

**THE JAPANESE ANCESTORS OF  
THE LINEAGE OF  
THE SAN FRANCISCO ZEN CENTER**

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**GREEN GULCH ZEN FARM**

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## Preface

I have long appreciated the image of a succession of teaching and practice of Zen from teacher to student. Over the years I have contemplated the stories of our ancestors and imagined what kind of life they lived. However, as far as I knew there was almost no information available in English about the Japanese Ancestors in our lineage between Gasan Joseki Daioshō and Suzuki Roshi's father, Butsumanon Sogaku Daioshō. I thought there was probably some record of their lives in Japanese. By the time I began to wonder about them, our founding teacher, Suzuki Roshi, had passed away so it was difficult to ask him.

When we at San Francisco Zen Center began chanting the names of the entire lineage all the way through to our founder, Shogaku Shunryu Daioshō, my interest in these Japanese ancestors became increasingly intense. So, I began making a more active effort to find out more about them. First, I contacted the Soto Zen scholar Prof William Bodiford, at UCLA, and the Rev Ikki Nambara, at the Soto Zen Education Center. I shared my correspondence with Prof Bodiford and Rev Nambara with Rev Korin Charlie Pokorny. He then, had additional correspondence with Rev Nambara. Based on this information, Rev. Pokorny compiled a chart for me that included the birth and death dates for many of these ancestors, the names of the temples where they served as abbot and also gave some additional information. Rev. Pokorny also gave me relevant entries [in Japanese] from the *Zengakudaijiten*, the Great Dictionary of Zen Learning, for the first several ancestors. During the fall practice period at Tassajara Zen Mountain Center in 2010, I started working together with Rev. Joshin Yuki Kobiyama translating the entries from the *Zengakudaijiten* into English. These dictionary entries went up through our Sixty-Fourth Ancestor.

Next I began searching for information on the ancestors who were not included in the Great Dictionary of Zen Learning, namely the Sixty-Fifth Ancestor to the Eighty-Ninth Ancestor, our founder Suzuki Roshi. In the material I had, I noticed that twenty of our ancestors were abbots of the one temple, Yōkōin, and the next ten were also abbots of a second temple, Zōunin. It occurred to me that if those temples kept records of their abbots, that would also include records of our ancestors. We made repeated efforts with the help of our friends at the Soto Zen Education

Center and our friend and teacher Hoitsu Suzuki Roshi, Abbot of Rinsoin, to inquire of Yōkōin whether they had such records and if they would allow us to see them, but we received no response.

In 2012, Rev. Setsuan Gaelyn Godwin, dharma successor who is now the abbot of the Houston Zen Center, told me that she was planning a trip to Japan with her friends and students in March of 2013. Because of my unceasing effort to find out about our ancestors, the thought arose that while Abbot Setsuan was in Japan she might be able to go to Yōkōin, meet with the abbot there, ask if there were any records of the past abbots of that temple and if so could she see them and perhaps make copies of them. She was happy to make such an effort and, fortunately was able to meet with the abbot during her trip. Happily, Yōkōin had recently produced a book celebrating its 500<sup>th</sup> anniversary that contained information about each of the abbots. The abbot gave Rev. Godwin a copy of the book, which she brought back with her and gave to me. I received this book with great joy and gratitude.

With this book in hand, Rev. Kobiyama and I resumed our translation work. We learned about the lives of our ancestors who were abbots of Yōkōin and we also learned a little about the student-teacher relations of these ancestors.

There still remained ten more ancestors about whom I had very little information. All of them served as abbot of Zōunin. Then good fortune struck again. The dharma successor and newly installed Abiding Abbess of Green Dragon Temple, Rev. Furyu Schroeder, and dharma successor and tea teacher, Rev. Meiya Wender, were also planning a trip to Japan in the fall of 2014. Again, I beseeched them to visit Zōunin to see if there were records of those abbots available. They generously said that they would try. As it turned out, they were warmly welcomed by the abbot and again fortunately, Zōunin had also recently celebrated its 500<sup>th</sup> anniversary and produced a book for the occasion that contained information about each of the abbots who took care of Zōunin. This book was also brought back, given to me and the entries on those ancestors were also translated into English. So now we have a little bit of the story of all of our Japanese ancestors.





## Acknowledgements

I want to thank Professor William Bodiford and Rev. Korin Charlie Pokorny for their help in getting this project started. I thank Rev. Joshin Yuki Kobiyama for the many, many hours she diligently and tirelessly worked on this project. I want to express my deep gratitude to Abbot Setsuan Gaelyn Godwin for obtaining the book from Yōkōin and deeply thank Abbess Furyu Schroeder and Rev. Meiya Wender for visiting Zōunin and obtaining those records for this project. And many thanks go to my assistants who transcribed my scribblings of these translations. The majority of these transcriptions were done very carefully by Rev. Sangetsu Kathy Early, together with the kind assistance of Rev. Gyokuden Steph Wenderski and Rev. Shokuchi Deidre Corrigan. Ms. Yuki Karen Mueller organized and edited the manuscript and has been very thoughtful, patient and helpful throughout the final phases of this project. Throughout this project, Suzuki Hoitsu Roshi and his son and dharma successor, Rev. Suzuki Shungo, have quickly and generously offered invaluable help in understanding these ancient records. Hoitsu Roshi did extensive research on original materials to clarify various difficult points.

My gratitude is deep and joyful. I pray that such wonderful research into our lineage and practice goes on forever.

Reb Anderson, Tenshin Zenki  
Green Gulch Farm, March 2015





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**FIFTY-SECOND ANCESTOR**  
**KOUN EJŌ DAIOSHŌ**  
**(SOLITARY CLOUD LONGING HEART)**

**EJO (1198-1280) Sotoshu**

He was a Kyoto person. [He was] Zokusei of (9<sup>th</sup> ward family district) Fujiwara Family (Kujokamatsu). He was in the 9<sup>th</sup> year of Kenkyu. He first had hair [shaving] celebration under Ennohoin at Eizanyokogawa. In the sixth year Kempo (1218) he received the Bodhisattva precepts.

He studied and thoroughly mastered samatha-vipashana, Abhidharma Kosa, Sautrantika, Three Treatises (Madhyamika) Dharma Marks (Yogacara) and Pure Land Doctrines. Later he visited Kakuen at Tomine. He heard that Dogen had gone to Song [China] and had returned from abroad and was at Kenninji in Kyoto. So he went to meet and question him. Again in the Winter of the first year of Bunreki (1234) he threw/entrusted himself to Dogen at Fukukusa in Kyoto.

In the next year he received preceptual Dharma of Buddha Ancestor Correct Transmission followed reception of the Mind Seal. When Dogen moved to Echizen (Fukui Prefecture) he helped him with Gyoka.

In July of 5<sup>th</sup> year Kencho (1253) Dogen retired as he dwelt in the teaching seat. When Dogen went to Kyoto Ejo accompanied him as his medical attendant (Toyaku). After Dogen died he carried his sacred bones back to Eiheiji. In the 4<sup>th</sup> year of Bunei (1267) he retired as abbot and became Todo. He gave that seat to Gikai. In 9<sup>th</sup> year of Bunei when Gikai retired [as abbot] Ejo returned to oversee Eiheiji. In the 3<sup>rd</sup> year of Koan August 24<sup>th</sup> he passed away. He lived to 83. His Dharma age was 63. According to his will his ashes were buried near to Dogen's stupa.

From Zen Studies Great Dictionary

For additional information, see Timeless Spring by Thomas Cleary, Wheelwright Press, 1980, 106-108

**FIFTY-THIRD ANCESTOR**  
**TETTSU GIKAI DAIOSHŌ**  
**(CLARITY PERVADING JUSTICE ASSISTANCE)**

**GIKAI (1219 –1309) Sōtōshu.**

When he was thirteen years old he received the Tokudo at Hachaku temple in the Nihon Tatsuma (Darum) Shu by Ekan. Also, he went to Heizan and received full precepts (Gusokukai).

In the second year of Ninji (or Jinji), 1241, at Shinsōkyoseiji, he met Dōgen and they studied together a long time. When Dōgen left for Echizen he followed Dōgen and went to Eiheiiji and worked at many positions like Tenzo, Kanji, etc. After Dōgen passed away he received Dharma Transmission with Koun Ejo. In the first year of Seigen or Shogen (1259) he traveled to Song China and traveled there.

He came back to Japan after four years, (re)arranged all the halls of Eiheiiji, and he established the four-part Reigi formal-ceremony, the Ki To ceremony and daily and monthly Pure Rules (Shingi). During this time he visited his land (of Meizan Kosetsu). He brought back the Gozanju – Five Mountains ten sub-temples.

In the fourth year of Bunei (1267) he became the third abbot of Eiheiiji at the age of forty-nine. He was appointed by Ejo. Six years later, in the ninth year of Bunei (1272), in February, at the age of fifty-four, he stepped down and descended to care for his mother.

After he stepped down from the abbacy Ejo became abbot [again]; however, eight years later, in the third year of Kōan (1280), on August twenty-fourth, Ejo passed away and Gikai became abbot again. He was sixty-two years old.

Around the fifth year of Sho/Sei (1292), he retired from Eiheiiji, and in the first year of Eijin (1293), at Kagusuono , Soyano Shiganshu (Kanazawa City) so-and-so of Daijoji requested Gikai to convert the Shingon temple to a Zen temple.

