



FRIDAY, FEBRUARY 11, 2011
Eido Tai Shimano (continued)

This is a continuation of the first Eido Tai Shimano thread which, after 5,000 posts, refuses to accept new ones. I am also posting the original introduction to that thread.

Thursday, November 12, 2009
letter to Eido Tai Shimano

What follows is a letter I wrote in 1982 to Eido Tai Shimano, the chief executive of Zen Studies Society in New York and Dai Bosatsu Monastery in upstate New York. Mr. Shimano is a Zen teacher.

The reason for posting a letter of so many years ago is not to open the old wounds that bled freely in their time. Nor is it to deny that Zen Buddhism in America has made great strides when it comes to the sexual and financial abuses that it has faced and continues to face from time to time. Nor is it to suggest that I have not been a hypocrite. Nor is it to elevate my own status as a rebel or nay-sayer or promoter of some one true virtue. I too love Zen Buddhism both in its directions and in its experiential truth.

I am posting it as a reminder that the past is or can be very much the present and further that the 'scandals' that have occurred involved very real and particular people and that those people suffered in ways that are contrary to Zen Buddhist teaching. Not for nothing did the teachers of the past make upsetting the sangha a no-no. Not for nothing did they encourage repentance when it was warranted. And not for nothing were they aware that in the human sphere, however elevated and adored, the room for error was and remains a very real possibility.

November 1, 1982

The Rev. Eido Tai Shimano
New York Zendo

223 East 67th St.
New York, NY 11021

Dear Mr. Shimano:

Thank you for your creative letter of Oct. 19, 1982 with its equally masterful enclosure of Oct. 21 to Mr. George (Jochi) Zournas. I must say that as I began to read your work I felt some vestigial hope that you might in fact clear the air, turn some metaphorical corner and clarify what, over the years, has become murky with the stuff that Soen Roshi has learned to call your "lies." By the time I finished reading your words, I was, of course, disappointed if not surprised.

"So much sitting, so many sesshins, so many dokusans..." and still Soen Roshi calls you a liar. Could you tell me why? Is this perhaps another encouragement to "bravely march on?" Coming as Soen Roshi does out of a society that takes pride in indirection, still he uses this most direct word, "liar." Why? Coming as he does out of a discipline that enjoins confession and straight-forwardness, he calls you a liar. Why? Among the monks at Dai Bosatsu last summer you managed to plant the idea that Soen Roshi was an alcoholic and/or senile. But why would a senile alcoholic even bother to call you a liar? Politics, you say? – because Soen Roshi wants Dai Bosatsu, to become king of the some American Zen castle? If Soen Roshi actually did want Dai Bosatsu, why not give it to him? Do you not owe him a great debt for his teaching, perhaps as Torei felt he owed Hakuin? As a 'true man without rank,' with so many sesshins, so much sitting, and so many dokusans behind you, surely you recognize that the toys of Zen Buddhism – the robes and monasteries and power – are only dreams. Could you, a 'Zen Master,' be fooled by a dream?

But this, of course, is not your understanding. Your understanding seems to be that They are all out to get you – you who are blameless in administration, honest in the dokusan room, pure and "fair" and deserving of respect from those who support and make possible your meaning as a person of rank. It is the questioners who are "insane" or full of "intense personal hatred" or want Your zendo or want Your monastery or hate you because you have money and they have not or don't understand the 'Japanese' group and you...you bear it all so remarkably well, so staunch and patient. You are really very good at it: masterful, if not the master.

Besides those Jochi George Zournas mentioned in his letter (those Others who were out to get you), I would like to take this opportunity to recollect some others, perhaps not quite so august, who have left our own sangha. I am not now referring to those who left because they moved or to those who made an easy personal choice, but rather to those who left after some discovery in that beautiful zendo where there is room for our lifelong practice. True, some left in anger or confusion, but what was it they really discovered? Is it possible they discovered what Soen Roshi called your "lies?" I really don't know, but I recollect them now and express my sorrow at their leaving: Daishin Peter Gamby, Maishin Mike Sopko, Reimon Ray Crivello, Genmyo Elihu Smith, Sojun George Seraganian, Bunyu David Bogart, Roca

Lorca Morello (all of whom were residents as Sho Bo Ji with your blessings),Kanzan Bruce Rickenbacker (your monk who memorized the whole of the Diamond Sutra), Daiko Charles Carpenter (another of your monks), Shoro Lou Nordstrom (another of your monks), Kozen Peter Kaufman (another of your monks), Jonen Sheila Carmen (pseudonym), Wendy Megerman, Nennen Merry White, Toni Snow, Reishu Jim Gordon, Shinso Merete Galesi, Ishin Peter Mathiessen, Jean Day, Carol Binswanger, Jochi George Zournas, Wado Vicki Gerdy, Rinko Peggy Crawford and Mushin Frank LoCicero. You will recall, or course, that, over the years, the list has grown much, much, much longer and is filled with people who did not show sufficient “skepticism about rumors,” as you so quaintly put it.

How many of them came to you directly in 1975 and 1979 (when what were humorously referred to as the “Fuck Follies I” and the “Fuck Follies II” were unveiled)? How many? Was it 10 or perhaps 20? Without any exception I know of, each of those who came to you directly came in a spirit of admiration and love, in hopes of clarifying a delicate matter without public exposure. The situation: your manipulation of the dokusan setting for your own periodic sexual satisfaction (seducing women); treating lovers taken from within the sangha with contempt once you had finished with them; and taking no candid responsibility for your own behavior but rather answering direct, honest and caring queries with, in one form or another, the line you used in a jam-packed zendo in 1975: “It’s none of your business.”

The line of people outside your door is long, very, very long. In my mind, they wait silently – the They and Them whom you so easily accuse of insanity or intense personal hatred. A long line of crazy people outside your door. What brought them there? Even crazy people have their reasons, don’t you agree?

Look! There’s Merry White. Remember her? She was the one who sent a letter to the Board of Trustees in 1979 outlining without rancor your sexual blackmail. It was she who wrote: “Personally, I found his (your) seductions very distracting and jarring during the first Kessei...I wonder now if I would not have been a better student in the long run without it. ... And last year (1978) during my second stay at Dai Bosatsu, it hurt me that he treated me very distantly for quite a while. When he warmed up, it became sexual again. That kind of either/or situation made it very difficult for me (or, I would think, any woman) to be his student. You want his attention and his help, and that, I think, is how it begins. He takes this emotional opening-up, which is normal and right in a spiritual student-teacher relationship, as a sign of sexual readiness.” Clearly the Board of Trustees, your Board of Trustees, took the only possible sane action by never fully discussing the matter and by issuing a letter, signed by Korin Sylvan Busch stating, “we affirm our confidence in Eido Roshi and his leadership of our sangha.”

And there’s Jane Smith (pseudonym)! Remember her? December 24, 1977, Room 1100A at the Statler Hilton after dinner at Mama Leone’s. Remember how the board of Trustees covered that one when Jochi and Korin, at whose instigation I can only

guess, spread lies and rumors about Jane – how she was only dreaming of an affair with you? And how even Jane was drawn into the lies and told them on herself because she believed the truth would be harmful to you and to Zen practice in America? She was the same one who commented later in front of witnesses that “he (you) never even said thank you.”

And Carmen!... But of course you will recall this and much, much more.

On and on and on it goes down that long, long line. Person after person, Bodhisattva after crazy Bodhisattva, each of them willing their suspicions to silence. How is it possible they were so willing, so stupid? Perhaps it was because many people begin their spiritual practice with the understanding that the ascendancy they have previously granted to their emotions and intellect is the source of much suffering. Because of that pain, they were willing to set aside their own emotions and intellect (to the extent possible), and to be as faithful and obedient as possible. Perhaps they counseled themselves that intellect and emotion are more delusion. And perhaps they trusted that your emotions and thoughts were not based in delusion. This trust, however misguided, was surely human and understandable. Unfortunately, it was and is open to manipulation and deceit. There are many I know, myself among them, who practiced with you and were grateful to you, until, a little at a time, they began to wonder. In their wondering, they came to you in their twos and threes and tens, not even caring very much that you took lovers on the side, but curious about a wider pattern of contempt and manipulation. No doubt you saw them as insane people out to take your toys. Well, they didn't get them, did they?

To some you said your Japanese heritage and samurai code of honor kept you from understanding or responding to these puritanical “barbarians.” Isn't it odd for a so-called Zen Master who has lived in America for 20 years to claim he understands neither his students nor his environment? Isn't such a person in the wrong line of work? No doubt it is equally insane to suggest that a real Japanese man would know something of discretion and that a true samurai would not exhibit contempt and dishonesty towards those in his own circle of honorable endeavor.

Of course it was more difficult to use this line on Dr. Tadao Ogura, the psychiatrist who offered to act as arbitrator in the present upheaval. He was the one who suggested taking three “impartial” observers from the sangha with him when he listened to the direct testimony of those involved. The group would then have reported to the Board of Trustees, your own Board of Trustees. Perhaps he too was one of the insane ones, the ones who had to be stopped. And stopped he was when Korin Sylvan Busch, at whose instigation I can only guess, let it be known that three “impartial” sangha members could not be found.

The long line outside your door does not say these things. They are silent. They are gone. It is I who say them, I, Kigen. I take responsibility for saying what I have said and doing what I have done. I have company, but I take responsibility for myself. I am one of Them, those Others whose fault it all is, one of the ones who supported

you well, offered you gratitude, did his best to practice the Zen Buddhism of the Patriarchs, lied or remained silent for you on numbers of occasions, lied or remained silent to myself about you, endured and perpetuated your deceits, and, finally...went..."insane."

It is out of that insanity that I also offer you my most sincere and honest thanks. I offer thanks without irony or sarcasm. You have taught me well and I am grateful. Besides the mechanics of Zen Buddhism, you have also taught me what a Zen Master is not – a teaching worthy of a true Zen Master. Although your teaching lacked the creative clarity, the nurturing of the Buddha Dharma, and the straight-forwardness of a truly enlightened man, still I say your teaching was fine. As I value my life, my Zen practice, so I value this teaching.

This is a time for potential new beginnings – yours, mine, the sangha's. Always new beginnings. I pray now and will continue to pray that each of us may one day face death with strong, even breaths and perhaps a small smile of true understanding.

Thank you and goodbye.

Adam Fisher

It was during that same time period that I heard perhaps the sharpest rebuke I have ever heard in my life. At one point, Soen Roshi was talking face to face with Mr. Shimano and discussing the reported disharmony Mr. Shimano played a role in. Mr. Shimano offered his responses. And Soen Roshi reportedly said sadly, "Now it comes -- dead rock!"

Posted by genkaku at 11:16 PM

110 comments:

Sadoc said...

Poor Eido must have the sniffles.....

<http://tinyurl.com/4vrp3hd>

February 11, 2011 11:33 PM

Time Marches On said...

"There is one teacher at ZSS that is ES, so the message tries to diffuse the accusation by pointing the finger to several directions."

News flash to makahaka: teacher is Roko, not ES.

February 12, 2011 10:01 AM

whatever works said...

Time Marches On said...

"News flash to makahaka: teacher is Roko, not ES."

So Roko is among the "teachers" who have been having inappropriate relations with their students? And who are the other ZSS-affiliated "teachers" engaged in such activities?

February 12, 2011 1:18 PM

Stoptime said..

Roko is the only teacher at ZSS. ES is a former teacher, and should be characterized that way. The acknowledgement otherwise does indeed seem 'diffuse'.

February 12, 2011 1:35 PM

whatever works said...

I would go so far as to say that the characterization of abuse by a plurality of teachers is intentionally misleading and dishonest if 1) only one teacher is employed there at any given time, 2) only one teacher has been problematic in the history of the organization and 3) only one teacher (with the brief exception of Soen) ever taught there until Roko took over the title.

So, rather than point to ES, the ZSS prefers to imply that multiple teachers have had inappropriate relations with students. That should certainly reassure prospective students!

February 12, 2011 2:11 PM

More trouble in paradise said...

Uh-oh...allegations of reverse sexual discrimination and Board secrecy at Austin Zen Center.

<http://yogi9.bravejournal.com/>

February 12, 2011 2:22 PM

... said...

Jiro and Junpo have also taught at ZSS ...

February 12, 2011 3:37 PM

...and then some... said...

.... Denko, Ohashi, Kogetsu, Yamakawa.
February 12, 2011 4:03 PM

Claire said...

I believe the specific reference, besides to ES, is to two ES Dharma Heirs, as detailed in the Shimano Archives.

February 12, 2011 4:07 PM

Concerned said...

An addition to the Shimano archives on 2/9/11

Lineage Delusions: Eido Shimano Roshi, Dharma Transmission, and American Zen Share

By Erik Fraser Storlie

In August 2010 The New York Times exposed the persistent failure of both the Zen Studies Society of New York and the larger American Zen Buddhist community to address Eido Shimano Roshi's forty year history of sexual abuse of women – and the desire, even now, to excuse or “explain” him. Equally distressing were Robert Aitken's posthumous letters, recently made available, revealing that Aitken, a deeply respected founder in American Zen, had lied for decades about Shimano's misconduct in order to protect, as Aitken explained it, “the American Dharma.”

Were this an isolated case, it would not matter very much, except, of course, to the victims. But it's an old and discouraging story in American yoga and meditation communities. In forty-six years of Zen practice I've observed Asian (and now Western) swamis, tulkus, roshis, rishis, dharma heirs, lineage holders, and masters of various stripes, as well as their disciples, explain that the master's fiscal extravagance, alcoholism, cruelty, sex addiction, violence, and even rape is – of all things – “a teaching!”

We are told that the master “dwells in the absolute,” or is a lineage holder in “crazy wisdom,” or can raise the kundalini energy, or read our chakras and past lives, or help “burn up” our karma, or is offering to share our wife, husband, girlfriend, or boyfriend so as to assist us in breaking our unfortunate attachments – all of this, of course, to stretch us beyond our parochial notions of right and wrong and bring us to the ultimate attainment enjoyed by the master himself (the master almost invariably being male).

We have seen some dwellers in the absolute require absolutely better automobiles and accommodations, while their disciples labor at low wages in community businesses; we have seen some destroy their health with alcohol, while another infected students with AIDS, deluded that his spiritual “power” would block viral

transmission. Shockingly, governing members of his organization knew his secret, yet did nothing to warn potential victims.

This is a Mad Hatter's tea party, where hierarchical robes and titles, sadomasochistic austerities, and subterranean libertinism mix together in incestuous "spiritual communities" filled with distrust and rivalries – all this in a scramble for the summit of some distant "spiritual" mountain. This would be comic if it weren't tragic.

And it is tragic.

February 13, 2011 9:16 AM

Concerned said...

part 2.

It is tragic because countless Americans hunger for genuine meaning – meaning unavailable in the toxic mimics offered by game shows, professional sports, "reality" TV, ugly politics, "free-market" competition, and unimaginably wasteful wealth accumulation at the top.

Yet meaning is available – above all in the penetrating explorations into the mysteries of consciousness we undertake in meditation and yoga. And the most important thing we can bring to these inquiries – and to those we hope to further in these inquiries – is our sincerity and selflessness.

The Shimano scandal reminds me of why, some years ago, I refused the opportunity to become a Zen "dharma heir." I refused, knowing that, without this title, despite forty years of training and practice, I would never be a recognized Zen meditation teacher. The offer was generous. But to have accepted would have been tacitly to endorse a credential that conferred great authority – yet was given at the pleasure of a single person and based on a fantasy.

The doctrine of dharma transmission hangs on four overlapping assumptions, all of which must be true to establish its credibility. The first two are beyond proof, and the third and the fourth obviously false.

The first, that the historical Buddha attained a mind of absolute perfection, is pure poetry – fascinating, mysterious – and if accepted, accepted simply as an article of faith. Did the Buddha have such a mind? A wonderful question! Maybe he did. Or maybe, somewhere in the cosmos, he's still exploring, expanding, and perfecting his infinite wide-awake seeing. Or maybe all of us are, exactly at this moment, his eyes opening again and again – and wider and wider as our practice deepens.

The second, that the Buddha's disciple Mahakasyapa also attained this perfect mind and that the Buddha recognized it, depends upon the first. Perhaps, indeed, a perfect being could recognize and attest to the perfection in another perfect being.

The third, that an unbroken chain of such “mind to mind” transmissions has descended, generation after generation, in a known lineage, down to today’s living dharma heirs, is simply false on historical grounds. As Edward Conze, the great scholar of Indian Buddhism noted, “much of the traditions about the early history of Ch’an are the inventions of a later age” – inventions befitting a Chinese culture that deeply honored family lineages traced through renowned ancestors.

The fourth, that every such transmission from master to disciple over the last 2500 years was genuine, is contradicted by the behavior of Shimano himself – and, sadly, of any number of Asian and American teachers.

Stated simply, the doctrine of dharma transmission is just one more among the many attractive delusions held by human beings. Unfortunately, adherence to it gives the dharma heir a very powerful – and potentially dangerous – authority within the community of Zen practitioners, much as does the doctrine of the Apostolic Succession in the Roman Catholic Church, where the recent child abuse scandals illustrate the dangers of priesthoods that claim an authority beyond the ordinary and human. Those in such positions are sorely tempted to protect each other, ignoring or covering up the harm done by their colleagues.

So long as American Zen relies on dharma transmission as a credential, there will be one Shimano after another – and dharma heirs who will go to great lengths to protect the master that conferred authority upon them. For if the master who has declared me awakened has erred, if he does not, indeed, “dwell in the Absolute,” then my own credential is called into question – along with my prestige and authority in the community and my ability to confer this power upon others.

February 13, 2011 9:19 AM

Concerned said...

part 3

Even if the magical claims of dharma transmission are discarded and it is recognized as an ordinary human institution, it still should not be retained as a method of training Zen meditation teachers. No truly meaningful credential can be conferred simply at the pleasure of one person. Indeed, as a method, it creates toxic interpersonal dynamics in communities, for the future recognition or preferment of a student is entirely dependent upon pleasing a dharma heir, or a presumptive dharma heir. If I wish to rise in this hierarchical system, I must pay court to the dharma heir and his or her favorites, and as a courtier in such a system, I can never openly acknowledge my self-interested pursuit of attention, for my goal is always, theoretically, “spiritual” development. Yet, of course, my ability to please a dharma heir and receive, in my turn, recognition and/or authorization will give me status and even employment opportunities. The dynamics of court, courtier, and courtship create endless distortions of human behavior even in ordinary institutions – a

business, political party, or college. These run wild when the king, queen, pope, or dharma heir has imputed “special” powers. Anyone connected for a length of time to a Zen Center can cite examples.

Of course, many Zen teachers will refuse to discard this false credential. Those with the courage to act can take comfort from the Buddha’s words in The Mahaparinibbana Suttanta, words that E.A. Burtt suggests bring out “one major and authentic note” among the various presumed “final” teachings attributed to the Buddha.

As the Buddha prepares for death, Ananda begs him to leave “instructions as touching the order.” The Buddha responds that he has nothing more to offer. He has taught freely to everyone, his teaching is complete, and the community must now find its own way forward.

“What, then, Ananda, does the order expect that of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truth, Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back.”

Then the Buddha hints at the possibility of a coming power struggle, suggesting wryly that if any person now thinks he should run things, he should just go ahead and try. “Surely, Ananda, should there be anyone who harbors the thought, ‘It is I who will lead the brotherhood,’ or, ‘The order is dependent on me,’ he should lay down instructions in any matter concerning the order.”

To illustrate the absurdity of such thinking, the Buddha even goes so far as to insist that he, himself, does not “lead” the order. “Now the Tathagata, Ananda, thinks not that it is he who should lead the brotherhood, or that the order is dependent upon him. Why, then, should the Tathagata leave instructions in any matter concerning the order?”

The Buddha is said to have said many things. But these words ring true. Monks seeking to establish governing hierarchies modeled upon patterns of royal or imperial lineages must have lamented their inclusion in the canon. These words were, to the hearers, most probably unforgettable – told and retold in the community too many times to be expunged. If they are indeed authoritative, the Buddha himself never had any notion of the creation of a lineage of dharma heirs.

We must move beyond dharma transmission and construct approaches by which teachers of American Zen Buddhist meditation can be prepared effectively – and transparently. There are many models in a myriad of professions, both religious and secular. I would suggest that for Zen in America to speak to people, to become more than an odd, idiosyncratic subculture, it must draw sustenance from America’s deep roots in the democratic and egalitarian. English Dissenters brought the first churches to these shores. Their polity was congregational, where the minister

served at the pleasure of the congregants. The minister was understood to be as susceptible to error as any in his flock
February 13, 2011 9:20 AM

Concerned said...

part 4.

Having moved beyond the fairy tale of dharma transmission, Zen communities can begin work on truly thorny questions. Why did so many of the Asian “masters” who came to America, especially during the Sixties, behave in ways that to the objective beholder seem narcissistic, even sociopathic? What was their experience coming to maturity in monasteries and ashrams? Were they damaged in some way as children? And how, today, can the traditional Hindu and Buddhist emphasis on “non-attachment” be meaningfully taught in an America where many suffer “attachment disorders” – an inability to receive or return love?

To matter much in America, Zen must undergo its own painful Protestant Reformation – the deconstruction of lineage. This will free practitioners to learn from trained and accountable teachers in the spirit of the Buddha’s final admonition: “Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not to assistance to anyone besides yourselves.”
February 13, 2011 9:21 AM

John Wayne said...

What is Zuo Chan or Zazen? Za means to sit, but it is not the body that sits, but your mind.

Zen means to contemplate, but there is no fixed form or pattern to contemplate with.

Not to be moved inside the mind is Za.

Not to be attached to forms outside is Zen.

Not to separate your mind from the Buddha-nature is Za,

To be able to discriminate all phenomena is Zen.

Such being the nature of Zazen, what is the point of sitting around all day meditating when all you’re doing is really thinking delusional thoughts? If you truly understood Zazen, then there is not a single moment you are not sat. If you do not understand Zazen, then you can sit until you become a corpse, yet still fail to get even a glimpse of your own true mind!

So should we sit or not? It all depends whether you grasp this crucial teaching.

Take heed, do not follow the wrong path!

found at...

<http://waynedhamma.blogspot.com/2006/06/to-sit-or-not-to-sit.html>
February 13, 2011 9:58 AM

Wanda said...

A comment on the Gach piece:

http://www.religiondispatches.org/archive/culture/4075/zen_and_the_art_of_the_sex_scandal/

"The present situation has been largely seen, at superficial scrutiny, to be a matter of the sexual abuse of students in inherent and amplified situations of inequality. On careful examination the situation is far more complex and not at all limited to sexual abuse. What has been revealed by the shimanoarchive.com raises serious questions about the 'culture' of ZSS centers, the behavior of ordained sangha in relation to the ZSS Ethical Guidelines and the functioning of the Zen Studies Society Board of Directors. The lack of awareness demonstrated by the recent revelations of ZSS Board members makes it clear that the Board has been completely out of touch with the reality and enormity of the crisis. The response of the larger Buddhist community leadership has been reprehensible and brings questioning of their own positions. Aside from a recent flurry of letters created out of a 'consensus' process and largely holding to a 'party' line, there have been but a few clear voices that grasp the concept of 'talking truth to power.' "

"Most certainly this matter has raised intense reflection and questioning of "institutional" Buddhism. It is possible that "The Shimano Affair" may provide the catalyst for bringing about a revolution of transparency within World Zen in America and Japan. We are perhaps witnessing the making of a revolution in Buddhism."

– Rev. Kobutsu Malone, Sedgwick, Maine
February 13, 2011 10:00 AM

Show-me dharma said...

"If you do not understand Zazen, then you can sit until you become a corpse, yet still fail to get even a glimpse of your own true mind!"

Yeah, but at least it keeps them off the streets.
February 13, 2011 10:07 AM

Stick with acting said...

John Wayne said...

"Take heed, do not follow the wrong path!"

So all these Zen centers including DBZ and NYZ are following the wrong path?

February 13, 2011 10:08 AM

Whatever works said...

"Most certainly this matter has raised intense reflection and questioning of "institutional" Buddhism."

As many are fond of saying, "Don't throw the baby out with the bathwater," (even if the baby is a rotting, stillborn corpse infested with maggots.)

February 13, 2011 10:24 AM

John Wayne said...

Apparently. They just instruct you on how to sit on a zafu. They do not teach the true meaning of zazen. Maybe if they did the Zen centers like DBZ and NYZ would not be so embroiled in worldly melodrama. Shimano apparently never understood zazen, and that is probably the same with his "Dharma heirs". Just think of all the zen centers around the world who have no idea what zazen really means. So they essentially are not teaching Buddhism.

February 13, 2011 10:28 AM

Dolly Pardon said...

No wonder religion and politics are taboo to talk about. They are both dominated by hypocrisy.

February 13, 2011 10:33 AM

Ex-Offender said...

"The lack of awareness demonstrated by the recent revelations of ZSS Board members makes it clear that the Board has been completely out of touch with the reality and enormity of the crisis."

"Completely out of touch ... "

Thank you, Mr. Humble. I.e., this ZSS Board has not succeeded where all past boards have failed: to unseat Shimano, start substantially rewriting bylaws, undertake to institute membership and membership voting, and, in one director's case, take some personal responsibility for the mess.

Mr. Humble's opinion is about as believable as his DC Jail rape story. Reading about it was like going to his Shimoarchive and seeing that he had posted male porn ("Oh, do some people regard that as porn?"). Feels like getting slimed.

I have been in the DC Jail. Not to tour the drug-testing facility, not to visit the Hinckley cell. It is in fact loud, mainly when there are visitors, and dirty too. But they segregated the protesters from the gen pop. IMO, his rape story could never, never have happened, especially as described.

Just another zen guy with sexual hang-ups. Nothing new under the sun.
February 13, 2011 11:15 AM

Mad Hatter said...

The Jabberwock, with eyes aflame, Jaws that bait and claws that catch, Beware the Jabberwock, my son, The frumious Bandersnatch He took his vorpal sword in hand The vorpal blade went snicker-snack He left it dead, and with its head He went galumphing back. Its all about you, you know.

February 13, 2011 11:32 AM

No BigMind said...

John Wayne said -

"Apparently. They just instruct you on how to sit on a zafu. They do not teach the true meaning of zazen."

"Just think of all the zen centers around the world who have no idea what zazen really means."

I must confess I have visited quite a few centers over the years and I never realised that. How did you find out?

I know I don't understand what Zen is or isn't. (Can Zen be 'not something'??)

Some days ago someone mentioned "read Alan Watts - The Way of Zen. That's what it really IS", I have read his books but again I don't think I understand what he means with real Zen either.

If you could explain to me what it is or where to buy it - that would really make my day.

February 13, 2011 11:33 AM

Robin said...

Zen Skin, Zen Marrow: Will the Real Zen Buddhism Please Stand Up? by Steven Heine

http://www.amazon.com/Zen-Skin-Marrow-Buddhism-Please/dp/0195326776/ref=sr_1_1?ie=UTF8&s=books&qid=1297615110&sr=1-1
February 13, 2011 11:40 AM

Youthful Folly said...

Ex-Offender said...

"IMO, his rape story could never, never have happened, especially as described."

Jail rape is common. Malone's experience is true. Malone works with prisoners and is totally aware of the problems that occur, and there would be nothing to gain by making up the story.

My own experience is the same, and I would have been raped if not for a guard coming by the "drunk" cell at 1am and pulling the rapist off me. Malone's work with the Shimano archive is to be applauded for it's thoroughness, and exposing of the criminal nature of Shimano and the zen organization s DBZ and NYZ.

February 13, 2011 11:40 AM

genkaku said...

I like "Jabberwocky" and dislike seeing it mangled. So here is the Lewis Carroll nonsense:

'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe:
All mimsy were the borogoves,
And the mome raths outgrabe.

'Beware the Jabberwock, my son!
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!'

He took his vorpal sword in hand:
Long time the manxome foe he sought --
So rested he by the Tumtum tree,
And stood a while in thought.

And, as in uffish thought he stood,
The Jabberwock, with eyes of flame,
Came whiffing through the tulgey wood,
And burbled as it came!

One two! One two! And through and through

The vorpal blade went snicker-snack!
 He left it dead, and with its head
 He went galumphing back.

'And hast thou slain the Jabberwock?
 Come to my arms, my beamish boy!
 Oh frabjous day! Callooh! Callay!
 He chortled in his joy.

'Twas brillig, and the slithy toves
 Did gyre and gimble in the wabe:
 All mimsy were the borogoves,
 And the mome raths outgrabe.
 February 13, 2011 11:41 AM

worse and worse said...

Ex-offender-

In castigating Kobutsu, has it occurred to you that you are further reducing the credibility of Zen as an effective practice? The alleged number of sexually-repressed, lying Zen teachers just keeps increasing.
 February 13, 2011 11:41 AM

synchronicity said...

Robin said...

"Zen Skin, Zen Marrow: Will the Real Zen Buddhism Please Stand Up? by Steven Heine"

Simply amazing, I was just reading this google book! :) It looks great!

There is a review of the book at the zensite...

http://www.thezensite.com/ZenBookReviews/Zen_skin_Zen_marrow_Forte.html

a quote from the article "John Daido Looi has stated that Zen Skin, Zen Marrow "belongs on the shelf of every Zen Center in the West." The only danger with this suggestion is that the book will remain there."
 February 13, 2011 11:53 AM

BigMind No-no said...

No BigMind said...

"If you could explain to me what it is or where to buy it - that would really make my day."

you can buy it at Amazon

<http://www.amazon.com/Way-Zen-Alan-W-Watts/dp/0375705104>

there are 70 reviews of it at

http://www.goodreads.com/book/show/514210.The_Way_of_Zen
February 13, 2011 12:01 PM

FORESIGHT? said...

From the blog "NOT Reblogging Brad Warner"

DECEMBER 12th, 2009!!!!!!!!!!

Last night I had a long talk with a guy who is well-connected and personally knows some of the players involved in the modern Zen scene. Let's call him Stan.

Stan made quite an impact on me because we discussed many different aspects and problems with the Buddhist scene. And there were a few salient points that came out of the conversation.

1. Transmission is a problem.

Buddhist/eastern spiritual teachers and students have a kind of "diploma" system where you graduate when your teacher says so-- and they give you a diploma, or "Inka" or "transmission." Students want to get their diploma very badly, and it sets up a lot of jockeying for position, in-fighting, and power plays. It keeps people in line because after studying with a teacher for fifteen or twenty years, you want to get that diploma. And you wouldn't want to let something get in the way of that--such as telling the public that the teacher is stealing money or sleeping with dozens of students or whatever other kind of nasty business might be going on.

2. Fraudulent teachers create cynicism in the community

It struck me while talking with Stan, that it would be very difficult to spend years in these institutions where I regularly saw abuses of power and psychological bribery, not to become exceedingly cynical. And it caused me to wonder if people like Genpo Roshi might not be victims of having spent too much time around a fraudulent teacher. Seeing the teacher abuse students, seeing the psychological carnage over years and years, seeing how prevalent it was...

Might that not at some point cause Genpo to say, "screw it, let's make some money." I mean, why be a poor monk when the whole thing is kind of bullshit anyway? People aren't getting healthier in these institutions, they're getting sicker. You've

spent years and years dedicating yourself to Buddhism and it starts to look like nothing but a joke.

That is why the existence of fraudulent teachers is so problematic. It breeds a kind of cynicism and defeat of the spirit. It makes people give up. When the truth is that there are good things about the practice of meditation, there are good things being done by teachers and students. But there is a paucity of oversight and "quality control" for lack of a better phrase.

And again, people are not speaking out the way they need to (ya hear that Tricycle Magazine?).

Part of the problem also lies in the insistence that Buddhism should not be placed under the same kinds of restrictions as other industries like the medical field or the practice of law, where you can be disbarred for ethics violations. And because Buddhism tries to deconstruct the normal sense of reality, vulnerable people can be confused and taken advantage of by opportunistic and predatory teachers.

The best thing my own teacher ever did was tell me that he couldn't give me a diploma. He said even if he did give me a diploma, it would have no relevance. He said "you earn your diploma moment by moment for the rest of your life."

Nobody can give it to me or take it away from me. If more teachers were honest about this, we would have far fewer abuses of power because there wouldn't be anything to get. And since that's what everyone keeps saying about Zen--there's nothing to get here--why are we holding fake diplomas over the students' heads?

POSTSCRIPT: Could this stuff we've been talking about factor into some of the reasoning behind Brad's decision to stop giving Jukai to students? He's been trying to remove the mantle of "teacher" or authority figure for awhile now. And the more I learn about what's going on in some of these zen centers, the more I applaud his efforts.

at <http://rebloggingbradwarner.blogspot.com/2009/12/monky-business.html>
February 13, 2011 12:22 PM

No BigMind said...

BigMind No-no

Colin

synchronicity

Thank you for your answer.

I have read the book and I recommend it to all of you.(all of his books actually).

The problem is - do you really think you can find the answer in a book? If it does, good for you - until perhaps next week you read another book. When hungry - looking at the menu is not enough for me.

So my hope today is on John Wayne.

February 13, 2011 12:40 PM

John Wayne said...

No BigMind said...

"So my hope today is on John Wayne."

Well, here's a BIG thank ya good buddy!

to quote again what zazen is.....

"What is Zuo Chan or Zazen? Za means to sit, but it is not the body that sits, but your mind.

Zen means to contemplate, but there is no fixed form or pattern to contemplate with.

Not to be moved inside the mind is Za.

