

9/8/99

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Tape II Side A

133 - [car noise is loud. Amada is talking about a sermon he heard from Gempō Rōshi about ~~the~~ how to end the war the right way.]

135 - [window is rolled up, noise is less]

Hōitsu: Yamanote Gempō

Amada: Right...

Hōitsu: Ryūtakaji, ~~the~~ Ryūtakaji in Mishima.

Amada: Is that so? Ryūtakaji in Mishima, was it?

... Gempō Rōshi was truly a fine man.

... [something about Sasaki Kantarō]

... [something else] ...

Hōitsu: He liked sake...

Amada: [Something about Gempō Rōshi committing to Nanzan because someone was worried about something and called him Nore]. "So everything [Gempō Rōshi had to say about the war] was known to it is Excellency [The Emperor]." So Sasaki Kantarō depended upon Gempō Rōshi. "To the effect that Japan was [like] an Ōzoki, when it loses it should lose gracefully. If it wins it should encourage [? encourage the loser...? don't be brutal...?] That we shouldn't allow the country to be destroyed [ie ~~the~~ bled dry] by the war], so ~~Japan~~ <sup>Japan</sup> should lose with grace because ~~Japan~~ was an Ōzoki. [something about encouragement again] - He was a great Zen priest.

145 - Talk turns to Gempō Rōshi's refusing food + water to die gracefully.

## Tape 4 - Side A

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[This tape has a long discourse (digression) by Amada about the ways to face the issue of war. Basically, Amada wants to criticize what he calls an "American" attitude, or approach, of direct resistance or disobedience when one's country demands support for war or a system that perpetuates wrongs such as limitation on freedom or corruption. He calls such an approach "simplistic," ~~and~~ because it refuses to respect the benefits of maintaining the integrity of the flawed social system.]

3- Hsitsu refers directly to the question of what SS did to avoid being purged. He asks the question to set the record straight about the "papers" prepared to submit to GHQ. ~~He~~

6- ~~refers to the~~ "Nejkonda." This is the word HS uses and says that SS used it himself to refer to what he did at the office responsible for carrying out the purge. ~~He says~~ SS probably agreed verbally ~~with~~ besides "writing" something. "Neji" → screw, as in wood screw "konda" → from "konda" or "stuff in." in this case, the addition of "konda" means that SS "screwed himself in" and persisted in pleading his case until "the authorities" ~~to~~ (probably GHQ personnel) took action that assured SS that he would not be prevented from conducting educational activities.

8- Mitsu - "he could speak English so..." [He was able to convince the Americans who were in charge].

Amada - don't know anything about it.

Other Guy (OG) -

10- Everyone is talking at once, but OG recalls having had to

fill out a questionnaire before he went to college - At the same time the consensus seems to be that the questionnaire or simply questionnaires were sent to people in leadership roles. Many had to fill them out and SS was one of them. The inference that I gain here is that ~~OG~~ OG ~~was~~ and the others think that SS was merely being proactive when he got his questionnaire. He went and spoke to the authorities (Americans) instead of just handing in his questionnaire and letting them be the judge.

15 Mitsa - "He was ~~not~~ a loose type of person and he probably ~~said~~ used the event to say 'look what I did!' " I meaning, Mitsa thinks SS was aware of how ~~important~~ seriously the issue of war was for his American students and he wanted to put a good face on what he did, but that if Americans were to look at what he actually did, they would be criticized, and SS probably wanted to avoid such criticism.

14 Again - the consensus is that the "writing" that SS did was merely to answer the <sup>general</sup> questionnaire given out to people in positions of authority, and "religious figures" had cooperated with the war effort so SS was obliged to respond.

21 OG says "Hojo never even wore the citizen's uniform!" This is down as "militia" uniform and should be translated more carefully. It is possible that the very act of wearing a priest's robes and not the mandated citizen's uniform ~~at~~ in certain situations ~~or~~ could have been interpreted as a not-so-subtle sign of protest at the time.

26 Hoitsu then says that <sup>some of</sup> SS's American students think he ~~was~~ <sup>took</sup> a role of leadership for pacifist advocacy during the war, with the

implication that such an impression is seriously misinformed  
This is where you (Chadwick) ~~interject~~ interject that you didn't  
think so, but others of the Zen Center did, including Baker.  
This is where Amada begins his criticism of simplistic American  
attitudes which leads to the example of China and the recent  
Tienanmen incident.

31 - Amada's digression.

178 - ~~Amada~~ Amada talks about Nishikawa Kameo. The translation is  
essentially correct.