When Gikai was seventy-five years old he started living in Daijoji. In the sixth year of Eijin (1298) he left Daijoji and in the second year of Enkei, on September fourteenth, he passed away at ninety-one years of age. [Someone] built Jokoin and [his] ashes are stored [there].

From Zen Studies Great Dictionary

For additional information, see *Timeless Spring* by Thomas Cleary, Wheelwright Press, 1980, 108-110.

**FIFTY-FOURTH ANCESTOR**  
**KEIZAN JŌKIN DAIOSHŌ**  
**(LUSTROUS MOUNTAIN BEQUEATHING JEWELS)**

**JOKIN OF EIKO (1264(?) – 1325)**

[He is] “Taisō” (“Great Ancestor”) of the Japanese Sōtō School. [He is] the fourth generation Dharma grandchild of Kōsō Dōgen. He was styled Keizan. He was born in the fifth year of Bunei (1264) on October eighth (Yōreki, November twenty-first) in Eichizen (Fukui Prefecture), Taneyū, on the grounds of a Kannon hall.

His childhood name was Gōsei (Practicing Life). He was influenced by his mother’s deep faith in Kannon. When he was eight years old he climbed up to Eiheiiji, in Echizen, and formally met with Tetsu Gikai. When he was thirteen years old he did tokudo with the second generation of Eiheiiji, Koun Ejō.

In the third year of Kōan (1280), on August twenty-fourth, when Ejō died, he [began] studying with Gikai and made efforts in zazen practice.

When he was eighteen years old he decided to walk around the country arousing the vow and he visited Jakuen at Hōkyoji, in Echizen. Then he went to Kyōto to learn the zen style of esotericism, of Rinzai school Shōitsu [sub] sect from Tōzan Tanshō and Haku-un Egyō. Furthermore, he engage the study of the Tendai on Mount Hiei. Afterwards he visited Muhon Kakushin at Yuryōkyokokuji in Kii (Wakayama Prefecture). It is said that, later, he visited Jakuen, again, at Hōkyoji.

When he was twenty-two years old he encountered the phrase “Fuboshoseigen tsuken san zen bai—” (“With the natural pure eyes [he] received at birth from his father and mother he will see whatever exists within and without the three-thousand-great-fold world—”), from “The Merits of the Dharma Teacher” chapter of the Lotus Sutra and examined the nature of mind which is always present.

When he was twenty-five years old he began to broaden his vow to carry forth great compassion and clarity. When he was twenty-eight years old he was invited to be the first generation founder of Jōmanji, in Awa (Tokushima Prefecture)...

In the next year, when he was twenty-nine years old, he climbed up to Eiheiiji and copied the *Buddha-Ancestor Correctly Transmitted Bodhisattva Precepts Procedures (Busso Shōden Bosatsukaisaho)* [text]. He received Great Bodhisattva Precepts Procedures from Eiheiiji abbot Gien.

In the winter of that year for the first time he gave Opening-of-the-Hall Dharma teachings at Jōmanji and performed a precept ceremony for five people, including Ganka Tekkyō.

Following that he visited Kangengiin at Daijiji in Kawajiri, in Higo (Kamamoto Prefecture). Also, he made a very small temple around the area of Tōkyūgoshō, in Kyōto, and it is said that he first met Gassan Joseki there.

Up to thirty-one years old, he spread the precepts and saved/converted about seventy people, and was devoted to education of the general population. When he was thirty-two years old he received Dharma succession (shihō) from Gikai and also received a Dharma robe and he became the first shuso at Daijōji. When he was thirty-five years old he became the second generation of Daijōji.

From the second year of Shōan (1300), on the eleventh day of the New Year, he started explaining the teachings (*Denkōroku*). In the fourth year of Kagen (1306) during August and November he received the [Rin]zai family secrets inside the room ([Rin]zaikai Shitsunai) from Gikai.

Up until the first year of Ōchō (1311) he worked to fully establish the standards for practice in the area around Daijōji. He guided the practitioners and wrote books such as *Zazen Yojinki*, *Sankon Zazensetsu*, and *Shinjin Meinentei*. He also opened Kaga Jōjūji.

Because many people donated mountains and lands in Noto, Kashima-gun, Sakaiho, he gave Daijōji to Meiho Sotetsu (Another account says Kyō Ō Unryō.). In the third year of Genkyō (1323), on February first, he gave Kaga Jōjuji to Mushō Chikō and he went to Tochi and opened Toyazan Eikōji during the first year of Bumpō.

During this time, in the third year of Showa (1315), he opened Kōkōji in Noto, Haiku Tokuta (?), at the request of the Lord of the Manor, Tokuta Shōshin, and during the era of Gen-Ō (1319—1321) he opened Hōseiji in Noto. By that time Keizan's name was highly regarded, and in the second year of Gen-Ō (1320) the Emperor Gokaiigo asked him ten types of imperial questions. It is said that in the first year of Genkyō (1321) there was an imperial declaration that Eikōji was an eminent practice place.

In the next year a special form of financial support was given and a Buddha hall was built and in the third year of Genkyō (1323) a kaisando was constructed and then in the fourth year of Genkyō a Dharma hall was built and in this way Eikyōji was completed as a practice place for monks. From this point, in the first year of Genkyō he saw an auspicious dream of opening Sōjiji.

He was then invited by the temple head, Teiken, the Precept Master of Shogokuji (Shingon Ritsu Shu) of the precept school of Shingon (another story says Kakuzan Tendai sect) in Noto, Hōkishi-gun, Shiipisō. He did go to visit and then he opened Shogokuzan Sojiji on June eighth.



On July twenty-second he received a donation of lands around the temple and on September fourteenth he was given an Imperial [calligraphic] scroll of “Sōjiji”. On August twenty-eighth of the next year he received an imperial order [designating] Sōjiji as an Eminent Practice Place of the Japanese Sōtō School. And the Sōtō School publicly declared Sōjiji as a Main Temple (Hondera) along with Eihei-ji.

After this with the help of the Hasebe family, in the fourth year of Genkyō, the monks’ hall (Sōdō) was opened and the practice place [of Sōjiji] was almost completed. On July seventh he entrusted this Dharma seat to Gassan Joseki, retired and returned to the Mountain of Eikō-ji.

In his later years at Eikō-ji he continued to develop the practice facilities [of Eikō-ji] as well as publishing his writings. He edited *Noshūtōyōzan*, *Eikōjijigyōjishidai* and *Keizanoshōseiki*. He also continued nurturing successors, popularizing Sōtō zen for ordinary people, and educating householders.

On the other hand he edited *Tōyazankingyōjōbun* and *Tōyazenjimmiraisaikibun*.

As he entered the second year of Shōchū (1325) he showed a slight illness and he appointed Meiho Sotetsu to be Director of the Monks (Sōroku) for Eikō-ji, Entsūin, Kōkō-ji, Sōjiji, Hōō-ji, Hōsei-ji, and Daijō-ji. He bestowed the Dharma seat of Eikō-ji [on Meiho] and retired.

On August fifteenth he gave his last evening Dharma talk. He offered these words [as a death gatha]:

This field I’ve plowed and sown has been bought and sold,

But it’s always new: Look at the young sprouts.

I wander into the Buddha Hall tiller and hoe in hand.

And then he suggested nirvana.

His lifespan was fifty-eight years (another source says sixty-two). His bones were divided among four places: Daijō-ji; Eikō-ji; Jōju-ji; and Sōjiji.

The disciples who attained the Dharma are Meihō Sotetsu, Mugachikō, Gasan Jōseki, and Koan Shika, and, with the addition of Kohōkakumyō and Chiuzan Genshō, we have the “four disciples” and the “six brothers”. All are considered very distinguished persons [of the way].

His nun disciples are Mokufu Sonin, Ninkai, Kintō Ekyū and Meishō.

The disciples who received Transmission of Precepts (Denkai) are Tekko Ganka, Sondō, Sokei, Shubin, Shōjun, Keidō, Gentsuankoei and Dōka.

Three emperors gave him three different posthumous names. Emperor Gomurakami gave him the name Butsuji (Futsuji) Zenji (Buddha Compassion Zen Master). Emperor Gomonzono bestowed Kōtoku Enmei Kokushi (Spreading Virtue Perfect Light National Teacher). The Emperor Meiji gave him the name Jōsai Taishi (Eternal Establishment Great Teacher).

From Zen Studies Great Dictionary

Sources: Toyaki, Shogaku Kaizan Ninso Zenji Koroku, Tōjōshosoden, Upper Tōjōrentōroku, Vol. 2  
Tōyagosogyōjitsu, Honchō Kōsoden, Vol. 24  
Empōden Koroku, Vol. 7

For additional information, see Timeless Spring by Thomas Cleary, Wheelwright Press, 1980, 110-112.

**FIFTY-FIFTH ANCESTOR**  
**GASAN JŌSEKI DAIOSHŌ**  
**(LOFTY MOUNTAIN BEQUETHING FULLNESS)**

**Joseki: (1276-1366) Sōtōshu**

Jōseki was of the Soto School. His religious name was styled Gasan. He was of Noto (Ishikawa-ken), Hakui-gun, Uryūda. When he was 11 years old he entered a country teaching temple. At age 16 he climbed Mount Hiei and his head was shaved. He learned the essentials of the Tendai school.

In the 5<sup>th</sup> year of Eijin (1297), when Keizan was teaching at Keiraku (Old name for Kyoto), Jōseki asked, “ What is the essential teaching of Zen?”