Not to be attached to forms outside is Zen.

Not to separate your mind from the Buddha-nature is Za,

To be able to discriminate all phenomena is Zen."

February 13, 2011 12:46 PM

Bonnie said...

John Wayne said...

"What is Zuo Chan or Zazen? Za means to sit, but it is not the body that sits, but your mind.

Zen means to contemplate, but there is no fixed form or pattern to contemplate with.

Not to be moved inside the mind is Za.

Not to be attached to forms outside is Zen.

Not to separate your mind from the Buddha-nature is Za,

To be able to discriminate all phenomena is Zen."

I think this is the most honest, concise understanding of zen practice I have heard in a long while!!

February 13, 2011 12:50 PM

No BigMind said...

John Wayne

Perhaps if you can really explain I would be willing to do you a favour. I happen to know some people who know some people who are very close WITH HIS ONLY SON. Perhaps they could have HIM put in a good word for you with the MAN. If you want I can even ask them to come to your house (These people got people all over the world even in your part of the world).
So if you can really explain - then you've got a deal.

ps no links to your temple or books or quoting allowed - YOUR WORDS -

until you do i'll just stick to my ignorant sitting.
February 13, 2011 12:58 PM

Fantasy Island said...

No BigMind said...

John Wayne

" Perhaps if you can really explain I would be willing to do you a favour. I happen to know some people who know some people who are very close WITH HIS ONLY SON. Perhaps they could have HIM put in a good word for you with the MAN. If you want I can even ask them to come to your house (These people got people all over the world even in your part of the world).
So if you can really explain - then you've got a deal."

I hate to break your bubble but John is dead.
But that's OK, that soap bubble pipe is doing most of the work for you. :)
February 13, 2011 1:14 PM

Wikiwars said...

From: <http://www.gutclean.com/buddhistsexabusecases.html>

"Copied below is the "Buddhist sex abuse cases" article that I recently contributed to Wikipedia under my monniker "Rinpoche" and which was deleted by their community without allowing me to defend it."

February 13, 2011 1:15 PM

No BigMind said...

Genkaku

- on a more serious note -

your question was - Would you care to say why?
comment was "A zen teacher who speaks up on this issue is etc..."

My answer would have been comment #5001 or 2 - I didn't ignore it.

Perhaps not all Zen teachers have been aware of Eido's behaviour these last 30, 40 or 50 years. In the sangha i was part of in the late 70's - 80's we were informed in 82 or 83 of Shimano (i believe there was a scandal at the time) That sangha has produced several Zen teachers (AZTA) whose views or opinions i have not come across anywhere (a few have).

I believe that by keeping silent for so long they somehow enabled Shimano to continue and even have new students joining.

For James Ford (and also Kyogen Carlsson and today also Dosho Port) to give their view now and not wait 10 or 20 years (after the jury has reached a verdict) - i find refreshing and appreciate.

When Ford writes - Bottom line to Genpo: Don't let the door slap yr butt... - it seems rather clear what his view is.

the comment i responded to seemed to miss the point about Genpo - which was unfortunate, instead focused on -TRUE ZEN.

To discuss - What Zen really is - i gladly leave that to people who have more free time on their hands than i do.

After practising for some decades i feel quite comfortable not knowing what Zen REALLY is.

Hope to have answered you question
February 13, 2011 1:16 PM

John Wayne said...

No BigMind said...

"ps no links to your temple or books or quoting allowed - YOUR WORDS -

until you do i'll just stick to my ignorant sitting."

Well, me and Elvis do quite a bit of croonin' where we've gone....and we haven't lost our sense of humor either. :)

February 13, 2011 1:18 PM

Zen is never having to say you're sorry said...

"After practising for some decades i feel quite comfortable not knowing what Zen REALLY is."

Apparently you're not the only one. Dosho Port seems to equate "don't-know mind" with "don't-know-and couldn't-care-less mind" in his Feb 11 blog entry at <http://wildfoxzen.blogspot.com/>

"On days like today, though, one thing that strikes me is how American Zen has attracted a self-righteous lot quick to pounce on someone when they're down and bragging about how right they were about it all to begin with. Looks like sanctimonious self-righteousness.

"There used to be a precept discouraging that kind of thing called taking up the way of not elevating the self while belittling others but there seems to be fine print to the effect "...unless you do something I have a problem with."

"But whoops - there I go joining the elevating-the-self crowd!

"Back down to earth I wonder, where's the loving kindness?"

Wow, Dosho's really sticking his neck out here in defense of the hapless victims.

After chastising the messenger, he goes on to offer a few suggestions, in a bland, matter-of-fact tone more appropriate for a taxpayer's guide on how to maximize refunds. Most potential solutions he shrugs off as unworkable. He seems to favor transparency...

"One way to achieve more transparency is to have multiple teachers working with a community and students having dokusan with more than one teacher - yes, like at Boundless Way."

...but then he backpedals because the few qualified Zen teachers there are can't cooperate with each other:

"Unfortunately, this is sometimes difficult to pull off. Finding even one qualified teacher can be challenging. Teachers don't always work and play together all that well."

Fortunately for all of us, the shortage of qualified teachers, their lack of transparency and their inability to cooperate with anyone has nothing to do with the growing tide of sanctimonious, self-righteousness detractors Port complains about.

February 13, 2011 2:19 PM

genkaku said...

"Perhaps not all Zen teachers have been aware of Eido's behaviour these last 30, 40 or 50 years.

Hi NoBigMind -- Thanks for your response, which, I admit, I cannot entirely understand, but appreciate the effort.

Reading the above quote, however, brought a puckish smile to my lips. My experience along the Zen circuit has been that while enlightenment may be considered instantaneous, gossip is a very close second ... and what happened here traveled there at damn near light speed, even without the internet. I have a hard time imagining that a good morsel of gossip would not have reached even the most serene, no-idle-chatter ears. :)

February 13, 2011 2:33 PM

Makahanya said...

"There is one teacher at ZSS that is ES, so the message tries to diffuse the accusation by pointing the finger to several directions."

"News flash to makahaka: teacher is Roko, not ES. "

Re Eido. This should be written in the past form. The context of this discussion was the pesnion plan of ES (based on Dec 1st letter and September email). At that time, Roko was not a ZSS teacher. Jiro, Yamakawa, Denko, Seigan, Roko, Abu Muthalib, Benedict VII, even Linchi were not involved.

February 13, 2011 2:46 PM

Conform or be left behind said...

For those who have questions about what Zen "is", so as not to be confused or misled by false teachers, just go to Amazon and get yourself a Zen calender. :)

product info:

"A daily jolt of truth, enlightenment, and clarity. Adapted from the bestselling book The Little Zen Companion, this calendar opens the mind with a koan, quote, parable, sutra, or poem on every page. Lao-tsu: "Nature does not hurry, yet everything is accomplished." Kahlil Gibran: "I discovered the secret of the sea in meditation upon the dewdrop."

Salvador Dali: "Have no fear of perfection. You'll never reach it." Eugene Ionesco: "It's not the answer that enlightens, but the question." Plus Zen thoughts from Henry David Thoreau, Dogen, Jack Kerouac, Seng-Ts'an, and Shunryu Suzuki: "Just to be alive is enough."

at...

http://www.amazon.com/Zen-2011-Page---Day-Calendar/dp/0761157727/ref=sr_1_1?ie=UTF8&qid=1297627200&sr=8-1
February 13, 2011 3:04 PM

Zen "Studies"? said...

Actually, I thought this was in the context of the ZSS ethical guidelines, which were posted around the time Eido left and Roko took over.

I did reread the archives (for the third time) and saw only one reference to a dharma heir inviting sex with female students. This revelation took place at the women's retreat, and it was admitted at the time that there was no particular effort on the part of that person to operate in secrecy. I did remember hearing about another dharma heir involved in what could be termed an inappropriate sexual relationship, but I couldn't see to locate the reference. No matter...two out of five seems high.

But in re-reading the archives, the other recurring themes that jumped out were 1) the rapid turnover in board members and 2) financial improprieties. The sale of the apartment against the donor's wishes, the outrageous 10th anniversary expenditures (nearly 4 times the amount decided by the board), the wheedling over retirement compensation, the irregularities in financial reporting, the repeated failure to follow the advice of accountants...nauseating.
February 13, 2011 3:06 PM

left behind said...

From the Zen Calendar (sun, jan 30, 2011):

"Do not judge or criticize others. Just be at ease and go on mindlessly like a simpleton or a fool. Or, be like one who is struck deaf and dumb. Spend your life as if you cannot hear a thing, or like an infant. Then sooner or later, all delusion will disappear.--Kyong Ho
February 13, 2011 3:12 PM

james said...

Have anyone here been to Shobji lately? I just wondered what the atmosphere there was like. I was a member and had been sitting there once or twice a week for about 5 years up until last July. I was never asked to become a student of Eido, nor did I want to. But I did like the beautiful place, it's authentic Japanese feel, the nice stone garden in the back, the fantastic scrolls and Buddha images.
I am one of those people who has become very cynical after the events of last year. It's been very difficult for me to get back on the mat, but I feel I'm starting to understand what went on and agree the lineage/Dharma heir issue really is at the core of this issue. It is a recipe for spiritual

corruption. I spent 8 years before at the Village Zendo watching it start as an innocent sitting group at the teachers apartment and become a full-fledged toxic "Imperial Court".

My rakasu and robe are still up at Shoboji, and I'm wondering if I even want to go back there just to pick them up. I'm so disgusted with organized religion right now, I'm thinking that I'll just leave my rakasu there until someone dumps it in the garbage eventually.

February 14, 2011 1:10 PM

fellow traveller said...

Dear James,

Don't give up on your practice. You are your own teacher.

February 14, 2011 3:37 PM

Anonymous said...

There's also a zendo in New York City where there hasn't been a teacher since the 50's, run by its members. It's on 30th Street. First Zen Institute open to the public on Wednesday nites. Good luck.

February 14, 2011 4:05 PM

genkaku said...

Just a reminder carried over from the old Eido Tai Shimano thread: Please do not use "anonymous" as a nickname. Pick something else ... even (oh my!) your own. The objective is to allow others to respond specifically to your post if they wish to.

I will delete those who post as "anonymous" in future.

No more "anonymous" please.

February 14, 2011 4:16 PM

whatever works said...

Over on ZFI, "Hungry Ghost" posted the following today in the "Practicing Without a Teacher" thread:

I am myself firmly in the "Find a teacher if you want to practice Buddhism".

However, I did stumble across this little gem from the Khaggavisana Sutta:

"If you gain a mature companion,
a fellow traveler, right-living & wise,
overcoming all dangers
go with him, gratified,
mindful.

If you don't gain a mature companion,
 a fellow traveler, right-living & wise,
 wander alone
 like a king renouncing his kingdom,
 like the elephant in the Matanga wilds,
 his herd."
 Thought i'd share..
 February 14, 2011 4:34 PM

Lucky in Love said...

That is a great Valentine post. I wonder which of the two Shimano can claim. :|
 February 14, 2011 4:39 PM

genkaku said...

Likewise in The Dhammapada:

If you find no better of equal on life's road, go alone!
 Loneliness is better than the friendship of a fool.
 February 14, 2011 4:43 PM

James E said...

James said:

"My rakasu and robe are still up at Shoboji, and I'm wondering if I even want to go back there just to pick them up. I'm so disgusted with organized religion right now, I'm thinking that I'll just leave my rakasu there until someone dumps it in the garbage eventually."

February 14, 2011 1:10 PM

Go and get your rakusu and start sitting again. Is it somehow sullied by association with ZSS? I doubt it, but even if it was, so what. It is a symbolic part of the story of your zen practice and a reminder of all that you have experienced at Shoboji. Don't throw that away and don't give up. That rakusu has its own worthy meaning which can't be replaced.
 February 14, 2011 5:09 PM

Artifacts said...

"My rakasu and robe are still up at Shoboji, and I'm wondering if I even want to go back there just to pick them up."

The ZSS no doubt has a pile of abandoned artifacts from former students.

Some people just burn the raku; they don't want to have anything that Mr. Shimano touched near their bodies. And for people who have been sexually abused by him, it presents a real problem since the "anything" that he touched, happens to be their own bodies.

A dilemma of disturbing proportions; the abuse does not wash off.

February 14, 2011 7:19 PM

james said...

Thanks everyone for your comments. I think I've heard more "turning words" here than from the last many Dharma talks from "great" teachers. When I was in art school in my twenties, I realized very quickly that I learned much more from my fellow students than from the teachers I was paying so much to learn from. I don't know why I expected anything different from Zen. My mistake. I will go back and get my raku...if it's still there. Actually, it was given to me by Enkyo "Roshi". I might still burn it!

February 14, 2011 7:49 PM

Podunk said...

Here's a letter from Les Kaye with some history very pertinent to the present situation with Genpo Merzel.

Les Kaye Letter to Kanzeon Board re: Genpo and AZTA History

<http://wildfoxzen.blogspot.com/2011/02/les-kaye-letter-to-kanzeon-board-re.html>

February 14, 2011 8:26 PM

whatever works said...

james said...

"I might still burn it!"

I was actually going to suggest that but thought it might be too "inflammatory"! :)

February 14, 2011 8:39 PM

Bodhi said...

Call ahead, quietly pick it up and leave.... it's your raku.

February 14, 2011 9:01 PM

Christopher said...

That 1992 AZTA letter to Maezumi about Genpo Merzel is eerily similar to the 1995 Aitken letter to the ZSS. There's something very wrong with the fact that both Merzel and Shimano were still able to teach for so long afterwards.

I'm not too optimistic that I'm ever going to get a response to my letter to the ICSA, but my mind's made up already. Zen organisations that cover up sexual and financial abuse by their teachers are no better than extremist cults.

February 15, 2011 5:56 AM

Signs of the Times said...

This is from page 6 of the google book

"Zen skin, Zen marrow: will the real Zen Buddhism please stand up? by Steven Heine

at

http://books.google.com/books?id=33ymadXmyRkC&printsec=frontcover&dq=Zen+gender+discrimination&source=bl&ots=2Gf82UdQ7p&sig=Jp3VtYT75cymw21PvRqv5zsF-GU&hl=en&ei=e_xXTZGLD4Gclgezp-GPBw&sa=X&oi=book_result&ct=result&resnum=4&ved=0CDEQ6AEwAw#v=onepage&q=Zen%20gender%20discrimination&f=false

"According to a lyric by singer/songwriter Leonard Cohen, "There is a war between the ones who say there is no war, / And the ones who say there isn't." Indeed, there seems to be a war in the sense of a conceptual and verbal exchange of conflict and hostilities regarding what constitutes and who gets to explicate Zen, whereby different factions unproductively talk at or past - but not constructively with - one other, whether intentionally or not. The main debate is between two factions. One faction involves traditionalists, referred to here as supporters of the TZN, who continue to articulate and reinforce their view of the "traditional Zen narrative" and may come off as apologists and/or reverse Orientalists (even if they are Westerners like Herrigel). The other faction includes critics and reformers referred to here as supporters of HCC, who attempt to carry out historical and cultural criticism and may appear, like Koestler, hypercritical in the judgments and evaluations, which evoke shades of Orientalism."

There is also a discussion of ZFI called "I'm a Zen master" located at

<http://www.zenforuminternational.org/viewtopic.php?f=64&t=6087>

As Buddhism has entered the West/U.S. these two factions are at war. The traditionalists and the reformers. They talk at each other, and rarely if at all talk WITH each other. We are starting to see a split in where and how Zen is practiced.

Many are questioning the validity of the Zen master/student relationship and forming peer-to-peer groups without a "legitimate" teacher. After the scandals of Eido and Genpo, this will increase this tendency to go somewhere else besides the traditional zen center.

We might be witnessing a similar reform that happened in the 16th century to Catholicism, and Orthodoxy.

from wikipedia.....

<http://en.wikipedia.org/wiki/Protestantism>

"In the 16th century the followers of Martin Luther established the evangelical churches of Germany and Scandinavia. Reformed churches in Switzerland were established by John Calvin and more radical reformers such as Huldrych Zwingli. Thomas Cranmer reformed the Church of England and later John Knox established a more radical Calvinist communion in the Church of Scotland."

This could even evolve into what is becoming more popular all the time in the U.S. known as "secular Buddhism".
February 15, 2011 6:56 AM

Au Contraire said...

Signs of the Times said...

This could even evolve into what is becoming more popular all the time in the U.S. known as "secular Buddhism".

If you consider Buddhism to be a religion, then, by definition, there is no such thing as "secular Buddhism". I think even the most radical "non-religious" Buddhists will have a hard time extracting absolutely all religious elements from Buddhism, which would be necessary of anything deserving the name "secular Buddhism."
February 15, 2011 7:13 AM

Signs of the Times said...

Au Contraire said...

" Signs of the Times said...

This could even evolve into what is becoming more popular all the time in the U.S. known as "secular Buddhism".

If you consider Buddhism to be a religion, then, by definition, there is no such thing as "secular Buddhism". I think even the most radical "non-religious" Buddhists will have a hard time extracting absolutely all religious elements from Buddhism, which would be necessary of anything deserving the name "secular Buddhism.""

Yes, it would certainly seem that way, especially now when Buddhism carries with it so many of the religious rituals, and priests, and icons. But just look what happened to Christianity. It had the same thing going for it. Now there are 1000,s of Christians who do not go to church, or even pray or read the Bible.

For instance there is a web site devoted to secular Buddhism already. It's mission statement is as follows...

- * Share accurate information, clarify misperceptions, and critically examine the teaching and practice of early Buddhism of interest to a secular audience.
- * Distinguish cultural accretions from that teaching and practice, and discuss secular Buddhist culture.
- * Discuss other topics and skills, like critical thinking, of benefit to the practice of secular Buddhism.
- * Discuss issues pertaining to separation of church and state, as they impact both traditional Buddhism and secular practice.

It is located here

http://www.theseclarbuddhist.com/about_mission.php

Many people are just not interested in organized religion, so they become a "lamp unto themselves."

February 15, 2011 8:21 AM

genkaku said...

Discuss, discuss, discuss, discuss, discuss, debate, debate, debate, debate, debate ... it's all a pretty good starting point.

I guess my question is, where is anyone heading with this thing called "Buddhism?" If it's just to more discussion, discussion, discussion, debate, debate, debate, then it strikes me as little more than a cozy circle jerk, not providing much peace at all.

Discipline means doing what you don't want to do. How many people are willing to give that a shot?:)

February 15, 2011 8:43 AM

Jim said...

Shimano the traditionalist and Merzel the reformer-- both lustful and greedy. Common interest of two factions at war with each other. Seems to me they would have a lot to talk about WITH each other.

February 15, 2011 9:12 AM

CSSF said...

A group of former ZSS sangha members have been communicating over the past several months. We felt it was important to deal openly, and in a safe, supportive environment, with the pain Eido Shimano's choices have caused so many of us. For this reason we have organized a facilitated meeting in NYC on Sunday, March 20th from 9 am to 5 pm.

Please visit the web page (www.sanghasteppingforth.com) for more detailed information and join us on the 20th if you feel that this meeting may be beneficial for you.

Committee for Sangha Stepping Forth (CSSF)
February 15, 2011 9:43 AM

No BigMind said...

Leonard Cohen from Anthem

"There is a crack in everything
That's how the light gets in."

—

All these beautiful words, Dhammapada, all Buddhist books, text etc - please do not forget "real people" have suffered because of immoral teachers.

When you consider that person could have been your wife, your sister, your daughter how much time, how many words do you need to make up your mind?

If these people had not been Zen teachers but construction workers or accountants would there even have been a discussion?

Why make it all so complicated - "Eido the roshi dwells in the absolute," give him a real hard kick in the knee - see how long the dwelling lasts.

February 15, 2011 9:45 AM

Au Contraire said...

Signs of the Times said...

Many people are just not interested in organized religion, so they become a "lamp unto themselves."

Understood - and more power to them. I was just quibbling about the name, really, and by no means about their "mission".

February 15, 2011 9:51 AM

Shodo said...

Somebody posted the book "Zen skin, Zen marrow: will the real Zen Buddhism please stand up?"... I just bought it on amazon... here is the full quote from the back of the book By John Daido Looi.

"As we enter the 21st century and western Zen Buddhism develops the roots and branches of its second and third generations, the time has come to reflect on what aspects of this ancient tradition we are importing. What are the Zen myths and realities we are disseminating throughout the West? Most importantly, does Zen address the moral and ethical issues unique to our time and place? Steven Heine is eminently qualified to crack open this Pandora's box and help us sort out the real from the apparent. With its critical reflection, deep investigation and outstanding scholarship, Zen Skin, Zen Marrow is a step in the process allowing Zen to take the shape of the container that holds it. This book belongs on the shelf of every Zen center in the West." --John Daido Looi

I was looking at this book on googlebooks... I cannot wait to read this, it looks like it is addressing everything that is going on right now.

February 15, 2011 10:26 AM

Dennis said...

genkaku said...

"Discipline means doing what you don't want to do."

Hmmmm.... Merriam Webster defines discipline

1. Punishment
2. (obsolete) Instruction
3. Field of study
4. Training that corrects, molds, or perfects the mental faculties or moral character
5. a. Control gained by enforcing obedience or order.
- b. orderly or prescribed conduct or pattern of behavior
- c. SELF-CONTROL

from Joseph Campbell's book "Myths of Light"
page 130.....

This Buddhism comes to Japan in the twelfth century with the great teacher Honen and becomes the basis for the great Buddhism of most of the people of Japan now, Jodo and Shinshu.

Now, how do you serve the Buddha? How do you launch your ferry boat across to the yonder shore? You serve the Buddha simply by performing your life duties. No meditation necessary. No special going to church necessary. Your whole life is church. Your children are your enterprise through which you achieve your

fulfillment. This is a lovely, wonderful thing. The whole world is turned into the sanctuary, you might say, of the discipline. And the discipline isn't something that should make you anxious. It is something that you are doing simply by performing your life duties properly and peacefully.

(Here's the part that makes me laugh)

Now there comes a resistance to this kind of thing on the part of the people who like effort. You know, there are people who feel things shouldn't be too easy, and this way of high discipline is the way that is epitomized in what is called Zen.

This word zen is the Japanese pronunciation of the Chinese word ch'an, and the Chinese word is a mispronunciation of the Sanskrit word dhyana, which means contemplation. Contemplation normally is thought of as disciplined meditation. I have spoken about the kundalini yoga, a form of psychological and spiritual discipline that consists of bringing a serpent of energy up through the spine. In Zen, you seek to transform your mode of experience through just this kind of spiritual exercise so that you actually come to the illumination that the Buddha came to in the way the Buddha himself did, not just seated in a shrine being a little dragon mouth saying "Buddha, Buddha, Buddha," then expecting to get somewhere. Here you are going to go to WORK.

When you read about Zen there is something rather confusing about it because the story of Hui-neng is told and told and told as the typical story of Zen. But then behind that there is Bodhidharma, the one who sat facing the wall for 9 years. Then go to Japan and go to a Zen monastery and what do you see? You see rows of austere little monks sitting in the most fantastically controlled meditational postures. What is all this about?

What group of people did Zen serve when it came to Japan? It was the Buddhism of the samurai, of the knights, of the warrior-monks. This gives you the clue to Zen. In contrast to the Chinese ch'an, Japanese Zen is the religion of knighthood, of athletes, of highly disciplined action, of being in high form. In China, the ideal is really the old rogue, the old fellow who's got wisdom in him, a kind of comical character through whom life just flows. The ideal in Japan, however, is this samurai discipline, the discipline of life in form.

February 15, 2011 1:11 PM

genkaku said...

Dennis -- Effortlessness is how things are, I agree. It is also a goal for some. But the effortlessness that trips off the tongue or tingles in the mind ... well, as Sarah Palin might say, "how's that workin' for you?" Is it really putting a smile on your face or making life a more peaceful adventure?

Anyone can say "Sleeping, walking, eating ... this is Zen." It sounds nifty and unfortunately it may just remain another nifty bauble in a life tinged by unresolved doubt and distinctly un-nifty uncertainties.

OK ... so pick your poison. How's that workin' for you? :)
February 15, 2011 1:22 PM

Dennis said...
genkaku said...

"OK ... so pick your poison. How's that workin' for you? :)"

Excellent point!!! Someday's, pretty good, others not so good. I think the same is true with the "Masters" of zen. :)
February 15, 2011 2:47 PM

10,000 Jesus Imposters said...

From the Nebraska Zen Center web site...

About the Teacher

Rev. Nonin Chowaney, OPW, an American Zen Master, is a Buddhist priest trained in the Soto tradition of Zen Master Dogen.

WOW! I wonder what he is Master of? Zen? :) oh he also says he has three disciples and one budding one.

<http://www.zenforuminternational.org/viewtopic.php?f=64&t=6087&sid=33fa7ab032d02a6951633fa5e6a64820&start=40>

5th post.

WOW! Disciples and Masters. No wonder people put these priests on pedestals as super human. Maybe they can walk on water too. :)

Discuss ting, Discuss ting Discuss ting!
February 15, 2011 3:01 PM

Larry and Larry said...

It might be that the Japanese Zen Masters have infiltrated our American society to take over our country! Ha!

February 15, 2011 3:09 PM

It is a good day said...

Larry and Larry

You may well be on to something.

I once saw a documentary with John Belushi about a Japanese submarine targeting Hollywood, believe was 1941.

February 15, 2011 4:39 PM

Jingles said...

Signs of the Times said...

"There is a war between the ones who say there is no war, / And the ones who say there isn't." Indeed, there seems to be a war in the sense of a conceptual and verbal exchange of conflict and hostilities regarding what constitutes and who gets to explicate Zen, whereby different factions unproductively talk at or past - but not constructively with - one other, whether intentionally or not. The main debate is between two factions. One faction involves traditionalists, referred to here as supporters of the TZN, who continue to articulate and reinforce their view of the "traditional Zen narrative" and may come off as apologists and/or reverse Orientalists (even if they are Westerners like Herrigel). The other faction includes critics and reformers referred to here as supporters of HCC, who attempt to carry out historical and cultural criticism and may appear, like Koestler, hypercritical in the judgments and evaluations, which evoke shades of Orientalism."

There is NO war. The only war is when people think there is one. People are cynical - that is understandable and people always look for alternatives within cynicism/anger. Skype doesn't work, fuck that, I'll use my mobile!

People will have opinions, that's OK.

So fucking what, the point is what works for your life - the last time I looked Zen was about clarity. Eido could be a corrupt man but not everyone is corrupt in that world.

February 15, 2011 4:58 PM

Rape and pillage said...

What if, after losing WWII, the Japanese have tried to even the score by infiltrating the West under a religious pretext, all the while taking advantage of our non-profit laws to loot and plunder our citizenry, brainwash us and abuse our womenfolk (all techniques of warfare.)

February 15, 2011 5:10 PM

Still a Nice Day said...

Rape and pillage

You are right. that's why next election my vote goes to Tina Fey. She knows how to stand up and kick ass.

February 15, 2011 5:30 PM

Signs of the Times said...

Jingles said...

"There is NO war. The only war is when people think there is one."

Well, lets say there is a BIG gulf that divides those who are traditionalists and those who are reformers. Probably always has been. The tension between these groups of idea-loges is palatable, if not blatant at times erupting in clashes of who's right and who is stupid, stupid, stupid. Neither side is right or wrong, and yet each will hold their position and not listen to the other persons point of view, or they just write them off as being ridiculous. Where is middle ground in this struggle? Practicing Buddhism without a teacher or being a disciple of Eido's? Two extremes that have not found middle ground yet. Neither side is willing to give an inch. Where is this taking zen Buddhism in the future? Who knows, it is all speculation.

But if history repeats itself more and more people will begin to practice Buddhism without a teacher and that will become OK, just as it has in Christianity (the people who do not go to church, pray, or read the Bible but still call themselves Christian). That's just the way things spread out. Some take it personal and very serious, and others take it with a grain of salt. Who is the better for it? I certainly am not going to judge others. I will clean my own rice bowl, and show someone else if the want to learn how. But they are not my disciple, just a a human friend, and I am no better than them, just sharing with a friend about a certain aspect of life.

February 15, 2011 6:10 PM

Greed, Anger and Delusion Thoroughly Pervade the Entire Universe said...

James said...

"I spent 8 years before at the Village Zendo watching it start as an innocent sitting group at the teachers apartment and become a full-fledged toxic 'Imperial Court' . "

Please say more about the situation there.

Thanks in advance.

February 15, 2011 7:59 PM

Achim said...

Interesting the ZSS crew all signed yet didn't do the same things re Shimano and still haven't <http://t.co/USISps>

February 15, 2011 10:54 PM

comparison mind said...

Achim, that's amazing! Someone who still has ZFI posting privileges ought to post that link to the Shimano thread and give Chowaney and Marinello the opportunity to defend their reasoning. Genpo's misconduct, after all, seems no worse than Eido's.

The petition calling for Genpo's full admission and apology came out even after he offered such, much more convincingly, I might add, than Shimano's statement, which we all know contained no specific admission, a vague apology, and--considering it's overall brevity--a heaping helping of self-aggrandizement. Moreover, while 30 years is not a trivial time span, Genpo's history of misconduct isn't as long as Shimano's. And Genpo's financial irregularities exceed Eido's in scale but not in apparent deviousness.

So...what can Nonin say? That, Genpo's Big Mind is a sham whereas Shimano, despite his faults, is practicing and teaching REAL Zen?

February 16, 2011 2:37 AM

genkaku said...

Interesting the ZSS crew all signed yet didn't do the same things re Shimano and still haven't <http://t.co/USISsps>

I just posted it at ZFI. We'll see how long that lasts.

February 16, 2011 8:04 AM

Presumed Guilty said...

"Interesting the ZSS crew all signed yet didn't do the same things re Shimano and still haven't <http://t.co/USISsps>"

Did you ask the 'ZSS crew' if they did not, in fact, favor or try to implement any or all of 'the same things'? If not, how do you know they didn't? Just because it didn't get published on your bodacious blog?

February 16, 2011 9:40 AM

genkaku said...

Presumed Guilty -- Point taken, but the interest remains: How is it that one such caring collective statement (Genpo) might make it to a wider public while another (Shimano -- if it exists) seems to remain hidden?

February 16, 2011 9:51 AM

Curious always said...

If indeed the "crew" implemented these same things, it is their responsibility to the community to inform of their actions. It is the silence and lack of transparency that is of concern.

February 16, 2011 10:12 AM

genkaku said...

Posted at ZFI, but I doubt it will last so I'll post it here as well:

Genkaku quote: Interesting how forthright some 44 Zen teachers might be with regard to Genpo's miscues and yet seem reluctant to be equally forthright as a body about Mr. Shimano: [[url=http://sweepingzen.com/2011/02/16/recommendations-for-genpo-merzel-the-kanzeon-zen-center-board-and-the-big-mind-teaching-organization-regarding-the-status-of-genpo-merzel-from-44-azta-members1/](http://sweepingzen.com/2011/02/16/recommendations-for-genpo-merzel-the-kanzeon-zen-center-board-and-the-big-mind-teaching-organization-regarding-the-status-of-genpo-merzel-from-44-azta-members1/)] Collective statement[/url][[/quote]

Nonin quote: A whole bunch of Zen teachers were equally forthright about Eido Shimano. If you'd read the letters sent to the ZSS Board and posted all over the internet, you'd know this.

Hands palm-to-palm,

Nonin

Genkaku quote: I am aware of the individual statements (19 letters, 20 signatories) on James Ford's site. I would only note that 1. The signatories to the Genpo petition numbered 44; 2. The signatories to the Genpo petition did so collectively, under a single set of observations and suggestions; 3. The singular letters on James Ford's blog present some sincere and some seemingly sincere observations in what often amounts to strikingly similar wording, but can not be imagined as having the same collective impact or clarity as the Genpo petition; and 4. What happened to the 25 who signed the Genpo petition and yet are notable in their absence on Ford's blog?
February 16, 2011 10:21 AM

Dharma One Eyed Willy said...

Uncle Fester seems to have his own "pattern" – defensiveness.

February 16, 2011 10:43 AM

Dinkdonk said...

Someone should put the name people who signed Genpo petition but not signed Shimano's petition.

Is there any pattern of relationship?

February 16, 2011 12:27 PM

offence vs defense said...

Dharma One Eyed Willy said...

"Uncle Fester seems to have his own "pattern" – defensiveness."

Well, you must not be one of his many disciples.

He is a Zen Master, so he has the right to break precepts and do as he pleases.

February 16, 2011 12:32 PM

diction person said...

Presumed Guilty said...

"Just because it didn't get published on your bodacious blog?"

What a nice complement (but i don't think it was meant to be)

bodacious meaning...

1.thorough, unmistakable

2.remarkable, outstanding

February 16, 2011 12:38 PM

Christopher said...

The funniest thing about Nonin's post, though, is his position on calling people Zen Masters. He makes it so painfully obvious that the only reason he wouldn't refer to himself as one is out of an accepted Japanese rule of politeness. The fact that he would surely use the term to refer to his esteemed AZTA colleague just confirms this.

There's a passage in the book "Ambivalent Zen" where someone phones up the Soho Zendo and Kyudo Roshi answers. The guy asks: "Are you a Zen Master?" and Kyudo says "Yes, why?" or something like that. THAT'S a Zen Master, not somebody who is still caught in some sticky web, trying to justify himself and his titles.

February 16, 2011 12:39 PM

Mettle in head said...

The Zen teachers (collectively) were largely inutile in their response to the Shimano situation, writing their letters 5 or 6 months after the most damaging revelations came out about Shimano.

