

October 31, 1993

The Board of Directors  
Zen Studies Society  
223 E. 67th Street  
New York, NY 10021

University of Hawai'i at Mānoa  
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Dear Board of Directors,

I am writing in response to a phone call that I had with Hozo Wilke Pretorius 3 weeks ago today. During our conversation he asked me, "[REDACTED], what is it you want?". After considerable contemplation, thinking, and sorting through my many varied feelings and motivations, I have a very good idea of what it is I want.

Before going into my "wants", let me say that I am speaking only for myself. Any opinions, conclusions, and views that I state in this letter are purely my own and are not to be construed as making any statements of any nature in behalf of [REDACTED].

That being said, my "wants" are as follows:

1. On August 8, 1993 I sent a letter to the Board of Trustees of Zen Studies Society care of Vasken Kalayjian for distribution to the Board. He sent it to Hozo, who as Secretary of the Board, should attend to distribution of such a letter. Hozo refused to distribute the letter. I want the Board to instruct its' Secretary to distribute my letter.

2. I want the Board to make an announcement in the DBZ Newsletter giving full disclosure of Eido T. Shimano's sexual activities with his students. Full disclosure meaning a statement that he has used his position, personal and spiritual power, and the sanctity of the Dokusan room and process to fulfill his sexual needs. That he has counseled his students to lie and deceive about sexual relations with him should they ever be questioned on this subject - even if questioned by their spouses and most intimate and dearest friends. This announcement should contain an invitation for any one that has had sexual relations with Eido T. Shimano to come forward and speak out. The Board should set up some sort of system to help anyone who comes forward to deal with the issues that are caused by and arise out of sexual abuse by persons in positions of spiritual, emotional, and psychological power. Finally, the announcement should contain a statement by Eido T. Shimano explaining his current understanding of how the Teacher-Student relationship has the potential to be used or misused to fulfill the sexual needs, desires, and fantasies of the Teacher. He should also explain how giving in to his lust and his use of deceit has been hypocritical and contrary to Zen Buddhist practices and precepts.

3. Eido T. Shimano should be required to return to me the Bear fetish that I gave to him out of my trust and love. That gift was a statement and symbol of my gratitude and utter trust in him. Although I am still grateful for much he gave me, he was not, and is not now, deserving of my trust and I want that symbol returned.

4. Eido T. Shimano should be required to look within to see if he can find any aspect of himself that sees how he took advantage of [REDACTED]. If he can find such an aspect and feels sorry about what he did because of the harm it caused her, then he should write a letter of apology to [REDACTED]. In my view, she can use all the help she can get to relieve herself of the shame, blame, and guilt she still carries around this issue.

5. I want to be financially reimbursed for both the direct expenses and indirect costs I have incurred as a result of Eido T. Shimano's choice and decision to enter into a sexual relationship with [REDACTED]. Before giving the details of this reimbursement, a little information.

[REDACTED] and I have had to deal with issues of trust, betrayal, and deceit since this episode with Eido T. Shimano. For many months, and even now, there has been, in varying degrees, emotional, psychological, and some times physical discomfort, that permeates our sexual contact. We have gone from a healthy, intense, and strong sexual relationship to one that is occasional and filled with disfunction on both our sides. We are working hard together and with outside help to unravel the issues that have surfaced since our time at DBZ.

[REDACTED] is getting sick alot. She suffers from migraines and, on a few occasions following discussions around Eido T. Shimano and sexual abuse, has suffered from bouts of nausea and vomiting.

[REDACTED] has had considerable difficulty taking on the pressure and assuming responsibility at work since her return from DBZ. She has given up nursing and has had two parttime jobs that paid \$7.50 per hour. She had to quit the last job after 3 weeks because the pressure and tension was too much for her. She will be starting a new parttime job this coming week. I am hopeful that this position will be inspiring and fulfilling for her.

I have been supporting us both since June 1st. We have both had considerable psychotherapy and bodywork over the past few months and anticipate quite a bit more will be needed. All in all, this situation has caused me considerable pain, suffering, emotional and psychological stress, and, most importantly, some undefinable wound to my Spirit.

My direct costs so far have been \$1,635.00 for therapy sessions. I anticipate continued expenses for therapy to be \$400-\$500 per month for the next six months. I have been

supporting [REDACTED] since June 1st at an estimated cost of \$1,000 per month and will continue to do this for at least six more months or longer, if needed. All in all, my direct costs will be something on the order of \$16,000 to \$20,000.

The indirect costs are very difficult to assess from a financial point of view. I also question the ethics and spiritual/karmic consequences of being financially reimbursed for my pain and suffering. Nor do I want either [REDACTED] or me to act out of a victim's position. I am not walking around saying "poor me". And yet, Eido T. Shimano's actions have created a situation that has put tremendous stress on me and my relationship with [REDACTED] and undermined my well being. I went to him in good faith and trust. I upheld my end of the implicit bargain between Spiritual Teacher and Student. He did not uphold his end and yet, I am paying for the results of his deceit and abuse of power and trust. I have been to an attorney who says, "sue the man, the Board Members personally, and the Zen Studies Society". I do not want to go that route. Legal action seems a cruel and malicious means of being heard, acknowledged, and justly compensated. To be totally honest, I am unclear as to what to do about this issue. So, in terms of indirect costs I leave it to you to take the initiative and tell me what you think is fair and just.

In closing I will say that the lack of any official expressions of interest or help from this Board towards us and our difficulties resulting from its' Abbot's actions give me cause for great concern. The only two people who showed any compassion and understanding towards us, have been removed from the Board. I ask myself is this Board and Society more interested in protecting images, identities, and assets than in helping to relieve the pain and suffering its' Abbot's actions create?

Needless to say, I look forward to hearing from you promptly.

Sincerely,  
[REDACTED]

cc: J. Bankier  
S. Brady  
S. Glassing  
F. Periello  
H. Pretorius  
Z. Rudin  
A. Shimano  
E. Shimano  
M. Spitz

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