In the spring of the first year of Shoan (1299), he visited Keizan and practiced zen (san zen monpo) with Tettsu (Gikai) at Daijōji. In the first year of Tokuji (1306), at age 32, He was greatly enlightened. He wandered around monastic practice places.

In the first year of Kenkyō (Wiki: Genkō) (1321), he went back to Noto and received the robe and teaching. In the first year of Seichū (Wiki: Shōchū) (1324), he resided in the teaching at Sojiji.

In the third year of Ryakuō (Wiki: first year of Kōkoku or third/fourth year of Engen) (1340), he lived in Eikoji. He offered the (seat) position of successor to Taigen Soshin. He opened and retired at Yōjuin (Promoting Longevity).

On October 20<sup>th</sup> of the fifth (or fourth) year of Teiji, he suggested Nirvana. He was 91 years old.

From Zen Studies Great Dictionary

For more information, see Timeless Spring by Thomas Cleary, Wheelwright Press, 1980, 110-112

**FIFTY-SIXTH ANCESTOR**  
**TĀIGĒN SŌSHĪN DAIOSHŌ**  
**(ULTIMATE SOURCE LINEAGE TRUTH)**

**Sōshīn (died 1371) Sotoshu.**

His initiatory name was Tāigēn. He was styled Sōshīn. Sōshīn was from Kaga (Ishikawai prefecture). From childhood he did not associate with the ordinary world. He gave himself to a temple and left home. Later, he served Gasān Jōseki at Sojiji. In the fifth year of Teiwa (1349) he became a Dharma Successor. Following his teacher's life, he respectfully served Sojiji within a successful career. Then he moved to Eikoji and opened Fuzoin. In his later years he opened Butsudaji or Buddaji in Kaga. In the fourth year of Ōan (another source says third year Ōan), on November twentieth, he passed away. He is the founder of the Tāigēn branch of the Sōtō School.

From Zen Studies Great Dictionary

Source: Tōjorentoroku, 2

**FIFTY-SEVENTH ANCESTOR**  
**BĀIZĀN MŌNPŌN DAIOSHŌ**  
**(PLUM MOUNTAIN HEARING ROOT)**

**Mōnpōn (died 1417) Sotoshu.**

**Mōnpōn** was his initiatory name. He was styled Bāizān. A person of Mino (Gifu Prefecture), he practiced when he was very young at Ritsuji and left home there.

He received Dharma Succession (Shiho) from Taigen Soshin at Butsudaji.

Seiju (or Seiji) of Echizen (Fukui) established Ryutakuji and Mōnpōn became the founder (Kaiso). Then he left Ryutakuji and opened Kongoji. Thereafter he succeeded to Sojiji. He [finally] retired to Ryutakuji.

He was summoned by Ashikaga Yoshimitsu but declined the invitation. He was also invited and encouraged to become the founder of Daidoin in Tōe (Shizuoka) and Kounji in Echigo (Niigata).

He died on the seventh day of the ninth month in the twenty-fourth year of Ōei. His age is thought to have been seventy-nine years.

Six persons, such as Taihatsu Keikaku, Detsudō Nōsho, and Jochū Tengin became his Dharma successors.

From Zen Studies Great Dictionary

Sources: Honchokosoden, 39; Enpodentoroku, 7; Tōchushosoden, 1; Tōjorentoroku, 3

# **Fifty-eighth Ancestor**

## **Jochū Tengin**

### **(Forgiving Relationship Heavenly Kind-Words)**

#### **Tengen (1363-1437) Sōtōshu**

Tengin was his initiatory name. He was styled (Buddhist name) Jochū. He was born in the fourth year of Teiji, on September fifth, in Ueda (Nagano prefecture). His family name was Kaino (or Umino). He lost his mother when he was five. When he was nine he studied mathematics with Dharma teacher Hozan Eimei in Inagunjo (?).

Later, he practiced and left home with Daisetsu Sono at Kishoji in Ueno (Gunma prefecture). Further on he practiced with Baizan Monpon of Hirada and received succession.

Then at Shukuzan of Shozu in Ōmi (Shiga prefecture) he built and resided in Tōshuan and monks like clouds gathered there to practice with him. He left Shukuzan and lived in the mountain village of Kanhei and named [his abode] Tōjuin.

The Lord Protector Yamauchi Tsushima, master of Handa Castle, [felt] the wind of [his] school and invited him to found Shushinji in Tse (Shizuoka Prefecture).

In the eighteenth year Ōei (1411), wishing to leave the complications of human affairs and looking for a place of retirement, he entered Kitsuyazan (Orange Valley Mountain), built a hermitage and named it Teikyoin. He later named it “Daitōin and invited Baizan to be the first generation.

The shogun Yoshimochi was moved by the style (wind) of [his school] and donated the estates and rice fields.

Thereafter he succeeded to Sojijo and retired and revived the ancient seat of Tōjuin in Ōmi.

In the second year of Eikyō (1430), he lived at Ryutakuji, in Eichizen (Fukui prefecture), and for three years worked to restore the temple buildings. Then he returned to Tōshu (In) in the twelfth year of Eikyō (1440) (Another source says the ninth year of Eikyō (1437)), and on February fifth (another source says February fourth) he suggested nirvana. He was seventy-five years old.

From Zen Studies Great Dictionary

Sources: Enpodentoroku, 8; Tojorentoroku, 4; Tōjoshosoden, lower part.

[Wiki: “His disciples, Kisan Shōsan and Shingan Dōkū, started separate dharma lineages that are honored in different temples within the school.”]



# **Fifty-ninth Ancestor Shingan Dōkū Daioshō (Genuine Cliff Way Emptiness)**

## **Dōkū (1374-1449) Sōtōshu**

Dōkū was his initiatory name. He was nicknamed Shingan and styled Bokukei. A person of Kawachi (Osakafu) he left home at a young age and studied the esoteric teachings (Mikkyo).

He then went to the mountain village of Kanhei in Ōmi (Shiga prefecture) and hid his talents and education for many years.

In the eleventh year of Ōei (1404) because of a divine message from Hakuzan, Jochū Tengin built and opened Tōjuin, which was separated by a valley from where Dōkū was living [incognito].

Dōkū went to Jochū and asked [for permission] to visit mornings and evenings. Eventually he received the seal of approval (Insho) and was given the temple, becoming its second generation. In later years Dōkū gave the temple to his Dharma successor Sēnsō Esāi and withdrew to Yokoan. In the first year of Hotoku, on August fifteenth, he expressed nirvana. He was seventy-six years old.

From Zen Studies Great Dictionary

Sources: Jūzokutōjōshosoden, No. 2; Tōjōrentōroku, No. 5



# **Sixtieth Ancestor Sensō Esai Daioshō (River Monk Wisdom Settled)**

## **Esai (1409—1475) Sōtōshu**

His initiatory name was Esai and he was styled Sensō. He was a person of Mikawa (Aichi prefecture). When he was young he entered Gezōji (or Kazōji) and celebrated shaving of the hair and receiving the requisites [i.e. robe, bowl and precepts]. He extensively learned the inner and outer teachings.

Ardently longing for the instruction outside words, he practiced with Shingan Dōkū at Tōjuin while serving as attendant [or administrator] (jishi). A long time later he received the hidden meaning of the teaching and further was given the seat. Also, he moved to Ichiunsai (Shizuoka prefecture, Handa district, Tomioka village) and then was promoted to Sōjiji.

Sishianchū from Mino (Gifu prefecture), Shishi Seizen from Hitachi (Ibaragi prefecture) Ryogen Ishi from Kaga (Ishikawa prefecture), Okuzan Ishi from Mikawa (Aichi prefecture) all formally became his disciples.

In the original year of Kanshō (1460), he moved to Ryutakuji in Eichizen (Fukui prefecture) In the following year he respectfully gave up his situation and returned to Ichiunsai and, in the seventh year of Bunmei, on July ninth, he indicated Nirvana.

Togyakuōsōjun built Kankonin in Owari (Aichi prefecture) and joyfully invited [Sensō] to be the First Generation.

In the fourth year of Daiei (1524) Emperor Gokashiwabara gave him the posthumous name Hokaku Butsue (Dharma Awakening Buddha Blessing).

From Zen Studies Great Dictionary

Sources: Enpodentoroku, 33; Tōjōrentōroku, 6; Tōjōshosoden, Lower Part

Translator's Note: It is said that there were three records: Sensō Zenji Goroku, and there was Sensō Sai Zenji Roku, and also there was Kogiroku (Jin Ten Ganmuku Sho).

## SECTION TWO: YŌKŌIN SIXTY-FIRST THROUGH EIGHTIETH ANCESTOR

SOURCES:

HARMONIOUS LIGHT MOUNTAIN

ETERNAL BAY TEMPLE

OPENING FIVE HUNDRED YEARS COMMEMORATIVE RECORD OF YŌKŌIN

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KAISŌ HYAKU NEN KI NEN SHI

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ZENGAKUDAIJITEN

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**SIXTY-FIRST ANCESTOR**  
**IYOKU CHÖYŪ DAIOSHŌ**  
**(ON THE WING PROLONGED HELP)**

**FIRST GENERATION OF YŌKŌIN**

**Chōyū (1416-1502) Sōtōshu**

His initiatory name was Chōyū . He was styled Iyoku. He was a person of Owari (Aichi prefecture). He left home at the age of a child; roamed freely, formally visiting Gohō of Saijoji and Jochu at Ryutakuji. Subsequently, he devoted himself to Senso Esai at Tōjuin, focusing the mind and thoroughly studying Zen. All day long he listened to Esai’s Dharma Hall discourses, received awakening and became his Dharma successor.

