## University of Hawai'i at Mānoa Maui Jan. 29, 1981 My dear Rick: Library — Archives

Ten Directions, with your exemplary piece on Senzaki Sensel, came during sesshin, and now the day after it ended I hasten to write. I thoroughly enjoyed your account of my old teacher. It brought back those early days with a nostalgic rush. I want to fill in some of the spaces which even the best of scholars will leave when researching after the fact.

. Senzaki Sensei was indeed unhealthy when he went to Enkakuji-he had tuberculosis, and it got worse, so that for some time, perhaps a year or more, he had to be isolated in a little hut. His meals were brought to him, and Shaku Soen Zenji visited him occasionally. At one such time they had the following dialogue:

Senzaki: What if I should die? Shaku: If you die, just die!

Thereapon he began to recover. Months later, when rummaging in an unused drawer, he came across the medecine he had stopped taking after that conversation.

- 2. Mrs. Kin Tanahashi--Zen name "Shūbin," was his main supporter from the time he moved to Turner Street in Los Angeles. He took care of her handicapped son when she went to work, and thus they became friends. She was owner of a Japanese confectionary, "Fugetsu Do," and became his principal supporter. They were in the same wartime camp. When ownership of the Miyako Hotel changed, and he no longer had a free room, she installed him in an appartment on East 2nd Street in Boyle Heights, across the street from her home. We Americans would leave him a few dollars now and then, but Mrs. Tanahashi paid his bills. She was also the main source of support for Soen Roshi's trips to the United States until 1958. She may still be living, but would be in her 80's.
- 3. Regarding the chronology of Eido Rōshi's plans to come to the United States, my memory differs from his. I spend one year in Japan, August, 1950 to August, 1951, living at Zenkyō An at Kenchōji in Kita Kamakura to the end of January, 1951, and at Ryūtakuji for the rest of the time. Tai San was not yet inmonsidence there at that time. I returned to Hawaii for two years, and in late 1953 or early 1954 went on to Los Angeles, where I resumed Zen study with Senzaki Sensei. When we met on my return, he told me that Sōen Roshi wanted him to accept a certain monk from Ryūtakuji to be his live-in attendant in Los Angeles. He said that he had declined this offer as his place was too small (only one bedroom) and he felt he was too old to train a Japanese monk as a future teacher 66 American students.

I don't recall when Shubin San made her trip, but I thinkit was shortly after Semsei made his, perhaps late 1955 or early 1956. Many years later she told me of her impressions of Tai San, and what she told Sensei.

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a French Zen student living at Ryūtakuji. They returned to the tample and did the July sesshin there (the last sesshin of the summer training season) while we remained for sightseeing in Kyoto and Nara. We came back to Ryūtakuji in late July, and went on a tour with Soen Roshi, including a climb of Mt. Fuji. In August we accompanied him to Raikoji, in Tokorozawa, near Tokyo, for sesshin with Yasutani Hakuun Roshi, our first meeting with our future teacher. Soen Roshi was zendo leader in this sesshin. We then returned to Ryūtakuji for a short stay, and returned to California.

When we arrived at Ryūtakuji in mid-June, 1957, we met Tai San the first day werwere there. On the second day, Tai San requested a meeting with us, and there in the little guest room off the inner garden told us that he wanted very much to go to the United States as a Zen monk. He said that he had been inspired by Senzaki Sensei's vow to "leave his bones in America," and that he wanted to do the same. We sensed that he was Soen Roshi's successor designate, and agreed to do what we could. We knew that Soen Roshi was very busy with his work at Ryūtakuji, and felt that if his favorite monk were in America, he might have more of an incentive to visit there. Tai-San asked that we say nothing to Soen Roshi about our conversation, and that we initiate our request that he come by letter after our return. We followed his wishes in this respect.

Onereturning to our jobs at the Happy Valley School in Ojai. California, we announced our resignations effective June, 1958, and soon after that date, we moved to Hawaii to be near my son. Sensei died in May, and Soen Roshi came for the funeral and interment (the two ceremonies were run together in your account). He led two sesshin at Senzaki Sensei's apartment that summer. We attended the first and left for Hawaii before the second.

In October, 1959, settled in Honolulu, we established the Diamond Sangha, and in the summer of the next year. Tai San came as our resident monk, and served in that capacity until August 1964.

Senzaki Sensei visited Japan in 1955, accompanied by Louise Padelford and Ruth Strout McCandless. Many years later, after sesshin with Soen Roshi at San Juan Bautista, near San Jose, California, Ms. McCandless remarked to Eido Roshi, in my hearing, "Remember when we met at Ryūtakuji? You asked me to help you to come to the United States as a monk. I could not help you at that time, but now you are here, and as a roshi at that." Nothing further was said.

If you choose to reconstruct the chronology in future publications, I whould hope that I would be only one of several resource persons in setting it forth. I ask that you do not use my version unless you have at least one other substantiating resource. I don't want to be in a position of confronting another's memory with my memory.

In any case, all this is minor stuff. Your piece is almost entirely accurate, and what is more, gives an uncanny sense of the old man's personality. I am very grateful.

With gassho,

<sup>\*</sup>August, 1971