### Tape IV Side B

-706 ~~Let~~ translation says "SS was not thinking about China during  
the war." This is misleading. A ~~said~~ said that SS did not  
consider China as ~~anything~~ anything special in terms of  
spreading Buddhism. Nishikawa did see China as important  
in the overall scheme of things for the world at the time,  
but SS did not ... according to Amada. This whole ~~digression~~ digression  
is initiated by M's reference to her and S's being alike in  
that ~~they~~ neither of them were people who were fatal to spend  
all their time in Japan alone. Amada is saying that SS was  
too big of a person to be limited, or to limit himself to being  
~~a cog~~ a cog in the China colonization effort, ~~or even~~ Neither was there  
any sign in Amada's memory that SS was planning to use  
China as a 1st step in overseas missionary efforts. M says that  
SS studied English ever since Middle School precisely because  
he had America in mind. He wanted to go to America ever  
since then. A agrees. M says that SS thought that Asian  
countries already had opportunities to study Buddhism but

that the West didn't massacre, he wanted to go to the West. It does not feel that is so certain. M says SS told her so. Consensus is no one really knew what was on his mind.

- 86 M uses as proof of her opinion SS's enthusiasm in seeing off D. Suzuki, and ~~is~~ the ~~how~~ he felt from doing his funeral when he arrived in the US.

- 88 Amada says that maybe there had been some talk of Clara before he participated in the Takakusayama-rain, but after Nishinokami "came back" [from... where?] everyone was talking about how to help Japan recover from the devastation. The talk was all about "compromise." Even before the end of the war, people knew it was over and were talking about recovery. Amada almost got himself killed by an officer by talking ~~about recovery because~~ <sup>defeatism</sup> ~~because~~ ~~some~~ ~~of~~ ~~his~~ ~~ideas~~ ~~were~~ ~~defeatist~~. From Guadalcanal it was clear to those who allowed themselves to think that Japan had lost the war. But Nishinokami had taken of the real issues, Amada took them seriously and thought, innocently, that he could speak frankly to others in the army.

112 - Amada's story about how he talked about peace negotiations while he was in the Army leads to a very entertaining story. The reference in the translation does not do it justice. [it is about Nishinokami's father keeping him from "guerilla" activities]  
 ↓  
 182  
 • A spoke of what to do when Japan gets defeated.  
 • An officer pulled out his sword to kill him but was stopped.  
 • a non-com told the officer Amada wasn't being a jerk, he was serious and meant well.  
 • Amada becomes known for thinking up strategies for when Japan loses the war. He puts together a strategy to defend the

Emperor offer the surrender because he is sure the Americans will execute him. He puts this in a letter.

Some officers receive the proposal and orders A's unit to carry out the plan. [Yikes!!] [Some of these guys were real morons!!]

The country knows that it is going to surrender but MacArthur hasn't arrived yet. Yawada thinks that he has been ordered to put this strategy together but he is sick in bed.

- So he tries to get the word out that it has to be done, and Washinokawa's elder sister gets word of it. She tells her father, a retired, red-busting secret policeman.

- He puts a stop to the whole project by telling Anada that "soldiers fighting a war are different from soldiers who have surrendered." He wanted his sons to "be normal" and not incur the ~~cost~~ of the future occupying authorities.

- Comments: Anada was so deeply swayed by the samurai and the opinions of important people like Disinokawa that he was ready to put his life on the line for speaking the truth - "Right intent" "Right Action"

Ms old man is a typical Japanese piece of work, If the boss says bust the reds, bust the reds. If the boss changes, wait for new orders. No principles whatsoever! This is why SS3

so interesting. He grew up among these people! Anada thanks that The Emperor himself heard word of the plan [and mixed it]. A goes on to explain why. The details would take a while to sort out, but in short, the fact that he was right with Washinokawa gave him credibility. ... you know... he might be right!

-230 The translation says that SS + wife hated the soldiers of Russia. The talk, however, is about how he + wife gave them the cold shoulder after the surrender. Others might have his ear and get help from him, but he refused to do anything for the bastards that had made his life so miserable during the war. He totally iced them. Hoitsu hadn't realized that that was what was going on at the time.

247- Shibasaki the said smiter wings about Japan being about to be defeated and although he was at an officer's training school he was demoted to private [horde her-har...]

### Tape 3- Side A

Amada goes into the same stories as before with more eloquence and in some cases with more detail.

-180 M begins story about the soldiers in Russia during the war. She does talk about SS going to Tohoku, and Tohoku does mean Tohoku in Japan. He went with rice-straw sandals so it could not refer to China (Manchuria).

-196 Amada's idea was originally to for Amada to go and talk to Chiang Kai-shek. It was not SS's idea. Amada was too sick to continue at officer's training school so he was expelled and went to SS to talk about his idea. So Amada never says that SS meant to talk to Chiang Kai-shek when the SS went to Manchuria.