

Koko An Feb 21, 1981

University of Hawai'i at Mānoa

Dear Roshi Sama: Library — Archives

I write the day after our seven-day sesshin, hoping you and Mrs Yamada are hearty and warm despite the cold weather. Anne is better all the time - I am fine

We had a good sesshin - one kensho, [redacted], the [redacted], seems to have passed mu. He is now working on Sekishū. [redacted], who sat for eight years with nothing happening, and who began to move just before you came, is now fine, moving rapidly through her miscellaneous koans. You will recall that I had her drop mu temporarily and take up "Save a Ghost." She had a small experience with seeing into this koan, and has deepened her insight since. She passed "Stop the Sound..." and "Cross over the Bridge" etc. very easily, and is very pleased with herself.

I am writing primarily to tell you that I decided definitely not to attend the meeting of Zen teachers this year and notified Abe Sensei of this decision. I told him that I could no longer pretend that Eido Rōshi is my colleague. Baker Rōshi telephoned to me and the upshot of our conversation is that he will not attend, and I hear also that Maezumi Rōshi will also not go - all for the same reason. Then Abe

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Sensei called me, and to my relief he was very sympathetic and understanding. However, he wanted to compose a letter to Soen Roshi about our concerns, and have Baker Roshi, Maezumi Roshi and I sign with him. I explained that I felt that Soen Roshi's illness may somehow relate to the New York Zendo situation, and that our letter might make the illness worse. So he agreed to talk to Maezumi Roshi about the possibility of sending the letter to Sochu Roshi instead. Sochu Roshi really has no direct authority over Eido Roshi but he is very influential ^{generally,} so he may be able to do something effective through the help of his colleagues. Anyway, with Maezumi Roshi involved in composing the letter, we may be sure that thing will be carefully handled.

Recently a former monk of Daibosatsu joined our group, and in a sharing time with Mavi Zendo residents, he said enough about Eido Roshi so that everyone here now knows how unhealthy things are at the Zen Studies Society. I had kept silent before that, so only senior people knew about it. Under normal circumstances we could afford to remain silent and just let the organization fold up and disappear naturally. However, the circumstances

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are not normal. Eido Rōshi is a bad teacher, but he is not weak, and will not disappear. Something must be done, or eventually all the scandals will appear in the media, and American Zen will be seriously damaged. For most Americans, morality and religion are inseparable, so the fact that a Zen teacher could be so immoral colors all of Zen immoral.

Now some more news: Tetsugen Sensei has cancelled his Shinzan Shiki for this year, due to financial problems. This saves me another trip, thank goodness. I am considering the possibility of cancelling all trips in 1982, and consolidating the practice in Hawaii. Perhaps I would take one trip to Japan to renew my ties with the Sanun Zendo that year. Let me know what you think.

Looking at koans again after your visit, I am wondering whether or not to revise some of the shitsunai responses, for example to Mumon-Kan Cases '19, 30, 33, and 34. Also Shōyōroku 67 (wisdom and virtue) For the latter, our shitsunai response was "It is very cool this evening" for "wisdom," but actually for the Buddha it was "STAR!" So for us it might be "VASE!" "CUP!" Please advise me. Love to you and Okusama. Gyōun