Their collective response to Genpo was immediate and has a sense of urgency that was never present in their responses to the Shimano situation.

It is clear the Zen teachers (collectively) learned something from the Shimano situation, that it is pointless to profess to have a strong ethical perspective months after the clear violations of precepts have been revealed.

Carol Spooner put it well. We should not confuse "equivocation" with "equanimity". Some deeds simply have to be recognized for what they are. Buddhists should be clear-eyed and not confuse a fear of being self-righteousness with ethical clarity. Let us disapprove and condemn what needs to be condemned. Let us not be silent "collaborators" then pretend we were active "in the resistance" all along.

Please support the Sangha Stepping Forth effort to help the healing process at ZSS.
February 16, 2011 12:50 PM

genkaku said...

The guy asks: "Are you a Zen Master?" and Kyudo says "Yes, why?" or something like that.

Chris -- I needed a good laugh today and you provided it. Thanks.
February 16, 2011 12:50 PM

up the middle said...

There's more to the genkaku vs. nonin exchange...
this one is great!

Nonin says....

"You've criticized Zen teachers for not speaking out; you've criticized Zen teachers when they do speak out; you've criticized Zen teachers for the way they've spoken out; you've criticized Zen teachers for not saying things that you've wanted them to say when they've spoken out; you've criticized Zen teachers for the form in which they've spoken out. There certainly is a pattern here."

genkaku comes right back with...

"You've defended Zen teachers for not speaking out; you've defended Zen teachers when they do speak out; you've defended Zen teachers for the way they've spoken out; you've defended Zen teachers for not saying things that you've wanted them to say when they've spoken out; you've defended Zen teachers for the form in which they've spoken out. There certainly is a pattern here."

I guess we're both in a rut"

at least one of them is not defending the phony Zen Masters and the many hundreds of disciples .

February 16, 2011 12:52 PM

No BigMind said...

Genkaku

The comment on Kyudo reminded me to mail you this link - Sochu, Kyodo and Eizan -teaching in London(UK).

www.granitemountainzen.co.uk/line.html

February 16, 2011 2:16 PM

james said...

I was just wondering how the "dharma heirs" of Maezumi Roshi have the balls to point fingers at Shimano when they recieved their "tranmission" from someone who it seems would match Shimano as a sexual predator any day. Am I missing something? Have they ever dealt with this issue in their own lives? I've read statements by Jan Chozen Bays (one of his students who he victimized) and it seems like she has never seriously dealt with it. I recently read Joan Halifax's rant on the issue, and wondered why if she is so horified with Shimano, doesn't she then give up her exhalted "Roshi" title given to her by Maezumi? I would love to hear someone's thought about this.

February 16, 2011 2:16 PM

blast from the past said...

From ZFI on Fri Aug 13, 2010

dennis60 wrote:

Hosho is correct in saying that Zen Buddhism has been given a reputation of dubious character because of the mistakes made by Eido, and many other teachers and roshis in leadership roles (San Francisco Zen Center (SFZC) and the Kwan Um School of Zen). The acts have been committed and it has been all over the news in America. It would be surprising that anyone who is interested in Zen practice is unaware of this huge problem. As she says, "As uncomfortable a fact as it may be for some, Eido and others who have made mistakes are examples of what Zen Buddhism is today, and their actions effect what "Zen Buddhism" means today. You can deny this and even advise others to never associate bad actions with Zen Buddhism, but it will be an exercise in futility and delusion. Associations are not formed in an entirely rational or conscious way."

This is the truth, and it can not be denied. It is what people remember about leaders, just like Tiger Woods.

dennis

Nonin replies:

dennis,

You said in reference to sexual misconduct by Zen Buddhist teachers:

"It would be surprising that anyone who is interested in Zen practice is unaware of this huge problem."

It is not a "huge problem" to people who practice Zen Buddhism, but I can see how it would be considered so by people on the outside who like to point fingers at the few and say, "See, the whole system is corrupt."

Those of us who are interested enough in Zen Buddhism to actually practice it and teach it regard individual ethical transgressions as personal failures, by both Zen teachers and Zen students, whatever the transgression may be. We are also committed to helping heal both harmer and harmed in all situations so that they both can be restored to active and productive roles in the Zen Buddhist community rather than be shunned as either pariahs or trouble-makers by the self-righteous and vindictive.

Hands palm-to-palm,

Nonin

February 16, 2011 2:39 PM

Dennis said...

I wonder what the future holds for American zen...

Catholic Church Can Blame Itself for Sex Scandals, Declining Confidence

By Bonnie Erbe

Posted: March 17, 2010

If someone set out to destroy the image of the Catholic Church hierarchy as god-like and beyond reproach, that person could not possibly do a better job of destroying that veneer than what is being done by church leaders themselves. Sex scandal after sex scandal after pedophilia scandal has dogged the church leadership for the past two decades or more, and the pope and his close advisers have yet to catch up with how to handle a 21st-century public relations gaffe, much less trying to piece back together the lives of so many people ruined by priests' actions.

First, there were the priest pedophilia incidents that came to light in the mid-1980s and rocked the American church to the point where whole dioceses filed for bankruptcy as lawsuits for sexual abuse skyrocketed.

Now similar cases seem to be appearing all over Europe, including Germany, where the pope's own brother is linked to a nasty and growing scandal. According to Reuters:

The scandal there has personally drawn in Bavarian-born Pope Benedict, whose brother ran for 30 years the prestigious Regensburg choir which has been linked to cases of abuse.

The era of technology and instant global communication as well as more openness in government and governance has made it almost impossible for large institutions to hide corruption and scandal as they became used to doing in previous eras. This is not new. And the Catholic Church is far from the only major religion to have been jolted down to the foundation by similar allegations.

The question in my mind is why, after all the evidence of man-made corruption, do the "faithful" continue to be so? Isn't it obvious that organized religion is completely man-made? Isn't it obvious that men pervert the power that followers voluntarily give over to them and use it to rape and pillage again and again?

The following comment, also in the Reuters article, emanated from no less than the second-highest-ranking official of the church, Vatican Secretary of State Tarcisio Bertone. Even he acknowledged that confidence in the church had declined:

"There has been a reduction in faith in all institutions including the Church," said Bertone, number two in the Vatican hierarchy, after meeting Italian business leaders.

"The Church still enjoys great confidence on the part of the faithful, it is just that someone is trying to undermine that," he said, without referring directly to the pedophilia scandal. "But the Church has special help, from above."

Sorry, Mr. Bertone, but no one is trying to "undermine that" more than the priests and church leaders who not only participated in these horrendous acts but conspired to keep them silent for many years.

at...

<http://www.usnews.com/opinion/blogs/erbe/2010/03/17/catholic-church-can-blame-itself-for-sex-scandals-declining-confidence>

February 16, 2011 3:14 PM

genkaku said...

No BigMind -- Thanks for the link. I think I had seen it before but was happy to see it again. It always gives me a strange small jolt to click on the Wikipedia entry on Kyudo and the first thing I see is a picture I took. Weird somehow.

February 16, 2011 3:52 PM

Dennis said...

Try this again.... maybe it is not supposed to be on this thread, but to me it is very relevant in that the sex scandals in the Catholic Church, and the priests protecting priests, is very relevant to the harmful and escalating controversy in the zen Buddhist MahaSangha.

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February 16, 2011 4:56 PM

genkaku said...

I got email notification that this had been posted but then it didn't show up here (maybe too long?) but I'm going to give it a whirl:

Dennis has left a new comment on your post "Eido Tai Shimano (continued)":

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Posted by Dennis to genkaku-again at February 16, 2011 4:56 PM
February 16, 2011 5:16 PM

Across the Board said...
priests protecting priests

birds of a feather?

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<http://www.usnews.com/opinion/blogs/erbe/2010/03/17/catholic-church-can-blame-itself-for-sex-scandals-declining-confidence>
February 16, 2011 5:20 PM

Dennis said...

Thanks for the cooperation!
February 16, 2011 5:25 PM

Aris Tottle said...

On ZFI, Nonin to Genkaku:

[quote]

"I don't defend any Zen teacher's behavior when there's no defense for it. I don't put forth a blanket defense for all Zen teachers no matter what they do, nor do I have a particular ax to grind against a particular form of wrongful conduct or a particular personal grudge against any teacher. I also don't put forth blanket praise for all Zen teachers.

"Take the opposite of the above and you have your views, and you also have some basic differences between you and I."

[end quote]

Ergo, Nonin asserts that:

*Genkaku defends any Zen teacher's behavior when there's no defense for it.

*Genkaku puts forth a blanket defense for all Zen teachers no matter what they do and has a particular ax to grind against a particular form of wrongful conduct and a particular personal grudge against at least one teacher.

*Genkaku puts forth blanket praise for all Zen teachers.

Conclusion:

Nonin is losing it.
February 16, 2011 6:35 PM

Saved at Last said...

This absolutely "religion", a lost soul, who finds Jesus.....

Nonin says...

"I am so grateful for the opportunity to study and practice with my master, Dainin Katagiri, and, most importantly, to be his disciple. When I first met him, I was a mess -- un-happy, un-fulfilled, and going nowhere. He helped me turn my life around by pointing me in the direction in which I needed to go,"

Now everybody sing.....

"I once was lost in sin, then Jesus took me in,
now a little light from heaven makes me shine..."

conversion....to zen. This is what the Masters teach?
February 16, 2011 6:50 PM

Bewildered by Masters said...

This is a strange form of zen worship that is going on over there on ZFI. Maybe it is part of the same coin, enough ignorance on one side and blissful appreciation for your saviors on the other. Or they be smokin' some damn good shit!

this from Carol....

"Homage to my teachers! Homage to my Ballet Masters! Homage to the lineage of Zen Masters from Shakyamuni Buddha to the present! Homage to all the unknown

Zen Masters not recorded, the women and men who passed this great wisdom down through the generations to us from time beyond beginning!

One Hundred and Eight Prostrations."

<http://www.zenforuminternational.org/viewtopic.php?f=64&t=6087&start=60>
February 16, 2011 6:56 PM

CSSF said...

CSSF update. We are grateful for the support and encouragement from the Buddhist community in response to the March 20th Sangha meeting. Tonight one of our facilitators (NYZCCC) has unfortunately opted out of participating. Grace Schierson will continue with us and we are in the process of finding another facilitator to work with her. We feel that this is a very important event and much needed. We will update you with further developments.

February 16, 2011 11:49 PM

???? said...

What does NYZCCC stand for?

February 17, 2011 1:24 AM

NYZCCC said...

NEW YORK ZEN CENTER FOR CONTEMPLATIVE CARE

<http://www.zencare.org/news/index.html>

February 17, 2011 2:18 AM

Punch and Judy said...

John Wayne said...

" Apparently. They just instruct you on how to sit on a zafu. They do not teach the true meaning of zazen. Maybe if they did the Zen centers like DBZ and NYZ would not be so embroiled in worldly melodrama. Shimano apparently never understood zazen, and that is probably the same with his "Dharma heirs". Just think of all the zen centers around the world who have no idea what zazen really means. So they essentially are not teaching Buddhism."

February 13, 2011 10:28 AM

from --- Yung, a student of Hui-neng

No tranquilization, No disturbance,

No sitting, No meditation ...
 This is the Tathagata's Dhyana.
 The five Skandhas are not realities;
 The six object of sense are by nature empty.
 It is neither quiet nor illuminating;
 It is neither real nor empty;
 It does not abide in the Middle Way;
 It is not-doing,
 It is no-effect-producing;
 Yet, functioning with the utmost freedom:
 the Buddha-nature is all inclusive.

This seems quite clear as to what Zeb Buddhism "is" ...)
 February 17, 2011 7:40 AM

Kobutsu said...

A new file has been uploaded to the archive. Fourteen-hundred pages of the first five-thousand entries in the genkaku-again blog in text, in a single, readable (searchable) PDF file:

http://www.shimanoarchive.com/PDFs/20100210_Genkaku_Again.pdf
 February 17, 2011 10:46 AM

genkaku said...

Thank you.
 February 17, 2011 11:05 AM

gratitude said...

Kobutsu and Genkaku --
 You have done a tremendous service to the mahasangha. I would like to join the many people who have expressed their thanks to you both.
 February 17, 2011 12:59 PM

genkaku said...

In Genpo's wake, I just received this in email:

PART I

Dear Kanzeon Zen Center Members and Friends,

As you are no doubt aware, the situation at Kanzeon has been the subject of a great deal of conversation on the internet and elsewhere, including an open “Letter of Recommendation to Kanzeon Zen Center” from 44 American Zen Teachers, which was sent to us directly by Kyogen Carlson of the Dharma Rain Zen Center and posted two days ago on the Sweeping Zen website.

Attached is the Kanzeon Board’s response to that letter, which we are sending today to Roshi Gerry Shishin Wick, President, of the White Plum Asanga, and to the American Zen Teachers Association. We trust that they will post our letter on their websites and pass it on to their members.

We would also like to remind you of the healing circle meeting tonight in the Zendo at Kanzeon at 7:30. These meetings will not be broadcast or recorded. Once again, we invite you to speak and listen from your heart, and even if you have not been involved in the conversation until now, to join us and participate actively in the healing and rebuilding of our sangha.

Sincerely,
The Kanzeon Board

To Members of the American Zen Teachers and White Plum Asanga:

As members of the Board of Kanzeon Zen Center, we have received many e-mails and phone calls concerning the highly-publicized situation resulting from Genpo Merzel’s admission of his transgressions and sexual misconduct. These communications from Zen teachers in your organizations and others, not to mention open letters and other postings on various social media and internet sites, are filled with advice and recommendations, many of which are beyond the scope of our responsibility as a Board. To the extent that they are motivated by a sincere concern for the survival, healing and rebuilding of our sangha, we would like to share with you an account of some of our efforts to date.

- Feb. 3rd: Shortly after returning from the international sangha meeting in Europe, Genpo Merzel met with the sangha at the Zen Center in Salt Lake City in an open meeting which was widely publicized in advance. He admitted his misconduct (which had already been made public but wasn’t known by all attending), apologized for his actions for which he bears the blame and responsibility, and responded to the pain, anger, concerns, questions, and feelings of his wife, family and sangha members.
- Feb. 6th: Genpo Merzel announced he is disrobing as a Soto Zen Buddhist priest, resigning as a member of the White Plum Asanga, acknowledged his own dishonest, hurtful behavior as well as his sexual misconduct, and said he has entered therapy which will continue indefinitely. This statement was posted on his website on Feb. 7th — <http://bigmind.org/Responsibility.html>.

- Feb. 8th: Kanzeon Zen Center announced that Richard Taido Christofferson Sensei will be taking over the teaching functions, training, administration, day-to-day operations, scheduling of all events, ceremonies, retreats, etc. as Vice Abbot and full time resident teacher. Kanzeon and Big Mind (a separate corporate entity) will also separate their websites, and Big Mind will continue as a separate secular practice, not connected with the Soto Zen Buddhist School. This announcement is posted at <http://bigmind.org/Home.html>.
- Feb. 10th: The first of a projected series of council meetings was held with community members who wished to attend and express their feelings and their views on attempts for future healing.
- Feb. 13th: Taido Sensei arrived in Salt Lake City to lead a town hall meeting to which all local members were invited. He outlined his vision for the future of Kanzeon under his leadership and responded to the concerns of the audience.
- Ongoing: The Board is formulating a Code of Ethics and Guidelines for Procedures addressing issues of misconduct, abuse, and grievances within the sangha, based on models already instituted by other groups. They will be adopted as soon as possible.
February 17, 2011 4:22 PM

genkaku said...

PART II

Further, an e-mail sent to us yesterday by members of your organizations raised six issues, to which we briefly respond as follows:

1. Teaching. Genpo Merzel is taking an indefinite leave of absence of at least a year from Kanzeon. The Board has no authority over Big Mind, Inc.
2. Therapy. This is a matter for health care professionals working with Genpo to determine. This is not within the expertise or purview of the Board.
3. Salt Lake Zen Center. The Board is making every effort to maintain the facilities and keep the Center open for the community. This effort has been hampered by the heated rhetoric coming from the Zen Teacher community, in particular those who have reached out to members of our community to inflame reactions that are more adversarial than cooperative.
4. Money Issues. The Board is supporting Taido Sensei's effort to maintain the flow of revenue through memberships and programs. His teaching schedule for the next two months will be posted shortly. We are a small Sangha, which has been financially supported by Genpo's teaching for many years and more recently by his teaching through Big Mind, Inc. He has offered to continue to support Kanzeon to

the extent he can. Therefore, donations you wish to make to enable the Board to implement item 6 below would be welcomed.

5. Public Statement of Apology. Genpo has apologized and his apology is posted at <http://bigmind.org/Responsibility.html>. He continues to talk full responsibility for the harm his actions have caused.

6. Outside expert assistance. Taido Sensei has been in contact with several Dharma teachers in the White Plum Asanga, who have offered their support and willingness to come to Kanzeon to share their skills as teachers, therapists, and leaders who have experienced the problems of leading centers through similar crises. The Board in consultation with Taido Sensei will develop a plan that will include consultation with and participation of these and other Zen teachers. The Board has also been in contact with organizations, which can provide experienced, objective, professional assistance in guiding us to the creation of a healthier sangha with proper safeguards and strategies to avoid any future misconduct and abuse.

As you might expect, these activities are occurring in an environment that is under great stress. The Center's very small staff which is implementing the changes we have set in motion, is struggling to maintain the Center's schedule and commitments in financially constricted conditions, not to mention the strong daily practice which all agree is vital especially now, while at the same time coping with a deluge of phone calls and emails engendered by the ever-increasing volume of recommendations and calls for action like yours. Long-time bonds of respect and friendship among members of the sangha are being frayed and broken. People with little or no connection to our sangha or Center have appeared at meetings designed to promote healing only to offer their own inflammatory views on our situation. Our Zendo has been vandalized, a beloved statue stolen from the altar.

Under these circumstances, we respectfully request that those people who sincerely hope that we at Kanzeon survive and heal as a community, and create an environment and adopt procedures that lessen the possibility of any future misconduct or abuse, will extend us a little patience and allow us the time and breathing space to restore the peace and harmony of the sangha and the strength and sound practice of its members. Genpo Merzel has repeatedly reiterated his full support for all of the actions taken by the Board and Sensei as outlined above.

Board of Trustees of Kanzeon, Inc.

Kanzeon Zen Center
1268 E. South Temple
Salt Lake City, UT 84102
February 17, 2011 4:22 PM

Amateur accountant said...

"[Genpo] continues to talk full responsibility for the harm his actions have caused."

Aside from this Freudian slip, Kanzeon's communique' comes across as more sincere & cogent than has the haphazard reaction of the ZSS to analogous circumstances. Live and learn.

February 17, 2011 5:18 PM

Architect said...

An Open Letter on Journalistic Integrity and the Shambhala Sun

From The Diamond Sangha

http://www.shimanoarchive.com/PDFs/20110217_DiamondSanha_SuambhalaSun.pdf

February 17, 2011 6:17 PM

No BigMind said...

"[Genpo] continues to talk full responsibility for the harm his actions have caused."

--

Others (dharma heirs) have known and kept silent for many, many years.

Let them speak up as well.

Your silence appears to have been rather self-serving. Some of those who did - well they have been labeled as "are not in good standing etc.."

By not speaking up or standing up to mr Merzel imo your reputation has become rather shaky.

Mr Glassman you gave inka to Genpo Sensei in 1996 - would you say that you really did not know what happened in Maine or Oregon?

In Zen circles news and gossip indeed travel very fast and is not always reliable. However when people choose to ignore facts, something is very, very wrong.

Some disrobe, I'll disblog.

February 17, 2011 7:00 PM

wondering said...

I've been curious whether Roshi Joan Halifax would comment on the Genpo affair. This becoming public shortly after her scathing letter re Shimano. She's Genpo's dharma sister, and received funding for her Upaya Zen Center from the Lenz Foundation where Genpo sits on the board.

February 17, 2011 10:05 PM

"investigate a moment such as this" said...

Re:

http://www.shimanoarchive.com/PDFs/20110217_DiamondSanha_SuambhalaSun.pdf

Sigh!

I remember reading the article in the Sun and being a little surprised at the tone of the comments by Tarrant so it's nice to see a clarification by Nelson Foster and the Diamond Sangha.

In the zen community I was involved in Tarrant's history with his students was no great secret. See www.shimanoarchive.com/PDFs/20110110_Benezra_Malone.pdf

Extract:"I have currently been practicing at Pacific Zen Institute under the teacher John Tarrant.

I recently learned that John, who was divorced within the last year or so, is having a relationship with a female student who has come from out of state to PZI (in Santa Rosa, CA) for sesshins. John is planning to invite this student and her two children in to his home. I understand that John also had a relationship, while he was still married, with Joan Sutherland, who has since become one of his dharma heirs."

Though there were other rumors floating around re unethical conduct in his professional life, the letter from Nelson Foster and the Diamond Sangha not only fleshes out and confirms those stories, it appears that the sexual proclivities and relaxed boundaries of his professional life as well as in his role as a zen teacher were part of the reason for his acrimonious break with his teacher Aitken Roshi.

An interesting observation. (Maybe!)

One thing that always bothered me about the book 'Zen Master Who' by James Ford, Roshi, a dharma successor of Mr. Tarrant's is that in the book he felt free to publish the various moral/alcohol/sexual troubles of various teachers, who didn't complete training, who is in a relationship with who etc, yet included nothing about his own teacher, John Tarrant, other than he regarded him as one of the most exciting and innovative zen teachers around. In his blog he is also one of the more outspoken about the excesses of other teachers. Can't help noticing a trend here. The majority of the White Plum have refrained from speaking out about one of their own, Genpo. ZSS, Roko and Genjo, (admittedly he did eventually) silent about Eido though they feel free to add their names to the AZTA letter to Kanzeon Sangha and James Ford silent about his teacher John Tarrant!

Go figure!

February 17, 2011 11:12 PM

We will survive said...

See, its all the sitting stimulates the sex chakra for which, when in the privacy of the dokusan room, there is no defense and those weak-willed ones succumb too easily to its beckoning:) Actually, this was a theory proposed to me by an ex-hooker who once was a member of a zendo we practiced at.

How else to explain all these sex-obsessed zen teachers? Everyone knows, you never kiss and tell until the affair is discovered..of course many continue the same pattern even after the initial discovery, but some learn and wise up. This kind of behavior will never change. Great, sure, go get some kind of rules in place, but there will never be a 100% successful way to deal with a pretty face. But we all know this...what now? Give up zen practice? And do what? Sit at home watch net-flicks, or better still, read the blogs and compose long pieces everyday to what end? I rather sit with other like-minded sitters, wear old chinese robes, burn incense bow, recite sutras in a foreign language. I'm good with all of that, never bothered me and I consider myself an average american joe. I love it, that zen has taken root in american soil. This practice is priceless!! Everyday another day to earn a million gold coins.

We will work through this, we are working this. Hooray--long live the transmission of zen to america--thank you ancestors all!!

February 18, 2011 12:01 AM

Overeating is bad for you said...

Nuts.

Getting on just keeps on getting on is closer to the truth.

Now Chayatt/Marinello have the time to offer Zen organizations (other than ZSS) advice on how to deal with failure in an effective and timely manner?

It seems bizarre.

February 18, 2011 2:49 AM

What gives? said...

1. Teaching. Genpo Merzel is taking an indefinite leave of absence of at least a year from Kanzeon.

At least a year?!? Are they kidding? Are they seriously so naive as to think that Genpo will ever be in a position to teach Buddhism?

February 18, 2011 3:18 AM

TGIF said...

We will survive said...

"Give up zen practice? And do what? Sit at home watch net-flicks, or better still, read the blogs and compose long pieces everyday to what end? I rather sit with other like-minded sitters, wear old chinese robes, burn incense bow, recite sutras in a foreign language. I'm good with all of that, never bothered me and I consider myself an average american joe. I love it, that zen has taken root in american soil. This practice is priceless!!"

This is all facetious, right? :)
February 18, 2011 8:40 AM

no practice zen said...

No they probably really mean it. Kind of like going to "Disney World". Exit one's boring reality, and enter into some exotic "other" world. Doesn't sound like zen practice to me.

February 18, 2011 8:45 AM

Just say no to netflix said...
"Sit at home watch net-flicks"

Or just sit at home.

February 18, 2011 8:48 AM

Holy, Holy, Holy said...

It just like celebrating Christmas. It is supposed to be honoring Jesus' birth. But what does America do? Buy a Christmas tree, lights, Santa's, reindeer, gobs of presents, Christmas songs, tons of food, and all the trimmings. I am sure that it all is a very deep spiritual experience. :) Now that's facetious!

February 18, 2011 9:00 AM

Morning news said...

Theme song of the day. (sing in tune to Car 54, Where are you?):

A statue's been stole in Salt Lake

And DBZ lost a gong

Have you heard the lastest news

They say Roshi Joan wears a thong

O not another scandal

Zen's gotta get a handle

Car 54, where are you?
February 18, 2011 9:26 AM

Insatiably Curious said...

Does she wear a gold brocade thong?
February 18, 2011 9:42 AM

Not the finger the moon said...

"Give up zen practice? And do what? Sit at home watch net-flicks, or better still, read the blogs and compose long pieces everyday to what end? I rather sit with other like-minded sitters, wear old chinese robes, burn incense bow, recite sutras in a foreign language. I'm good with all of that, never bothered me and I consider myself an average american joe. I love it, that zen has taken root in american soil. This practice is priceless!!"

This is all facetious, right? :)"

Dead serious!! You left off the most important line.--Another day, another chance to earn a million gold coins.

And I enjoy eating, and sitting around the colorful lights of a christmas tree in deep winter with family and friends, too.

I don't think Jesus would mind much the sharing of food with friends and family on a cold winter night. But maybe all that crass commercialism that goes along with it he might have a thing or two to say.

February 18, 2011 9:43 AM

genkaku said...

About the only worthwhile lesson (a lesson I can't claim to have learned) I have found in the mistakes of others is this: Just don't YOU do that.

Praise, blame, teachers, temples, analysis, debate, psychology, religion, good, bad ... just don't YOU do that.

Don't you do that and keep an eye on it. It's bound to change soon enough.

February 18, 2011 10:02 AM

Kobutsu said...

For people who are interested in obtaining a complete copy of the www.shimanoarchive.com website on a DVD disk, please drop me a line...

kobutsu.malone@gmail.com

The DVD's come with a label, case, padded mailer with postage included. The disks are available at cost (\$5).

February 18, 2011 1:39 PM

whatever works said...

At the rate information is accumulating, Kobutsu, you'd best plan on issuing multi-volume set.

February 18, 2011 1:58 PM

Kobutsu said...

These are 4.7 GB DVD's.... as it stands, the present archive takes up about 1/3rd of the disk. So when the archive reaches three times its present size there will be a second volume.

February 18, 2011 2:04 PM

Fake credentials said...

Written today by Nonin concerning HIS and (all Zen Masters unbroken lineage of Dharma Transmission) that connects them directly to the "Buddha".

OUTRAGEOUS!!!!!! No wonder the students get sucked into a psychological quagmire! This should convince everyone who believes this non-sense to quit believing it.

Part 1.

As I mentioned before in this thread, lineage is a living reality to those who are part of one. I'd like to elaborate on that statement. Since this is a Zen Buddhist board, and the forum in which the OP was posted is Zen Buddhism, I'll limit my comments to the importance of lineage in Zen Buddhist history and in current practice and training.

All Zen Buddhist lineages trace their ancestry to Shakayamuni Buddha, of course, but the lineages that have come down to us today all stem from Bodhidharma. There was one lineage that survived from Bodhidharma to Huineng, the 6th ancestor in China. After Huineng, there were two lineages, each started by one of his transmitted heirs. In subsequent generations, due to the proliferation of Zen Buddhism in China, the two lineages after Huineng split and then split again, and

today, Zen lineages are still splitting, for each dharma heir of each master establishes a lineage that is different from his or her transmitted dharma brothers or sisters.

In ancient China after Huineng, the lineages that survived were begun by particularly potent teachers, such as Dongshan (Jap. Tozan) and Linji (Jap. Rinzai). The lineages stemming from these teachers have survived down to the present day; my personal lineage goes back to Dongshan. There were three other main lineages in post-Huineng China that existed for some time but then died out. The only two that made it to Japan, Korea, and Vietnam were Rinzai and Soto (The root teachers in Soto were Dongshan (Tozan) and Shushan (Sozan). Put their two Japanese names together and you get Soto.

Dongchan, Linji, and the other teachers that began lineages in China were potent teachers, and their different teaching styles mark the practices of the lineages that stemmed from them. I'm not going to get into those differences here, except to say that the differences between ancient lineages and also between modern versions of their lineages are a matter of style, not of substance. That is still true today. Zen Buddhist teachers of different lineage traditions, whether Japanese or otherwise, find that when they interact with each other, they have more similarities than differences in their core practices. The styles may be different, but the substance is the same.

February 18, 2011 4:06 PM

Fake credentials said...

part 2.

Potent teachers have arisen in all lineages over time, such as Chinul in Korea and Dogen and Hakuin in Japan, and they are still arising. Hsu Yun was a particularly potent teacher in 20th century China; Thich Nhat Hanh is a potent teacher in Vietnamese Zen, as were Soeng Sahn (Soen Sunim) in Korean Zen, and Shunryu Suzuki in Japanese Soto Zen. There were and are, of course, many others.

My master was Dainin Katagiri. He transmitted to twelve of his disciples. In Japan, it would be said that we all practiced in Katagiri-roshi's "family style." However, some of us, not all, have transmitted our own disciples, and we have established our own styles in which we and our disciples practice. Again, this is a matter of style rather than substance. Some of our lineages will continue for some time, some will for a while, some will die out quickly, depending on the potency of the teachers that began them and the students that continue them.

If a person says that they either practice in or are a lineage holder in the Suzuki-roshi lineage, the Katagiri-roshi lineage, the Kwan Um school started by Seong Sahn, the Korean Chogye Order, Sanbo Kyodan, or any other, it means something to those

who practice Zen Buddhism. There are also deep bonds between those who practice in a particular school or lineage.

At our temple, we chant our lineage every day during morning service, and I've found it to be the most important, moving, and meaningful part of the service and an important part of my practice. Our lineage begins with Shakyamuni Buddha, goes through Indian teachers such as Nagarjuna, Vasubandhu, and Bodhidharma, the first Zen Buddhist ancestor. The lineage continues with Chinese masters, such as Huineng, and our particular lineage begins with (Japanese pronunciations) Seigen Gyoshi, and continues through Tendo Nyojo, Dogen's Chinese teacher. Eihei Dogen begins the Japanese part of our lineage, and it continues through 28 teachers to mine, Jikai Dainin (Katagiri).

When I chant the lineage, I feel a part of something very old, something very powerful and complete. I also feel the human presence of those in our lineage. I've read biographies of Nagarjuna and have studied his *Mulamadhyamikakarika*; I'm familiar with the life of Vasubandhu and have studied his *Abhidharmakosa*. I've read a biography of Huineng, and have studied his writings, and also Donghan's, Dogen's, and many others. I'm also familiar with their life stories. When I chant the name of Gesshu Soko, sometimes a picture arises in my mind of his calligraphy of the character for "moon," a very famous piece. I'm very intimate with our tradition when I chant the lineage, and I'm so grateful for these people who have passed the teaching down to us over 2500 years.

Lineage is not only important to me but to most people who practice Zen Buddhism. We are part of a family that stretches back all the way back to Shakyamuni Buddha. It's a family that I've lived in and with for 32 years now, and I'll die as a member of it.

Hands palm-to-palm,

nonin

February 18, 2011 4:08 PM

Now the TRUTH said...

Now this is from Stuart Lachs essay...

Means of Authorization: Establishing Hierarchy in Ch'an/Zen Buddhism in America

found at...

<http://www.darkzen.com/Articles/meansofauthorization.htm>

the whole essay should be in the "Shimano Archive"

this is a section of that essay called "Zen Lineage"

part 1.

The third element of the conceptual triad of terms supporting institutional authority is "Zen lineage." In Master Sheng-yen's introduction to a recent book, *Subtle Wisdom*, he states that his purpose is to describe the background and development of Ch'an for both new readers and for those with little or erroneous information. He then informs us that, "Since the time of the Buddha, masters have given 'transmission' of their wisdom to their disciples when they demonstrated experience and understanding of the Dharma, the teachings of the Buddha. As a result of this form of recognition, lineages have developed..."[36] Clearly implied in this is the idea that the Ch'an lineage goes back to the Buddha. Though he doesn't say that it is an unbroken lineage, it is implied in the writing, as the Ch'an tradition is still thriving and it is passed along from Master to disciple. What is carefully omitted by the author who knows well otherwise, is that there is no such thing as an unbroken Ch'an lineage going back to the Buddha and that the lineage that is upheld is not based on deep spiritual attainment.

The notion that Ch'an/Zen is an unbroken lineage going back to the Buddha is repeated in one Zen context after another. The above mentioning of the Zen transmission/ lineage myth by Master Sheng-yen is only a recent repetition of the myth that the Zen sect has propagated and repeated since the sects beginning in China during the Tang dynasty. In the responses to my questionnaire, it was repeated by at least three respondents who I know are "transmitted" teachers of American Zen groups.

