

**On 8/20/2012 9:14 PM, Shinge Roshi, Roko Sherry Chayat wrote:**

Dear Jeff,

Every now and then I receive emails about your international travels and retreats, and enjoy keeping up. I'm sorry we didn't have a chance to connect when you and I were within 24 hours of each other's presentations at Colgate! I hope next time you'll let me know ahead. We all appreciated your talk at Hoen-ji in Syracuse, and it would be great to see you again.

As you may know, the past two years have been a period of enormous transition for the Zen Studies Society. After an affair between a student and Eido Roshi was divulged in 2010, with concurrent Internet revelations of past sexual misconduct, we board members asked him to step down. He retired as abbot in December of 2010 and I was installed as abbot Jan. 1, 2011. It's been a rocky road, as you may imagine, with loyal students on the one hand furious with us because we have barred him from teaching and officiating at New York Zendo and Dai Bosatsu Zendo, and students who were filled with anger and disillusionment on the other hand who refused to come near either temple.

Perhaps in part due to the general climate of continuing acrimony, as well as to a very demanding schedule, I had a health scare last month: my heart stopped, breathing stopped; luckily my ex-husband had come for breakfast, and knows CPR. A multitude of tests later were inconclusive, but I have tried to insert a moment of rest in my schedule, which includes leading sesshin and daily practice at DBZ and Hoen-ji as well as making a few trips to NY Zendo when I can.

The board has been meeting with facilitators and mediators from An Olive Branch to try to move forward in the most appropriate way and my task has been to reinvigorate the practice, encouraging a new generation of students and helping old-timers regain confidence and trust. Things seem to be moving in the right direction. I have three residents at DBZ who are committing to 1,000 days' training as monks at the end of Golden Wind Sesshin this October.

I wonder if I could ask you to check on something for me? On the Shimano Archives there's a page from what appears to be an official Myoshin-ji book, giving the Ryutaku-ji lineage, and Eido Roshi is not among the list of Soen Nakagawa Roshi's successors. I'm attaching that document, and would be interested to know if this page is accurate, or if it has been manipulated; and if accurate, who might have taken Eido Roshi off that list. I was present when he received transmission from Soen Roshi.

I understand Soen Roshi was very disappointed in Eido Roshi, having learned of his ethical breaches, and I wonder if Soen Roshi himself might have requested that Eido Roshi's name be removed. Would that have been a possibility, or would the

Myoshin-ji establishment itself remove someone from the official list of succession? Or, would Eido Roshi's name not have appeared in the first place because his transmission took place at an unrecognized, foreign temple?

I hope all continues to go very well with your teaching. Keido Fukushima Roshi will always have a very special place in my heart.

Gassho,  
Roko Shinge

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**On 10/6/2012 3:20 AM, Jeff Shore wrote:**

Dear Sherry,

I trust your health is holding up.

Pardon the delay in responding.  
I wanted to make sure before answering you.

I have checked into it here in Japan.  
Eido Shimano is indeed not listed as a successor to Soen Nakagawa.  
I trust this answers your question.

Thank you for asking me to check on it.  
It has given me the chance to confirm with several  
respectable Japanese Zen masters here,  
as well as clarify details with respected Zen practitioners  
in North American and in Europe.

There is a clear consensus about what now needs to be done.  
If you are completely committed to doing what really needs to be done,  
let me know and I will be glad to share it with you, and help you as I can.

You kindly mentioned Keido Fukushima.  
I am certain he will be with us in spirit.

*Gasshou,*

Jeff

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**On 10/6/2012 9:34 PM, Shinge Roshi, Roko Sherry Chayat wrote:**

Dear Jeff,

I am committed to doing what needs to be done, and I really appreciate your help. I have told him on no uncertain terms that he can no longer be a part of the Zen Studies Society--of course he is the founding abbot, retired, and we are grateful for the good he has done, but....

I am grateful to be informed about the consensus and any other things you think I need to know.

Thank you for this.  
Gassho,  
Sherry

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**On 10/7/2012 3:51 AM, Jeff Shore wrote:**

Dear Sherry,

Thank you for your positive response.

Do you remember when I spoke, at your invitation,  
at the Chapel of Syracuse University six years ago?  
I ended by reading one of the Biblical quotes written above us:  
*"And the truth shall set you free."*

Good to hear that you are determined to cut the umbilical cord with Eido.  
The real question is: are you ready to cut your own delusive chains?

I would like to be of help, Sherry.  
But you must be ready and willing to accept the truth.  
And act on it.

I have no interest in halfway measures or compromises that only continue the charade.

They will do no one any good.

Are you ready?

*Gasshou,*

Jeff

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**On 10/7/2012 9:48 PM, Shinge Roshi, Roko Sherry Chayat wrote:**

Dear Jeff,

On 10/7/2012 3:51 AM, Jeff Shore wrote:

Dear Sherry,

Thank you for your positive response.

Do you remember when I spoke, at your invitation,  
at the Chapel of Syracuse University six years ago?  
I ended by reading one of the Biblical quotes written above us:  
*"And the truth shall set you free."*

Yes, I do.

Good to hear that you are determined to cut the umbilical cord with Eido.  
The real question is: are you ready to cut your own delusive chains?

This is my vow, to cut all delusive chains, and this is what I teach my students. If  
what I have been given is based on dishonesty I want to know that, and act  
accordingly.

