

Shunryū Suzuki-rōshi
EULOGY FOR TRUDY DIXON
Given During Her Funeral Ceremony
Friday, July 11, 1969
Soko-ji, San Francisco

Go, my disciple Sesshin Baiho [?].¹

You have completed your practice for this life and acquired genuine warm heart and pure and undefiled buddha-mind, and joined our *sangha*. All that you have done in this life and in the past life became meaningful in the light of the buddha-mind, which was found so clearly within yourself, as your own.

Because of your complete practice, your mind has transcended far beyond your physical sickness, and it has been taking full care of your sickness like a nurse.

Dōgen-zenji, the founder of our sect, says buddha-mind differentiates itself into the three minds: the joyful mind, the kind mind, and the magnanimous mind.

The joyful mind, he says, is the joyful frame of mind. A mind of joyful mind—a man of joyful mind is contented with his lot. Even in adversity, he will see bright light. He finds the Buddha's place in different circumstances, easy and difficult. He feels pleasure even in painful condition, and rejoices. For us—for all who have this joy of buddha-mind, the world of birth and death is the world of *nirvāna*.

The compassionate mind is the affectionate mind of parents. Parents always think of the growth of their children and welfare of their children, to the neglect of their own circumstances. Our scriptures say the buddha-mind is the mind of the great compassionate.

The magnanimous mind is the mind which is as big as mountain and as deep as ocean. A mind of magnanimous mind—a man of magnanimous mind is impartial. He walks middle way. He is never attached to any side of extreme or aspect of things. The magnanimous mind work justly and impartially.

Now, you have acquired the buddha-mind and become—and became really a disciple of the Buddha. At this point, however, how I express my true heart: [Suzuki-rōshi makes a GREAT ASCENDING SOUND].

¹ The second name was hard to understand. It may have been something like "-daioshō." Two Buddhist names were given to her at her lay ordination in 1967: Baiho Sesshin ("Fragrant Plum, Pure Mind").

At Tassajara, outside of your cabin, at first you made your trip with the moon and stars, and then followed ever-flowing stream of Tassajara.

July eleventh, nineteen sixty-nine.²

FOOTNOTE FROM *WIND BELL*, 1970, IX (1), p. 3:

On July 1st [1969] Trudy made the difficult trip to Zen Mountain Center with her brother Jack who had come from Wyoming to see her. She wanted him to see Tassajara and to meet Suzuki Roshi. At night, she slept outside of her cabin in the moonlight. On the night of the 3rd, she shared a cup of water from Tassajara Creek with Roshi and her brother, and the next day was driven back to a hospital in San Francisco. She returned to Tassajara and zazen two days later and, on the 8th, she again left for the hospital where, early the next morning, she died.

Source: City Center transcript entered onto disk by Jose Escobar, 1997. Transcript checked against tape and made verbatim by Bill Redican 9/6/00.

² Date was spoken aloud by Suzuki-rōshi.