The lineage paradigm, along with the idea of various "patriarchs" standing out among a line's ancestors did not occur by chance. It is well known the Chinese culture places great importance on ancestor worship and patriarchal genealogy. Essentially, Ch'an replaced the birth family line central to the social structure of traditional Chinese society with a "spiritual" family line descending from the Buddha, i.e. Ch'an lineage. This is not to say that the lineage structure of Ch'an is intrinsically Chinese or a creation exclusively of the Chinese imagination. The Kashmiri Masters who established the foundation of the meditation tradition in China brought "the nucleus of the transmission theory whereby the true teachings of Buddhism are handed down from Sakyamuni Buddha through a succession of patriarchs," into China.[37] This convention fit in well with the existing Confucian order, helping to facilitate the acceptance of what was in fact an alien religion. Alan Cole has written:

Since the opening of the Dun Huang caves at the beginning of this century, we know that Chan lineage texts in the mid-and late-Tang were quite at odds with one another in their varied claims to own enlightenment--lineages harking back to Bodhidharma looked quite different, depending on who was writing them. On the whole, these lineage texts represent a new form of disputation which works as

follows, 'I am right and you are wrong because I stand in a singularly perfect lineage of truth and you don't.' The structure of this polemic ought to be provocative simply at face value. How did this happen to Buddhism? Why did it get locked into a Confucian model of patrilineal inheritance...?"[38]

February 18, 2011 4:12 PM

Now the TRUTH said...

part 2.

As we have seen above though, Ch'an/Zen attempts to legitimate itself through the idea of an unquestionable lineage and transmission going back to the mythologized Shakyamuni Buddha. This myth is a humanly constructed form that is necessarily open to human interpretation. By legitimation I mean socially objectified "knowledge" that serves to explain the social order. Put differently, legitimations are answers to any questions about the "why" of institutional arrangements. All legitimation maintains socially defined reality. At times a given legitimation may seem above question and the whole idea of human construction and interpretation may be hidden or lost. But at other times, for whatever historical reasons, the contingencies of human situations break through this covering and show how based in human interpretation and understanding the seeming absoluteness of the construction really is. Berger writes: "All socially constructed worlds are inherently precarious. Supported by human activity, they are constantly threatened by the human facts of self-interest and stupidity." [39]

Zen appears trapped by its own rhetoric into idealizing key terms such as Master/roshi, Dharma transmission, and Zen lineage. It has divorced its own claims to authenticity from the sutras or any other canonical texts and based its legitimation on lineage. Inherent to this model is the corollary idea of Dharma transmission from enlightened Master to enlightened Master going all the way back to the Buddha. The Buddha represents ontologically, the nature of the universe as well as the epitome of human attainment. It is as necessary today to maintain the myth of unbroken lineage based on mind-to-mind transmission, as it was necessary for the Sung dynasty monks who created the myth and fought to have it accepted as historical fact. Otherwise, there is no way to maintain Ch'an's claim to represent the mind of the Buddha. It then becomes important to stress the ancestral connections, through mind-to-mind transmission, whether real or fabricated. The level of praise and sanctity attained in the human realm by the Ch'an patriarchs and succeeding teachers is a matter of concern to the living members of the Ch'an lineage, i.e. the living Masters and roshis. It is the prestige of the mythological lineage that affords the living teachers their privileged position in the Buddhist monastic tradition and the Buddhist world at large.[40]

February 18, 2011 4:15 PM

Now the TRUTH said...

part 3.

Though the three terms Master/roshi, Dharma transmission, and Ch'an/Zen lineage may be looked at separately, in terms of authority in Zen, they are intertwined and almost function as a unit. This convention of transmission within a lineage requires that that which is transmitted be totally and authentically the mind of the Buddha. Importantly, there can be no partial transmission. Hence one is a Master or one is not a Master. There is no intermediate or equivocal state; no one is recognized as being "kind of a Master" or "almost a Master." If one is a Master, then one has perfectly realized the mind of the Buddha, and thus functions from the perspective of the absolute, a viewpoint beyond the understanding of the ordinary sentient being. In this sense, the Master stands in for the sacred, the mysterious living manifestation of true nature, Buddha Mind. Berger states the more general case thus, "Religion legitimates so effectively because it relates the precarious reality constructions of empirical society with ultimate reality. The tenuous realities of the social world are grounded in the sacred realissimum, that is, by locating them within a sacred and cosmic frame of reference, which by definition is beyond the contingencies of human meanings and human activity. The historical constructions of human activity are viewed from a vantage point that, in its own self-definition, transcends both history and man." [41]

Hence, according to the rhetoric of Zen, every act of the Master is a manifestation of the living truth of Zen, every activity is a teaching if only the student can grasp it. Anything that seems wrong or problematic or contradictory is due to the student's lack of insight into the absolute, or the Buddha Mind, from which all the Master's insights and actions arise. This model leads necessarily to an idealization of the Master/roshi. As the embodiment of the Buddha's enlightened Mind, the Master is totally beyond all our comprehension and hence exempt from our understanding and all judgments. It is no wonder that much of the behavior one sees around American Zen Centers might appear cultish to the uninitiated.

February 18, 2011 4:16 PM

genkaku said...

Without poking anyone in the eye, I have always wondered why a lineage that reached "all the way back to Shakyamuni Buddha" was considered sufficient ... not to mention authentic. Isn't that lineage a bit truncated? And if so, who benefits from that truncation?

I don't mind being told tales as a means of energizing my efforts, so if it's a benevolent fib, I can get down with that. But as something writ in stone ... well, how could that help but be counterproductive?

I honestly don't understand this and would be grateful for some explanation. I would ask Nonin, but he has a tendency to delete posts that don't appeal to him.

February 18, 2011 4:42 PM

clyde said...

As I commented to genkaku elsewhere on his blog (<http://genkaku-again.blogspot.com/2011/02/little-buddhist-nacht-musik.html>):

For me, whether the lineage is broken or bullshit is not significant, because if you and I and others follow the Buddha's Dharma, we are part of the 'unbroken' lineage.
February 18, 2011 4:54 PM

genkaku said...

Clyde -- No disrespect, seriously, but how is following "the Buddha's Dharma" different from "a lineage that reaches all the way back to Shakyamuni Buddha?" As I say, as a benevolent fib, I can get down with it and be encouraged to practice ... if not entirely sure of a factual meaning.

After the fact, I can imagine being tentatively content with using such terminology as "Buddha's Dharma" or "a lineage that reaches all the way back to Shakyamuni Buddha." But before establishing the fact, both strike me as a pleasant (or sometimes authoritarian) wishful thinking.
February 18, 2011 5:13 PM

Knockin' Nonin in the Noggin said...

Nonin said to Genkaku, on ZFI:

"Take the opposite of the above and you have your views, and you also have some basic differences between you and I."

Laughing out loud! In Junior High School we used to say (and thought that we were SO clever):

"I'm rubber, you're glue. Whatever you say, bounces off me and sticks to you."

AND

"I know what you are but what am I."

February 18, 2011 5:24 PM

zen preists and their lies said...

The point is that these priests and teachers lie. They are making up a story and telling their students that it is true. They in fact have Dharma transmission through a intact lineage dating all the way back to the "Buddha". This is almost equivalent to saying they are "God's son". We know what happened to that fellow. But what ramifications are there for these people to tell such a hobble lie to students who are looking for

their own "salvation". It is a cult. Or the worse ponci scheme ever devised. Anyone caught doing this should be DUNKED. :)

February 18, 2011 5:33 PM

zen preists and their lies said...

zen preists and their lies said...

"hobble lie"

oops....should read horrible lie.

February 18, 2011 5:35 PM

No wonder said...

Isn't this fabrication a basic outright breaking of a precept to tell the truth?

February 18, 2011 5:40 PM

genkaku said...

Zen priests ... said: The point is that these priests and teachers lie.

This may be so, but we -- whether Buddhist or not -- are still stuck having to winkle out the truth. And not just some I-know-so-much-better truth, but a truth that settles our lives, makes us happy.

I always liked the story of Gautama extending a closed fist to a weeping child and pretending there was gold inside his fist. The child stopped crying. Gautama opened his fist. I'd call that a pretty good lie.

It's sometimes a little more subtle than "liar! liar! pants on fire!"

February 18, 2011 5:45 PM

clyde said...

genkaku;

And I sometimes fail to see what is before me, so I apologize for asking, but would you restate your point.

As I (mis?)understand your post, it seems to me that your stating that you see the Buddha's teachings as "a benevolent fib" as if the suttas are not factual and whose meaning is unknowable, so unfollowable. And I don't think you mean this. Or do you?

February 18, 2011 5:48 PM

UB said...

This is what I be talkin about sense i started posting here, in spite of the true believers and witch hunters. The whole zen institution is a house of cards. An illusion. It is false teaching. It is a huge reason these priests sexual abuse their students. They believe their own myth of power and greatness. I thought Buddhism helped rid us of delusion, but all these priests are doing is adding a tremendous amount of delusion to themselves and their students with their contrived myths and rituals.

February 18, 2011 5:48 PM

Train harder said...

"Hence one is a Master or one is not a Master. There is no intermediate or equivocal state; no one is recognized as being " kind of a Master" or " almost a Master." If one is a Master, then one has perfectly realized the mind of the Buddha, and thus functions from the perspective of the absolute, a viewpoint beyond the understanding of the ordinary sentient being. In this sense, the Master stands in for the sacred,...."

This kind of dribble is so tiring. (get that into the archive) . You dark zen types are such a bore. Why preoccupy yourselves with zen at all? Go your own way. Enroll in classes at your local university to study buddhist phenomenology; write papers and talk to your blue in the face and let us zennies do our thing. Now the Truth? What a laugh.

Nonin for president of Buddhist America!

February 18, 2011 5:52 PM

zen preists and their lies said...

genkaku said...

"It's sometimes a little more subtle than "liar! liar! pants on fire!"

Oh come on now! These lies and fabrications that the priests are making to their students have HUGE ramifications. They actually strip the student of knowing their own mind. Now how is that "even in the ball-park" with living our lives in a cloud of uncertainty?

February 18, 2011 5:58 PM

genkaku said...

Clyde said: ... it seems to me that your stating that you see the Buddha's teachings as "a benevolent fib" as if the suttas are not factual and whose meaning is unknowable, so unfollowable.

Clyde -- I like suttas and sutras about as well as the next fellow. I'll leave it to others whether they are "factual" or not. But their instruction is recommended by some and followed by others, sometimes with good results.

But if I did not know how to ride a bike and if a friend gave me a book about how to ride a bike and if I followed the instructions and eventually learned how to ride a bike, I don't think I would any longer put much stock in the book itself. Helpful? Yes. Kindly? Yes. Instructive? Yes. But as authentic as bike riding? I doubt it. So, in one sense, gently stated, yes -- it's all a benevolent fib.

But maybe I need another instruction manual. :)
February 18, 2011 6:06 PM

zen preists and their lies said...

Train harder said...

"This kind of dribble is so tiring. (get that into the archive) . You dark zen types are such a bore. Why preoccupy yourselves with zen at all? Go your own way. Enroll in classes at your local university to study buddhist phenomenology; write papers and talk to your blue in the face and let us zennies do our thing. Now the Truth? What a laugh.

Nonin for president of Buddhist America!

It is soooo tiring to YOU, who obviously would rather be rocked to sleep than live your own life. You just don't get it. It is fabrication, myth, not real, can you understand? We are trying to get to the bottom of how this abuse in Zen centers keep occurring. You ever hear of Sexual harassment in the work place? Bosses "do it" to their employees? any clues yet mister ostrich.

February 18, 2011 6:09 PM

clyde said...

Genkaku – Yes, there are many books and ways to learn how to ride a bike and once riding, we no longer need the books or the helpful parent who explained how and ran beside us. Perhaps we thank them, but probably not as we ride away in our new found freedom. Maybe later, we come to appreciate their help, even if we did it 'all by ourselves'. Buddhism isn't the only way. It's the way for some and not for others. There's room in this vast world for each of us to find our way, as long as we do no harm :)

February 18, 2011 6:18 PM

Now the TRUTH said...

Train harder said...

"You dark zen types are such a bore."

The essay "Means of Authorization: Establishing Hierarchy in Ch'an/Zen Buddhism in America" by Stuart Lachs

appears on many other web sites. For example...

http://www.engaged-zen.org/PDFarchive/Means_of_Authorization_Lachs.pdf

You have something against "engaged-zen too?"

Mr. Ostrich is right!
February 18, 2011 6:21 PM

Now the TRUTH said...

clyde said...

"There's room in this vast world for each of us to find our way, as long as we do no harm :)"

Then why would you defend priests who are misleading their students and putting themselves on mountains (not pedestals), can't you see the harm in this?

February 18, 2011 6:25 PM

clyde said...

I don't recall defending any priest.

February 18, 2011 6:28 PM

Grown Ups said...

You know like learning to ride a bike when we are young, an analogy to this myth making is the Santa Claus myth. It is a great myth, and I hope every child believes it. But after your 10 years old if you believe it you are weird and mis-informed. So the same goes with the zen myth of unbroken lineage and Dharma transmission. When we first start practicing Buddhism it might be a necessary myth, but after awhile we can go on knowing that it is just a myth, a story, and it is fabricated. To go on believing it is ignorance of the truth. Eventually we must face the truth that lies at the heart of our own mind, not believe in fanciful myths that we believed as children.

February 18, 2011 6:38 PM

Now the TRUTH said...

clyde said...

"For me, whether the lineage is broken or bullshit is not significant, because if you and I and others follow the Buddha's Dharma, we are part of the 'unbroken' lineage."

That what Nonin was saying. Sounds like a defense to me.
February 18, 2011 6:40 PM

clyde said...

My words, my opinion.
February 18, 2011 6:45 PM

clyde said...

There was a [shrug] after that:

My words, my opinion. [shrug]

and now a :)

February 18, 2011 6:47 PM

Million to One said...

98% of zen practitioners believe all the myths.....zazen means "sitting", their teachers "know more than they do about the Dharma", you need to be in a physical Sangha group "to keep yourself on track", you need the zen paraphernalia "zafus, robes, bowls, incense" etc to be authentically practicing zen, your teacher has true "lineage transmission and is an authentic teacher with the appropriate credentials". What does any of this have to do with "being a lamp unto yourself"?

February 18, 2011 6:47 PM

Now the TRUTH said...

clyde said...

"My words, my opinion. [shrug]"

more like [smug] :)

February 18, 2011 6:49 PM

clyde said...

Sorry, it was not intended that way.

February 18, 2011 6:59 PM

genkaku said...

What does any of this have to do with "being a lamp unto yourself"?

If you know that 98% of zen practitioners believe all the myths, you clearly know a lot.

Will you give us some idea of your way of being a lamp unto yourself and whether it falls into the same myth-lined trap or not?

February 18, 2011 7:18 PM

We will survive said...

"Grown Ups said...

You know like learning to ride a bike when we are young, an analogy to this myth making is the Santa Claus myth. It is a great myth, and I hope every child believes it. But after your 10 years old if you believe it you are weird and mis-informed. So the same goes with the zen myth of unbroken lineage and Dharma transmission. When we first start practicing Buddhism it might be a necessary myth, but after awhile we can go on knowing that it is just a myth, a ..."

A fine explanation. Extrapolate from this line of thinking the newly arrived (last 45 years or so) active transmission of zen from Japan as that first decade of life for a child who absolutely believes the magical myth of a Santa Claus. It was new to us, this foreign religion with its fierce discipline and its priests in robes who spoke of enlightenment and self-realization. But we have grown up, and if you practice seriously you realize YOU are the lineage-holder in line to receive the ancestral transmission and teaching. You see with there eyes, lock eye-brows with the teachers of old. Inevitably from this flows gratitude, even to these flawed figureheads who, corrupted as some have become, in the least, they brought forth an idea, gave it shape and yes, a form, so that we could take up the Way. I'm very grateful to all teachers who have I have worked with and who themselves have committed to bringing forth this practice so that others can choose to follow, or not. Another chance to earn a million gold coins.

February 18, 2011 10:37 PM

Christopher said...

Does anyone else have the sinking feeling that that's all we're ever going to hear (at least without a court order) about the Shimano scandal from ZSS or its new abbott?

February 19, 2011 4:26 AM

Million to One said...

genkaku said...

" If you know that 98% of zen practitioners believe all the myths, you clearly know a lot.

Will you give us some idea of your way of being a lamp unto yourself and whether it falls into the same myth-lined trap or not?

February 18, 2011 7:18 PM "

Well, this thread is not about me, or what I know. It IS about corruption in the hierarchy in the zen institution of DBZ NYZ, SFZC, and many other institutional zen centers. Specifically about Eido Shimano. Who is another priest who claims direct lineage transmission that goes all the way back to the "Buddha". When visiting these zen centers it is not hard to tell that 98% of the practitioners have come to believe in the fabrications of these priests and follow their example in ALL the rituals. The emphasis is on being a good Buddhist, and to do this one must do as the priest says and does. It's a no brainer, so it doesn't take a rocket scientist to figure out it is a cult.

Even the message of the "Buddha" is very simple and concise. It is up to each individual to work out their own salvation and be a lamp unto themselves. If this is too bewildering to people and they need a teacher to guide them for awhile, so be it. But continued reliance on being taught cripples the human's progress in growing into a full human being. I have no intention of teaching anyone on this thread, I am only attempting to warn them of the dangers involved in following deceptive priests and teachers who almost always make a living at being tour guides of Buddhism. That IS what this thread is about. Stay with it.

February 19, 2011 5:32 AM

Grown Ups said...

We will survive said...

"It was new to us, this foreign religion with its fierce discipline and its priests in robes who spoke of enlightenment and self-realization. But we have grown up, and if you practice seriously you realize YOU are the lineage-holder in line to receive the ancestral transmission and teaching."

The Buddha nature is within every human being. If one has a spiritual friend to remind them of this, great. If they come to this understanding on their own, great. Gratitude to the guide is appropriate, but most guides do not really care about that. They are more interested in others becoming the full human being they are capable of. Professional priests and teachers are not usually concerned with this. They are more concerned with keeping their job, and keeping the students dependent on them and the rituals they prescribe. If they didn't they would be out of a job and have to find real work and probably live a lot worse off (materially) than they do as a priest.

If one is after gold coins/merit it is a big mistake. It is not Buddhism but selfish egotistical gain. Knowing one's own true nature is all that you receive when you follow the way of the "Buddha". Anything less or more is fabrication.

February 19, 2011 5:43 AM

Bonnie said...

Christopher said...

"Does anyone else have the sinking feeling that that's all we're ever going to hear (at least without a court order) about the Shimano scandal from ZSS or its new abbott?"

Yes, business as usual.

February 19, 2011 6:27 AM

genkaku said...

Christopher said...

"Does anyone else have the sinking feeling that that's all we're ever going to hear (at least without a court order) about the Shimano scandal from ZSS or its new abbott?"

Like "being in love," outrage runs out of steam.

February 19, 2011 7:30 AM

zen preists and their lies said...

In the case of Eido and Genpo being considered Dharma heirs and zen masters, it is true that they both started out believing in a fabrication, or lie. They were supported by many people in this con game. Both students and fellow zen masters and teachers supported their self-aggrandizing illusion/delusion. When anyone starts with a lie, they just keep digging their hole of deception deeper and deeper. Finally they are unable to be authentic, and fall back on ritual and reliable persuasion.

If this is true for Eido and Genpo, then what is going to prevent others who start with the lie of being like the "Buddha" through lineage and Dharma transmission, from mis-leading students, or at worse abusing them?

The same is true for Nonin over on ZFI. No other point of view is tolerated, because he is a zen master descended directly from the "Buddha". Which puts him/them far above us groveling human beings. But he/they start with totally unethical premise, and then continue to build a mythic world of fabrication and deceit. Digging their unethical zen world into a den of inequity. They themselves describe a master as one who has mastered the ethical precepts. But they have, with their first step, broken the precepts. The whole system is broken. No matter what they teach, it is chicanery. They are "snake oil" salesman. Please be warned not to fall under their tutelage or for that matter any zen master or teacher. If you need a guide to help you learn to meditate, find a spiritual friend who has only your best interest in mind, and can devote themselves to your well-being. The shot gun approach is lacking in true compassion. It is a total distortion of the way of the "Buddha".

February 19, 2011 7:42 AM

genkaku said...

Yup ... and some of the greatest dictators once manned the revolutionary barricades.
February 19, 2011 8:23 AM

truth and consequences said...

Or some of the greatest revolutionaries "spoke truth to power", so we no longer had to cater to the rule of dictators.
February 19, 2011 8:39 AM

Architect said...

Perhaps it might be worthwhile to take a look at Uchiyama Gudō (山愚童), the Sōtō Zen Buddhist priest and anarcho-socialist activist executed in the High Treason Incident. He was one of few Buddhist leaders who spoke out against the Meiji government in its imperialist projects. Gudō was an outspoken advocate for redistributive land reform, overturning the Meiji emperor system, encouraging conscripts to desert en masse and advancing democratic rights for all. He criticized Zen leaders who claimed that low social position was justified by karma and who sold abbotships to the highest bidder.
February 19, 2011 9:48 AM

whatever works said...

Beautiful!! That is compassion and that guy was a Buddhist.
February 19, 2011 9:52 AM

genkaku said...

More from Wikipedia:

"In 1993, the Sōtō Zen sect restored Gudō's status as a priest citing that "when viewed by today's standards of respect for human rights, Uchiyama Gudō's writings contain elements that should be regarded as farsighted" and that "the sect's actions strongly aligned the sect with an establishment dominated by the emperor system. They were not designed to protect the unique Buddhist character of the sect's priests"

February 19, 2011 9:56 AM

whatever works said...

So the revolutionary reformers always get cast out, leaving the uninspired, uncompassionate dregs who cater to myth and revel in hierarchy rather than human rights and selfless action.

February 19, 2011 10:04 AM

Διοκλῆς said...

It was Shimano's attempt to cast out Kobutsu that led to his downfall. It seems Shimano made a grave error heh...
February 19, 2011 10:17 AM

Why Not Ask? said...

"Does anyone else have the sinking feeling that that's all we're ever going to hear (at least without a court order) about the Shimano scandal from ZSS or its new abbott?"

What specifically do you want to hear? What do you feel is owed to you to hear?
What have you directly asked (the ZSS Board) to tell you?
February 19, 2011 12:04 PM

Relay the Answers, or Lack Thereof, Please, Thank You. said...

"The Zen Studies Society Ethics Committee can be reached at zsethicscom@gmail.com. The ZSS Board can be reached at zssboard@gmail.com."
February 19, 2011 12:07 PM

Christopher said...

"What specifically do you want to hear? What do you feel is owed to you to hear?
What have you directly asked (the ZSS Board) to tell you?"

Dear friend,

It's funny that you should ask this of me, of all people, since I did in fact write the board a long public letter back in September (it's in the archives), and have been more or less dogging them via various internet postings ever since. And, since we're on the subject, I have also separately emailed a former board member, and once even went so far as to accept Genjo Marinello's offer of communicating "in private" about the issue. All to no avail.

But that aside, re. what I "feel I am owed to hear": without going into specifics, I'll just say that the recent forthright and professional disclosures by the board at the Kanzeon Zen Centre is a good example of how a feeling of transparency can be achieved in such situations. And that's just vis-a-vis the general public like me, let alone the dozens - if not hundreds - of disgruntled, abused and/or hurt former ZSS students, who I'm sure would give anything for even the blandest of (sincere) apologies by the board or the new abbess.

I note, by the way, that at least one victims group (CSSF) has given up waiting for the board altogether, and have finally taken the matter of starting to heal decades of

abuse into their own hands. That doesn't exactly reflect positively on the board's relationship with its constituency.

February 19, 2011 1:33 PM

genkaku said...

Christopher wrote: "...the recent forthright and professional disclosures by the board at the Kanzeon Zen Centre is a good example of how a feeling of transparency can be achieved in such situations."

Besides all the other cogent remarks, this is particularly cogent. Making some attempt to meet circumstances head-on is ... well ... a breath of fresh air by comparison.

ZSS has been dogged and badgered in a hundred ways and, for whatever reasons, it has resulted in a transparency that is veiled at best and totally obscured otherwise.

February 19, 2011 1:55 PM

Spike said...

Dear Christopher,

Sincerely thanks for your communication efforts. Your results exactly parallel mine, except that I have found dealing with Genjo useful and worthwhile in terms of my own expectations. Neither Soun or Roko have acknowledged my letters containing questions and/or suggestions. Chris P. responded "good idea!" to a suggestion to put Roko teishos on the ZSS website (but this was probably already planned, anyway).

I still believe my efforts, unexhausted, are worth it. The Board deserves to be pressed on behalf of its Sangha. At some point, I will reconsider, probably after new by-laws are finalized. My main sticking point: Abbot/Abbess should be a direct report to the board, not a member of it.

P.S. I think Sangha Stepping Forth has real potential and have asked to be on their mailing list (as a long-distance ZSS Sangha member).

February 19, 2011 2:09 PM

Comic relief said...

An excerpt from the first article in the current ZSS newsletter (winter/spring 2010):

"Rinzai Roku: Anroku (Record of Pilgrimages)

Chapter 10:", by Eido Shimano Roshi

"Nowadays, the sangha at DBZ is sort of "well-behaved" compared to old days. But I'm keenly aware that each one of

you carries a big bag containing rebellious seeds. Every single day you are standing at a forked point: to be rebellious, or to be obedient."

Let's examine this paragraph one sentence at a time.

"Nowadays, the sangha at DBZ is sort of "well-behaved" compared to old days."

What a disappointment for the Roshi. Word must've gotten out.

"But I'm keenly aware that each one of you carries a big bag containing rebellious seeds."

The Roshi's own "big bag of seeds" has established him as the seminal figure in the parturition of the first litter of American Rinzai dharma pups. If only we knew who the mother was....

"Every single day you are standing at a forked point: to be rebellious, or to be obedient."

Along with dwelling in the absolute, Roshi has obviously mastered non-duality. Being a Zen Master, he is only saying this to foster our awareness of our own regrettable split-mindedness. Hmmmm...rebelliously leave the zendo or obediently perform sexual and financial favors for the Roshi? Decisions, decisions...must remember loving kindness...don't criticize...exercise compassion...no self, no other...don't wait too long. And if I do leave the zendo and sangha, however will I practice? Where will I go? What will I do? Okay, Roshi, I'm ready now....

February 19, 2011 2:15 PM

Metal Head said...

In the tradition of a Sean Hannity, Kobrutus, the Humble Architect, has attached two unrelated paragraphs to advertise the Paul Schireson Sweeping Zen article of 2/14/11 that he has added to his archive, making the second paragraph seem as if it is an uninterrupted, and related, continuation to follow immediately after the first. It isn't, and shouldn't. The second paragraph should at least have included the following excerpt, also from the Schireson letter:

"I saw some of this in my own early experience of residential practice with a spiritual teacher. The teacher, not connected to the Zen tradition, was a brilliant man who had many profound things to say to the community and to each of us individually ..."

Without it, one is led to believe that Schireson was writing about Eido Roshi, and not his own teacher, in the second paragraph.

ER's shit can stink all on its own. It doesn't need anyone's embellishment.
February 19, 2011 2:44 PM

whatever works said...

Metal Head:

The use of end quotes after the first paragraph indicates that the quotations are separate.

February 19, 2011 2:59 PM

Woody said...

Yes, everyone will think that.

February 19, 2011 4:38 PM

big deal said...

Notwithstanding, the shoe fits perfectly.

February 19, 2011 5:05 PM

Comic relief said...

"the shoe fits perfectly. "

Not unlike this choice morsel from Roko in the current ZSS newsletter, p 11:

[quote]

What did Hyakujo do? He exposed himself, saying, "It's a wild duck."

[end quote]

February 19, 2011 5:12 PM

Buy ER an orgasmatron said...

Yes, as Schireson would have intended.

February 19, 2011 5:16 PM

Alternatives? said...

Here is a post I found about a monastery without certified teachers....might be an alternative to creating more zen centers....

part 1

There was a guy who lived about 2489 or so years ago, who did an interesting and remarkable thing with his life. He invented psychology and a "way" that differed from the Brahminists and their religion around him. He came from a family in the northern part of India (Nepal). Legend has it that he came from a 'royal' family and was a prince. So this guy called Gottama, well these days was what we would call a white bread boy, Certainly he wasn't from the hood. Daddy was rich and with the sangha, ran the place. But the kid, over-protected as he was, wanted to amount to something spiritually, and do something besides ruling over everyone in the area. There are all sorts of legends about the man who was to become the buddha, but then there are lots of whispers and stuff about Michael Jordon. Who knows how many of them are true, except for Michael. And so tales were told about the buddha's origin, none of which have anything to do with his achievement, that of mastering his own mind in a new creative way, still unmatched (mostly) in the world today.

So, he sneaked out of this father's palace and went off to find god, or himself, or the universe, and began to practice in the ways of the saddhu's around him. It was fairly common for men (in what was to become the hindu culture) after they had raised their families and had a son to take over the household, to leave their possessions, go the jungle, with a sheet wrapped around them and they lived by begging for their food. Buddha was just starting the process a little early, but since he had a son, it was fairly typical...no big deal.(although his son was still an infant.)

Wow, try living like that in America today. Not only would you probably starve to death, you would even get hassled in many places for begging and not meeting America's standard of the work ethic.(And get arrested for child abandonment)

And he didn't get anywhere. He tried starving himself and doing all sorts of weird stuff. Stuff the bramhin priests told him and stuff the Jaine saddhu's were doing, and none of it did anything for him.(except make him very thin and he almost starved to death) So he invented his own way through his meditation and practices of his own devising. And in the process, dropped the god-idea and the soul-idea. Really a new view. And he said, everything you know is or can discover, is determined by how your mind works and how it is constructed. Stop fooling around with other stuff and start investigating mind stuff. And he taught people who gathered around him for the next xxx years. Then he died at the age of 60 or so. Some say from a meal of suckling pig, which poisoned him, and there are lots of stories about that subject too.

Too many to quarrel about anyway. But he did say some interesting things about how if you chose this path, you had to go upstream, against the tide of common thought.

You have to find your own way. And he taught that we should not accept anyone else's word for a truth, but should investigate it for itself.

Wow, if he could see how Buddhism is practiced today. With all of its versions, and truths and entanglements.

February 19, 2011 5:45 PM

Alternatives? said...

part 2

So today, we have all these suttras written in Pali and Chinese and stuff, and scholars argue endlessly about what they mean. I mean it is fairly obvious from the writing, that a lot of different folks had a hand in writing this stuff and we can only infer what it means. But we can practice what he taught.

We can stop mentation and still the mind and eventually if we are doing it correctly, we come to understandings and can reach nirvana (although there are myriads of quarrels about that too).

Now the philosophy of pragmatism was invented in America, and some of that philosophy sounds very much like what the buddha said and taught. But what the buddha said and taught was not only a new philosophy for its time, but it was also the invention of psychology. He said it wasn't so important to know why something was true about the mind, but to simply stop doing stuff that made us neurotic and ill, i.e. that caused suffering in our lives. He said, "stop mentation". No checking to see what you think about things.

Or to check constantly "how you feel" about something. Just still the mind of all that nonsense. Think when you need to think, but stop making a bad habit of it. No stopping to see how you feel about this or that. Still the mind and it will change the way you see reality in a major way. The world won't change, but the way you look at things will. And the buddha taught that the secret to this changed view, besides stilling the mind, was to rid oneself of the "illusionary self." See the "SELF" for what it is, and go on with your life.

Stop putting concepts between you and reality, like a soul, or a god, or gods. See it the way it is. (raw sensation) And be careful to stay open and free. And stop believing in ideas and things. In fact, some think he told us to give up believing anything. And develop your mind by meditation. (A form of discipline) And don't check to see often what you

have stored in the closets of your mind, dump the closets that you don't know are there. Those categories that govern your behavior without your being aware of it. True then, true now.

And be truthful with yourself and others, it's easier to live a truthful life cause you don't have the burden of remembering the lies you have told.

This idea was 'against the stream' in those days, and it remains 'against the stream' today. No one lives like that, except some buddhists. It is such a startling idea that the Brahaminists who came after the buddha co-opted his ideas and inculcated them back into Brahaminism. (The hindus are very inclusive in their religions.) They asorb everyone's idea and make it all part of Hinduism. Not a bad idea for religionists, (but it is questionable whether what the buddha did has anything to do with religion.) And the reasorbtion of buddhism back into Vedanta, turns buddhism back into what the buddha rebelled against in the first place. The Hindu's are still doing this...claiming the buddha to be one of the pantheon of indian gods. (a Khrisna incarnation, as it were) The buddha fought against Brahaminist ideas in his time...he would turn over in his grave if he knew how his message has been largely corrupted today by Brahaminists, some of whom call themselves buddhists.

We think some of the buddhists found today have been corrupted in major ways. Now we don't claim to be pure and the rest impure. Such speculation is meaningless. But be very careful what you accept as having come from the buddha. The Buddha said everyone has to do the work himself, don't take our word for any of this, Search it out for yourself.

February 19, 2011 5:47 PM

Alternatives? said...

part 3

We are not reinventing buddhism, we are merely doing as the buddha did, doing it ourselves. We are thankful for the lineages and past buddhas for preserving the buddhas' words for us. Thanks guys. We will take the words and leave out the all the other stuff.

We are truely indebted to the ancient Ch'an practitioners of old northern China. If we were to homage to anyone, it would be to the ideas expressed in the story of Layman Pang.

