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315 East 65th Street  
New York, N.Y. 10021  
October 19, 1982

To Eido Roshī, Aiho, Korin, Jochi, Jikei, Mushin, Bugyo,  
Genro, Kogen, Soen Roshī, Dr. Ogura, and any other  
concerned persons.

Dear Friends,

This summer has seen great upheaval in the Zen Studies Society -- much partisanship, terrible thoughts and feelings have been expressed and spread abroad. BUT the underside of upheaval is opportunity. Mistakes and rage are the property of everyone. Compassion, compassion, that is the heart of our practice.

Many new Sangha members have gotten in touch with me in confusion. How can we judge, they ask. Why should they judge -- are we not all here to transcend being judgmental? They are entitled to support, not divisiveness.

Let me plead with you -- Board members, Sangha, past and present friends of Soen Roshī and of Eido Roshī -- let us pool our zazen energy and our love of Buddha Dharma and try to transcend the ugliness that has flowed so freely. Let us utilize the energy that has been generated to expand to a new level of harmony and maturity.

We have all known, loved and been grateful for the dynamic charge of vitality we receive through Eido Roshī. Many of us have known, loved and deeply revered the infinite, poetic humanity projected to us by Soen Roshī.

Let us transcend our various cultural attitudes -- the American Puritanism and passionate sense of individuality, the Japanese desire to function indirectly, without openness. Both cultures are riddled with desire and egotism. Let us submerge our differences in a joint rededication of our Zazen practice to our common humanity -- our Buddha Nature. Humility is not self-hate; self-respect is not arrogance. Let us invoke and follow the teaching of the Diamond Sutra -- and come from the place of no individual entities or characteristics.

We have great gifts here and now; two beautiful temples in which to sit; Soen Roshī's infinite love and playful constancy; Eido Roshī's tremendous energy and commitment; Aiho's capacity for beauty and self-discipline, and our own varied expressions of sincere devotion.

Let us cease the strife and join our hearts and minds in the furtherance of living by the eight-fold path.

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To this end I herewith make a proposal -- even though it is late and might be difficult to carry out. Could we, the past and present Sangha of The Zen Studies Society, under the combined leadership of our two founders -- Abbot Emeritus Soen Roshi and Abbot Eido Roshi -- create two marvelous Rohatsu Sesshins, one at Shoboji with, say, Soen Roshi, and one at Kongoji with, say, Eido Roshi? This would be a combined celebration of the Enlightenment of Shakyamuni Buddha and the rededication of our practice to the actualization of Buddha Dharma in America, and a restatement of our deep compassion on all sides.

Na Mu Dai Bo Sa,

Riuko

Peggy Crawford

P.S. October 20 th

The above letter was read by me to the Board last night. The proposal was not seconded nor discussed. Instead it became clear that Japanese temple politics are what really counts for Eido Roshi. Whether it is a fact that he is being plotted against by Myoshinji Headquarters through Soen Roshi, or whether this is just another twist of Eido's in his personal battle for survival, I do not know. But I now resign from the Board of the Zen Studies Society because I have no interest in the political question and I do not see that the spiritual growth of Zendo members is of primary concern *to Eido*. Perhaps one day this will change. But my advice to those of you who have asked my opinion is to sit, sit, sit -- wherever your own growth needs are best served. Bravely march on!

Gassho,

Riuko