First he “opened the hall” (kaido) [he gave his first teaching as abbot] at Tōjuin in Ōmi (Shiga prefecture) and then he lived at Ryutakuji in Eichizen (Fukui prefecture), Daitoin in Tōe (Shizuoka prefecture) and Butsudaiji in Kaga (Ishikawa prefecture) one after another.

Furthermore, in the first year of Entoku (1489), he entered the God of War (Hachiman) Mountains of Toe, and set up a simple hermitage and styled it Dragon Cave Hermitage.

In the same country there was a nun, the Great Teacher Anshin, who built Kikenan (Joyfully Looking Hermitage) and invited him [to live therein]. In the second year of Bunki, April twenty-seventh, he died. His age was eighty-seven.

From Zen Studies Great Dictionary

Source: Tōjōrentōroku, 7

Chōyū (1416-1502) of the Sōtō School was a person of Owai (Aichi-ken). He was styled Iyoku. He left home at the age of a child; roamed freely, formally visiting Gohō of Saijoji and Jochu at Ryutakuji. Subsequently, he devoted himself to Senso Esai at Tōjuin, focusing the mind and thoroughly studying Zen.

All day long he listened to Esai’s Dharma Hall discourses, received awakening and became his Dharma successor.

First he “opened the hall” (kaido) [he gave his first teaching as abbot] at Tōshuin in Ōmi (Shiga-ken) and then he lived at Ryutakuji in Eichizen (Fukui-ken), Daitoin in Tōe (Shizuoka-ken) and Butsudaiji in Kaga (Ishikawa-ken) one after another.

Furthermore, in the first year of Entoku (1489), he entered the God of War (Hachiman) Mountains of Toe, and set up a simple hermitage and styled it Dragon Cave Hermitage.

In the same country there was a nun, the Great Teacher Anshin, who built Kikenan (Joyfully Looking Hermitage) and invited him [to live therein]. In the second year of Bunki, April twenty-seventh, he died. His age was eighty-seven.

From Yōkōin records

**SIXTY-SECOND ANCESTOR  
MUGAI KEIGŌN DAIOSHŌ  
(NOTHING OUTSIDE JADE SPEAKING)**

**SECOND GENERATION OF YŌKŌIN**

**Keigōn (1436-- 1507 or 1445—1517) Sōtōshu**

He was styled Mugai (Nothing Outside) and was a person of Tsushima (Nagasaki prefecture). His family name was Heishi. He left home and received the precepts at a teaching temple in the same area. After wandering around in all directions he visited Iyoku Chōyū at Tōjuji.

Spending five years [with Iyoku] he attained the Mind Seal (Shinin).

In the following year of Entoku (1489) he lived in Tōjuji and then, in the sixth year of Meiō (1497), he moved to Ichiunsai (Shizuoka prefecture) [where Sensō Esai also lived] and soon after returned to Tōjuji and again moved back to Ichiunsai in the founding year of Bunki (1501). He was then invited to become the first ancestor of Tōgetsuin, which was opened by Danetsu of Tōe (Shizuoka prefecture).

Again, in the sixth year of Eishō (1509), he lived in Ichiunsai. And in the thirteenth year of Eishō, he received an invitation to Ryutakuji, Echizen (Fukui prefecture).

On October twenty-sixth of the fourth year of Eishō (1507) [Yokoin's record says fourteenth year of Eishō (1517)] he made a gesture of nirvana. His age was seventy-two. His Dharma age [i.e. years since becoming a monk] was forty-six.

From the Zen Studies Great Dictionary

Source: Tōjōrentōroku, 8

Mugai Zenji was roaming around the country when he came to Tōjuin in Ōmi. In the first year of Entoku (1489) Mugai Zenji became the fifth generation of Tōju as Dharma successor of Iyoku Zenji.

In the sixth year of Meio [he] was living at Ichiunsai and then returned to Tōjuin. In the first year of Bunki (1501) he was living at Ichiunsai again.

During the time of Eishō he lived in this temple, [then called] Ryūketsuan. While in residence [at Ryūketsuan] he opened Tōgetsuin in Tōjō-gun, Kamo Village, in response to the request of lay supporters.

In the fourteenth year of Eishō Keigon Zenji changed residence to Ryūtakuji in Echizen on August seventh, and then in the same year on September seventh he conducted the one-hundredth memorial service for Baizāi Mōnpōn Zenji [who died at Ryūtakuji].

From: Ryūtakuji Record of Mountain Residence.

Another source says that he entered Ryūtakuji in the thirteenth year of Eishō [Retoroku].

When Mugai Keigōn Daishō was living in this [Ryūtakuji/Yōkōin] he opened the mountain of Kamihiya (Jōhei) River Hōkaji (Dharma Flower Temple).

Although in ancient times Hōkaji was a direct branch temple of this temple (Yōkōin) it was entrusted to Choanji during Genwa, which was opened by the fourth generation, Sēssō Hōseki Daishō, and thereafter became a branch temple of Chōanji at Ryōden.

In the fourteenth year (of Eishō) on October twenty-sixth he suggested nirvana at the age of seventy-two.

From Yōkōin records

Translator's Note:

1. There are a number of contradictions in the dates within this Zengakudaijiten entry and between this and that of Yokoin's record.
2. In the Ryutakuji records of abbots it says that in the fourteenth year of Eisho, September seventh, Mugai Keigōn was asked to conduct the hundred-year Dharma Essentials for Baizān Mōnpōn (who died in 1417).
3. Hiyo, literally, "Dharma Essential" nowadays is understood to be a memorial service.

**SIXTY-THIRD ANCESTOR**  
**NĒNSHITSU YOKAKU DAIOSHŌ**  
**(BLAZING ROOM WITHIN ENCLOSURE)**

**THIRD GENERATION OF YŌKŌIN**

**Yokaku (1440 - 1516) Sōtōshu**

His initiatory name was Yokaku. He was styled Nēnshitsu. He was from the Fujiwara family of Ōshū (northern interior province).

He was a Dharma successor of Mugāi Kēigōn. In the third year of Bunki (1503), he lived in Tōjuin, in Ōmi (Shiga prefecture). Later, in the tenth year of Bishō (1513), he moved to Ichiunji (One-Cloud-Temple).

Furthermore, he lived in Ryuketsuan (Dragon Hall Hermitage) and Ryūtōin.

In the thirteenth year of Eishō, on March seventeenth, he made the gesture of Nirvana. His age was seventy-seven. His Dharma age was thirty-eight.

From Zen Studies Great Dictionary

Source: Tōjorentoroku, 9

The biography of the third generation, Nēnshitsu Yokaku Zenji, in Nihon Rentōroku refers to him as a “Tōju Mugai Kēigōn Zenji Dharma Successor” and the record says that he was a descendant of the Fujiwara family of Ōshū.

He was born in the twelfth year of Eikyō (1440). He visited many teachers, studied under Mugai Zenji as his teacher, and he became the sixth generation abbot of Tōjuin in the second year of Bunki (1502).

In the tenth year of Eishō (1513) he lived in Ichiunsai in Ōmi. After that he lived in this temple, [then called] Ryūketsuan. When he was in this temple he opened Ryūtōin (Here the “tō” is the “tō” of “Sōtō”; later it was changed to the “tō” of “ascending”.) in response to the request of supporters in the area of Jōtō-gun, Kaniuchita Gohyaku Saison. He also opened Enzōji in Sanno-gun, Kasui, Kimura.



It is said that he chose this land for Ryūtōin because the form of the mountain is similar to the mountain of Chūsonji (at Ōshū Hiraizumi). It is also said that the mountain opening of Enzōji was in the tenth year of Eishō, on April eleventh.

He made the gesture of Nirvana in the twelfth year of Eishō, on March seventeenth.

From Yōkōin records

Translator's note: According to these records Nenshitsu-Zenji was either just four years younger or five years older than his predecessor, Mugai-Zenji.

**SIXTY-FOURTH ANCESTOR**  
**SĒSSŌ HŌSEKI DAIOSHŌ**  
**(SNOW WINDOW PHOENIX FOLDED)**

**FOURTH GENERATION OF YŌKŌIN**

**Hōseki (d. 1538) Sōtōshu**

Hōseki (d. 1538) of the Sōtō School was a person of Ōshū. He had the aspiration to leave home and went to Enfukuji (Tangenji) on Mount Matsushima, where his hair was shaved off and he received the equipment (i.e. robe, bowls, and precepts)

Later he formally practiced with the likes of Gakuo Sojun at Kenkonin in Owari (Aichi-ken) and Iyoku Chōyū in Daitōin, in Tōe (Shizuoka-ken), and later practiced with Nēnshitsu Yokaku at Tōshuin, in Ōmi (Shiga-ken), merged with awakening, and then shared the seat and expounded the Dharma. In the tenth year of Eishō (1513) he lived at Tōshuin and devoted [himself] to the life [of being] a teacher (Shimei).

Later, [the teaching] flourished at Ryūketsuji and [its name] was changed to Yōkōji. He also opened Ankōji and became its first Ancestor.