So in this small monastery (inspired by gotama) with rotten-falling-down buildings and a small creek running through it and bordered by high hills on one side and a rural highway on the other. It's peopled by folk, who like the buddha guide themselves in practices and meditation in a way perhaps like the buddha (or as close as we can get, depending on our understanding of the dharma he taught. Do we care that we are not 'certified' buddhists? Not really?

Are we real buddhists as opposed to REAL buddhists? Who cares?
We are more interested in stopping mentation than names and certification.

We don't want to convert you, or take your money, or absorb your sons and daughters into a 'cult'. We will answer some questions once.
Tourists are not welcome. Drop-in's are left standing at the gate. Phones are answered infrequently. E-mail is answered fairly often.

At this small monastery, we think the message that the buddha left is that you can do it too. If you meditate and practice and read all the books and ignore them and practice and practice, you too can find freedom, you can unlearn the social, familial, cultural and religious conditioning and discover your own way to nirvana. The dharma will unfold from within. And if it doesn't, you ain't doing it, i.e. stilling the mind. So we don't have any resident teachers or gurus, we have spiritual friends who will make a contract with you to assist you in your search. Actually all that really means is that the monk who contracts with you, will make sure that while you are fighting your invented demons, you don't wander onto the highway or fall into the creek and forget to wade out of it. We call our selves Buddhists, or Pod people, or whatever and those who live on the grounds take vows of poverty and obedience to the community. We have a tuliyary abbot, but he is asleep and it is best to conduct your business in a way so as to not awaken him. Our cat is a tulku. We work to understand the imaginary self and thus we find the illusion of "we" spaces equally confusing. One of our monks, a few years ago, told a newcomer to the place the most memorable thing we have ever heard said about the place. Bro. Mark, affectionately called the dead monk, said, "It is not easy to simplify your life, although at first it would seem so."

Currently the media and fashion are all agog over Buddhism, as recent movies have made it fashionable. People tend to think of buddhism as something from the east, but it has been a part of the American Scene since the 1800's. Though most American buddhists tend to be fairly invisible in their community.

February 19, 2011 5:49 PM

Alternatives? said...

part 4

An Announcement:

The leader of Tibetan buddhists is the head of state. He is probably a nice man, but he in no ways speaks for even a small portion of the buddhists in the world. And the situation is that he is the leader of the

exiled government of Tibet. Mixing politics and spirituality is probably not a very workable idea for most of us.

Buddha was a prince, and he chose to leave that environment and become a saddhu. We question the value of having a buddhist pope, but that is the situation and choice of the Tibetan people. We hope it was their choice and not the holdover of a feudal system in which only the titled and wealthy chose.

However it came about, it is not our choice.

And then we come to the argument, is buddhism a religion as practiced by some, or is it a "way" as practiced by others or is it best seen as a psychology. We don't know or care, and people of all persuasion are welcome, as long as you don't push your views into others lives. After all, if coping with the illusionary self is an aim, having strong opinions would seem to be boxing one's self in rather tightly.

But we recognize that it is necessary to check periodically to insure that we are walking the walk, and talking the talk, without falling back into the habit of mentation. And that we are not espousing views that would cause the buddha to denounce us, were he living today.

A lot of our how we try to live is expressed in the concepts of the Ch'an/Chan of old north China. Their records indicate to us that most buddhism as far as we are concerned is mostly about waking and stilling the mind.

The way we work:

One of the monks living here, might contract to help you teach yourself, meditation, skillful means, humor, insight, how to seek self wisdom, cook, garden, play guitar or to run a computer, etc. There is never a fee for any of our assistance, for we have learned that the exchange of material goods merely lends itself to unnecessary complications when it comes to spiritual understandings. If you ask any of us the most important thing in each of our lives, it would be practice, practice, practice. (And stop mentating) If you don't know what we mean by practice, it is time for a long search within and begin the practice of insight into the illusionary self.

Our first question is always, to see if you can still the mind. That should always be the first goal of your practice, if your are silly enough to listen to us. One of our monks has spent many years of research on dreams and inquires of each monk in the morning, "Did you dream?" Another has researched astrology and all of it's spiritual ramifications. (And discarded quite a lot of this, but it is a body of knowledge that goes back 3000 years. (A lot of junk, but some good stuff too.)

Monk is a generic term and does not refer to male or female in this place.
February 19, 2011 5:51 PM

Alternatives? said...

part 5

We give annual lectures at the local high school and at the local catholic school about buddhism.

You don't even have to be a buddhist to live here.

Traditionally monasteries in old china and other countries had people of other persuasions living in them. They enjoyed the stimulation that this custom provided.

We live by contract in this community. Mad monks and native-american-backwards people are welcome here. That means we are tolerant, not slack. You would be expected to help provide an income for the monastery and work around the place. This place is not glamorous, but it is kept free from neurosis, romantic ideals, passions, and preaching. Escapees from life need not apply. Seekers are welcome. We stay as invisible as possible.

The Monastery is supported by the monks cleaning house as a team. They go most mornings to all sorts of homes and clean. All monies collected go to the monastery community, and each monk is given a small stipend each week. e earn enough to feed ourselves and keep the wolf from the door, but we never seem to get enough to remodel the old buildings on the grounds into livable quarters for more monks.

The monastery is located on 28.8 acres of creek bottom and surrounding hills. The creek floods periodically and we are awash for a while, but the sky's clear and once again life goes on placidly. Our hope is to eventually put small one -person huts in the surrounding hills to allow retreats for folks who need such.

These would be for time spent pretty much alone except for an evening meal for some.

February 19, 2011 5:52 PM

Aspirant said...

I'll only visit on the condition that someone there prods my breasts with a zen stick.

February 19, 2011 6:13 PM

Big Difference said...

Christopher wrote: "...the recent forthright and professional disclosures by the board at the Kanzeon Zen Centre is a good example of how a feeling of transparency can be achieved in such situations."

Genkaku wrote: "Besides all the other cogent remarks, this is particularly cogent. Making some attempt to meet circumstances head-on is ... well ... a breath of fresh air by comparison.

ZSS has been dogged and badgered in a hundred ways and, for whatever reasons, it has resulted in a transparency that is veiled at best and totally obscured otherwise."

One BIG difference is that Kanzeon Zen Center has the cooperation and support of a remorseful Genpo. ZSS does not have the cooperation and support of a remorseful Shimano.

That is a BIG difference.
February 19, 2011 7:14 PM

Jean said...

But you won't be sending your daughter to study with him now that it's all cleaned up....

February 19, 2011 8:14 PM

We will get by said...

"If one is after gold coins/merit it is a big mistake. It is not Buddhism but selfish egotistical gain. Knowing ones own true nature is all that you receive when you follow the way of the "Buddha". Anything less or more is fabrication.""

"a million gold coins" equates to wisdom, not gold stars next to your name in big daddy's book of good and evil.

February 19, 2011 8:23 PM

genkaku said...

Posted at Sweeping Zen:
PART I

To Whom it may Concern,

I am the eldest daughter of Maezumi Roshi and I am writing in regards to the situation involving Genpo Merzel Roshi and Kyozen sensei, former vice abbot at Kanzeon Zen Center in Salt Lake City.

First of all, it has been brought to my attention that the woman spearheading the aggressive involvement of the American Zen Teachers Association and the White Plum Sangha is Jan Chozen Bays.

This woman and Genpo were both students of my father and I remember them both well from my childhood at ZCLA.

It may or may not have been brought to your attention that Chozen had affairs with both my father and Genpo in the 70's and 80's.

This was not the only affair that each of these people had, but the only relevant one in regards for this letter.

The fact is, her 5 year long affair with my father, from 1978 through Dec of 1983, was what caused the separation of my parents and was the reason my mother left the Zen Center of Los Angeles with my brother and I in 1983.

She was pregnant with my little sister.

My mother felt especially betrayed by Chozen.

She says she hurt her most.

She was our pediatrician; my mother trusted her with her children and opened up to her on a personal level.

They were friends.

She was also my father's doctor, my mother's doctor, Genpo's doctor and his wife Hobai. It made no difference to her that she was married and my father was married with 2 small children.

I was only 4 when we left the final time, but I remember the despair and confusion I felt at our family being torn apart.

We went to live with my grandmother, and she never forgave my father and I have spent many years deprogramming myself from the utter distrust of men that took root in this formative time of my life.

I remember my mother often crying and could feel her sense of abandonment, betrayal and loneliness.

At ZCLA there was uproar and a strong contingent that wanted my father out of the position as abbot, and another wanted him to stay.

After much ado, the vote was cast, and by the thin margin of one vote, he stayed on as Abbot and Roshi at ZCLA.

I think the validity of that decision speaks for itself.

It has taken me the last 7 years of intensive meditation and therapy to make any sense of the toll that “Zen” took on our family, and I realized that my suffering was caused by my expectation of him as a father.

He wasn't perfect, not by a long shot, but that did not need to limit me in my life the capacity for forgiveness and understanding.

He was not a good father, or a good husband to my mother, but he was an outstanding teacher with a love for the dharma and a vision of liberation that took precedence in all he did.

As an adult, in my travels and own seeking, I hear testimonials to his awakened Buddha nature and hear and see the proof of it in the difference it has made for so many other gifted beings to step into their place as teachers and facilitators of peace and consciousness.

February 19, 2011 8:44 PM

genkaku said...

Posted at Sweeping Zen

Part II

It is a lineage spanning continents and decades and I am very proud of him. It is the best consolation I can have; seeing and hearing his students teach. Now I see history repeating itself.

Yes. Of course what Genpo Roshi did was wrong and caused a great deal of hurt and pain to his wife Stephanie, his children and the sangha.

Does this mean as punishment he should be cast out and not allowed to teach or be recognized as a senior Zen successor?

To do this is throwing the baby out with the bath water.

Genpo Roshi is a wonderful teacher and humanitarian, and I feel that his contributions to Zen in America and the raising of consciousness now and in the future are of great importance to continue on my father's work and his own personal vision as an American teacher of Zen.

I think to deny what he can offer in the evolution of Zen in America would be a travesty. And for me at this point in my life, I wish not to focus on the aspects that cause separation and discord, but the larger picture and really accepting and transcending the fact that we are fallible.

That we are human.

That we exist in wheels with in wheels of karma that I don't understand, but that the ultimate lesson seems to be forgiveness.

My intention behind this letter is to express that in my experience there is a mysterious way that meditation, therapy and Zen Wisdom make sense of the dichotomies that cannot be explained by the mind, but felt with the heart.

If I can forgive Jan Bays for making a my childhood a sordid, rootless existence and shattering my sense of a father figure and family, I think the same compassion can be applied here.

Please consider an appropriate atonement.

I have no quarrel with the fact that what he did was deceitful and devastatingly hurtful to many, and but to disregard this teacher from the great lineage of Zen in North America is a mistake.

I also feel that a decision like this, based in puritanical righteousness is not Zen. There is no compassion or understanding in a verdict like this and the punishment exceeds the crime, as well as depriving the community of a valuable, gifted teacher. Personally I think this is between him and his wife. And him and his sangha.

I think they need to decide what needs to be done, but I understand this casts a shadow on our whole community and many other concerns need to be brought into consideration.

I also would like to add that all motivations for writing this and feelings that are expressed here are my own, but that I have the full support of my mother and sister. As my father's life mission was seeing Zen in America flourish, you can understand my concern.

I thank you for your time and consideration and for all that you are doing to perpetuate the light of this dharma torch we are passing on from generation to generation.

In Gassho,

Kirsten Mitsuyo Maezumi
February 19, 2011 8:45 PM

Jim said...

I am very impressed by this woman's love of dharma, not to speak of the love for her father and the forgiveness she expresses for deep hurt she and her mother had to live through.

a very inspiring read in these trouble times. a classy broad, as old-timers might say.
a step up from the rabble.

or as mr blake put it down:

forgiveness of each vice
these are the Gates to Paradise

she is obviously there.
February 20, 2011 12:15 AM

This helps said...

About Maezumi, from Wikipedia:

"Through it all he was very forthcoming in admitting his mistakes and made no attempts at justifying his behaviors."
February 20, 2011 12:19 AM

Christopher said...

"One BIG difference is that Kanzeon Zen Center has the cooperation and support of a remorseful Genpo. ZSS does not have the cooperation and support of a remorseful Shimano."

Agreed. However, since Shimano hasn't actually had anything to say at the ZSS (at least not officially) for like eight months now, I suspect that the bigger difference lies elsewhere.

February 20, 2011 7:47 AM

genkaku said...

Big Difference wrote: "One BIG difference is that Kanzeon Zen Center has the cooperation and support of a remorseful Genpo. ZSS does not have the cooperation and support of a remorseful Shimano.

That is a BIG difference."

Yes, it is a difference. But does that difference account for or excuse the ZSS board from taking a firm and transparent stand?

February 20, 2011 7:48 AM

Make it Real said...

This heartfelt letter from Genpo's daughter shows that she loves her father in spite of his shortcomings. It seems that many such sentiments have been expressed by daughters and sons of the powerful men and women who have fallen from grace. What is so unique about this letter, compared to the multitudes of defenses given by family members to their devastated family members? It is just par for the course. I feel much compassion for her and the other family and friends that are close to Genpo, BUT

it does not mean that he should continue to teach or lead other people with his big business (Big Mind). He is a bad apple and he spoiled the apple cart, and like Shimano should go, for good. Sorry for the cut in income, and that fame and fortune will be lost, but that is the way it goes. What goes up, must come down. I can think of countless examples of stars falling from the sky, and the pleas that they, their family ,and close friends make for them, but they are still fallen from grace. Learn to live with it.

If you put yourself on a pedestal to be looked up to and worshiped, the likelihood of falling off the wall (like Humpty Dumpty) is likely. This whole Shimano, Genpo, high priest identity reeks of pride and the total lack of humility. Well if people were truly interested in Buddhism they would let these people learn the hard life lesson of humility, and serving others and getting nothing in return.

February 20, 2011 9:43 AM

Make it Real said...

I meant Maezumi's daughter rather than Genpo.....not a whole lot of difference to me.

February 20, 2011 10:03 AM

Been There... said...

Much to contemplate in Maezumi's daughter's thoughtful missive. Gotta say, though, in terms of "forgiveness" it seems to me she's accomplished this by mainly blaming The Other Woman. She says rebuking words about her father's behavior, sure, but the rage is all directed at Jan Chozen Bays, who is evidently "ruining" her dad again.

February 20, 2011 10:10 AM

The Titanic of the new century said...

When are these confessions of the leaders of Zen going to cease? It is like a plague of termites finally coming out of the woodwork. Will there be no end?

February 20, 2011 10:12 AM

apples and oranges? said...

Maybe someone can enumerate what they see as the big differences between the Maezumi, Genpo and Shimano. Which of them, if any, did more good than harm, and how do you know? Should students be advised to simply steer clear of any teacher with a history of affairs, or is that "puritanical righteousness"? And if a student is

mistreated sexually, are they to take Kirsten Maezumi's lead and blame themselves for having unrealistic expectations? Why are teachers promoting self-discipline and precepts if they routinely and repeatedly demonstrate the inability to follow them? If ethics have nothing to do with Zen, let's just all admit that and stop misrepresenting it.

February 20, 2011 10:16 AM

Real Zazen said...

From the website "The Still Place of Zazen"

Dharma encounter with John Daido Loori, Roshi

Teacher: Of course. Zazen is walking or dancing or crying or laughing. Zazen is a way of using your mind and living your life. You can do zazen waiting in the bus station or sitting in a doctor's office. Zazen is also walking to the doctor's office, talking to the doctor. Zazen is our life.

Student: Zen practice is designed to break habits and free us from conditioning, but in doing zazen, aren't we creating a new habit? Sitting in the morning, sitting in the evening — I thought we didn't want to develop habitual patterns.

Teacher: True, true. Definitely don't chase after sounds, definitely don't follow after form. When the bell rings, why do you put on your rakusu and sit zazen?

Student: It's a habit.

Teacher: You should get rid of that habit.

Student: Then I won't do it anymore.

Teacher: If you're doing zazen out of habit, you're not doing zazen in the first place. If you're perpetuating a habit, you're not practicing.

Student: If I haven't experienced that kind of practice, I just have to believe what you're saying. Why should I believe it?

Teacher: You shouldn't believe it.

Student: So how can I ever get to experience it?

Teacher: By doing it.

Student: How can I do it without setting up a habit?

Teacher: It's not a habit.

Student: It is. Sitting in the morning...

Teacher: If you're practicing it as a habit, then you're not practicing. I'm asking you to practice it without making it a habit. Just do it. Is drinking water a habit? Is sleeping a habit? Is breathing a habit? Arguing is a habit.

Student: I would die if I didn't breathe, but I would not die if I didn't sit zazen.

Teacher: You wouldn't die if you didn't sit zazen?

Student: No.

Teacher: Don't sit zazen, and don't die.

Student: But that's not the solution.

Teacher: The solution is to sit zazen and die.

Student: But that's still something that you're telling me, and I have to believe it to do it.

Teacher: Please, don't believe it, and I'm not telling you to do anything. You do what you want. I have nothing to tell you. You don't want to sit, don't sit. You want to sit, sit. But whatever you decide to do, don't wobble.

Student: Okay. Thank you for your answer.

Teacher: May your life go well.
February 20, 2011 10:58 AM

Real Zazen said...

ohh the website is at

<http://www.mro.org/mr/archive/18-4/articles/stillpt.htm>
February 20, 2011 10:59 AM

Better Safe than Sorry said...

from wikipedia....

Loori founded Dharma Communications as a way to communicate the dharma of the Mountains and Rivers Order. Dharma Communications publishes a Buddhist quarterly titled the Mountain Record, various audio-visual materials, and has also published several books by Daido Loori.[2] According to Charles S. Prebish, Dharma Communications is "one of the most efficient and successful publishers of Buddhist

materials on the continent, and a place where practitioners can learn how to cultivate both mindfulness and compassion in front of a computer." [6]

At least this would be a safe way to practice Buddhism! :)

February 20, 2011 11:10 AM

REDDirt said...

Jan Chozen Bays signed the group of eight letter addressed to ZSS concerning Eido Shimano.

February 20, 2011 3:51 PM

clyde said...

Here is a short (less than 2 minute) video by Thich Nhat Hanh on the Buddha and the living Dharma: <http://www.youtube.com/watch?v=mk0JnV0FynU> .

February 20, 2011 7:53 PM

... said...

Broken lines broken strings
 Broken threads broken springs
 Broken idols broken heads
 People sleeping in broken beds
 Ain't no use jiving
 Ain't no use joking
 Everything is broken.

Broken bottles broken plates
 Broken switches broken gates
 Broken dishes broken parts
 Streets are filled with broken hearts
 Broken words never meant to be spoken
 Everything is broken.

Seem like every time you stop and turn around
 Something else just hit the ground
 Broken cutters broken saws
 Broken buckles broken laws
 Broken bodies broken bones
 Broken voices on broken phones
 Take a deep breath feel like you're choking
 Everything is broken.

Everytime you leave and go off someplace
 Things fall to pieces in my face

Broken hands on broken ploughs
 Broken treaties broken vows
 Broken pipes broken tools
 People bending broken rules
 Hound dog howling bullfrog croaking
 Everything is broken.
 February 20, 2011 9:07 PM

Bob said...
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 Everything is broken.
 February 20, 2011 9:10 PM

Amanda Reckonwith said...

From Tricycle Magazine - blog - from the editor, James Shaheen:

Sex in the Sangha: Apparently, we still haven't had enough

Posted by James Shaheen on 20 Feb 2011

Part 1

The sex scandals that have rocked the Zen communities in recent weeks are pretty depressing. First it was Eido Shimano, whose exposure on the internet was followed up by a New York Times report. Zen teacher John Tarrant is now under fire for writing an obit of the late Aitken Roshi. Aitken had disowned Tarrant for what Aitken considered Tarrant's sexual indiscretions with students, and also criticized Tarrant's teaching style and conduct as a therapist. So Tarrant didn't win any points with Aitken's Diamond Sangha for what they considered a veiled attack on their teacher. Now, Genpo Merzel, among the dharma heirs of Maezumi Roshi, has publicly apologized for breaking his marriage vows by having sex with students.

None of this is new. People have talked of Eido Shimano's behavior for years. Once, as my predecessor prepared to publish accusations against Shimano, his accusers withdrew their names and the story never saw the light of day. Another, non-Buddhist publication made the same decision about the story for the same reasons. Discussions of Tarrant's alleged relationships with students are old news, too, and Genpo Merzel has had like trouble in the past.

It's easy enough to judge others' actions. Plenty of times we have seen the damaging results of the sexual, financial, and other professional indiscretions that have torn dharma communities apart. Usually, following revelations that rival our political sex scandals, the pile-on begins, and perhaps it is well deserved. But a whole new dimension is added when the teachers' sexual partners have been called out for their part in creating the very suffering they condemn. One of the 44 signatories to the American Zen Teachers Association's open letter to Kanzeon Zen Center regarding his unacceptable behavior was Jan Chozen Bays, abbot of the Dharma Rain Center, in Portland, Oregon, who was given inka by Genpo Merzel. In a letter posted at Sweeping Zen today, Maezumi's daughter Kirsten Mitsuyo Maezumi writes of the damage and pain her father and Bays brought to her family by having a secret affair. Both Maezumi and Bays were married—and not to each other—and both had small children at the time. Bays, a pediatrician, was the Maezumis' family doctor, confidante to Maezumi's wife, and doctor to Genpo Merzel, according to Kirsten Maezumi.

February 20, 2011 11:45 PM

Amanda Reckonwith said...

please delete previous unformatted post genkaku. Thanks! here it is in a more readable manner!

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The sex scandals that have rocked the Zen communities in recent weeks are pretty depressing. First it was Eido Shimano, whose exposure on the internet was followed up by a New York Times report. Zen teacher John Tarrant is now under fire for writing an obit of the late Aitken Roshi. Aitken had disowned Tarrant for what Aitken considered Tarrant's sexual indiscretions with students, and also criticized Tarrant's teaching style and conduct as a therapist. So Tarrant didn't win any points with Aitken's Diamond Sangha for what they considered a veiled attack on their teacher. Now, Genpo Merzel, among the dharma heirs of Maezumi Roshi, has publicly apologized for breaking his marriage vows by having sex with students.

None of this is new. People have talked of Eido Shimano's behavior for years. Once, as my predecessor prepared to publish accusations against Shimano, his accusers withdrew their names and the story never saw the light of day. Another, non-Buddhist publication made the same decision about the story for the same reasons. Discussions of Tarrant's alleged relationships with students are old news, too, and Genpo Merzel has had like trouble in the past.

It's easy enough to judge others' actions. Plenty of times we have seen the damaging results of the sexual, financial, and other professional indiscretions that have torn dharma communities apart. Usually, following revelations that rival our political sex scandals, the pile-on begins, and perhaps it is well deserved. But a whole new dimension is added when the teachers' sexual partners have been called out for their part in creating the very suffering they condemn. One of the 44 signatories to the American Zen Teachers Association's open letter to Kanzeon Zen Center regarding his unacceptable behavior was Jan Chozen Bays, abbot of the Dharma Rain Center, in Portland, Oregon, who was given inka by Genpo Merzel. In a letter posted at Sweeping Zen today, Maezumi's daughter Kirsten Mitsuyo Maezumi writes of the damage and pain her father and Bays brought to her family by having a secret affair. Both Maezumi and Bays were married—and not to each other—and both had small children at the time. Bays, a pediatrician, was the Maezumis' family doctor, confidante to Maezumi's wife, and doctor to Genpo Merzel, according to Kirsten Maezumi.

February 20, 2011 11:52 PM

Amanda Reckonwith said...

Part 2

Another signing the AZTA open letter was Roko Sherry Chayat, heir to Eido Shimano. Shimano's behavior has been known about for years, and yet it continued with the full knowledge of many of his students. It is almost impossible to imagine that Chayat herself did not know given her position as Shimano's heir and the length of time she studied with him. Yet it was pressure from without that forced the issue, one that had otherwise continued for years.

But better late than never. It's just that since Kirstin Maezumi has spoken up, both Bays and Chayat might want to shed some light here and discuss their respective parts in these matters if any. We haven't heard from Tarrant publicly; perhaps, disagreeing with his former teacher, he feels he's done nothing wrong. Shimano stepped down last year in the wake of a string of revelations online, after which the Times article appeared. And of course, there was Genpo Merzel's public apology. I don't know what to say about sex between teachers and students. In almost all cases we hear about, it's consensual (or at least physical force was not involved), and it usually falls to the student to determine whether the relationship was appropriate or not. But the power differential is real, and should be acknowledged. Some regret their actions, feel taken advantage of, and grapple with a deep sense of betrayal and shame; others claim to be unaffected—or even positively affected—by such relationships. It's really for the student to decide. But it always seems to end poorly when teachers make a habit of it, especially when a lot of secrecy and denial come into play.

When it comes to sex, regulations are necessary but in the end they are not really an answer. Desire doesn't obey one's wishes; in fact, it is often quite at odds with one's wishes. If that were not the case, it would be much easier to be a good person. But it isn't easy. Still, regulations are there so that when abuse of any kind does happen, people can be called to account. But that it happens and will continue to happen is certain. Sex can make a fool of anyone and often does.

How we deal with desire is a pretty good indication of where we are on the path, but that we're tripped up by it is nothing that should surprise any of us. I think there is a good question we could be asking ourselves right now: What about the way our dharma communities are organized supports and creates situations in which our leaders act in ways that are damaging and undermine our, and their, best intentions, and how do we go about creating community structures that discourage damaging behavior and allow us to deal with it effectively when it occurs? And let's not wait for our teachers to do it for us. They have as much to learn here as anyone. We should know at least that much by now. As for those for whom relationships between students and teachers are

acceptable—fine, and you have no reason to hide it. If you don't think it's all right, ask your teacher about his or her own experience with this and how they feel about it. Make your own decision.

February 20, 2011 11:56 PM

Amanda Reckonwith said...

Here is a link to the diamond sangha letter ("Zen teacher John Tarrant is now under fire") mentioned in the above post.

<http://robertaitken.blogspot.com/2011/02/open-letter-on-journalistic-integrity.html>

February 21, 2011 12:07 AM

Amanda Reckonwith said...

Here is the open letter the Diamond Sangha sent to John Tarrant back in 2000. It seems that he never spoke to Aitken Roshi again after this. Sad for all concerned.

<http://www.ciolek.com/WWWVLPages/ZenPages/DOCS/szc-newsletter-feb-mar-2000.pdf>

It's on page 4 of the newsletter.

February 21, 2011 12:31 AM

Austin said...

Please spare us the "Little Twitch" videos.... watered down Dharma for the American dogs!

February 21, 2011 4:25 AM

Curious said...

Isn't it curious that the ZFI thread "Shambhala Sun - Integrity in Buddhist reporting", regarding the open letter from David Loy about John Tarrant (<http://www.zenforuminternational.org/viewtopic.php?f=64&t=6145>) has been viewed 120 times to date - and that there has not been a single reply to it? Hmm....

February 21, 2011 4:52 AM

... said...

"He was not a good father, or a good husband to my mother, but he was an outstanding teacher with a love for the dharma and a vision of liberation that took precedence in all he did."

February 21, 2011 7:26 AM

Viva la Differance said...

There is no such thing as a "good Buddhist". Or a "bad Buddhist". There is only those who try their best to incorporate what they have learned to be the Buddhist way. Those who think "loving kindness" and gentleness and peaceful love are that which represents true Buddhism have that right, but there is a lot more to it than those attributes. For example here is a paragraph from the "Zen Bastard" blog that is quite truthful and represents many sincere Buddhist practitioners.

"People seem to think that if you attack a staid concept, especially if you use words like "fuck" and "shit" when you do it, that you're being provocative or iconoclastic. I don't see myself, or John at Buddhism Sucks, that way. I don't see Brad Warner that way, or Noah Levine or any of the other folks that have decided to strip away the detritus and try to see Buddhism as it really is. I don't think it's rebellious or provocative to get sick of bullshit and refuse to accept it anymore. It's not like we're proposing a crazy new solution or calling for the wholesale destruction of what we oppose. We're pointing out that Buddhism, in the West specifically but also in the East, has degenerated into a rotten gumbo of of thrown-together ingredients that have little to do with the original recipe. Shunryu Suzuki, who helped establish Zen in this country, told his American students that they would have to be responsible for re-establishing Zen in Japan because it had fallen into such disrepair. A Japanese Zen monk, who had received a classic education at the hands of Japanese Zen masters in Zen monasteries in motherfucking Japan, where Zen originated, told his dumb-ass, whitebread students that they would have to fix Zen. In Japan."

<http://zenbastard.blogspot.com/>

Being human does not fit any formula. So be yourself, even if it doesn't fit conventional reality.

February 21, 2011 7:44 AM

yeah said...

"He was not a good father, or a good husband to my mother, but he was an outstanding teacher with a love for the dharma and a vision of liberation that took precedence in all he did."

In other words, he was just another egocentric asshole with tunnel vision and a hobby that made everyone miserable.

February 21, 2011 7:44 AM

genkaku said...

Being human does not fit any formula. So be yourself, even if it doesn't fit conventional reality.

Yes. And do take a little time to find out who this "self" might be. Without that, you're just blowing self-aggrandizing smoke.

February 21, 2011 7:54 AM

Self-righteous? said...

genkaku said...

"take a little time to find out who this "self" might be. Without that, you're just blowing self-aggrandizing smoke."

I am guessing that genkaku has taken the time to find out who his self really is. (Even though he knows there is no such thing) No smoke blowing for him. :)

February 21, 2011 8:00 AM

Christopher said...

"It is almost impossible to imagine that Chayat herself did not know given her position as Shimano's heir and the length of time she studied with him. Yet it was pressure from without that forced the issue, one that had otherwise continued for years."

Someone should tell the editor of Tricycle magazine that - at least according to a certain self-appointed Chayat spokesman on ZFI - referring to her complicity in the scandal is tantamount to "blaming a child for the mistakes of its parents", constitutes "character assassination", is "downright reprehensible", etc.

Shame on him (and me) for casting such groundless aspersions.

February 21, 2011 8:03 AM

Self-Reflection said...

Yea, this from a guy whose nickname is Mr.Noodling!

February 21, 2011 8:07 AM

Know Thyself said...

Yea, if you really want to know your self answer these questions, sounds like this person is still looking for their self.

who are you?

.

No doubt there is a ready answer given whatever the circumstances are but then again, here are some cues:

Name

Age
Residence ... city/town, state, nation
Sex
Marital status
Education
Employment
Enjoyment
Preferred food
Preferred drink
Preferred company
Love
Hate
Who/what makes you happy
Who/what makes you sad
Heroes/heroines
Siblings
Have you ever climbed a tree
Fallen out of a tree
Kissed a pig
Found money in the street
Followed a religion
Dispensed with a religion
Killed anyone
Been damn near killed by anyone
Raised a child
Were afraid of something irrational
Were afraid of something rational
Driven a large truck
Ridden a horse
Lassoed a cow
Said hello to someone famous
Said hello to someone infamous
Gone to a psychologist
Analyzed someone else
Watched a sunset
Watched a sunrise
Eaten stale pizza
Felt a smile clear through
Cried until dried
Thought of a whole lot of questions and left out a lot of others that could never define who you were?

just noodling....:)

February 21, 2011 8:21 AM

genkaku said...

Being human does not fit any formula. So be yourself, even if it doesn't fit conventional reality.

Yes. And do take a little time to find out who this "self" might be. Without that, you're just blowing self-aggrandizing smoke.

What a self-aggrandizing twit, right? Sorry about that. I can only give my opinion. Things just seem to work out better that way. Now ... if I could only learn my own lessons ... and you could learn yours, :)

February 21, 2011 8:36 AM

Know Thyself said...

One fish slap dissevers an opposite an equal fish slap.

Lesson learned/ing. :)

February 21, 2011 8:46 AM

Christopher said...

By the way, since it's becoming hard to keep track of all the scandals these days, I understand James Ford's coming out with a new book called "My Zen Master Slept With Who?! - A Seminal Work".

:)

February 21, 2011 10:36 AM

genkaku said...

A flow chart, so to speak?

February 21, 2011 10:44 AM

SilenceNotGolden said...

Institutional parallels.

There are two recently publicized cases surrounding sexual assault, 2/15/2011:

1. CBS reporter Lara Logan, sexually assaulted and beaten in Cairo.
2. Class action lawsuit filed against the Department of Defense, Donald Rumsfeld and Robert Gates: turning a blind eye to the epidemic of sexual assaults on US military by their colleagues in the US military.

In both professional journalism and the military (and religious organizations and families and the workplace and well, pretty much anywhere), sexual assaults are typically not reported.

I would like to ask all of you here: Why the silence? Why are people reluctant to admit that they were sexually assaulted? Why do people shy away from victims of sexual abuse?

Silence is such a crucial part of the problem. When you read the testimony in the military lawsuit, it becomes apparent that the trauma to the victims does NOT come from the sexual assault itself; the trauma comes from the circumstances leading up to the assault, and then from the way they are treated after the sexual assault is reported.

It seems to me that sexual abuse is not really about sex; it's about power. One of the biggest powers is the power to silence, and by that silence to create a whole host of additional silent voices, who are on the "side" of the perpetrator (not in fact, but by the default of silence).

I would really appreciate a few thoughts on the question: why the silence?

...

CNN Video interview: Lara Logan case

<http://www.cnn.com/video/?/video/bestoftv/2011/02/16/exp.am.intv.logan.cnn>

Logan's "privacy was not as important as the story." What happened, blow by degrading, mortifying blow? The public demands to know the "facts."

