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Gassho

All the evil Karma
Ever committed by me since of old
On account of my beginningless greed, anger and folly
born of my body, mouth and thought
I now confess and purify them all.

On opening this Dharma
This Dharma, incomparably profound and minutely subtle
Is hardly met with
Even in hundreds of thousands of millions of aeons.
We now can see this, listen to this,
Accept and hold this.
May we completely understand and actualize
This Tathagata's true meanings.

Namu Dai Bosa, Namu Dai Bosa, Namu Dai Bosa

Dear friends:

As you all know, on the 31st of July of this year, I submitted my resignation as President of the Zen Studies Society. On that day I went to Eido Roshi's room on the third floor of Shoboji and told him of my decision. At that time he asked me not to resign and said, "I have decided to call a meeting of the Board of Trustees and at that time I will submit my own resignation. People say I have polluted the Buddha Dharma. I have lost all enthusiasm for doing any further work in this country. I cannot and will not continue." At that time I thought the situation could be saved and tried to persuade him not to resign, but since that time many things have come to light and I now think it would be in the best interest of the Buddha Dharma, of the Zen Studies Society and of Eido Roshi and Aiho if he did resign. For, in truth, he has polluted the Buddha Dharma. What we have at Dai Bosatsu Zendo and Shoboji now is not the True Dharma of the Buddha but the dharma of Eido and Aiho, which, alas, is not the same thing at all. As you all know Eido Roshi now stands accused of seducing a student at the Holy Days Sesshin. This is not unique; as old members of the Sangha know, that has happened again, and again and again. So much so that it has become a scandal in Zen Buddhist sanghas all over the world and other Zen teachers no longer send their students to us, or are obliged to warn their students about Eido Roshi if the student insists on coming.

Until her resignation in the wake of Eido Roshi's 1975 sex scandals, one of the most active Trustees of the Society was Margot Wilkie. She is from the world of the trustees of the great charitable foundations, of Asia Society and such. Our friendship continues

and at her dinner parties I meet many of these powerful people - some of whom have contributed to our work in the past. When I am introduced as President of the Zen Studies Society and the connection with Dai Bosatsu and Eido Roshi is established, we are regaled with such remarks as, "How is the horny old pasha and his harem up there in the mountains?" Or, "Boy, is that the kind of spiritual exercise I'd like to be doing." All this accompanied by scornful laughter. Of course such people have no intention of making contributions to support such activity. We have applied to some of the foundations these people control for additional grants- their reply is that their interest has shifted to other areas - they have nothing for us. This has become so serious that for the last two years the Society has been running on money contributed to us by a convicted felon. We have been functioning on money that he obtained from selling illegal drugs! And even that money has not been sufficient for our needs. In the last year Korin and I have had to save the situation by making emergency contributions and loans. Although the Society has millions of dollars worth of real estate, spiritually and financially we are almost bankrupt.

For many years various members of the Board have protested the fact that the minister's wife was also the Treasurer of the Society. They found this totally unacceptable, but Korin and I were able to quieten their complaints. We never had the slightest doubt of the integrity of the person in charge. However, the revelations of Soen Roshi about not receiving moneygifts on his previous visits to us, have called our whole bookkeeping system into question. This question is made even more serious by Korin's statement that for many years the Shimanos did not file income tax reports. Why? If this is true, this is one more example of the callous disregard for the reputation of the Buddha Dharma and the Society displayed by the Chairman of the Board and its Treasurer. Had such a story reached the newspapers it would really have finished us off.

Last Saturday, Rinko and I called on Dr. Tadao Ogura, Senior Psychiatrist of the South Oaks Hospital and a long-time friend of the Shimanos. We spent almost four hours with him discussing our problems with the Shimanos. It was a difficult, painful experience for us all, but at the end Dr. Ogura spoke for a long, long time and then summarized his feelings, thus: "As for Mrs. Shimano, there pours from her a violent stream of hatred and anger that is unacceptable. What its source is I do not know. But I do know she is an exceptionally strong woman and she has completely swallowed Eido Roshi. As for Eido Roshi, he is basically a weak man. The great energy that has enabled him to make such a splendid contribution at Dai Bosatsu and Shoboji has also been channeled into sexual energy. But this energy he is completely unable to control. This coupled with his lying, makes it essential that he be removed from Dai Bosatsu and Shoboji. Wherever he goes, he should never again be given a position of primary authority."

For years, many of us have been striving desperately to "save" Eido Roshi. But, as Dr. Ogura indicates, he has gone beyond our help. We talked with Chigetsu yesterday and she agreed that Eido Roshi must be removed, "but with compassion." Even Korin, who has been so faithful, told me last week at my apartment that he prayed Eido Roshi and Aiho would resign and leave quietly. There are many of

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us who join in that prayer. So, at this time I call on Eido Roshi to spare the Buddha Dharma and the Zen Studies Society further embarrassment and humiliation and follow through with his determination to resign. If he does so, I ask that this letter be destroyed and nothing entered into the minutes of the Society concerning what is revealed herein. If Eido Roshi chooses not to resign, I demand that this letter be made a part of the minutes of the meeting and ask that some Bodhisattva present summon the courage necessary to move that the Board remove Eido Roshi and Yasuko Shimano as, respectively, Chairman and Treasurer of the Zen Studies Society, and Eido Roshi as Abbot of Dai Bosatsu Zendo and New York Zendo Shoboji. If a subsequent vote on such removal fails, then I call on all people of conscience to resign from the Board of Trustees and encourage all other such people to resign from Dai Bosatsu and Shoboji.

Thank you for your courtesy,
NAMU DAI BOSA, NAMU DAI BOSA, NAMU DAI BOSA