He again returned to Tōshuin and, in the second year of Daiei (1522) he moved to Ichiunsai.

In the second year of Temmon (1532) he again lived at Tōshuin. In the sixth year of the same [era], he was promoted to Daitōin and soon after he retired to Yōkōin. In the seventh year of the same [era], on August thirteenth, he made the gesture of Nirvana.

From Zen Studies Great Dictionary

Source: Tōjōrentōroku, 9

The Nihon Tōjōrentōroku says that the fourth generation, Sēssō Hōseki, was a Dharma successor of Nenshitsu Yokaku Zenji. Hōseki Zenji was also a person of Ōshū and a descendant of Seiwa Tennō (Emperor, 858—876). From early childhood he was considered extraordinary. He received the precepts at Zuiōji, in Matsushima, and left home.

He studied in different parts of Japan, and he studied under Gyakushō Zenji in Kenkonin and Iyoku Zenji in Daitōin.

He questioned Nenshitsu Zenji at Tōjuin in Ōmi, entered the room and as a Dharma successor he became the seventh generation of Tōju.

During the era of Eishō he lived in Tōjuin and later he traveled to this temple, Ryūketsuan, and lived here.

Responding to the request of supporters he opened Choanji in Jōtō District (gun), Ryōta Village, in the tenth year of Eishō, and opened Ankōji in the same district (gun) in Sekido Village during the eleventh year of Eishō. In the fifteenth year [of Eishō] he changed the name of Ryūketsuan to Yōkōin.

In the second year of Daiei (1522) he moved to Ichiunsai. Later he lived again at Tōjuin. In the sixth year of Daiei, when Japan experienced a difficult time of drought, especially in the Shioya [area] of Tōju, [Sēssō] Zenji touched [the earth] with a cane and water gushed out. He thus relieved the distress of the people and showed lofty virtue.

He came to live in Yōkōin again and opened the mountain of Shushōji in Sano District (gun), Ōike-Village, in the first year of Kyōroku (1528). During the Temmon era he opened the mountain Tōkōji in Jūkushu Village and Fukuraiji in Yashiro Village. In the sixth year of Temmon (1538) he rotated his residence with Daitōin.

Next, in the seventh year of Temmon, he died on August thirteenth (Residential Mountain Records of Daitōin). According to Rentōroku, there were separate stupas at Yōkōin and Ankōji.

The record of this temple in Genroku (1688-1704) says that he was abbot for twenty-five years and resided at Daitōin. It is also said that in the fifteenth year of Eishō, Hōseki Oshō changed [the name of the temple to] Yōkōin. An older past record refers to Toin Kaisan [This temple's founder] Sēssō Hōseki Zenji. This is because [he] changed the name of Ryūketsuan to Yōkōin.

According to an older past record (from the first year of Keian (1648), month?, tenth day) the eleventh generation, Donkō Daioshō, was referred to as “the eighth generation of this temple, Senshu Donkō Daioshō”.

From this point in the lineage, there are serious matters concerning later generations that we will discuss when we get to the record of the sixteenth generation, Fuzan Shunki Daioshō.

According to the Rentōroku, two disciples are referred to as Dharma successors of Hōseki Zenji: this temple's fifth generation, Taiei Zeshō, and the sixth generation, Nampo Gentaku Zenji.

From Yōkōin records

**SIXTY-FIFTH ANCESTOR**  
**TAIEI ZESHŌ DAIOSHŌ**  
**(TOWERING EMINENCE TRUE STAR)**

**FIFTH GENERATION OF YŌKŌIN**

According to past records he was the currently abiding (i.e. abbot) for eighteen years [at Yōkōin]. In the eighth year of Eiroku (1564), on February second he showed Nirvana. He died at Tomiyama.

If we calculate back [eighteen years] from the eight year Eiroku (1564), we come to the sixteenth year of Temmon (1548) [as the beginning of his abbacy].

After receiving Dharma succession from the fourth generation [abbot] Hōseki Daiosho in the eight year of Temmon (1539), eighteen years from this date (the year before the first year of Eiroku), the fifth year of Kōji (1559)—sometime after that—(the sixth generation) Nampo Gentaku may have received Dharma succession.

During his abbacy at Yōkōin, Taiei Zeshō opened two other temples—Shōhōji (or Seihoji) in Sano district, Gomei village, in the first year of Kōji (1555), and in the seventh year of Eiroku (1564) he opened Ichi Takusan-Ketsurokuji (or Ketsuryokuji) in Ketsurokuji village; however, these details are not clear.

Taiei Zesho Daioshō also became abbot at Tōjuin. In the records of Tōjuin, it says that he was a Dharma successor of Sessho Daioshō and lived at Tōju during the second year of Kōji. (He was the eighth generation of Tōju.)

During Eiroku he opened Entukuji (Kinohoncho, Hannoura) and in the fourth year of Eiroku he lived at Daitōin. In that same year he went back [to Tōju] and then opened Sairenji (Western Lotus Temple) (Sugino). And he also founded Hosenji (Jewel Spring Temple) (a difficult place name) and in the eighth year of Eiroku on February second he passed away.

It also says that he produced two Zen masters: Tenbu Eihan Osho (the ninth generation of Tōjuin) and Meishitsu In Osho (Shinkoin, Saisen Ison Shō Kushu No Mon Shu).

From this [Tōjuin] record we may come to know about the relationship between Zeshō Daioshō and Tōjuin and also his history before he came to live at Yōkōin.

From Yōkōin records

**SIXTY-SIXTH ANCESTOR**  
**NAMPO GENTAKU DAIOSHŌ**  
**(SOUTHERN MAN PRIMORDIAL SWAMP)**

**SIXTH GENERATION OF YŌKŌIN**

It is written in the records of the past that he was abbot [of Yōkōin] for twenty-seven years. On February twenty-second in the seventh year of Tenshō (1579) he passed away at Tomiyama.

If we calculate back twenty-seven years from the seventh year of Tenshō we come to the twenty-first year of Temmon (1552) [as the date he became abbot]. [He] is a disciple in the fourth generation [looks like third] of Sēssō Hōseki Daioshō. However, he seems to be not in the direct line of abbots (Juji) of Tōjuin.

In contrast to the way that [the fifth generation] Taiei Zeshō Daioshō went back and forth between Tōjuin and Yōkōin, because the sixth generation [i.e. Nampo Gentaku] cared for/protected his transmitted disciples at Yōkōji, the time period of abbay [Genjukikan] at Yōkōin seems to overlap [with Tōjuin]. However, this is not clear.

In the fourth year of Tonshō he restored the originally Shingon temple of Dainichi in Kanihara village and then opened it as a Soto School temple.

Between December of the eleventh year of Eiroku (1568) and the twelfth year of Eiroku, Imagawa Ujizane (1538-1614) and Tokugawa Ieyasu (1542-1616) [with Singen Takeda] were engaged in intense battles for Kagawa Castle. After these struggles they came to a negotiated peace treaty. In May Lord Asahina Yasuasa opened the castle under the flag of Ieyasu and Imagawa withdrew to Sōshū Odawara and Kagawa castle was commanded by General Ienari.

During the battle the officers and men of Ieyasu built temporary fortifications in the Hachiman mountains near Yōkōin as their primary base of operation for the siege of Kagawa Castle.

Concerning the construction of these fortifications see “Shizuoka Medieval Historical Castles”, published by the Shizuokaken Education Committee.

The records of Yōkōin give a description of the different kinds of fortifications built near the temple.

Ryuketsu Hosai [another name is Hachiman Sansai] located in [present day] Kagawashi, Shimo Nishigo Aza Nishiyata.

Ryuketsu was constructed in the eleventh year of Eiroku. This fortification was built around Kagawa Castle by Tokagawa Ieyasu in order to attack Imagawa Ujizane who had escaped to the castle because of his decreasing ability to rule. It was protected by Asahina Yasuasa.

This fort was placed at the northern edge of the round valley of Kasawa; Yōkōin is located on the right shore at the Kurama River and this fortification is located in the arid mountain range east of Yōkōin, which is to the south. The surround of the fort was [adapted to] farmland, etc.

Another name for this fort was Jirōmaru Sai. It was built five-hundred meters north of the confluence of the Kurama and Hatsuma Rivers.

The fort structure was terraced. The higher one was fifty-nine meters above sea level and the lower terrace was forty meters above sea level. The east and south sides of the fort were surrounded by the Kurama River and the west side was surrounded by a rice field. The headquarters were built on the upper terrace, which was separated from a mountain range to the north of the headquarters by a canal.

Before the Imagawa-Tokugama conflict the Imagawa clan protected and supported the temple. It is of deep interest how in the aftermath the temple responded to the activity of Tokugawa. [However] because of the Keichō fire there is no information to tell the story of that time.

Iyoku Daioshō's teacher, Senso Esai Zenji, founded Kenkonin in Mikawa and Gyaku O Sunjan Zenji became the second generation of this Temple. It is thought that the Mikawa samurai clan had a close relationship [with Kenkonin].

According to Shizuoka records there are two letters written during the time when Tokugawa Ieyasa was staying at Hamamatsu Castle (from the first Genki 1570—fourteenth year of Tensho 1588). Here was a person called Josetsu who was in charge of temple affairs [for Tokugawa]. These letters could be a key to understanding the historical situation at that time.