<http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2011/02/20/EDUS1HQ5QR.DTL>

CNN Video interview: Military Lawsuit

<http://www.youtube.com/watch?v=N5O2qaIOLa4>

Legal Document: class action lawsuit with the testimony of 17 victims:

<http://servicewomen.org/wp-content/uploads/2011/02/48879866-Military-Rape-and-Sexual-Assault-Litigation.pdf>

February 21, 2011 12:50 PM

SilenceNotGolden said...

I'd also like to point out, not really necessary I'm sure, that the way the military deals with sexual abuse is strikingly similar to the way that the Zen Studies Society deals with it: pretending not to know.

...

Meanwhile, Slate.com posed the question, "What is the difference between rape and sexual assault?" Here is a short history on the interchangeability of the two words.

<http://www.slate.com/id/2285492/?from=rss>
February 21, 2011 12:56 PM

Make it Simple said...

Whether rape is an act of violence or an over abundance of pent up testosterone, there is one sure way to deal with it: castration!

February 21, 2011 3:19 PM

Rules or Anarchy? said...

Is the current trend in organized Buddhism to make rules and guidelines for the Sangha's going to help curb the tendency of zen leadership to stop abusing their students?

1. Not if the leadership claims more than human spiritual powers. That they are directly related by lineage and /or Dharma transmission to THE "Buddha."
2. Not if the leadership sees their self as being wiser and in a position to talk AT the students.
3. Not if the students put the Buddhist "center" and the teachers in some mythical spiritual "light", and that myth is perpetuated by the leaders of said "center."
4. Not if the students don't learn to tell the leaders to go to hell if they lord it over them.
A good kick in the balls every time one of them misuses their power or talks down to them would straighten them out.
5. Yes if the leaders tell the truth about what goes on behind closed doors in all matters. The truth is really known by everyone, it's the secrecy that turns the whole relationship into evil.
6. Yes, if the students make it known that the leaders work for them not the other way around.
7. Not if people keep speaking endlessly ABOUT the situations with sophisticated rhetoric about this idea and that idea and do nothing to STOP it.
8. Not if Buddhists believe the only way to act is like a blissful happy face even while being reamed up the ass.
9. Yes if all concerned realize all of life can only be an approximation of our expectations and that trying to make those expectations real and concrete brings a load of crap down on everyone.

10. Not if all the students know how to do is quote what their masters say, and treat them with adulation.

11-100 coming soon.
February 21, 2011 3:46 PM

Josias said...

So maybe a heavy duty plastic cable tie should be included in Dharma transmission ceremonies?

February 21, 2011 4:24 PM

Sacred parphenalia said...

Josias said...

"So maybe a heavy duty plastic cable tie should be included in Dharma transmission ceremonies?"

It should be said "the sacred heavy duty plastic tie". :|
February 21, 2011 4:36 PM

Josias said...

Yeah, "You won't feel a thing.... in a week or so."

February 21, 2011 4:53 PM

Me Tarzan said...

UCLA psychologist Neil Malamuth and his colleagues found that one-third of men admit that they would engage in some type of sexual coercion if they could be assured they would suffer no negative consequences.

February 21, 2011 5:06 PM

Worthless practices said...

Josias said...

"Yeah, "You won't feel a thing.... in a week or so."

Well, that beats sitting zazen for 30 years for nothing except to abuse your students!
February 21, 2011 5:49 PM

Shodo said...

for what it's worth...

I posted a recording of an interview a while back with Wendy Egyoku Nakao regarding the Maezumi scandals in 83...
It's a very interesting listen, and though Maezumi Roshi fucked up pretty bad, the way the atoned for it was, in my opinion, admirable.
February 22, 2011 10:21 AM

genkaku said...

Shodo -- Can you re-post the link?
February 22, 2011 10:53 AM

Shodo said...

I *think* this is it.

<http://www.urbandharma.org/mp3/ZCLA-3.mp3>
February 22, 2011 11:00 AM

Shodo said...

hmmmm that was part 3... i think it was in part 2 of three

<http://www.urbandharma.org/mp3/ZCLA-2.mp3>

Ahhh yes this is the one.:)
February 22, 2011 11:11 AM

Christopher said...

Just going through the archives and I came across this (http://www.shimanoarchive.com/PDFs/19720915_SoenShimanoDt.pdf), which I take it is the document that got Denko so mad about Eido's being referred to as the "Founding Abbott" of DBZ. Indeed, that document makes it clear that Soen has been the "Honorary Founder of Dai Bosatsu Zendo" since 1974.

I wonder if the ZSS still refers to Eido as "the Founding Abbott" since the retirement, by the way. There was certainly no statement revoking the title.

Another thought: does anyone have more information about Shimano's (psychiatric?) hospitalisation in Japan in the sixties? Perhaps the seeds of the problem were already sown back then?
February 22, 2011 11:44 AM

genkaku said...

Shodo said...

hmmmm that was part 3... i think it was in part 2 of three
<http://www.urbandharma.org/mp3/ZCLA-2.mp3>
 Ahhh yes this is the one.:)

Thanks Shodo. How nice it must be in the presence of a teacher who can take responsibility for his or her irresponsibilities.
 February 22, 2011 12:50 PM

Jim said...

"Thanks Shodo. How nice it must be in the presence of a teacher who can take responsibility for his or her irresponsibilities.
 February 22, 2011 12:50 PM"

And how nice it must of been for a teacher to have students stick by him despite his irresponsibility.
 February 22, 2011 3:27 PM

Willy said...

If You Could Live the Rest of Your Life Differently, What Would You Do With It?

For Four Days at A Beautiful Private Beachfront Retreat in Maui, Zen Master Dennis Genpo Merzel Along With World-Renowned Success Coach Jack Canfield, "Passion Test" Expert Janet Bray Attwood, and Canfield Companies CEO Patty Aubery Will Work With You to Create the Meaningful, Fulfilling and Joyful Life You've Been Waiting For.

Only 20 Individuals Will Qualify for This Incredible Opportunity.

Will You Be One Of Them?

Starting November 17th—for four intensive days—Genpo Roshi will work with 20 select individuals in the tranquil and transformational environment of Jack Canfield's private beachside estate on the beautiful island of Maui. \$15,000.00

http://www.bigmind.org/Genpo_Roshi_in_Maui.html
 February 22, 2011 4:49 PM

You're kidding, right? said...

At first reading the Genpo/Canfield post, I thought it was a joke. Then I clicked on the link and read in its entirety. Oh my, yes, it IS a joke.
 February 22, 2011 5:13 PM

One Of Them said...

I want a meaningful, fulfilling and joyful life – I just can't afford one!

February 22, 2011 5:36 PM

sham WOW! said...

But WAIT! There's MORE!! You also get this 100% cotton T-shirt that reads, "I made it with Genpo!" That's what we call value-added!

And, if you register in the next 20 minutes, you'll also receive our patented "Big Mind" zafu and zebuton set, a \$1000 value, yours FREE just for signing up!

Not available in any stores! Act now!

February 22, 2011 7:02 PM

My mind is bigger than your mind said...

http://www.bigmind.org/Genpo_Roshi_in_Maui.html

"All this and more under the direction of of the recently recognized reincarnation of P. T. Barnum, Roshi. "There's a sucker, er, customer, er, student born every minute."

February 23, 2011 12:19 AM

Shock the Monkey said...

Christopher said...

"By the way, since it's becoming hard to keep track of all the scandals these days, I understand James Ford's coming out with a new book called "My Zen Master Slept With Who?! - A Seminal Work".

Sadly, that's not so far off the mark.

"So, the personality of the teacher involved also affects the situation regarding sexual ethics. No doubt. For example a venerable Japanese teacher has been followed with hints and rumors of sexual liaisons with students for as many years as Eido. But, I would be shocked if it ever rises to the level of offense as has happened in Eido Roshi's case. The difference, best I can see it, is that one is generally liked and admired and the other has created a long list of enemies over the years."

<http://monkeymindonline.blogspot.com/2011/01/sex-and-zen-teacher-among-other-things.html>

I'm personally shocked that James Ford is privy to this information and has done nothing about it. He's lost all credibility with me.

February 23, 2011 8:26 AM

Lelani said...

James who?

February 23, 2011 8:38 AM

Zen Operative Number Thirty-Three said...

Shock the Monkey said...

"I'm personally shocked that James Ford is privy to this information and has done nothing about it. He's lost all credibility with me."

This exact thought has been percolating through my mind since I first read it in January, but without the emotional component.

My immediate response is that fewer people will tell you stuff as you get more judgmental about whatever it is you are told. You've got to remember that the "tellers" of these tales are ambivalent about the incidents they refer to. So, perhaps, we NEED people like Ford to get the information and share it in a diffuse, ultimately non-threatening way rather than a focused, moralistic way.

Ford evidently compliantly studied under Jiyu Kennett some of whose teaching are quite strange (e. g. see the vision section on her Wikipedia page and her book "How to Grow a Lotus Blossom or How a Zen Buddhist Prepares for Death"). Kennett was also know for being an intimidating authoritarian, (not that this is in itself unusual for a Zen teacher), further she wanted the monks who trained with her to be celibate (which should please some). Ford also studied under Tarrant whom, we were recently [re-] informed, was driven from the Diamond Sangha for various forms of misconduct.

Perhaps all of this simply caused him to be extremely tolerant. It cold be he lost his ability to think critically in some areas. One might say his thinking was de-conditioned but not necessarily in a good way.

In general my thinking is we should do our best to live by and apply the precepts, and to expect the so-called leaders to do the same.

February 23, 2011 1:37 PM

Grand Nagus said...

The five Stages of Acquisition:

Infatuation: An unreasoning love or attraction ... "I want it."

Justification: Moral excuse used to explain ... "I must have it!"

Appropriation: To take to one's self in exclusion of others ... "IT'S MINE AT LAST!"

Obsession: A compulsive or irrational preoccupation ... "Precious!"

Resale: The action of selling something previously bought ... "Make me an offer."

February 23, 2011 10:48 PM

SilenceNotGolden said...

Okay, sorry, I didn't come back here to answer my own question: Why the silence?

I have a number of thoughts on that but can't muster the energy to do the work right now. Lame-o.

MEANWHILE, I notice that Jiyu Kennett is mentioned above. There is an interesting conversation amongst the Shasta Abbey sangha-in-exile on the obconnect.forumotion.net blog. It's the ZSS abuse of power, hierarchy and successor problems writ large, without the sidetracks into the sexual abuse issues (although they do cover Genpo and Shimano a bit).

I like these guys because they've been thinking about "the problem" for decades, and when I read their stuff I do name substitutions like: Kennett (Shimano), Meian (Roko). It appears that Mt. Shasta is as insular as DBZ.

The precipitating event that broke the online silence was the May 2010 resignation of the Shasta abbot Eko (Kennett's successor abbot after her death in 1996), which led to the creation of the OBCCConnect blog. Here's a 2/12 post by "Henry" concerning institutional trauma, hierarchy, successors, awareness, etc. It's long:

"It is all so sickening. Everything we thought we were avoiding by becoming Zen practitioners is all there. And it is excused by saying organizations are organizations. How convenient. How irresponsible. People are people: Why meditate? Why look within? Why be aware? Organizations are organizations. Why look deeply at deeply rooted inter-relational patterns that cause harm? Families are Families. Why go to family therapy to see how family members can bring the best out of each other rather than the worst? Zen Masters have flaws. Why then hold them accountable? When will people value awareness over being church members?"

I am tired of the disdain for psychological health. How often at Shasta did I hear how deeper the spiritual goes than the psychological. Talk about duality! Regardless of psychological health, awareness beyond ego can be experienced. But psychological health is the cleaning up of karma. There is no difference. How can you separate these two things as one being important the other--not so much. As I said in a previous post, spiritual experience without psychological health is a dream within a nightmare.

I'd like to look at Meian [current abbot, Shasta Abbey] as Zen Master. I would like to examine one aspect of the psychological health of the head of Shasta and one of the most important Zen Masters in the OBC. I would like to do this for the purpose of examining how capable she is of cleaning up the institutional trauma that remains a potent force at Shasta. Before I go there, I would like to say that I don't care what the Zen scandal of the day is. They all sicken me. They are all about sex and finances. What nonsense.

This is what the super self aware Buddhist community is about? The hierarchy in these communities notice scandal when it reaches the most external levels of human behavior possible? Meditative awareness is supposed to catch things earlier and earlier, before it is manifested in its most gross forms. That is the message we've all heard. But what is the truth? The hierarchy in these Buddhist communities (supposedly the most enlightened) do nothing, are aware of nothing, until trouble manifests in its most gross forms. That is what happened at Shasta. All was well until Eko had sex. Well, he didn't have sex sex. He just...whatever it was he did. But it was related to sex, so now all of a sudden there is a problem. Sickening, truly sickening. "

[continues in next post]

February 24, 2011 12:46 AM

SilenceNotGolden said...

[OBCCconnect post continued]

"So why do I question the psychological health of one of the most important Zen Masters in the OBC? Certainly not because I have anything against her personally. In fact I always liked Meian a lot and there was never any significant friction between us I was aware of. In fact I hate what I am doing now, but I hate even more the myths, the denial, the rationalizations, the minimizing and justifying that lead to delusion and harm. So I write this for anyone to judge for themselves if what I have to say has value.

Rev. Kennett could be and was emotionally abusive. This was hidden by the Zen Master myth Josh has presented here so well. The myth where all the psychologically unhealthy ways of treating people are exalted to the level of spiritual teaching. Where those who criticize are just seeing things through the ego.

Meian, however, has always been, as far as I could see, a True Believer. As I've written before, Rev. Kennett was far more abusive to women than to men (I'd appreciate comments from Kyogen, Gyokuko (both former jishas) and others on what they saw). Meian, as a Jisha, was a frequent target of Rev. Kennett's wrath. She always, as far as I could see, internalized the abuse: It was she that was wrong; it was she that needed to learn; it was she that was privileged to get Rev. Kennett's teaching. Meian herself stated in a recent lecture that EVERYTHING THAT REV. KENNETT DID WAS FOR THE BENEFIT OF OTHERS. No qualifiers. Absolute--just as the myth states.

So as a good Zen practitioner, she took the abuse as teaching. How is this different from the good wife who follows the Bible and as long as she isn't beaten with a stick wider than her thumb, her husband is just being a good husband doing his duty of leading her out of her female foolishness. How many women have internalized this message to one degree or another. What Meian has done, to my mind, is not, on the most basic level, any different. It is taking someone else's unresolved issues that manifest as emotional abusiveness, and taking the blame onto oneself: I was wrong. I deserved it. I should be grateful for the harsh treatment. This is what passes for enlightenment.

All you women out there who are rushing to Buddhism to get away from the Christian notions of male supremacy, please take note. ALL THESE BUDDHIST SCANDALS SPEAK NOT ONLY TO THE ABUSIVENESS OF THE ZEN MASTER BUT ALSO OF THE WILLINGNESS OF THE FOLLOWERS TO INTERNALIZE THAT ABUSE, BLAME THEMSELVES, GLORIFY THE MASTER AS ALWAYS DOING THINGS FOR THE BENEFIT OF OTHERS NO MATTER HOW ABUSIVE IT APPEARS, AND DEMONIZING OR DISCREDITING THOSE WHO SEE THERE IS SOMETHING PSYCHOLOGICALLY VERY UNHEALTHY GOING ON. The internalization of the abuse is the key to the whole problem. It is what occurs in every one of these scandals, be it Shasta or elsewhere.

Without the WILLINGNESS of the students to internalize the abuse and blame themselves, none of this can occur. Meian was, and so it appears, still is, a master of this sad and misguided mistake. I will let the women out there decide for themselves how different this is from the wife who makes excuses for her abusive husband. “

[continues in next post]

February 24, 2011 12:48 AM

SilenceNotGolden said...

[OBConnect post continued]

“The truth of the matter is that there is some truth in this delusion. Buddhists do need to handle abuse differently. We do need to use every suffering to come our way to examine our own reactions. In that regard, all abuse and misfortune is an opportunity to look within. There is nothing like abuse and misfortune to bring out the worst in us, and its occurrence is an opportunity to see unvarnished, our most angry, vindictive and even sadistic tendencies. And when they arise it is an opportunity to meditate within it all and act in ways that create the least suffering and do the most good. That truth exists for all who value awareness. In that sense we need to be grateful for the misfortune that creates these opportunities to see all of who we are, including the worst.

However, to do this we do NOT have to take the next step into delusion. We do not have to glorify the the one engaging in emotionally abusive behaviors. We do not have to rationalize their behavior. We do not have to minimize its affect on others.

We do not have to demonize (or at least discredit) those who stand up and say that that is not enlightened action but just the opposite. DOING THAT IS THE PROBLEM: Taking the step from utilizing emotionally abusive behavior and suffering as part of developing ones awareness of oneself to glorifying the person's mistaken, misguided, and harmful behaviors as being enlightened action. That is what I see continuing to occur in the OBC, and that is what I see Meian perpetuating in spades.
“

[Henry @ <http://obconnect.forumotion.net/t205-latest-zen-scandal-and-let-s-rethink-the-master-story>]
February 24, 2011 12:50 AM

Orion Envoy said...

Grand Nagus said...

"The five Stages of Acquisition:"

The Grand Nagus! Wow!

Word gets around!

The stages of acquisition always yield new endless dimensions of meaning each time I hear about them.

I guess you are personally planning to make some purchases?

I hear that Shimano is selling a fabulous Dharma Heir Ceremony set. It's not moving however. Because of what is being called the "Shimano Schmuck Factor."

I also hear they will soon to be selling off their assets to support their the one with the indiscrete & over active phallus. Ho Ho Ho! I'm here to bid on the monastery. The Syndicate wants to turn it into a High Class Japanese casino. My bosses may let some Ferengi open a Dabo table if the price is right. Let me know if you are interested.

BTW I hear the Breen will be bidding as well. They think the building will make a good Japanese Brothel-in-the-Mountains. They claim one can feel the sex energy.
February 24, 2011 12:07 PM

Lone Wolf said...

SilenceNotGolden, thanks for re-posting [Henry @ <http://obconnect.forumotion.net/t205-latest-zen-scandal-and-let-s-rethink-the-master-story>] here.

I think that Henry still has some mythology going on in his thinking. For example he speak about "the super self aware Buddhist community."

Sadly, that is far from the truth. One reason, I think, is that the attention of many in the community is focused inwardly and not outwardly towards community. Another reason is a willingness to yield judgement to the seniors and as he put it 'internalize' any faults imputed.

I really wonder how much clear thinking anyone who decides to live full time in a "community" possesses. I mean this in a way that acknowledges that some really deep personal issues drive a person to train at this level of intensity, to the point that other issues become remote and secondary even to the point of poor but not malicious judgement.

Oh boy!

Another related though is: How similar are the problems in other religious communities? Sexuality (perhaps homosexuality perhaps auto erotic sexuality), abuses of power, etc.
February 24, 2011 12:26 PM

No Where to Go said...

Lone Wolf said...

"I really wonder how much clear thinking anyone who decides to live full time in a "community" possesses."

In my experience of meeting many people who live in "intentional communities" their thinking is very clear. Especially on issues such as polluting the earth, grandiose materialism, ego competition, the military industrial complex, isolationism, buy one get one free, and spiritual bankruptcy. All of which are a large part of secular America, if not Europe these days. Probably their issues are troublesome because they have nowhere to turn to escape the above mentioned maladies.

February 24, 2011 12:40 PM

Lone Wolf said...

No Where to Go said...

"Probably their issues are troublesome because they have nowhere to turn to escape the above mentioned maladies."

And in the end, "The escape, is no escape!"

It's heartbreaking and delightful at the same time.

(Did I just write this?)

February 24, 2011 6:16 PM

No Where to Go said...

Lone Wolf said...

"And in the end, "The escape, is no escape!""

Rather nihilistic. I see it more as we do have choice. We can choose to be slaves to a system that allows us little choice and is ruled by the wealthy and those in power, and believe that is all we can have in this life. Or, we can choose to live without being subjects of that system and those in power. Most people don't even know they have this choice. It is too foreign an idea to detach from the habits that we are conditioned to believe in. Advertising and materialism rule the day. Most people truly think that there is no other way to live. This is not true, it is by choice that people are enslaved to these dynamics of authority and consumerism. Why give up before you die? And if you like it so much, why meditate or follow a person that basically lived on nothing but some rags for clothes and begging for his food (the Buddha). Can't have it both ways. :)

February 24, 2011 7:08 PM

To hell with Guidance said...

Over on ZFI Carol asks in the "Ask the teacher" forum....

"I wonder if you (or the other teachers here) could explain what replaces "sin" in Zen Buddhist practice? How do we work with morality, unskillful acts, the three poisons of greed, ill-will and ignorance, and how do we understand karma? Whew! That's a big question!

Thank you for any help you can provide."

Genjo answers.....

"Yes, a big question! For Zen I don't think there is intrinsic "right" or "wrong" and though there is a strong sense of an "absolute" there is no sense of absolute morality. Karma is the law of cause and effect; results may not be immediate, but if you run a red light often enough there are bound to be unfortunate consequences. The precepts arise as natural guideposts to the Great Vow to care for all beings great and small, animate and inanimate. When we deviate from this Great Vow, karma will

inform us of our error. We must work to humbly learn from our errors and adjust our behavior to be ever more in accord with our Great Vow. Often our instincts for survival, to have enough and then have more, are at variance with the Great Vow which is inspired by true insight. With maturity we must learn to allow our Great Vow to be in the driver's seat. Much easier said than done, which is why the actualization of true insight consistently in everyday life activities takes decades of practice.

With palms together,

Genjo"

Much too religious sounding to me. We are just humans doing the best we can...but leave it to a religious teacher to guide us into morality and striving to be better than we are.

February 24, 2011 7:19 PM

Lone Wolf said...

To hell with Guidance said...

"Much too religious sounding to me. We are just humans doing the best we can...but leave it to a religious teacher to guide us into morality and striving to be better than we are."

It does get muddled doesn't it?

Some people get easier credibility than others with respect to the recommendations to do better than we thought we could.

But like everything else credibility comes and goes.

February 24, 2011 7:44 PM

THWG said...

Lone Wolf said...

"Some people get easier credibility than others with respect to the recommendations to do better than we thought we could."

I wonder if that is a positive attribute.:)

But like everything else credibility comes and goes.

Like clouds.....

February 24, 2011 7:51 PM

Lone Wolf said...

"No Where to Go," aren't you responding to something else and not the context of the first part of the discussion? It was about the clarity of thought of those entering spiritual communities. You, i. e. "No Where to Go" responded that people who entered spiritual communities like meditation centers really did so for secular reasons and not really for spiritual aspirations. Logically, then some enter spiritual communities for "the wrong reasons." Unclear, Clear but wrong; either way seems potentially problematic to me.

I'm not going to address willingly entering slavery with you in the abstract. It's not that I completely disagree with you, it's just that I think it's not likely to be a productive discussion. Politically now-a-days I am more concerned with the application of the 'Shock Doctrine:' Crises that are take advantage of for political and economic gain. Often the crises themselves are manufactured. In situations like this even the thoughtful self-aware can get trampled.

February 24, 2011 7:55 PM

No Where to Go said...

Lone Wolf said...

"I'm not going to address willingly entering slavery with you in the abstract. It's not that I completely disagree with you, it's just that I think it's not likely to be a productive discussion."

Too bad. I would enjoy a good conversation about the clarity of thought of people who join "Communities". Like I said it is my experience to have met many people who think very clearly on why and how they are involved in a community...some having given up most "worldly" concerns.

On the other hand some communities are run like boot camps, and there exists a strong authoritarian dynamic and there are many followers of that leadership. Many of the those people get burned.

I probably worded my response with a confusing meaning. No, I do not think people enter spiritual communities for secular purposes. They do, so they can have some reprieve from the secular onslaught. To get some relief from the secular materialist regime. So they are fairly vulnerable to the communities purpose. I think this is how many have been sucked into religious institutions that prey on the students both financially and physically (sexually).

February 24, 2011 8:29 PM

No Where to Go said...

I must add that to my way of thinking it is the manner in which the communities are organized. If there is strong authoritarian guidance and "students" enter and go

through training as "Disciples", this is an example of a dysfunctional community. There are too many opposing dynamics in the structure of these communities. The military is very dysfunctional, that is how it produces human killers. An egalitarian community is organized quite differently. There are no leaders per se, but the community makes agreements on how the organization functions. People talk with each other, not AT each other.....
February 24, 2011 8:59 PM

genkaku said...

Sent to me this morning is what I found to be a wonderful last interview with Aitken Roshi.

<http://www.tricycle.com/ancestors/no-mean-preacher>

Sent yesterday -- less compelling but still interesting -- is Barbara O'Brien's blog "roundup" of sex scandal stuff.

<http://buddhism.about.com/b/2011/02/20/scandal-and-allegation-updates.htm?nl=1/>
February 25, 2011 7:58 AM

genkaku said...

The quote in the Aitken interview that sticks in my mind -- re. Shimano -- was this:

We've got to find a way that he can say, 'I'm a crook.'
February 25, 2011 8:09 AM

Chuck it said...

genkaku said...

"less compelling but still interesting -- is Barbara O'Brien's blog "roundup" of sex scandal stuff.

<http://buddhism.about.com/b/2011/02/20/scandal-and-allegation-updates.htm?nl=1/> "

She has a job that she makes her living at posting about zen buddhism. She will say anything to put zen in a good happy light so that she has her job. It is all ego projected self-survival posts.

Zen institutions with "legitimate" teachers start with a fabrication of unbroken Dharma transmission that dates back over 2000 years to the "Buddha". So every teacher is endowed with perfected Buddha nature and teaches students/disciples what Buddhism (what the Buddha) really taught. She seems to defend this in all her posts. Another true believer in the blatant myth. She says the sexual misconduct was

because of old hippies becoming teachers of Zen (60's sexual revolution). And that all the foreign teachers are old and didn't know any better. How totally naive and misleading.

As long as the fabrication of unbroken Dharma transmission and the myth of credible lineage that gives teachers the power over their students exists, there will be scandals and lots of them. This religious nonsense has got to cease and pronto! It is broke and it can not be fixed with continuing to promote totally fabricated reasons for teachers to teach their students. The robes and paraphernalia need to be thrown in the dump. No one should make their living teaching others to understand their own life. It is tainted the minute it is spoken.

Why not read Scientology or Christian Science and get into a truly recognized cult, or even the Mormons (with the God's revelation of Jesus in Joseph Smith). Religion is going to die soon. Every one of them is built on fabrications. The Buddha would disown every Buddhist on the planet right now! He never wanted a religion made after him. But that is what man did 1000's of years ago, and it is so deeply buried in his Psyche that Joseph Campbell could preach about it almost his whole life.

February 25, 2011 9:48 AM

Chuck it said...

This is a new member of ZFI posting.....you will see we do not need perfect grammar to become "Wise".

part 1

by CSEe on Fri Feb 25, 2011 3:20 pm

Hi all , I had posted this topic in many Buddish website and received very harsh respond . I am fully understand what kind of responds I might received but I am totally aware of my intention .

I am of the opinion sometime it is important for us to challenge our own method for better understanding .

Currently Buddhism is practise in so many country , in so many culture , by so many "tradition" , by so many method , so many teaching , so many texts , so many people claimed to be master of Buddhism ... that associated to Buddhism .

When I started to join in Buddhish forum a few month ago , I was shocked to learn that there are so many tradition , so many people claimed themself as " master" of Buddhism , members are (sorry if I am wrong here but I have reason to believe is right) comparing knowledge with each other , human perhaps spending too much time in learning knowledge from text , get into " war of knowledge" in search of Buddhasorry I am new here , are we on the right track ?

February 25, 2011 10:35 AM

Chuck it said...

Oh located at...

<http://www.zenforuminternational.org/viewtopic.php?f=17&t=6201&sid=cad818493ccc4d4acd6ade45dd63c991>
February 25, 2011 10:38 AM

Chuck it said...

And then a compassionate response from a global moderator.

by Kojip on Fri Feb 25, 2011 3:58 pm
The impression I get from your post is this...

You are new to Buddhism, and many things you say give that away. It does not appear from what you have written, that you have engaged a teacher and Sangha, and begun to develop a disciplined practice. It appears that you have been thinking about Buddhism, rather than taking these steps into practice.

Yet, though you are new to Buddhism, you have already decided what true Buddhism is, and that others have got it all wrong. If you have been persistent and aggressive in pushing this line, it might point to why you have been banned from other fora.

I would suggest submitting a question to to the teacher's forum, engaging in practice with a Sangha if there is one near you, and giving-up any claim on the true nature of the Buddha's teaching and the failing of Buddhists.

Talk about hard headed!!!!
February 25, 2011 10:41 AM

Chuck it said...

I see part 2 didn't post try again...
part 2

Is gaining knowledge that important ?

At My current awareness , knowledge is a measurement of knowing in our current world .Knowledge can be obtained by reading / touching/seeing/experiencing etc , can be tested / compared / certified even be challenged in court of law .

Awareness in my current perception is measurement of our own energy towards purity / emptiness - the Buddha . It can not be tested / compared but can be only learn / obtained / share if one accepted all same and equal with him .

Knowledge is tiny part of awareness , as in awareness there are compassion / desire / emotions / determination etc . In searching Buddha , we should gain awareness not knowledge .All these I believe call " life" in our current world but is actually

pollutant in Buddha .We should understand all our awareness , to be free of it , to be pure / free of all pollutant , to be Buddha .

All texts / teaching should only be limited as information in knowledge and SHOULD NOT be regarded as referral to Buddha .

Perhaps human are on wrong track , involving in the war of gaining knowledge / comparing knowledge , eager to teach instead of learning from each other , fail to accept " same and equal" with all living and non-living..wrongly quoted Mr Siddharta teaching ...that caused human still discussing on terms / teaching of what they believe is Buddhism . Trying to see Mr Siddharta shadow . Infact is already 2500 years after Mr Siddharta death , human should perhaps be "in" what he saw .
February 25, 2011 11:08 AM

Chuck it said...

and the finale
part 3

I am truly sorry if my writing seems rude . I just wish Buddhism could change the world , perhaps I might never see it but I hope my daughter could enjoy in the world of better understanding on life ... call that my ego / selfish...
I am very far from purity .

Thks

Ee

February 25, 2011 11:09 AM

Shodo said...

Chozen responds to Maezumi's daughters letter on Sweeping Zen.

<http://sweepingzen.com/2011/02/24/response-to-kirsten-mitsuyo-maezumi/>
February 25, 2011 11:13 AM

It Just ain't natural said...

from the article mentioned by Shodo....

"Zen teaching is a profession. Professionals have an obligation not to betray the trust of their students/clients/patients, trust that is essential to the work of spiritual teaching or therapy."

This is soooooo warped a view. It is not a profession, it has been made into a profession. 99% of zen teachers believe the same way. Everyone knows that a professional does their job, TO KEEP IT! Honesty is always a second or close third in their actions. No wonder the whole zen institution is so warped and dysfunctional. If

all you are looking for is a little peace of mind, just sit quietly ANYWHERE and still your mind. It doesn't take a professional to teach you how to concentrate on your breath.

February 25, 2011 12:04 PM

Woof! Roll Over! said...

Uncle Fester is at IT again.....

He answers the question in the "Ask a teacher" section...

Re: Should anyone be call as "master" in Buddhism?

Postby Nonin on Fri Feb 25, 2011 5:03 pm

Long-time Zen Buddhist teachers who show mastery of Zen Buddhist practices are sometimes referred to as Zen Masters. Also, some relationships between Zen teachers and other Buddhist teachers and their students are master/disciple relationships, and in that case, the master might refer to the disciple as "my disciple," and the disciple might refer to the master as "my master."

Hands palm-to-palm,

Nonin

The professional DOG TRAINER!!!!

February 25, 2011 12:15 PM

Master of what? said...

Think of how many people called the crook, Shimano, "Master".

February 25, 2011 12:23 PM

SilenceNotGolden said...

@Lone Wolf said,

"I think that Henry still has some mythology going on in his thinking. For example he speak about "the super self aware Buddhist community."

Hello Lone Wolf. I think that Henry's point was, why does a community wait until a blister breaks open before they realize that they've got a blister? @Henry: "The hierarchy in these Buddhist communities (supposedly the most enlightened) do nothing, are aware of nothing, until trouble manifests in its most gross forms. That is what happened at Shasta."

Gross forms: pre-thought, thought, word, deed. Why wait for the gross deed? It's like waiting for gangrene to set in before paying attention to the wound on your foot.

The ex-Shasta people blog is interesting because, like the Zen Studies Society, it's dealing with an authoritarian and secretive outfit. Their focus is on institutional and spiritual abuse in a monastic environment, how buddhism went off the rails and descended at various points there into the occult.

As with Mr. Shimano, they point to Ms. Kennett's lack of buddhist training and accountability. It's the broken "elevating the self" precept, hanging onto power by manipulating people.

And because they are undistracted by the more sensational topic of sexual abuse, they look very closely at the real issues that face corrupt organizations and a half-assed implementation of buddhism.

To whit, back on topic: putting Sherry Chayat in "power" and continuing to pack the Board with people who drank the kool-aid solves absolutely nothing for the ZSS; it is a foolhardy continuation of its own corruption.

February 25, 2011 3:26 PM

Shodo said...