I would like to be of help, Sherry.  
But you must be ready and willing to accept the truth.  
And act on it.

I am more than ready and willing. My core value for turning around ZSS is that we  
must live and train in integrity. I'm afraid this organization has hidden behind  
"authentic Rinzai Zen training." Authenticity? If it's a charade, we need to say so,  
and with utter humility, make it real. I will act from truth.

I have no interest in halfway measures or compromises that only continue the charade.

[Exactly my conviction.](#)

They will do no one any good.

[I say this in all sincerity and humility.](#)

Are you ready?

[Yes.](#)

*Gasshou,*

Jeff

[gassho,](#)  
[sherry](#)

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**On 10/8/2012 5:49 PM, Jeff Shore wrote:**

Dear Sherry,

Thank you for your positive response.  
Anyone of integrity who has been touched by these events cannot but reflect deeply on themselves.

The statement will be presented soon enough,  
as well as suggestions for what needs to be done.  
But I first need to make sure all is correct and clear as possible.  
Something that is not only helpful for you and for me,  
but for others as well.  
Please give me a few more weeks.

In the meantime, if you find it helpful,  
feel free to share with me candidly what you have  
seen so far of your own blind spots, mistakes, and delusions  
(I assure you, I could write a few volumes of my own...).  
Perhaps also where you are now, and where you are headed with this.

At any rate, I trust you are really serious about this, Sherry.

If so, then you realize that there are no legitimate "successors" to Eido, and that their role as teachers of Rinzaï Zen is null and void.

No hemming and hawing here.

Without this, we cannot even begin.

*Gasshou,*

Jeff

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**On 10/9/2012 7:59 AM, Shinge Roshi, Roko Sherry Chayat wrote:**

Dear Jeff,

thank you for continuing to work with me on this.

Thank you for your positive response.  
Anyone of integrity who has been touched by these events cannot but reflect deeply on themselves.

absolutely. I know I was duped along with so many others.

I have certainly been humbled by it.

The statement will be presented soon enough, as well as suggestions for what needs to be done. But I first need to make sure all is correct and clear as possible. Something that is not only helpful for you and for me, but for others as well. Please give me a few more weeks.

I will.

In the meantime, if you find it helpful, feel free to share with me candidly what you have seen so far of your own blind spots, mistakes, and delusions (I assure you, I could write a few volumes of my own...). Perhaps also where you are now, and where you are headed with this.

I am giving a lot of thought to this, and to a statement I can make.

At any rate, I trust you are really serious about this, Sherry.

I am completely serious. This must be aired. The smoke and mirrors that had us believing the charade must be cleared away.

If so, then you realize that there are no legitimate "successors" to Eido, and that their role as teachers of Rinzai Zen is null and void.

If I am to be without title, that is fine. I certainly don't want to be a "successor" to someone who has perpetrated lies and has used people to further his lies. I will leave it up to my students to decide whether they want to study with me or not. My work is not done, and I have a responsibility to my students to continue. Any true Rinzai Zen teacher must be null and void. The reason we are in such a mess is that we believed in a manipulative sociopath who was anything but a true man without rank.

No hemming and hawing here.

Please do not hem and haw there, either.

Without this, we cannot even begin.

Begin.

*Gasshou,*

Jeff

gassho,  
sherry

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**On 10/9/2012 10:08 PM, Jeff Shore wrote:**

Dear Sherry,

Thank you for your prompt and positive response.  
This is taking a lot of time and effort.

I trust it can do some real good.

Glad to hear that you are finally ready to renounce  
a title that was never valid in the first place.

Yet you immediately follow this up with:  
"Any true Rinzai Zen teacher must be null and void."  
Hemming and hawing, Sherry.

This is difficult for me to write.  
But in the interest of truth, and for your own good,  
I will not hem or haw:  
your status as any kind of Zen teacher is null and void.  
In letter and in spirit.  
(This is not true in your case alone, of course.  
Western Zen is rife with this problem.  
But, with all due respect, you are being addressed now.)

The details are being worked out,  
but it is clear and unequivocal that,  
other than instructing people how to sit zazen,  
you need to give up all "Zen teaching" duties.

When the "practice" at Daibosatsu and elsewhere under Eido is examined,  
nothing even approaching Rinzai Zen practice ever occurred.  
Do you truly think it could have occurred  
in such an environment and with such a person?  
Do you really think it is going on now?

Good that you are ready to distance yourself from Eido.  
It's long overdue.  
Are you finally ready to see the delusions that you continue  
weaving in order to protect your own false-identity and position?  
We all know that Eido has been doing this.  
Do you realize that you are too?  
That is the question now.  
I am awaiting a real answer.

This is just the tip of the iceberg, Sherry.  
But it shows a bit of what is meant by no more hemming and hawing.  
I am here for you, but am running out of time and patience.  
For the last time, if you are truly ready to begin, let me know.

*Gasshou,*

Jeff



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**On 10/10/2012 11:28 PM, Shinge Roshi, Roko Sherry Chayat wrote:**

Thank you for your continuing efforts. I understand you need a few weeks to find out what exactly happened.

My questions are,

Did Soen Roshi ever put Eido Roshi in the official Ryutaku-ji lineage?

If so, did he disinherit him and take off his name, and when?

Or did the Myoshin-ji establishment remove his name?

Thank you, and in the mean time, I will reflect on the related matters you bring up here.

Gassho,  
Sherry

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