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Box 142 Old Route 17
108 Kingston Manor, N.Y. 12758
September 26, 1982

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

Friends,

This afternoon someone telephoned and read me a letter which
stated "Mrs. Crawford has chosen to remain on the Board in
order to work for the removal of the Shimanos from the organization."

Correction: This is untrue. I chose to remain on the Board
of the Zen Studies Society out of my concern for the Society
and its development. This does not imply that I am "working
for the removal of the Shimanos" -- nor does it imply that I
am working to support the Shimanos.

I am working to contribute to sincere, growthful, compassionate
meaningful Zen practice, hopefully within the context of the
Zen Studies Society.

Our practice comes in a direct line from Gempo Roshi to Soen
Roshi to Eido Roshi to us. When I learned Soen Roshi was coming
to the USA, I felt, hoped and believed that there would be a
wonderful flowering in the Sangha, under the combined leadership
of Soen Roshi and Eido Roshi. However, I was repelled by the
cold hypocrisy evidenced towards Soen Roshi which weighted the
scales heavily in favor of doing the right thing appearance-wise,
but with no underpinning of gratitude, compassion, or simple
human warmth.

I was also disillusioned by the lies and hypocrisy surrounding
Eido Roshi's alleged behavior with and towards women students.

I agreed to arrange an appointment with Dr. Ogura to investigate
his reported statement that Soen Roshi is an alcoholic.

I was mystified by a letter written me by Eido Roshi to remove
me from the Board brought about by his listening to what
others said instead of talking directly with me.

Frankly, I am sickened by the endless evil brought on by too
much talk (of which I acknowledge my personal guilt) and more
by too much listening to others, without direct communication
between principals. My intention in remaining on the Board has
been--and still is--to foster direct communication. The
maneuvering and manipulation of reliance on ambiguity simply
creates ever-recurring misunderstandings. But quoting others
without their knowledge and permission is as bad--or worse.

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We must take responsibility for ourselves and not constantly put things on to others. Eido Roshi is not a victim -- ultimately he is responsible for attitudes and upheavals in both Zendos. Likewise we are each responsible for the atmosphere we create around us.

I hereby declare that I intend to continue striving for clarity and objectivity and to avoid resentments and bearing false witness.

May we all attain maturity in Buddha's wisdom, and act from this place.

Na Mu Dai Bosa

Rinko

Rinko Peggy Crawford

Copies to all concerned