Nonin from ZFI said:

"Long-time Zen Buddhist teachers who show mastery of Zen Buddhist practices are sometimes referred to as Zen Masters. Also, some relationships between Zen teachers and other Buddhist teachers and their students are master/disciple relationships, and in that case, the master might refer to the disciple as "my disciple," and the disciple might refer to the master as "my master.""

Nonin is a confusing one for me... In traditional Japanese Soto Zen, there is only 2 Zen Masters - "Zenji" is the term for it, and they are the abbots of Eihei-ji and Soji-ji... The thing called "Transmission"... the thing that Nonin and others tout so highly is (trying not to be dismissive here) SO COMMON in Japanese Soto Zen, that they probably look at us with a certain degree of confusion and humor.

In fact, transmission in Japan, 9 times out of 10 is happening between father and son - it's not really about spiritual anything, it's all about inheriting a family temple.

February 25, 2011 6:45 PM

silencenotgolden said...

Is Nonin a fulltime teacher/abbot or does he have a day job?

...

I looked in Ciolek recently and was amazed at how many "roshi" people there are. It occurred to me that perhaps there is a difference between how the word is used in Soto vs Rinzai schools.

Here's some of what Buddhadharma.com had to say about the difference:

"In Japan, the Rinzai and Soto schools use the term roshi differently, and it is used somewhat differently again in the West. In the Rinzai school it is a term of respect for someone who has completed the koan study, received Inka (seal of approval) and is abbot of a training monastery. The term has a very specific definition and applies only to a small number of people in Japan—perhaps fifty to eighty. The formal title is shike in Rinzai Zen. In regular usage one may be called rodaishi (old great teacher) or so-and-so Roshi.

In Soto Zen, roshi is a term of respect that you might use when addressing or speaking about a teacher, an abbot of a temple or a priest very senior to you. At Eihei-ji, one of the two head Soto temples in Japan, there may be as many as forty senior priests who might be called roshi. The same practitioner might also be called sensei with no disrespect. Sensei simply means teacher and is used to refer to or address anyone doing the function of teaching—from a kindergarten teacher to a Zen master.

Roshi in both the Rinzai and Soto schools is a term of high respect but not exactly a title. No one in Japan would call themselves roshi. If you put out a book, it would not have the word roshi on the cover. "

complete article at:

http://archive.thebuddhadharma.com/issues/2002/winter/dictionary-roshi_winter02.htm

February 25, 2011 7:35 PM

Dosho port blog said...

Thursday, February 24, 2011

Stand On Your Own Two Feet: Can a Post-Modern Approach Save Zen?

from

<http://wildfoxzen.blogspot.com/2011/02/stand-on-your-own-two-feet-can-post.html>

part 1

The few times that I brought a personal issue to Katagiri Roshi - hoping to lean on him - he would say, "Stand on your own two feet."

I bring this up now because I've been reflecting again on power in dharma communities, a reflection that I've been revisiting for over 30 years.

We may be in a critical phase in the transmission of the buddhadharma to the global culture. How we deal with power is one of the most vital issues.

First off, I don't agree with those who see power as evil, as something we should avoid. Power is always being exercised in our personal lives and in community so it is better to embrace power and openly reflect on it together.

However, I do understand the reaction to flee when the complexity and difficulty of power becomes salient. I sometimes still yearn for a little cabin in the woods, less often now but ... ah, waking up to the deep quiet, sipping coffee on the veranda in the dark, hours of zazen, a swim in a clear mountain lake ... ah, but there I go again....

Back to the issue of power, I agree with those who suggest that scandals and such are symptoms of an underlying issue, specifically, where can we optimally locate power such that the buddhadharma might fully bloom? Should power be located in the teacher, the community, or the individual?

February 26, 2011 8:53 AM

Dosho port blog said... part 2

The traditional place to locate power was in the teacher. Here's an example of a description of a retreat where power is located in one key person:

If you've ever wanted to "hang out" with Genpo Roshi in a private, one-on-one setting—knowing that your life would be transformed in the process—this is your opportunity.

What's different in this blurb (I am not making this up) from other systems with traditional power is how undisguised and unabashed the teacher-centered approach is. The power to change your life seems to lie in spending \$15,000 for four days in Maui, hanging out with somebody really special.

Come on. Such a retreat would seriously transform my credit card debt but apart from that, probably not so much.

That these events fill up shows how people are desperately hungry and how that hunger can be exploited.

Remember, "Stand on your own two feet."

Disillusioned by hanging out and anticipating transformation (with or without scandal, with or without spending \$15,000), what we often try next is to locate power in the community.

Here's one clear expression of community-based power that I stumbled across recently in an online forum (used with permission):

What we can do is to locate power in community, one that authorizes teachers and people in other leadership roles by calling for mutual accountability, ethical action, and an openness to speaking and listening to truth.

Clearly, there are advantages to community power, important and healthy stuff.

Unfortunately, what also comes when power is located in the community is group-thinking which is inherently uncreative and attached to fleeting, contemporary norms as if they were universal truths. In addition, in order to project community-based power, lots of meetings are required and the group's focus can move from practicing awakening to attending committee meetings.

Sound familiar? If so, your community might be practicing community-located power.

There's another danger that is expressed by the Japanese saying, "The nail that stands up gets hammered down."

Power located in the community encourages a system of normalizing judgment that is exercised in the evaluation of our own and others' lives. This can control against abuses but also limits innovation - a vitally important ingredient in establishing the dharma here and now.

February 26, 2011 8:54 AM

Dosho port blog said...

part 3

Finally, the community can elevate itself such that compliance with the community's normative judgments becomes the goal of the practice. The communal "we" becomes more important than the individual. Rather than an ego we develop what Pilar Jennings calls a "we-go." In community-located power, the we-go is idealized and awakening to true nature is equated with compliance to group norms. Dangerous.

A third option is the post-modern approach. Here's an really Buddhist-sounding excerpt from Wikipedia:

[Post-modernism] involves the belief that many, if not all, apparent realities are only social constructs, as they are subject to change inherent to time and place. It emphasizes the role of language, power relations, and motivations; in particular it attacks the use of sharp classifications.... Rather, it holds realities to be plural and relative, and dependent on who the interested parties are and what their interests consist in.

In the post-modern approach, power is located in unfolding dyadic relationships and the ongoing insights actualized in face-to-face meeting.

While traditional power motivates by the promise of granting worth from on-high, and community-based power motivates by offering belonging to those who conform, post-modern power instills in people the aspiration to realize their own and others' inherent worth.

While traditional power functions by oppressing, imposing and coercing, and community-based power functions by recruiting people into surveillance and policing others, most-modern power functions in person-to-person meeting and trains us to broaden our capacity for open-ended possibilities, also known as, "don't know mind."

Post-modern power is edgy and requires sustained willingness to meet the person standing before us now. It is my commitment to practice post-modern power in our wild fox den here in Minnesota, and with others that I meet as I roam around in Zen dens here and there.

"I am willing," wrote Chogyam Trungpa, "to share my experience with the whole environment of life with my fellow pilgrims, my fellow searchers, those who walk with me. But I am not willing to lean on them in order to gain support.... If a group of people leans upon the other, then if one falls down, everyone falls down. So we should not lean on anyone else. We just walk with each other, side by side, shoulder to shoulder, working with each other, going with each other."

February 26, 2011 8:55 AM

whatever works said...

Bravo! Great post by Dosho Port!

February 26, 2011 9:09 AM

Amateur accountant said...

The post-modern model has few, if any, precedents with which people can identify and may therefore require more effort and vigilance on the part of all involved so that participants don't fall into one of the other two models, both of which distort what the Buddha actually taught (ie., be a lamp unto yourself and speak honestly).

Implementation will be a bigger challenge and require more on-going attentiveness than the authoritarian model ("Just do what the teacher says") or the community model ("self-help, co-dependent, everything is everything"). The post-modern model will require mutual agreements between all parties and, as such, does not lend itself to handy packaging or mindless mass-consumption. Agreements are not laws—they are guiding reminders of the group's unifying purpose. If being bluntly honest with oneself and others is to be one of the primary goals, then that should be done by agreement.

The post-modern model provides a superior framework on which to build accountability, transparency and mindfulness for everyone concerned.

February 26, 2011 9:34 AM

genkaku said...

Let's all tread lightly when it comes to "superior models." :)

February 26, 2011 9:38 AM

Anonymous said...

Come on, doesn't all this model depend on who we are talking about? If it was Rinzai, maybe I would be willing to postulate and take some jibes, but if it was Eido, no thanks. On the same thinking, Michael Roach from the Tibetan tradition is a huggy warmy feely tantric type who is into equality but learn Zen with him? No thanks!

I really think you guys are kidding yourselves with these perfect model illusions. Show me a perfect model and I'll show you my ass. Only joking :) But not about the model.

February 26, 2011 9:42 AM

UB said...

or keep dragging your feet in the mud of useless outdated models.....treading through the mud takes some energy and effort, and requires a determination not found in "treading lightly". :)

Dosho hits the nail on the head.....the old will die with their old models of authority, the hipsters will continue to go to the "rainbow festivals", but those with foresight and courage will adopt a model of sharing the Dharma face to face without hierarchy or blissful oneness.....

That definition of insanity that became so popular is " doing the same thing over and over and expecting different results." Seems appropriate in this situation.

February 26, 2011 9:49 AM

Get with the times said...

Ok do away with the word model, and imagine that it means "approach". The old approach (authoritarian) isn't working, and everyone is doubting its effectiveness. The community approach has shown a inability to have people realize their own way/path. Doshu is suggesting in the post modern world that something effective CAN be implemented. Try it. Grow up! Let transformation be part of your existence. Learn to "be a lamp unto yourself", and then speak honestly and spontaneously to everyone including authority figures and all your friends and family. Sounds like that is what the "Buddha" taught....why avoid it?
February 26, 2011 9:56 AM

genkaku said...

Try it. Grow up!

If we were grown up, why would we mess with something called "Buddhism?"
February 26, 2011 10:02 AM

Start it UP! said...

genkaku said...

"Let's all tread lightly when it comes to "superior models." :)"

Ok lets put that in context to all the run down, obsolete dharmas in our world. An old car, rusting, leaking oil, won't start regularly, bald tires, and basically unfit to drive. We need to have a car to get to where we are going. Do we "tread lightly" in looking for a new car? Ridiculous. You go out and get something that works, immediately if you have the means. So your statement is a derivative of believing we do not have the means to develop something new. To do away with that which doesn't work, and start something that does. That really doesn't say much for the trust in the people who are currently disgusted with the way things are operating. I personally have a lot more trust that people can change and that their intelligence is such that they can do so without deliberating endlessly about the pro's and con's of inactivity.

February 26, 2011 10:09 AM

Hippocrates said...

Ask Mr. Port about his sleeping with his senior student....

February 26, 2011 10:13 AM

Get with the times said...

genkaku said...

"Try it. Grow up!"

"If we were grown up, why would we mess with something called "Buddhism?"

Are you serious? Have you witnessed the growth of a human being? From infancy to childhood and then to adolescence, and young adult hood, to a mature adult?

Sounds like the Buddhism you practice is not working for you. Otherwise you would see how things mature. :)

So if all the current teachers are just infants playing in their playpen, what qualifies them to teach Buddhism?

Oh, that lazy chair is feeling sooooo good right now isn't it. :) Soon senility will creep in and then you will truly have then "Don't give a shit mind." or whatever the zennest's are calling it these days.

February 26, 2011 10:17 AM

Get with the times said...

Oh yea, "The don't know mind". Sheeeeze...

February 26, 2011 10:18 AM

The Witch factor said...

Hippocrates said...

"Ask Mr. Port about his sleeping with his senior student...."

Why, they might love each other, why don't YOU ask him, like its' YOUR business?

What if the community knows. Whats wrong with it then? IS he sup[posed to be celibate? How puritanical.

February 26, 2011 10:22 AM

post-modern said...

"Ask Mr. Port about his sleeping with his senior student.... "

Occurred under one of the old models, no doubt.

This is the sort of thing that a healthy organization should be able to bring to the table immediately without secrecy, gossip, speculation, or worrying that one will be thrown out or somehow punished for questioning it. If Dosho, or any other teacher, has sex issues (and it sounds like about 30% of adult males have trouble controlling their sexual impulses), then why not talk openly and honestly about how to deal with it? Set up agreements as to how this will be handled. Find out if this is part of a pattern of abuse. Establish accountability. Many people seem to feel that the sex act itself is not so much the problem as is the abuse and secrecy.

February 26, 2011 10:25 AM

whatever works said...

"Ask Mr. Port about his sleeping with his senior student..."

Huh!????!!! Are you saying that this is yet ONE MORE INSTANCE of sex abuse in the Zen clergy???

Instead of trying to list the teachers who are abusing their students, it might be easier to list those who aren't--a much shorter list, apparently....

February 26, 2011 10:29 AM

Wash your hands said...

You know, this business of posting ethics statements in every zendo reminds me of the signs you see posted in restaurants that read "Employees: please wash hands after using toilet." As though it should even be necessary to say that! And just as disturbing is the reality that those instructions are largely ignored.

February 26, 2011 11:03 AM

whatever works said...

Those signs in restaurants are only meant to put the clientele at ease. Everyone knows that food handlers who don't know enough to automatically wash their hands after wiping their ass are not suddenly going to be careful because management posted a sign.

February 26, 2011 11:18 AM

Someday... said...

On ZFI, "El Gatito" posts a piece by Nonin about intimacy of the non-sexual variety. <http://www.prairiewindzen.org/intimacy.html>

Now that Nonin has mastered the ability to experience intimacy with inanimate objects (newspapers, jackets, tea cups and doors), he can graduate to experiencing intimacy with the human beings who post their unorthodox views and questions to ZFI. Someday, perhaps, he will view such posts as an opportunity to foster intimacy, rather than viewing them as a threat to his livelihood. Someday, he will see that censorship, deletion of controversial posts, and the practice of banning members are all contrary to the cultivation of intimacy. Someday...

February 26, 2011 11:57 AM

ZFI is Totalitarian said...

Intamcy! What a crock! Well its' happened again. ZFI has deleted a post by "Island" because she stated that she was quitting the site because it had nothing to do with

Buddhism. She had 1036 posts and probably was /is one of the most compassionate people and true practitioners of Buddhism I have ever read. This kind of censorship borders on authoritarianism/totalitarianism with moderators all holding a party line, with no one able to speak their mind without the threat of being chastised, post deleted, or banned forever. Who would want to participate in such a close minded environment.

The reason I know this is because i read her post early this morning, and i went back to see if there were any comments to it... POOF! VANISHED! NON EXISTENT! not the party line.

HORRIFIC!!!!!!!!!!!!!!

Island, if you possibly read this please respond. I would like to keep in touch with you somehow.

February 26, 2011 12:05 PM

genkaku said...

ZFI is totalitarian -- You can send Beth a private message on ZFI.

February 26, 2011 12:34 PM

whatever works said...

"ZFI is totalitarian -- You can send Beth a private message on ZFI."

Only doable if "ZFI is totalitarian" hasn't been banned from ZFI.

February 26, 2011 12:40 PM

Shodo said...

I just listened to a really good Dharma talk by Geoffry Shugen Arnold from ZMM/Fire Lotus Temple... it was all about the goings on with Eido and Genpo. The Koan was called: "Guishan's Do Not Betray Others"
(By the way they just had Mondo's at the NYC temple and the monastery addressing all this as well.)

The whole talk was in my opinion excellent... and there was one part that addressed the statement that had so many people scratching their heads, and I thought I would share it:

"... there are many reasons why a person can turn against themselves; can betray others. Can violate their vows, can violate another.

One of the reasons that was being thrown around was that one teacher was

"Dwelling in the Absolute"...

(audible sound of laughter)

Like... like it's a place!

(laughter)

Like... I'll give you directions!
 And you can go there and dwell too!
 I mean... this is nonsense.

It is not a "thing", it is not a "place".
 No one dwells there.
 It is not an "it"!
 ... And yet, it is real.
 February 26, 2011 12:48 PM

ZFI is Totalitarian said...

genkaku said...

"ZFI is totalitarian -- You can send Beth a private message on ZFI."

Thanks genkaku for the advice. Unfortunately I wouldn't log onto that site for all the tea in China. :)
 February 26, 2011 12:48 PM

Former ZFI said...

"Private" messages on ZFI are anything but private... they can be read by the mods...
 February 26, 2011 1:10 PM

I am Curious (Red) said...

Shodo said...

"I just listened to a really good Dharma talk by Geoffry Shugen Arnold from ZMM/Fire Lotus Temple... it was all about the goings on with Eido and Genpo. The Koan was called: "Guishan's Do Not Betray Others" "

Shodo, was the talk recorded? Is it available to the public? Is there a link?

BTW -- While I'd like to hear his remarks, off hand it sounds too much like Shugen is getting off on word games for the laughs.
 February 26, 2011 1:15 PM

Shodo said...

Im sorry... It wasn't delivered with that intent... it was just a small snippet of a 45 minute talk.

I probably shouldn't have done it really, a statement without any context could be taken in an infinite amount of ways.

It was just helpful to me, I hoped that it may be helpful for others.

February 26, 2011 1:25 PM

Christopher said...

Speaking of "dwelling in the Absolute": To Shimano's credit, I cannot recall his supporters claiming that he was "ever at ease" anywhere OTHER than in the "unconditioned realm" ... for example in that more mundane realm in which people have feelings, don't like being cheated on and lied to, etc.

Admittedly he's still a bit shaky in that one.

February 26, 2011 2:58 PM

silencenotgolden said...

Shodo,

Thanks for the smiles from Shugen's talk. He's got a good head on his shoulders and a sense of humor that sometimes reminds me of Mr. Aitken ;))

I hope they put the talk online.

February 26, 2011 8:07 PM

CSSF said...

The Committee for Sangha Stepping Forth has an update on the facilitators for the March 20th meeting in NYC.

The meeting will now be co-facilitated by Barry Magrid and Grace Schireson.

For more details, please check our web site:

<http://www.sanghasteppingforth.com/>

Thank you.

February 27, 2011 10:50 AM

Christopher said...

If I'm not mistaken, the gentleman's name is Barry Magid, not Magrid.

February 27, 2011 11:20 AM

CSSF said...

"If I'm not mistaken, the gentleman's name is Barry Magid, not Magrid."

We apologize.

Thanks so much, Christopher -- it has been changed on our web site.

February 27, 2011 12:00 PM

Leary of Pyschobabble said...

CSSF said...

The Committee for Sangha Stepping Forth has an update on the facilitators for the March 20th meeting in NYC.

The meeting will now be co-facilitated by Barry Magrid and Grace Schireson.

For more details, please check our web site:

<http://www.sanghasteppingforth.com/>

I've checked that web site a couple of times already. It doesn't say much:

"The purpose of this meeting is to come together as a Sangha in a safe environment to understand what we've all been going through: to define it, to acknowledge our suffering and to find ways of healing."

Please elaborate if you can.

February 27, 2011 2:34 PM

Cautious said...

What are the potential legal liabilities for Shimano victims who take part in the proposed CSSF program?

February 27, 2011 5:23 PM

CSSF said...

Thank you for your great question, it has come up in our discussions. It is of utmost importance that everyone who attends this meeting be protected by confidentiality. We are working with Grace and Barry on how to provide for this privacy.

As for a particular schedule, we are still fine tuning it. But, there will be introductory presentations from Grace and Barry framing some of the issues that we have been dealing with. Everyone will have a voice (if they choose) and an opportunity for open discussion.

The goal of the meeting is to ease some of the suffering that we have been going through. Both Grace and Barry are Zen practitioners who bring a psychological understanding to what has happened in our Sangha and the Buddhist Sangha at large. We feel there is great healing power in facing these issues together as a group, we also realize that we can't cover everything in one meeting. But, it is a start and a very important first step.

The response has been incredibly supportive and encouraging and as we finalize a schedule we will post it here.

February 27, 2011 8:27 PM

Even More Curious said...

How can you possibly protect confidentiality at a public meeting?

February 27, 2011 10:08 PM

madame secretary said...

If anyone takes notes, they'll end up in the Shimano Archive.

February 28, 2011 12:23 PM

CSSF said...

Dear Curious and More Curious,

You're right, there is no absolute guarantee for anything, even if we decide to ask everyone in attendance to sign a letter of confidentiality. At some point there has to be a level of trust and we are hoping that the participants (and we know everyone who has signed up so far) will be with us on the same page. We are working to ensure a level of confidentiality and a safe place to talk, anything that is said at the meeting will be held in strictest confidence and not to be recorded, written down or repeated.

February 28, 2011 12:34 PM

Kobutsu said...

The notes may, or may not, wind up in the Archive, Madame Secretary. However, they will definitely be "discoverable material" in a lawsuit, and will more than likely wind up in open court.

February 28, 2011 6:36 PM

Upaya said...

Dudes,

A lawsuit is something that I can almost guarantee will never happen.

I support a meeting of Sangha members to come together to educate themselves and learn about what has happened.

Don't you get it? We've followed a tradition over 2500 years old that has been passed down from teacher to teacher and now arrives in this country...

We could do something positive here -

Not one single Zen center that I know of has not had these issues in common.

Give the ZSS Sangha and the meeting by CSS support and agree that their intention to stand up and speak out will be protected by all of us - for the good.

February 28, 2011 8:03 PM

Perry Mason said...

Upaya said...

"A lawsuit is something that I can almost guarantee will never happen."

How can anyone guarantee that? So you want to "almost guarantee" might as well keep quite than type nonsense, especially potentially detrimental to one's legal position!

BTW -- What about a 2500 year old tradition? Certainly you are not referring to what you learned from Shimano. For example Shimano taught that the precepts were to be disregarded and were only for the "little people." Other times "Mr. Mandala" just made stuff up. You'd learn more about Buddhism in an academic setting.

February 28, 2011 8:38 PM

Mr Mandala is nothing special said...

Mr Mandala abused many people not only women sexually, but men too - both emotionally and psychologically. He seemed worst to those closest to him, meaning his nuns and monks. One day last year when I was sitting at NYZ there were about 6 of us sitting on a Wednesday night. Shimano stood up took the stick and walked down the line hitting everyone whether they asked for it or not. It was not a hit of encouragement it was a hit of utter anger. I understand that Zen uses the stick, but this so-called awakened fellow was no different then my father abusing me- there was nothing enlightening about it. He used anger and he beat his monk the hardest and most. I asked the monk later whether he had asked for the keisaku or not and he said no, that Shimano had been angry with him and in a bad mood the whole day. When I asked him if he thought that Shimano had taken out his anger on us he said, "Of course he did, I've been with him a long time I know him."

I've never been back since.

March 1, 2011 9:07 AM

genkaku said...

Six people on a Wednesday night. Times certainly have changed ... or maybe I am just idealizing the past.

March 1, 2011 9:15 AM

A Million Thanks said...

Zazen is not for the faint of heart. It involves mucho amounts of pain; the whack of the stick a kiss in comparison.

There are plenty of other practices around. Maybe zazen isn't for you.

March 1, 2011 9:22 AM

Shodo said...

A Million Thanks said:

"Zazen is not for the faint of heart. It involves mucho amounts of pain; the whack of the stick a kiss in comparison.

There are plenty of other practices around. Maybe zazen isn't for you."

What kind of zen are you practicing?

March 1, 2011 10:17 AM

genkaku said...

When I departed from the Kingdom of Eido, I was pretty much used to and enjoyed getting whacked hard by the keisaku. It was like a cheap-date massage for tensed muscles. Since its use is partly based on bringing attention back to the matter at hand, well, it seemed to do that as well.

But my subsequent teacher, Kyudo Nakagawa, was very modest with his strikes. Very middling stuff by comparison to the past. At first, it irritated me ... it felt sissified. Getting hit hard seemed to accord with my elevated, Marine Corps view of practice. Later I came to appreciate that just a small reminder to pay attention could be a very large help.

March 1, 2011 10:50 AM

Christopher said...

"just a small reminder to pay attention"

Not to mention that the keisaku isn't there to vent aggression on people who don't ask for it. That is the domain of first-year monks, not supposed Zen masters.

March 1, 2011 10:59 AM

Christopher said...

By the way, I just had a good laugh at this: Genpo Merzel is now referring to himself as a "retired buddhist priest". The parallels to the Shimano debacle ("resignation/retirement" newspeak) are thus complete...

<http://www.genpomerzel.com/>
March 1, 2011 11:59 AM

For the Love of Spanking said...

"A "stick" in time , saves nine."

March 1, 2011 12:06 PM

Bad Hair Day said...

Christopher said...

"Genpo Merzel is now referring to himself as a "retired buddhist priest".

I think it actually reads "retarded buddhist priest." :)

March 1, 2011 12:18 PM

Massage/message at any cost said...

genkaku said...

"Getting hit hard seemed to accord with my elevated, Marine Corps view of practice."

I can just picture Mr. Siddharta going from house to house with his begging bowl, Knock Knock, Yes?, Siddharta replies, "I am a simple monk who stays alive by the offerings of food that others can spare. Do you have any food you can spare? No, we are too poor even to feed our own family.

So Siddharta pulls out his zen stick and bashes the poor fellow several times for not paying him due respect and says " Now next time you will have something for me, and you will pay attention to any monk who comes to your door. Don't be alarmed by me beating you with the stick, someday in about 1500 years this technique will be know as a part of Zen Buddhism, of which I am the founder! Gassho

Being a Conscientious Objector during the Viet Nam war, if anybody walked up to me while i was sitting or lying down and hit me with a stick i would get up and take the stick and hit them back. What the hell does hitting someone have to do with "being a lamp unto yourself"? Sounds more like a Michael Vick technique than compassion. If the person is having problems "concentrating", just get a bigger stick! Capital punishment in the church, do they still let that stuff go on?

March 1, 2011 12:46 PM

genkaku said...

Hi MM -- Of course anything -- that's anything -- can be put to poor uses.

The keisaku is a part of Zen tradition as I understand it. These days, in my experience, no one gets hit without asking to be hit... though this was not always true in monasteries of the past.

My experience was that the keisaku was another piece of advertising ... like a statue or a gong or a piece of incense. Given my own uncertainties, I was grateful for a whole panoply of advertising. I'm sure others were not so wobbly as I was, but they must have wobbled a little ... why else would anyone be interested in Buddhism?

Buddhism is like candy bars displayed in the seven-eleven stores: You buy the one you find most to your taste. Don't like it? Don't buy it. Sometimes it's a toss-up as to which is more foolish -- wielding the keisaku or wielding the righteousness of "compassion." :)

March 1, 2011 1:01 PM

Not Nonin Zen Students Society Director of Public Relations said...

Zen Wire.

This just in.

Regarding the Wednesday night keisaku episode, the abbot of Zen Studies Society has just release this press release:

"Ever abiding in the absolute, founder Eido Tai Shimano, Uber-Roshi, is unsparing in his efforts to drive us to see our True Nature. It has been alleged that Reverend Shimano severely beat students with the Keisaku purely out of anger. First, it must be pointed out that the use of the Keisaku can be used at the discretion of the meditation leaders in Authentic Zen Buddhism (tm). Second, how can a mere student assess the mood of an Authenic Rinzai Zen Master (tm) with the Deeply Penetrating Dharma Eye (tm)? Sincere Zen students know that is a very presumptuous act. Third, Reverend Shimano has stated that during zazen many people experience many things in their minds including very deluded thoughts. He alleges that those students were actually angry at themselves for remaining in the darkness of ignorance and since they are still abiding in the darkness and going astray further and further into the darkness, they have projected their negative emotions onto him. He forgives them of this.

"Nevertheless the board will be addressing these allegations in a timely manner and will form a subcommittee to investigation any allegations of violence. Rev. Fujin will be in charge of the investigation."

March 1, 2011 1:19 PM

M&M said...

genkaku said...

"Sometimes it's a toss-up as to which is more foolish -- wielding the keisaku or wielding the righteousness of "compassion." :)

OK , point understood, but what if we were to take out the word you used above "righteousness", and then read the sentence. Then there is definitely is some confusion about right action, at least for me there is. There are a thousand ways to help people understand without hitting them.

The other real weird thing is that you say people ask to be hit, WHY? Is this a sado-masochistic thing? Do the priests have whips and spiked dog collars too, and take you to the dungeon for your "lesson"?

March 1, 2011 2:49 PM

Reverend T. Roosevelt said...

"Speak softly, but carry a BIG STICK"

March 1, 2011 4:03 PM

South of de Border said...

They play pinata zen.....hit them hard enough and you never know what will come out.

March 1, 2011 4:08 PM

genkaku said...

MM -- Let me assure you that any critique you might bring to bear on the keisaku or any other aspect of Zen practice is a critique the average practicing Zen student has "been there, done that." Doubts and criticisms swirl ... now what?

I cannot defend the keisaku intellectually or emotionally. Such a defense would just turn into a pissing contest, although I don't doubt that there are very good explanations ... that never quite manage to explain.

My experience: It's not as if someone is constantly threatening you with a stick. Getting hit happens occasionally during prolonged sitting. And during that prolonged zazen, the mind wanders, fidgets, waxes wise, grows sad, wallows in morality, longs for a Big Mac ... pick your poison. As a result of this very human activity, the zendo offers various encouragements to get where you are ... right here, right now. Incense, chanting, bowing, walking all assist the focus to this time and place. The keisaku, in my experience, is just an assistant. And, as an added benefit,

assuming the person wielding the keisaku knows what s/he's doing, it feels good ... sort of like a quickie massage.

Anyway, I can sympathize with your doubts and can't pretend I know how to clear them up. My vote is just, it works. But like all things that work, it can be badly used or badly appreciated.

FWIW

March 1, 2011 4:20 PM

Self-Torture said...

M&M said...

"Is this a sadomasochistic thing?"

The stick is employed when a student 's mind starts to wander. The student forgets the very reason they are sitting in perfect posture. Fantasy starts intruding into their mind, and if this were to happen outside the Zendo, bad karma would a result of their undisciplined mind.

A good example of this has been depicted in the famous Wile. E. Roshi.....

"He becomes so single-minded, so fixated on his pursuit of Road Runner that he forgets his original, gastronomic intentions and has become determined to catch the Road Runner to preserve what is left of his dignity, and fails constantly to consider Murphy's Law, even as he attempts schemes that by all standards of credibility cannot possibly succeed: trying to fly in a poorly-fitting Superman costume, or encasing himself inside of a steel ball of random trajectory, or fixing an arrowhead onto his nose and sling-shooting himself at the Road Runner, or using a wheeled helmet on a wire to ride upside down off of a cliff. The ACME materials that he utilizes become more and more fantastic, like tornado seeds, earthquake pills, dehydrated boulders, an ice-making machine, and a jet-powered unicycle, and all fail by necessity of their one possible fallibility, which Wile E. never anticipates."

March 1, 2011 4:36 PM

UB said...

Do you really think that Siddharta the "Buddha" went around hitting his students or ANYBODY? Come on, this is another example of fabricated religious ritual. Dharma transmission that goes all the way back 2000 years in an unbroken lineage, the priests is enlightened, you aren't, so they can abuse you. Hitting is abuse. This crap has got to cease.

March 1, 2011 4:47 PM

The Facts said...

"Corporal punishment is a kind of physical punishment that involves the deliberate infliction of pain to deter attitudes or behaviour deemed unacceptable. The term

usually refers to methodically striking the offender with an implement, whether in judicial, domestic, or educational settings."

"It has been officially outlawed in 29 countries."

from ...

http://en.wikipedia.org/wiki/Corporal_punishment
March 1, 2011 4:56 PM

genkaku said...

Like I said ... a pissing contest.
March 1, 2011 5:00 PM

UB said...

genkaku said...

"Like I said ... a pissing contest."

No it is not. No one is right or wrong. Some people like the idea, some people do not. But, we are in a thread that has to do with abuse. Are we going to start edging to the side that the victims enjoy and want the abuse? Hitting, sexually touching, etc.... It gets closer to saying instead of going to a certified Zen master might as well go to a dominatrix. Lets not fool ourselves here. Some people get off on it, the same way you described the candy bars. But, lets call a spade a spade. It is a reversion to early childhood, to be dominated by someone more powerful that will put you in line. Thats why they draft kids who are 18, not 29 years old. When your an adult (most of the time) you can function without being dominated or told what to do. If this is a pissing contest you win hands down, i want nothing to do with this stuff.
March 1, 2011 6:15 PM

its a long one said...

5,355 is a river of piss.
March 1, 2011 6:38 PM

Shodo said...

Guys come on... I think zen centers where the monitor is able to hit folks with the keusaku without the person asking for it is very very rare. At all the places that I have been to, I have only ever seen the keusaku used on people who put their hands in gassho, asking to be hit - because they are feeling sleepy, shoulders are sore etc...

I have never... never heard of any place where the keusaku is used as some kind of wanna-be samurai macho thing... Don't throw out this useful tool because there was an asshole wielding it at DBZ.

March 1, 2011 7:23 PM

its a long one said...

Genjo's latest teisho Shuzan and a Staff ends with these words.

"If you ask me, is this a staff?, I say, Yes it is. In Japanese, it is a shippei."

A shippei symbolizes a zen master's authority and it can be used to discipline by striking a monk with it.

March 1, 2011 8:29 PM

Indebted to the ancestors said...

It works. You folks need to find another practice other than zazen; and, good luck to you, I meant that. I don't know what your doing here. If you do sesshin regularly, you would know keisaku is essential and has nothing to do with "abuse". When Bob or Betty gets struck down the line, I react too, I feel its effect, it effects me, wakes me up too, straightens my back, and,--it has an effect on the whole room of sitters, not just Bob or Betty who is being struck. Really, I don't know why you're on a zen blog. This stick has been used for centuries. It works. I can't imagine sesshin without one. This is Japanese Zen, if you don't like it (obviously many of you don't) join Krishnamurti's group or some other form of practice.