From Yōkōin records

Translator's note: Because the fort of Ieyasu et al. was built near Yōkōin, the military government may have supported the temple in later years. The southern expanse going from east to west is seventy meters and from south to north is one-hundred and twenty meters and is shaped in curves with a hip. Because the geography here is advantageous, according to the report [of Butokuhen nenshū-sei] Hachimanzan Sai is thought to be the main fortification. This fortification is now roads and fields for farming.

**SIXTY-SEVENTH ANCESTOR**  
**ZŌDEN YOKŌ DAIOSHŌ**  
**(ELEPHANT FIELD UNDER THE PLOW)**

**SEVENTH GENERATION OF YŌKŌIN**

According to the records of the past he was abbot for five years. In the second year of Bunroku, on February fifteenth, he died at Chōkyuin. Chōkyuin was a retirement temple connected with Yōkōin in Sano district, Kamihari village (present day Kagawa City Kamihari). This temple was abandoned in the first year of Meiji.

Although it is said that Zōden Yokō was abbot of Yōkōin for five years there is some lack of clarity in this regard.

[Then the record continues with reasons for this lack of clarity.]

[Zōden] Daioshō lived in Tōjuin before he came to Yōkōin. According to the records of Tōjuin he was regarded as "tenth generation Zōden Yokō Daioshō". He lived at Tōjuin from the third year of Genki (1573) October twenty-eighth.

Also, he lived in Enshu Kagawa Kasuimoku of Yōkōin and was worshipped in the Yōkōin Ancestral Teacher's Hall.

He died in the seventeenth year of Tenshō (1590), on July fifteenth.

According to the chronological tables of Tōjuin's records, Zōden ascended the mountain [as the tenth generation] in the third year of Genki (1573) October twenty-eighth. And in the tenth year of Tenshō (1582) on May fifteenth Zōden entered nirvana.

In the Mountain Residential Records of Daitoin, it appears that his residence cycled between Daitoin and Yōkōin during the ninth year of Tenshō (1582). Although there are big differences between the records of Tōjuin and this record, it is nevertheless certain that he proceeded to a new appointment in Kagawa after he retired from Tōjuin.

Zōden Yokō Daioshō was the founder of Buneiiji in Jōtō district, Kanai Tamura [?] in the fifth year of Tensho, March twenty-fifth, and was also the founder of Hōnenji in Sona district, Sugiya-mura, in the eighteenth year of Tenshō, March first. [He seems to have been made founder posthumously.]

[There follows an historical account of the Tokugawa Shogunate during the Zōden Yokō era.]

From Yōkōin records





**SIXTY-EIGHTH ANCESTOR  
TEN'YU SOEN DAIOSHŌ  
(HEAVENLY ASSISTANCE ANCESTRAL RESPECT)**

**EIGHTH GENERATION OF YŌKŌIN**

A past record says that he was abbot [of Yōkōin] for twenty-six years and that in the fifth year of Kanei (1628) he passed away.

If we calculate back twenty-six years from the fifth year of Kanei we would have the seventh year of Keicho (1603).

The previous abbot, Zōden Yokō, died in the second year of Bunroku (1594). Working forward from this date twenty-six years would be the fifth year of Genwa (1620) as the time when he retired as abbot; however this is not clear.

Soen Daioshō opened the mountain of Saimyōji, in San district, Susitani-mura, in the seventh year of Kencho, on September twenty-eighth. Detailed statements of Yōkōin from the nineteenth year of Meiji (1897) discuss this Daioshō as follows:

The era of Ten'Yu Soen was that of the Toyotami after the battle of Sekigahara (October twenty-first, 1600) when Ieyasu opened the government in Edo.

[There follows a lot of historical background and complicated details of temple business not directly about Ten'Yu Soen.]

From Yōkōin records

**SIXTY-NINTH ANCESTOR  
KEN'AN JUNSA DAIOSHŌ  
(ERECTED HERMITAGE POLISHING OBEDIENCE)**

**NINTH GENERATION OF YŌKŌIN**

According to the past records he was abbot for seventeen years. He passed away in the sixth [thirteenth?] year of Kanei (1629 or 1636) in Chōshuin, Yoshū-matsuyama, Jūgoman, Sekijōka.

If we calculate back twenty-six years from the fifth year of Kanei we would have the seventh year of Keicho (1603). (or Chōjuin), Yoshū-matsuyama, Jūgoman, Sekijōka.

Ken'An Junsa opened the mountain at Shinshōji in April of the third year of Kanei, in Sano district, mizuta-mura.

[Again there follows a considerable number of records of temple business and archival records of the temple possessions with historical background.]

Ken'An Oshō's other disciples [i.e. besides Chōkoku Kōen] are Dendo and Kenjun. Kendo Oshō died young and Kenjun Oshō entered Yōkōin after Shunko Oshō.

From Yōkōin records

**SEVENTIETH ANCESTOR**  
**CHŌKOKU KŌEN DAIOSHŌ**  
**(DAWNING NATION VAST RESPECT)**

**TENTH GENERATION OF YŌKŌIN**

The past record [of Yōkōin] says that he was abbot for fourteen years and he passed away in the fifteenth year of Kanei (1639), on December ninth, at Ankōji. [Given the dates of the next abbot of Yōkōin he probably retired in 1629.]

Kōen Daioshō lived at Fuzōin in the Noto region from the second year of Kanei, August fifteenth (from Fuzōin Residence Record Number One) and from the sixth year of Kanei he also lived at Daitōin (Daitōin Residence Record) and then lived in rotation [between these residences.]

[There follows, again, considerable historical governmental records.]

From Yōkōin records

**SEVENTY-FIRST ANCESTOR**  
**SENSHŪ DONKŌ DAIOSHŌ**  
**(VISIBLE CAVERN SWALLOWING VASTNESS)**

**ELEVENTH GENERATION OF YŌKŌIN**

The past record says that he was abbot for eight years and he passed away in the first year of Kaian (1648), on October ninth, at Hōgo Sōgenji. He was also the (Denpo Kaiso) Dharma Transmitting Opening Ancestor [i.e. founder] of Hōgo Sōgenji. [Probably after retiring from Yōkōin.]

Since the twelfth abbot [of Yōkōin], Fuden Gentotsu Daioshō became abbot in the thirteenth year of Kanei. Senshū Donkō Daioshō (probably) became abbot the fifth year of Kanei (1629), and he retired from this [Yōkō] temple. There is some possibility that he was invited to Yōkōin by Lord Protector Matsuhira Kanei and later invited to open Sōgenji in Kyushu, at Shōchiku City in the Fukai [region] and he passed away in this land.

From Yōkōin records

**SEVENTY-SECOND ANCESTOR  
FUDEN GENTOTSU DAIOSHŌ  
(AXE TRANSMISSION ORIGINAL STUMP)**

**TWELFTH GENERATION OF YŌKŌIN**

The past record says he was abbot for seven years. He passed away in the twenty-first year of Kanei (1644), on January twenty-third, at Yōkōin\* and, since the twenty-first year of Kanei is the first year of Shōhō, if we calculate back seven years we have the thirteenth year of Kanei (1637) [as the start of the abbacy].

Fuden Gentotsu Daioshō was the founder of Shōkyūin in the village of Tomioka. [Again there follow governmental historical records.]

From Yōkōin records

Translator's Note: The student Fuden seems to have predeceased his teacher, Senshū (1648)

**SEVENTY-THIRD ANCESTOR**  
**DAISHIN KAN'YŪ DAIOSHŌ**  
**(GREAT SHUN INSPIRING VALOR)**

**THIRTEENTH GENERATION OF YŌKŌIN**

The past record says that he was abbot for thirty-five years, from the year of Kō (the monkey) to the year of Ego (the fifth cow). He showed Nirvana in the ninth year of Empō (1682).

This Daioshō is referred to as this temple's Restorer (Chūkō) because he built or rebuilt the \_\_\_?\_\_\_ (Daikeninden Go Shuinchosai), the Guest hall (Kyakuden), the Monastery Kitchen (Kuri), the Universal Gate (Sōmon), the Storehouse (Kuraya) and had statues of the "Three Honored Ones" and Bodhidharma (Daitsui Dama) carved and also the donations (shidaiyūshishu) supporting all this were due to his efforts.

The year of Kō is the first year of Shōhō, which is the year the previous abbot died. And since the year of Ego is the sixth year of Empō and he showed Nirvana in the ninth year of Empō it is thought that he retired three years earlier.

One reason that Daishin Kan'yu Daioshō is called "Restorer" (Chūkō) is that he received a vermilion seal of certification as such from the Tokugawa family.

From Yōkōin records

**SEVENTY-FOURTH ANCESTOR**  
**SESSAN TETSUZEN DAIOSHŌ**  
**(BENEFIT MOUNTAIN CLEAR ZEN)**

**FIFTEENTH GENERATION OF YŌKŌIN**

The past record says that he was (Genju) abbot for nineteen years, from the year of the Nezumi (rat) to the year of the Hebi (snake). He passed away in the fifth year of Kyōhō (1720), on September thirteenth.

He was (Juji) abbot from the first year of Jōkyō (1684) to the fourteenth year of Genroku (1701). [This is seventeen years, which differs from the nineteen years mentioned above. Perhaps there are some differences in the way that Genju and Juji are used.]

[There follows considerable official/government records and temple donation records which are not translated here.] In the eleventh year of Genroku at the time of the Autumn Equinox celebration, Sessan Tetsuzen Daioshō transmitted the Dharma to the sixteenth generation [of Yōkōin], Fuzan Shunki Daioshō, and retired.

