]: ~~Two o'clock~~ ^{At two} in the morning, before he died is the time that this story happened, but Suzuki-roshi's Okusan told it to Hoichi and he's telling us now.

Anyway, two o'clock in the morning he wanted to take bath, just two hours before, and he was cleaned up by his son, younger brother Otohiro, and at that time he ~~w~~ had almost lost his breath, but Otohiro recovered by breathing with Suzuki-roshi, like this (demonstrating), that coincidence. And after that, Suzuki-roshi said ~~that~~, Oh, I was very clean. [G.B.]: That he feels very good. [Very good feeling. Before that Suzuki-roshi's Okusan was very anxious about to make bath, but Suzuki-roshi said, I don't care. Okay. [G.B.: He said everything's fine! Daijo (?) means fine.] [D.B.-r: Daijo is a very strong word, very powerful word.] Okay! Okay! And two hours after, shinrei time, shinrei means wakeup bell, his condition changed. The first period of zazen, after

shinrei, I think you had felt that feeling of his death, at that time. ~~XXXXXX~~ (Unclear)...after, that means that (unclear).

So, anyway, you can judge that Suzuki-roshi was very great, telling from that excerpt. He is my father, real father, but even though he is my father, I am very proud of that. So you can be proud of Suzuki-roshi. When I come to Japan I want to tell this story, of course including your behavior, your zazen, with pride, to others. So, you should know, you can be proud of Suzuki-roshi.

(Preceding and following paragraphs spoken with great feeling in Japanese).

(Translation not recorded, but I believe ^{he} spoke of how the old zen masters used to have themselves put into zazen posture when they were ready to die. In English he said, Go back to Japan. Good night.)

transcribed by Barry Eisenberg

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