On a cover of the second-oldest two-volumes text of this temple's records it is written that:

“At the Autumn Equinox Celebration (Higan) of the fourteenth year of Genroku, this [record] was changed.

-- The Fifteenth Generation Sessan Tetsuzen”

Therefore, this Daioshō accomplished the important project of organizing and newly editing the ancient past records before his retirement.

There follows an account of how the past records of this temple were organized and how it changed.

From Yōkōin records

**SEVENTY-FIFTH ANCESTOR**  
**TENRIN KANSHŪ DAIOSHŌ**  
**(HEAVENLY COMPANION INSPIRING ALL AROUND)**

**FOURTEENTH GENERATION OF YŌKŌIN**

The past record says that he was abbot from the year of Uma (the horse) to the year of Inoshishi (the hog). He passed away in the first year Jōkyō (1684) at this temple. The year of Uma is the sixth year of Empo (1678) and the year of Inoshishi is the third year of Tenwa (1683). Therefore, he was abbot for five years and then retired and in the next year he passed away.

Also, it is said that he had a Venerable Image (Goei) Hall constructed by means of donor [support].

From Yōkōin records



**SEVENTY-SIXTH ANCESTOR**  
**FUZAN SHUNKI DAIOSHŌ**  
**(FRUITFUL MOUNTAIN SHUN PRECIOUSNESS)**

**SIXTEENTH GENERATION OF YŌKŌIN**

The past record says that he passed away in the fourth year of Shotoku (1715). He was the abbot for fourteen years from the Year of the Snake (Hebi) to the Year of the Horse (Uma). Therefore he was abbot from the fourteenth year of Genroku, which is the eighth Hebi, to the fourth year of Shotoku, which is the first Uma.

This person was born of a family of tabi makers who lived at the nineteenth of the Kaisen Inns (Yado).

Since the previous abbot, Sessan Daioshō, retired in the eleventh year of Genroku at the mid-autumn Higa (Equinox Ceremony), [we know Fuzan] entered this temple from a subtemple, Chōanji, in village of Mineta, and stayed at the mountain for fourteen years.

In the sixteenth year of Genroku, the bell (Kanei) was recast.

During his time as abbot he rebuilt [some parts] of the temple (Garan)

[A large storehouse was built and the Ancestor hall was repaired.]

Although after the fire of the eighth year of Keichō, during the time of Matsudaira Sadaharu and [Matsudaira] Sadaiku, who were lords of Kagawa Castle, the feudal lord's minister (Karō) Misuno Gozaimon rebuilt [the Garan], which took about eighty years.

Therefore, there was probably continual temple (Garan) reconstruction from the thirteenth generation, Daishun Daioshō, to this [sixteenth] generation.

Due to the various donations given by lay supporters for the temple's mortuary services the financial state of the temple was strong.

From Yōkōin records

**SEVENTY-SEVENTH ANCESTOR**  
**JISSAN MOKUIN DAIOSHŌ**  
**(REALITY MOUNTAIN SILENT SEAL)**

**SEVENTEENTH GENERATION OF YŌKŌIN**

Mokuin Daioshō is from the Kagawa lodging house at Konyachō Kibei and according to past records he passed away in the twelfth year of Kyōhō (1728), on June fifth.

He was abbot for fourteen years from [the year of] the Horse (Uma) to the end [of his abbacy]. He entered the temple during the fourth year of Shotoku (1715) on October fifth.

He restored the Main Figure of Honor (Honzon) [of the temple]. He received the vermilion seal of the Shogun. In the first year of Kyōhō, the Shogun's family successor died and so Yoshimune was inaugurated [in 1716]. In the third year [of Kyōhō], on July eleventh, a change in the temple estate was jointly assured by the vermilion seal of the Shogun.

In the seventh year of Kyōhō the government released ordinances for all the schools [of Buddhism] and at the same time released the ordinances for the Sōtō School. At that time, concerning the temple estate of Yōkōin, a document was released giving an account of the estate in terms of various rice fields and an inventory of rice in storage.

From Yōkōin records

**SEVENTY-EIGHTH ANCESTOR**  
**SENGAN BONRYŪ DAIOSHŌ**  
**(HIDDEN CLIFF BRAHMA DRAGON)**

**EIGHTEENTH GENERATION OF YŌKŌIN**

According to the past records he is from Atago Togashima village. He came from Tōgetsuin. He was abbot for fourteen years. He passed away in the fourth year of Gembun (1740) on September twenty-third. Also, it is said [elsewhere] that he passed away on the twenty-third [of September] at this temple. If he was abbot of this temple for fourteen years he must have entered around the tenth year of Kyōhō.

In the fourth year of Gembun the [local] castle lord Ogasawara Chō [?] retired and his son Chōyō became his successor. And on July twentieth a sealed document of the temple estate donations was published. Senryū Daioshō passed away in the same year on September twenty-third, however, his letter of resignation was given to Kaminsai [perhaps a government office concerned with religions] with a date of September twenty-ninth and in November of the same year Esin Daioshō entered the temple from Zōunin of Otorii village.

In the following years the Kaminsai issued new rules for temples.

From Yōkōin records

**RYŪZAN TOKUSUI DAIOSHŌ \***  
**(DRAGON MOUNTAIN ATTAINING WATER)**

**NINETEENTH GENERATION OF YŌKŌIN**

According to the past records [he] was born in Asuka village. He was transferred [to Yōkōin] from Zoūnin {where he was the twelfth generation} and was abbot for seven [four?] years. He passed away at Chōkyūin where [he] died in the tenth year of Hōreki (1761) on May ninth.

According to some writings, in November of the fourth year of Gembun (1740), the millionaire Tokusui from Zoūnin in the Otorii village entered the temple [Yōkōin]. Because the nineteenth generation of Yōkōin, Ryūzan Tokusui Daioshō, became ill and retired in November of the first year of Enkyō (1744), Daiki Kyōkan Daioshō from Ankōji in Sekido entered the temple [Yōkōin].

[He] retired in December of the tenth year of Hōreki (1761) and the elder Gikan from Ankōji in Sekido entered the temple as a subordinate [i.e. not as abbot].

From Yōkōin records

\*[Translators Note: This abbot is not in the same Dembo stream as the previous and succeeding abbots, i.e. Ryūzan Tokusui Daioshō is not in our official Dharma lineage.]

**SEVENTY-NINTH ANCESTOR**  
**DAIKYI KYŌKAN DAIOSHŌ**  
**(GREAT INSTRUMENT TEACHING KINDNESS)**

**TWENTIETH GENERATION OF YŌKŌIN**

According to the past records [he] was born in Hamamatsu, Hiramatsu village. [He] was from Ankōji. He was abbot for fourteen years. [He passed away] in the first year of Temmei (1781) on November third.

He was born shikichi district of Hiramatsu village. After he grew up, he came [to Ankōji] from Shōkyū-in of Tomitagun, Sanka village, and became a successor of the tenth-generation [abbot] of Ankōji, Kazan Jakuin Daioshō, who passed away on June second in the second year of Gembun (1737). He became the eleventh abbot of Ankōji.

Also, during November of the first year of Enkyō (1744), Tokusui Daioshō [of Yōkōin] retired to Chōkyūin due to illness. In the same month, Kyōkan Oshō came from Ankōji of Sekido village and entered the temple [i.e. Yōkōin].

During the time [after] Ryūzan Tokusui Daioshō [retired], in September of the second year of Enkyō (1745), the Shogun Yoshimune retired and in November Ieshige became the Shogun.

In the fourth year of Enkyō (1747), on August eleventh, the new vermilion seal [documents] related to temples were issued.

Translators note: There are no direct indications in this record that Daiki Kyōkan became a successor of Sengan Bonryu. So, I contacted Hoitsu Suzuki-rōshi about this lack of explicit temple recording of Daiki's Dharma succession from Sengan. Hoitsu-rōshi very generously and diligently researched other historical records and found considerable further information which he sent to me.

It now appears that Daiki was supposed to become abbot of Yōkōin but did not do so immediately after Sengan's death in 1740. One reason for this is that he may have been too young and needed more time to mature before assuming the abbacy of Yōkōin .

Another idea is that Daiki was already abbot of Ankōji but had only been there for about two years and needed more time for there to be a smooth transition to the next abbot. Therefore Ryūzan Tokusui went from Zounin to be abbot of Yōkōin for about four years and then retired. Then Daiki followed him and was abbot from 1744 to 1757.

In conclusion, we may affirm that Daiki Kyōkan was a Dharma successor to Sengan Bonryū. Also, he was an abbatial successor of Kazan Jakuin at Ankōji but was not his Dharma successor.

Hoitsu Roshi confirmed the following summary by the translator:

Daiki Kyokan is a Dharma successor of Sengan Bonryu.

Daiki followed Kazan Jakuin as abbot of Ankoji.

Daiki is not a Dharma successor of Kazan.

Ryuzan Esui followed Sengan as abbot of Yōkōin, maybe because Daiki needed more time to mature and also he could not yet leave his responsibilities at Ankoji after being there for only about two years.

After Ryuzan Esui retired from Yōkōin about four years later, Daiki was able to leave Ankoji and come to Yōkōin to be the next abbot.

From Yōkōin records

**EIGHTIETH ANCESTOR**  
**ENJŌ GIKAN DAIOSHŌ**  
**(COMPLETE ACCOMPLISHMENT GOOD MIRROR)**

**TWENTY-FIRST GENERATION OF YŌKŌIN**

According to the past record he was the fourth son of Murahikouemon of Tomita district, Atago Kami. He came from Ankōji. [He died] in the sixth year of Temmei (1787) on the twenty-eighth day of the New Year. According to the articles of Ankōji, in the first year of Enkyō (1744), during November, when the eleventh generation [of Ankōji], Daiki Kyōkan Daioshō, went to Yōkōin [Enjō Gikan Daioshō] became the twelfth generation [of Ankōji].

During this time [when he was abbot of Ankōji] he often brought in new temple equipment, which is still in use.

In December of the tenth year of Hōreki (1761) Yōkōin's twentieth generation, Daiki Kyōkan Daioshō, retired [and Enjō] entered the temple from Ankōji.

In May of the tenth year of Hōreki (1761), Shōgun Ieshige retired [in the same year that Daiki Kyōkan retired] and in September Ieharu was installed [as Shōgun] and new vermilion seal [documents] for temples were issued on August eleventh in the twelfth year [of Hōreki].

In June of the fourteenth year of Hōreki new temple donation documents were produced.

Wishing to gather all the scriptures together in one place a new scripture storage house was constructed. In the seventh year of Meiji all the scriptures in the storage house were sold by the abbot, Muramatsu Shinshū. Now there are no [scriptures]. An article published in the twelfth year of Meiji mentioned this event.

In the ninth year of Meiwa (1773) [Enjō] was chairman of the executive committee of Daitōin, and there is a record of transaction concerning the transfer of rice to Yōkōin .

During the fifth or sixth year of An-ei (1777 or 1778) he retired and lived at Zuiryūji [Congratulatory Dragon Temple] in Kamiharimura.

He died in the sixth year of Temmei (1787) on the twenty-eighth day of the New Year.

From Yōkōin records





## **SECTION THREE: ZŌUNIN**

### **EIGHTY-FIRST THROUGH EIGHTY-NINTH ANCESTOR FIFTEENTH THROUGH TWENTY-EIGHTH GENERATIONS OF ZŌUNIN**

**SOURCE:**

**THE ANCESTRAL RECORD OF ZŌUNIN:**

**The Historical Discussions of the Sōtō School of Pine Cliff Mountain**

**Storehouse of Clouds Temple**

**Sōtō Shu Shōganzen Zōunin No Shi Dan**

**Shōun Hozui Daioshō (81)**

**Shizan Tokuchu Daioshō (82)**

**Nansō Shinshū Daioshō (83)**

**Kankai Tokuon Daioshō (84)**

**Kosen Baidō Daioshō (85)**

**Gyakushitsu Sojun Daioshō (86)**

**Butsumon Sogaku Daioshō (87)**

**Gyokujun So-on Daioshō (88)**

**Shōgaku Shunryu Daioshō (89)**

**Additional information San Francisco Zen Center Records and from Tenshin Zenki:**

**Butsumon Sogaku Daioshō (87)**

**Gyokujun So-on Daioshō (88)**

**Shōgaku Shunryu Daishō (89)**

**EIGHTY-FIRST ANCESTOR  
SHŌUN HŌZUI DAIOSHŌ  
(AUSPICIOUS CLOUD PHOENIX OMEN)**

**FIFTEENTH GENERATION OF ZŌUNIN**

He was the fifteenth generation of Zōunin. He died in the eighth year of Meiwa (1772).

From Zōunin Record

**EIGHTY-SECOND ANCESTOR  
SHIZAN TOKUCHU DAIOSHŌ  
(SMOOTH MOUNTAIN ATTAINING USELESSNESS)**

**SIXTEENTH GENERATION OF ZŌUNIN**

He was the sixteenth generation of Zōunin. He died in the eleventh year of Bunsei (1796) on January ninth.

From Zōunin Record

**EIGHTY-THIRD ANCESTOR  
NANSŌ SHINSHŪ DAIOSHŌ  
(SOUTHERN ELDER MIND (HEART) LINEAGE)**

**EIGHTEENTH GENERATION OF ZŌUNIN**

He was the eighteenth generation of Zōunin. He died in the eleventh year of Tempō (1840) on May eighteenth.

From Zōunin Record

**EIGHTY-FOURTH ANCESTOR**  
**KANKAI TOKUON DAIOSHŌ**  
**(CONTEMPLATING OCEAN HELPFUL (ATTAINING) SOUND)**

**TWENTIETH GENERATION OF ZŌUNIN**

He was the twentieth generation of Zōunin. He died in the second year of Kōka (1845) on May ninth.

From Zōunin Record

**EIGHTY-FIFTH ANCESTOR**  
**KOSEN BAIDŌ DAIOSHŌ**  
**(ANCIENT SAGE MULTIPLYING WAY)**

**TWENTY-FIRST GENERATION OF ZŌUNIN**

He was the twenty-first generation of Zōunin and he died in the eighteenth year of Meiji (1885) on November fourth at Gensenan in Amagata Monkitsu village.

From Zōunin Record

**EIGHTY-SIXTH ANCESTOR**  
**GYAKUSHITSU SOJUN DAIOSHŌ**  
**(ENCOUNTERING THE MATTER ANCESTRAL OBEDIENCE)**

**TWENTY-FOURTH GENERATION OF ZŌUNIN**

He was the twenty-fourth generation of Zōunin and he died in the twenty-fourth year of Meiji (1891) on April twenty-fourth at Dairinji near Morimachi Castle.

From Zōunin Record

**EIGHTY-SEVENTH ANCESTOR  
BUTSUMON SOGAKU DAIOSHŌ  
(BUDDHA GATE ANCESTRAL STUDY)**

**TWENTY-FIFTH GENERATION OF ZŌUNIN**

He was the twenty-fifth generation of Zōunin and he died in the eighth year of Shōwa (1933) on November twenty-second.

From Zōunin Record

Translator's Note: Butsumon Sogaku Daioshō was the father of Shunryu Suzuki. He was born in 1858, He was the temple priest at Shoganji when his son, later known as Shōgaku Sunryu, was born in 1904. Shoganji was in the village of Tsuchisawa in Kangawa Prefecture.

He became abbot of Zōunin in 1891 but (apparently) left there to reside at Shoganji in 1913. He returned to Zōunin as acting abbot while his son (Shōgaku Shunryu), who became abbot in 1929, continued his studies.

For additional information, see [Crooked Cucumber](#), by David Chadwick, Broadway Books, 1999. Chapter One: Childhood, pp 3-15. And 17.

**EIGHTY-EIGHTH ANCESTOR  
GYOKUJUN SO-ON DAIOSHŌ  
(BENEFICIAL GEM ANCESTRAL WARMTH)**

**TWENTY-SEVENTH GENERATION OF ZŌUNIN  
THIRTY-FIFTH GENERATION OF RINSŌIN**

He was the twenty-seventh generation of Zōunin and he died in the ninth year of Shōwa (1934) on May eleventh at Rinsōin in Yaizu-City.

From Zōunin Record

Translator's Note: Gykujun So-on became abbot of Zōunin in 1916 and abbot of Rinsōin in 1918.

For additional information, see Crooked Cucumber, by David Chadwick, Broadway Books, 1999.  
Chapter Two: Master Disciple, Pp 23-28, also Chapter Four: Higher Education, pp 59-61

**EIGHTY-NINTH ANCESTOR**  
**SHŌGAKU SHUNRYŪ DAIOSHŌ**  
**(AUSPICIOUS PEAK EXCELLENT EMERGENCE)**

**TWENTY-EIGHTH GENERATION OF ZŌUNIN**

**THIRTY-SIXTH GENERATION OF RINSOIN**

**FIRST GENERATION OF HOSSHINJI, ZENSHINJI AND SORYUJI**

He was the twenty-eighth generation of Zōunin and he died in the forty-sixth year of Shōwa (1971) on December fourth [at the San Francisco Zen Center on 300 Page Street, SF, CA].

From Zōunin Record

Translator's Note: Shōkagu Shunryu was born in 1904. He received Dharma Transmission from Gyokujun So-on Daioshō in January 1930. He became Abbot of Zōunin in January of 1929 and became Abbot of Rinsoin in 1936.

In 1959, he emigrated to the United States to serve the Japanese community at Sokoji in San Francisco. He ascended the Mountain Seat at Sokoji on May 20, 1962.

Shōgaku Sunryu Daioshō was the founder of the three temples of San Francisco Zen Center. San Francisco Zen Center was incorporated on August 12, 1962. Zenshinji (Zen Mountain Center) was founded in 1967 and the opening ceremony was on July 3 of that year. Suzuki Roshi and some of the Zen Center sangha and Zen Center offices moved into 300 Page St in Nov of 1969. The opening ceremony of Mahabodhisattva Zendo, was held in January 1970. After Suzuki Roshi died the temple was named Hosshinji (Arousing the Mind Temple, usually known as Beginner's Mind Temple). Suzuki Roshi is also considered to be the founder (posthumously) of Soryuzenji (Green Dragon Zen Temple) at Green Gulch Farm which was established as a Zen Center in June of 1972. As far as I know, there was not an official opening ceremony for Green Dragon Zen Temple.

Additional Source: Records of San Francisco Zen Center: [www.sfzc.org](http://www.sfzc.org).

For additional information, see Crooked Cucumber, by David Chadwick, Broadway Books, 1999.