March 1, 2011 9:33 PM

Shodo said...

its a long one said:

"Genjo's latest teisho Shuzan and a Staff ends with these words.

"If you ask me, is this a staff?, I say, Yes it is. In Japanese, it is a shippei."

A shippei symbolizes a zen master's authority and it can be used to discipline by striking a monk with it."

Be careful about the context here...

Because all i see Genjo saying is that a stick is a stick. Not a stick is a stick and im going to beat the shit out of you with it.

March 1, 2011 10:00 PM

Kobutsu said...

A new addition to the archive: An Email From Robert Aitken, Rodaishi to Stuart Lachs, Dated: 09/07/06

http://www.shimanoarchive.com/PDFs/20110228_Aitken_Lachs.pdf
March 1, 2011 11:50 PM

No meditation or ritual said...

Indebted to the ancestors said...

"It works. You folks need to find another practice other than zazen; and, good luck to you, I meant that. I don't know what your doing here."

What you think and feel zazen practice to be, is way different than what some others think zazen practice is. It is not sitting in a Zendo being hit by teachers and priests for many people. For some zen Buddhism is a short path to practice the Buddha's Dharma all the time, everywhere. To assume it is sitting in session in lotus position, asking to be hit if your mind wanders or you might fall asleep is far from "what it is" for many others.

So we have every right to be HERE on this thread trying to find a way to rid American zen of abusive priests and teachers.

Having practiced Chan Buddhism for over 20 years (and having meditated for about a year) I can attest to its' effectiveness in everyday living, without formal meditation or seeing a qualified certified zen master. So just because some of us do not fit into the cookie cutter model of popularized institutionalized American Zen model, doesn't mean that we do not have a practice, and it disturbs us when someone judges us by that imported model.

Many "certified" teachers have disrobed and left their "order" not because of scandal, but because they have seen and experienced zen as a part of their every waking moment in life, and seen how the institutional rituals get in the way of understanding zen for what it truly is. Which is not following rituals, though many still think that is what it is. Some people have a need for these ritualistic versions of the Buddha Dharma. Fine, but that is where the abuse is happening for some reason, and it seems like a small epidemic. So that is why we are here, to suggest that people can move away from the institutional model of power and abuse and useless ritual if they so desire. When they do they are assured that they will not be mistreated by priests and teachers who fabricate lineage and authority to rule it over another person.

March 2, 2011 6:50 AM

genkaku said...

Some people have a need for these ritualistic versions of the Buddha Dharma. Fine, but that is where the abuse is happening for some reason, and it seems like a small epidemic.

So if we get rid of the "ritualistic versions," we will get rid of the epidemic ... is that the suggestion?

March 2, 2011 7:54 AM

Christopher said...

"This stick has been used for centuries. It works. I can't imagine sesshin without one."

I hate to say this, but perhaps you might want to reconsider your imaginary idea of sesshin. For example, I haven't asked for the keisaku in years. Amazingly enough, that works too.

March 2, 2011 7:55 AM

whatever works said...

"So if we get rid of the "ritualistic versions," we will get rid of the epidemic ... is that the suggestion? "

Removing the emphasis on hierarchy and authoritarianism would be a start, since those seem to be key to the ubiquity of abuse in many instances, both in the Zen community and in the broader context. Of course, there are abusers and abused in all walks of life--that dynamic will never disappear. But all reasonable efforts should be made to reduce its likelihood in *Buddhist practice places*.

March 2, 2011 8:18 AM

Hui Neng knew instantly said...

genkaku said...

"So if we get rid of the "ritualistic versions," we will get rid of the epidemic ... is that the suggestion?"

The institutional version is not going away soon, because some people need it. But, much light and knowledge can be disseminated about the fabrications and abuse of power that many zen masters, priests, and teachers seem to get stuck in.

There is no suggestion to do anything, it is up to every individual person to make up their own mind what is right for them. The exposure that your blog, and many other bloggers have allowed to take place, plus the Shimano archives, and the New York Times article about zen scandals, are all helping to educate a very ill informed public about zen, and institutional Buddhism.

Like any form of discrimination it takes time for people to wake up to their delusions and fabricated beliefs. This time we are going through is just the beginning of exposing the hypocrisy that is so damaging to the manufactured zen approach. It will take time for people to realize none of the rituals are necessary,

and that the institutional version of all Buddhism is a substitute for the real thing. But the glass shield has been busted....still today after 100 years women still are not equal to men in many regards. Go figure.

March 2, 2011 8:20 AM

Homage to the ancestors said...

"What you think and feel zazen practice to be, is way different than what some others .."

Indeed, this is so. I am not Hui Neng.

I need to sit with an erect spine, stretched spine, Nothing needs to be added to this, In time the center of gravity shifts lower and lower, the spine also makes adjustments as this center shifts. And as it does energy channels open, delusions, mental fabrications are naturally dispelled--one enters samadhi, ever deepening. At this point, right concentration is needed. For some koans, breath work, mu-- whatever works to keep focused, is necessary---there and then, you're on your way.

Thank you Buddhas, Bodhisattvas and all ancestors.

March 2, 2011 8:47 AM

Living Zen said...

"A Buddhist monk came to India, and after many years he went back to Japan. His master asked him: What have you learned in India? The monk sat in a buddha posture, closed his eyes and became completely calm and still. The master laughed and said: We already have too many stone buddhas here. Get out from here! There is no need for any more stone buddhas."

Some "Buddhas" can walk and chew gum and that same time. :)

March 2, 2011 12:45 PM

Great Thanks, cont. said...

As ancestor Nyogen said--"Be satisfied with your own head, don't put any false heads above your own."

And yes, "minute after minute," (chew gum, if you like, though it rots the teeth) "watch your steps carefully."

Soen Roshi once pointed to a beautiful stone buddha saying, "that is national treasure", then pointing to the person sitting in front of him said, "you are the living bodhisattva."

And weeks later as he was leaving New York during his last visit, was asked, "Do you think you'll come back to America again?", replied, something like, "Its not so important", then, he hit his hara, "this is more important-- practice!"

March 2, 2011 2:03 PM

English please? said...

What's a hara?

March 2, 2011 2:18 PM

whatever works said...

"Soen Roshi once pointed to a beautiful stone buddha saying, "that is national treasure", then pointing to the person sitting in front of him said, "you are the living bodhisattva.". "

Hope he wasn't pointing to Eido Shimano....

"And weeks later as he was leaving New York during his last visit, was asked, "Do you think you'll come back to America again?", replied, something like, "Its not so important" "

Oh, SURE! Just leave us westerners to clean up your toxic karmic legacy while you go "practice"!

March 2, 2011 2:19 PM

English please? said...

wiki says hara means...

- * Hara (band), a Romanian pop-band
- * Hara (Bible), a Biblical name
- * Hara (company), a Japanese sake company
- * Hara (film), a forthcoming Indian 3D computer animated historical drama film
- * Hara (genus), a synonym for Erethistes, a fish genus in the order Siluriformes
- * Hara (Hinduism), a disambiguation page
- * Hara (tanden) (腹), a Japanese martial art term referring to the stomach
- * 4640 Hara, a main-belt asteroid
- * Harā Bērəzaitī, a legendary mountain in Persian mythology
- * Hara Huna Kingdom, an ancient Chinese tribe close to Himalayas mentioned in the epic Mahabharata
- * Avicennia marina, a species of mangrove known as the hara tree in southern Iran
- * a word and name meaning joy in Greek language
- * the word used for feces in Maltese language
- * the word for greens in Hindi language

* the word for pen, coop or pigsty in Latin

so he hit his stomach? or was it his hara sake bottle? :)

March 2, 2011 2:27 PM

weird zen said...

The great zen master said "This is great practice, hitting your hara with a keusaku!"

March 2, 2011 2:30 PM

Mucho Gracias said...

I thought this was a zen blog. But here the definition of hara:

From Wiki:

In speaking of the lower of the three points, the term dantian is often used interchangeably with the Japanese word hara (腹; Chinese: fù) which means simply "belly". In Chinese and Japanese tradition, it is considered the physical center of gravity of the human body and is the seat of one's internal energy (qi). A master of calligraphy, swordsmanship, tea ceremony, martial arts, among other arts, is held in the Japanese tradition to be "acting from the hara."

March 2, 2011 3:59 PM

Domo arigato said...

"Oh, SURE! Just leave us westerners to clean up your toxic karmic legacy while you go "practice"!"

He meant us westerners, not himself. We must go on practicing. We will get through this. Stay positive, keep practicing...

March 2, 2011 4:06 PM

UB said...

Mucho Gracias said...

"I thought this was a zen blog. But here the definition of hara:"

Yes, very curious. Unless the zen practitioner is of the Bushido warrior class. I have heard it was quite the philosophy of the warrior class in Japan, thus the emphasis on martial arts, archery, and in the acts that one does.

This is quite different than the story of Hui-Neng or Bankei who were seeking the meaning of their life and found it in an instant. In fact Bankei told his audiences to stop meditating and doing all the ineffective "zen devices" such as answering rote koans. He told them that they were already Buddhas right now, you need do nothing

to realize it. He tried to spare them all the useless sitting zazen and other rituals that waste their time.

But some people like the hard way, i guess so they have something to brag about, or maybe to become better and stronger than other people. Some people never learn.

March 2, 2011 4:31 PM

whatever works said...

"He meant us westerners, not himself."

So WE'RE the ones who need to practice, even though he's the one who, in his infinitely profound discernment, annointed Shimano as his successor? Okey-dokey....sure would like to get in on that unconditional brand of dharma transmissison! How much do I need to donate to ZSS?

March 2, 2011 4:37 PM

I give you my mother! She virgin! said...

"How much do I need to donate to ZSS? "

Ass, gas or grass...nobody rides for free.

March 2, 2011 4:42 PM

Get it Right said...

The Dharma Transmissiopn went terribly wrong with Shimano, the words were said and in the final act Soen touched Eido's hands, so he ended up with "ever unconditional garb any girl he wants" transmission. oops.

March 2, 2011 4:45 PM

Useless hara said...

So that is what Shimano did unconditionally? Garb girls? That really is something to braG about! :) He is #1 ladies man! He acted from his hara, but got that wrong too, his brain is centered a little lower than that.

March 2, 2011 4:49 PM

UB said...

Domo arigato said...

"Stay positive, keep practicing..."

What kind of Buddhist practice is this? Stay positive? Is this the Oprah Winfrey version of new age Buddhism?

I thought when one comes to understand their own Buddha nature/mind they see things as they are, neither positive or negative. When it comes to Shimano what

could anyone see that was positive? I mean you do not even need to be negative to evaluate this tragedy of a Zen Master (tm).

March 2, 2011 4:57 PM

Garage mechanic said...

All that happened to Shimano is his transmission (tm) ran out of fluid!

March 2, 2011 5:05 PM

Click and Clack, the Tappert Bros. said...

"All that happened to Shimano is his transmission (tm) ran out of fluid!"

He's got problems with his governor, brakes and universal joints, too. (Sorry, I'm sure you tire of this.)

March 2, 2011 5:17 PM

Merci Beaucoup said...

"This is quite different than the story of Hui-Neng or Bankei who were seeking the meaning of their life and found it in an instant. In fact Bankei told his audiences to stop meditating and doing all the ineffective "zen devices" such as answering rote koans. He told them that they were already Buddhas right now, you need do nothing to realize it. He tried to spare them all the useless sitting zazen and other rituals that waste their time."

These internal disputes have been going on within zen for millennium and longer, and probably will continue. I think there were even battles fought over: Sudden/Gradual; Northern/Southern; Passive sitting/Dynamic sitting, on and on. You appear to represent the sudden, instantaneous school enlightenment school of zen--that's fine. By the way, Bankei and Huineng did not live in huts by themselves, if my memory serves me right. They too were part of the 'big institution' that was zen in their time, and were most likely bowing and lighting incense and chanting sutras with the rest of them, don't you think?

I'm glad for you UB, you realized your buddhahood without all the work, in an instant. I don't mean to sound like a braggart, I guess I'm just a little slow. It will take me some time: it has taken me some time as I follow along on the path shown to me by my ancestors. Don't know any other way to go at this point.

March 2, 2011 5:20 PM

UB said...

Merci Beaucoup said...

"I'm glad for you UB, you realized your buddhahood without all the work, in an instant. I don't mean to sound like a braggart, I guess I'm just a little slow."

My practice is ongoing, insights come and go. HuiNeng and Bankei had great insights suddenly, and they were a part of a larger Sangha eventually. Bankei was pretty rebellious though, refusing to do what the rest of the monks were doing. You are correct in understanding the gradual vs sudden schools throughout history. I make too much of it sometimes but I am so used to the people i am around "fish slapping" each other....it is all in the spirit of wishing the other person the very best.

This is not a pissing contest. You have been honest , so have I. That is the best we can do. But, this particular thread on genkaku's forum is about Eido Shimano and the repercussions. It seems like it is almost over as far as Shimano goes, even though some are pursuing law suits. What I am working at is bringing the Dharma to the people without an intermediary (priest, teacher, authentic lineage holder) which to me are all fabrications of the institution. Speaking the truth to those in power.

Taking back the night (zen). If the ladies had not been so vulnerable and duped by the fabrications of Shimano they probably would not of been abused, and if they were would have spoken up immediately. That is what we are working here for.

Transparency, honesty, love, and understanding that transcends the fabrications of deluded priests and teachers.

March 2, 2011 5:55 PM

Grazie Mille said...

What kind of Buddhist practice is this? Stay positive? Is this the Oprah Winfrey version of new age Buddhism?

I thought when one comes to understand their own Buddha nature/mind they see things as they are, neither positive or negative. When it comes to Shimano what could anyone see that was positive? I mean you do not even need to be negative to evaluate this tragedy of a Zen Master (tm).

There is a pervasive mood in the zen school in America at this time that I interpret as negative. People are pissed, and rightly so, and feel corruption is everywhere, not just Eido's group. I don't, I'm feeling good about zen in America. Yeah, maybe Oprah's has influenced me over the years. Stay positive folks, we will get through this. U2, UB, keep your chin up.

March 2, 2011 5:58 PM

Shodo said...

whatever works said:

"So WE'RE the ones who need to practice, even though he's (Soen) the one who, in his infinitely profound discernment, annointed Shimano as his successor? Okey-dokey....sure would like to get in on that unconditional brand of dharma transmissison!"

Well actually... the joke was on Eido - Soen never finalized Eido's transmission... he is not listed as Soen's successor on the lineage charts in Japan.:)

March 2, 2011 6:02 PM

UB said...

Grazie Mille said...

"Yeah, maybe Oprah's has influenced me over the years. Stay positive folks, we will get through this. U2, UB, keep your chin up."

Zen can not disappear. It is the Dharma. Though it can not be put into words, it pervades every niche of the universe. It has no quality, but when a human encounters it, there is no question about its' validity. It never leaves me, or you, or anybody. It encompasses everything we do in this life. It is only our ignorance that deludes what it is every moment. Once one awakens there is nothing one can do to go back to sleep.

To me it is quite apparent that many teachers who are "Dharma heirs, and/or lineage holders have not experienced being awake. They are stuck in ritual and institutional convention. They present a dog and pony show and sell their snake oil to the unsuspecting innocent. These are the kind of people that Jesus drove out of the temple with a whip. Was that love? You bet. Separating the wheat from the chaff, with fierce determination to kick these fakirs out of business for good, so that somehow they too might awake, because staying in their profession is keeping them asleep.

March 2, 2011 6:20 PM

whatever works said...

"Well actually... the joke was on Eido - Soen never finalized Eido's transmission... he is not listed as Soen's successor on the lineage charts in Japan.:) "

I hear you, Shodo. But tell that to the ZSS, which continues to feature his photo on their website under, I believe, the heading "What is Zen?".

As Joke-eh would say, "Thanks for practicing." ;)

March 2, 2011 6:25 PM

tack sa mycket said...

"there is no question of its validity".

I like that line UB, and completely concur.

And your right about the priestly class and how their main interests might seem to be their own continuation, like any self-obsessed criminal. But, I think back when I was kid of 19, after reading books about zen and then calling around to the few

places at the time that offered practice. I wasn't looking for a teacher, I was looking for a place to practice--the teacher (Eido), I didn't meet till I had been sitting at the zendo for a while. It was the group of fellow practitioners that impressed me and influenced me the most those first few years--and from whom I learned the most. The Roshi, to me, was a figurehead, what they like to call a symbol/representative of the buddha today--who really had very little effect on me. Though his stern presence and actions in the zendo did indeed have an effect on me, which I never experienced as abuse, by the way. Yeah, some like it rough, I guess. I never felt I was being sold of bill of goods either. We were, though some did like the rituals, eating with chopsticks, etc., but many of us laughed at the dog and pony show of it all, but performed what was required of us because we loved the practice.

The thrust of the teachings is we are the buddha, realize that. In the meantime, the guy in the flowing robes is supposed to represent him and, in the beginning of practice that is how he is experienced. But after practicing for awhile less and less so,--he's just one of us, another imperfect being. But the practice is perfect, and it was/is through these imperfect beings (the priestly class) it personally was brought to me. And so I can't help the gratitude I continue to feel, its just there.

Even toward Eido.

March 3, 2011 9:21 AM

UB said...

In the beginning of anything new to us, that others have done for many years, instruction is most beneficial. Usually there comes a period of "standing on the teachers head", of which passes and then there is the maturity of the practice that one has begun to master. With that "mastery" comes a sincere gratitude to the one who gave instruction so that you too might me good at that particular practice. Understood. Same here.

But when both teacher and student become mature in their respective lives, true respect goes both ways. Their is no longer a master/student illusion to be played out. It is for those who are now no longer being taught to offer up what they have to offer in a new and original way. If they were to continue to only produce what the teacher taught them, then they could of learned it from books. The old passes away, and the new is born.

You especially have every right to question Eido's behavior having been part of his teaching....in fact it behooves you to do so. I am sure that his behavior is abusive and anyone who is mature enough, even within the same "practice" has the obligation to expose and confront him. In doing so I do not see any ingratitude being expressed. It is in fact a manifestation of that gratitude that he is confronted on his errant behavior.

March 3, 2011 10:02 AM

Toda Raba said...

I'm more of a traditionalist and don't feel the structure and form needs change I'm not bothered by the dog and pony show, I can do the required ritual, at times with deep feeling, and-- as needed. But change will inevitably come. This is America, a country of non-conformist.

I left NY nearly 30 years ago, but still attend sesshins with different sanghas around the country, still appreciate and love that 7-day sesshin format we have inherited from across the seas.

From what I hear Eido and Aiho are no longer involved in any of the zendos' activities. I never experienced what I would characterize as abuse from Eido. Sure he yelled at me often and whacked me when I was falling asleep, but that's kiddy stuff. I feel sorry for the ladies who were hurt by his acts, and appreciate the work the current Board did to curtail any further harm. I do think though, if I was a woman, I too would of slept with him. I was so far gone by the end of my teens, seducing me would of been no mean feat. And I loved the practice too much to have said no.

March 3, 2011 11:18 AM

UB said...

Toda Raba said...

"I was so far gone by the end of my teens, seducing me would of been no mean feat."

Don't you think that the atmosphere (dog and pony show) contributed to your being able to be seduced? It still sounds like in holds a similar kind of attraction for you. Maybe that is the non-conformist in you. :)

But for future generations isn't it advisable to let them in on the behind the scenes circus atmosphere. The real people behind the costumes? Or is it that the "show must go on", because we need to escape our boring non eventful existence? I can not imagine that the original "Buddha" would step foot in tent with this abstraction of what he tried to pass on to other people. So when you say "traditionalist", isn't that stretching the real truth. Where the original tradition lacked all the behind the scenes ritual and incense buying and selling, and people getting hit by a "master". Isn't it closer to the truth that many people are attracted to the foreignness of the ceremonies, almost as though they are going to a good movie to get "lost" in?

March 3, 2011 11:48 AM

Shukriyaa said...

You must of read Mr. J Krishnmurti, no? I remember him saying, in one of his many books, how the smell of incense makes one believe or sense some great otherness, or led one to believe he was participating in something holy, etc.--something to that effect. Anyway, I can take the dog and pony show or leave it. But feel the structure of sit, walk, sit walk, with no talking or anything else to distract, helps to center one's intention. Meditation, zazen needs the discipline and structure, its a very demanding

practice and one won't do it without the structure in place, unless of course, your Shakyamuni.

Gotta run off to my shakuhachi lesson. Nice chatting with you, UB

March 3, 2011 12:32 PM

Kobutsu said...

A new addition to the archive this morning:

A Letter From Philip Kapleau, Roshi to Yamada Koun, Roshi.

“The first year he [Yasutani Hakuun (安谷 白雲)] came to Rochester he gave me permission to hold daisan. He told me I could do that until he returned to the United States the following year, at which time he would have a public ceremony for me if everything went all right in the meantime. Unfortunately, everything did not go all right in the interim. Many things happened involving Eido Shimano (嶋野 栄道), who was living in New York at that time. As a result of Eido’s (栄道) behavior, when Yasutani Roshi (安谷 白雲)] came to New York the following year I phoned him and told him not bring Eido (栄道) with him to Rochester. This was a foolish thing for me to say to the Roshi (安谷 白雲) and he obviously resented it, because when he came to Rochester to hold a 7-day sesshin later on he was angry with me.”

“Furthermore, you must know that teachers under certain circumstances do permit students to teach regardless of how many koans they have passed or even if they have passed none at all. In this connection, Nakagawa Soyn [sic] Roshi (中川 宋淵) himself told me that he did not even have kensho when Yamamoto Gempo Roshi (山本 玄嶂) appointed him his successor.”

http://www.shimanoarchive.com/PDFs/19860217_Kapleau_Yamada.pdf

March 4, 2011 1:43 PM

Been There said...

Hmm. Well, Kapleau Roshi had the Scates (not Skates) personal history kind of flubbed up -- the divorce info is inaccurate, among other things. He was around the Rochester Zen Center longer than 2 years, also, well into the 70s. But no big deal.

More evidence of the apparently persistent need of Japanese Zen honchos to protect Shimano, despite the red flags raised by both Robert Aitken and Philip Kapleau. I wonder if it was because of the high-profile "flagship" status of a zen center in New York City, as opposed to one in, say, western NY state or Hawai'i.

March 4, 2011 7:13 PM

Follow the money honey said...

Yeah, smells like money and racism....

March 4, 2011 8:21 PM

Cloud said...

UnemploymentBenefits said:

"... this particular thread on genkaku's forum is about Eido Shimano and the repercussions. It seems like it is almost over as far as Shimano goes, even though some are pursuing law suits."

TobaRada said:

"From what I hear Eido and Aiho are no longer involved in any of the zendo's activities."

This blog used to be/was supposed to be all about Eido Tai Shimano, and by extension (no pun intended) the ZSS and its Board of Directors. Less and less mention of these entities.

March 5, 2011 10:08 AM

genkaku said...

Patience.

March 5, 2011 10:13 AM

Alfred H. said...

Patience?

What is this suppose to mean? Is some new news is coming or, are you just baiting us, like a good director in a suspenseful flick does to keep us on the edge of our seats-- to keep us from falling asleep and losing interest. :)

March 5, 2011 12:06 PM

genkaku said...

Either way requires patience, I imagine. :)

March 5, 2011 12:18 PM

Cuidao Mi Hermanas said...

Privacy

It has come to our attention that in the near future there may be a possible legal action against the ZSS. This will not be a topic addressed at the meeting on March 20.

We will do everything we can to ensure the privacy of everyone attending. There will be no recording or note taking. Participants will agree to keep everything at the meeting confidential and will agree not to publish or publicly reveal what takes place.

That being said, if there is anyone who is attending the March 20 Sangha meeting and feels that they may want to join in the legal action, they should seek legal counsel beforehand.

March 5, 2011 3:16 PM

Muchas Gracias said...

Thank you very much for your care and advice.

March 5, 2011 7:14 PM

Muchas Gracias said...

Cuidados said,

"... if there is anyone who is attending the March 20 Sangha meeting and feels that they may want to join in the legal action, they should seek legal counsel beforehand."

That is, thank you for this advice...

March 5, 2011 7:20 PM

Kobutsu said...

PART ONE:

Shortly after the "Committee for Sangha Stepping Forth" ("CSSF") announced its intention to sponsor a ZSS sangha event in New York City on March 20, 2011, an attorney familiar with the turmoil involving Eido Shimano and Zen Studies Society provided disclosure / disclaimer language to protect event participants from unwittingly jeopardizing their legal claims or the claims of other prospective plaintiffs in anticipated litigation. The language was provided to CSSF on February 18th.

On March 5th, CSSF issued its own "privacy" statement, advising registrants and prospective event participants that (i) discussion of legal matters was not to be part of the event, (ii) an agreement among participants to keep the matters discussed at the event "confidential" would serve to keep the matters discussed from "public" disclosure, and (iii) advising participants to seek the advice of their own attorneys – at their own expense – prior to attending the meeting.

The CSSF leadership has declined – inexplicably – to offer sangha members the benefit of reading the disclosure / disclaimers and determining for themselves how the information contained there might affect the manner in which they participate in the event. For the benefit of registrants, participants and the event organizers and facilitators, here is what was provided to CSSF:

March 7, 2011 11:29 PM

Kobutsu said...

PART TWO:

“If the Sangha Stepping Forth meeting proceeds as scheduled, here are some cautionary “disclaimers” to prospective attendees. This might be one way in which the event might proceed while mitigating (but not eliminating) the risk that prospective plaintiff-attendees might unwittingly jeopardize their legal claims or the claims of other prospective plaintiffs. For example, prospective participants, registrants and attendees might receive the following disclaimers:

“Before discussing openly your experiences concerning the Zen Studies Society and Eido Shimano with organizers and other participants at the Sangha Stepping Forth event, you should carefully consider (i) that you may be entitled to participate as a plaintiff or class member in one or more lawsuits currently being prepared to redress injuries you may have sustained, or suffering you have endured, as a consequence of your affiliation with the Zen Studies Society and Eido Shimano and (ii) that your communications with organizers and other event participants might be used against you and other prospective plaintiffs in such lawsuits.”

“Those who may be entitled to participate in such lawsuits include, but are not limited to, individuals (i) who were injured or were caused to suffer directly by Eido Shimano’s conduct, (ii) who were injured as a result of the Zen Studies Society’s Board of Directors’ failure to disclose, or deliberately to conceal, material facts concerning Eido Shimano and the situation at ZSS, (iii) who were injured as a result of the Zen Studies Society’s Board of Directors’ failure to exercise their fiduciary duty to take appropriate actions to protect students from Eido Shimano or to take decisive remedial action with respect to Shimano, (iv) who made financial donations or donations in kind either to the Zen Studies Society or Eido Shimano, and (v) those who took the precepts during ‘jukai,’ were ordained by Eido Shimano, attended ‘sesshin’ with Eido Shimano or did ‘dokusan’ with Eido Shimano.”

“It is extremely important that you understand that despite what you may have heard or believe about your claim being “time barred” or “barred by the statute of limitations,” you may nevertheless have a valid legal claim against the Zen Studies Society and Eido Shimano, even if the event that you believe caused your injury or suffering happened ten, twenty or even thirty or more years ago. Even if your own

legal claim turns out to be time-barred, you may nevertheless be able to tell your story in court in order to support others whose claims are not time-barred.”

“None of this is meant as legal advice or to encourage you to pursue any legal action. Nor is it an endorsement of the merits of any possible lawsuit. It is rather provided to you as a caution and a disclosure so that your decision about whether and how to participate in this event is informed by some very important considerations of which you may not previously have been aware.”

* * *

I'm not an attorney, and can't give a legal opinion, but it certainly seems like the envisioned lawsuit is not based solely on sexual misconduct and the cautions well worth considering.

March 7, 2011 11:31 PM

genkaku said...

I'm no lawyer either, but I suspect there are a number of presumptions currently at play:

1. Since lawsuits of the past failed to materialize, all the current hints and nudges are just more hot air and posturing. Based on past action or lack thereof, this can be seen as a fair assumption.
2. Based on such an assumption, well-intentioned efforts outside the legal system -- efforts to sooth or heal -- provide some actual-factual redress of long-festering wounds.
3. The dwindling effectiveness and credibility of ZSS appears to create a power vacuum which freshly-scrubbed faces might wish to fill ... and thus salvage something for Dai Bosatsu and Sho Bo Ji.

I'm just spit-balling here and have neither legal nor insider information. My central concerns have been and remain 1. to shine a light on the depredations of Eido Shimano and 2. to offer an open-air apology to and request for forgiveness from those most directly injured by those depredations.

NEVERTHELESS...

I think it would be unwise not to consider that the failure of lawsuits to materialize in the past is a guarantee at present. Lawsuits are not cuddly venues. They do not shield feelings. They are fact-based and direct. They go for the throat. And it is in this light that I found the following (from the above suggestions) pretty compelling:

"(ii) that your communications with organizers and other event participants might be used against you and other prospective plaintiffs in such lawsuits."

I do not want to scuttle the efforts implied by CSSF. Those efforts are certainly well-intentioned and they may be capable of offering some healing. But I do hope that all involved will consider the risk that might be implied if an actual-factual lawsuit is gathering steam. Would those efforts be better served after any lawsuit had been completed?

As I say, I don't know for a fact that a lawsuit is actually in the offing. I do know that lawsuits in the past have been more posturing than anything else. But I do hope that people will think things through before they put their good intentions into action.

Just my hot air for this morning.
March 8, 2011 7:32 AM

CSSF said...

After discussing the legal disclaimer sent to the committee and facilitators by an anonymous lawyer, we have advised people, via the web page, to seek legal counsel if they are considering participating in a lawsuit. We hope that those who may be interested in a legal solution will communicate together at a meeting other than the March 20th meeting.

We do not represent ZSS and are not interested in reviving or continuing with that organization but wanted to come together with former friends and members. The main intention is to take a step that the ZSS Board failed to take and try to provide a safe space where people could come together and try to understand, from skillful facilitators and speakers, what the heck happened and what we can do to best move on in our lives.

<http://www.sanghasteppingforth.com/>
March 8, 2011 12:03 PM

iuris consulti said...

Proceed clearly and with caution.

One should carefully consider seeing a private therapist and consulting with one's own lawyer.

Clearly consulting a private therapist would be far more to be confidential and more likely to address one's own situation and issues better than the proposed Stepping Forth group which at best is responding to ' some of the hurt and suffering that many of us have been experiencing over the last six months caused by the actions of Eido Roshi, the Board and our own denial over the years."

As was basically said above, not saying "something" one may regret, or following well intended but wrong advice may be wise to avoid.

One's own lawyer would, hopefully, be able to realistically and objectively evaluate your particular situation and, it is reasonable to assume, your lawyer would be able to contact the lawyer working on the legal actions mentioned here and assess their usefulness to you as well.

The document linked to below may give some folks something to think about even though they were not sexually assaulted or coerced by Shimano.

"In contrast to clergy malpractice, several parishioners have brought successful claims for breach of fiduciary duty.⁵⁹ The theory underlying this claim is that the clergy-parishioner counseling relationship, while not a professional relationship, places the clergy member in the position of fiduciary and imposes a duty upon him to refrain from inappropriate behavior."

- http://www.law.msu.edu/king/2003/2003_Evans.pdf

To my legally untrained mind, a class action lawsuit would more likely irrefutably show that Shimano violated and violated repeatedly his fiduciary responsibilities to sangha members in so many ways.

March 8, 2011 1:03 PM

Names please. said...

If I DO decide to have my lawyer contact the layer who wrote the document, I would need the name of he-who-seems-not-to-want-to-be-named. What IS his name and why is it being kept secret?

March 8, 2011 1:16 PM

King Henry VI said...

"The first thing we do, let's kill all the lawyers". - (Act IV, Scene II).

March 8, 2011 1:18 PM

Salty Droid said...

CSSF said...

"After discussing the legal disclaimer sent to the committee and facilitators by an anonymous lawyer, we have advised people, via the web page, to seek legal counsel if they are considering participating in a lawsuit."

Gee, that's big of you... how come those of us who signed up for your CSSF mailing list received no such "advise"?

March 8, 2011 5:15 PM

Lawrence Welk said...

He who must not be named?
Kill all the lawyers.

ha ha hahaha!

Dank yew. Dank yew very very much for the comical interlude.
It was hilarious.

Let's have another rousing round of applause for the National Comic Troupe which comes together from Washington State on the West Coast to Main on the East Coast and parts in between.

Now let's have a nice St, Patrick's Day Polka!
Followed by Donald singing "Oh Danny Boy."
March 9, 2011 2:48 AM

Jushin said...

"3. The dwindling effectiveness and credibility of ZSS appears to create a power vacuum which freshly-scrubbed faces might wish to fill ... and thus salvage something for Dai Bosatsu and Sho Bo Ji."

Hasn't that sort of been everyone's dream for the last 40 years or so?

But yes. Would be nice to see...

One thing I noticed is that all the woman victims up and left this little community. It seemed to me that, for awhile, they seemed to find some comfort being able to chat with one another anonymously in a forum. Does anyone know how to build a closed, anonymous forum?

I could try to find out how, but it would be nice if there were a way to make sure it was only for them -- so that other people couldn't even read their conversations. Can anyone think of a private free forum service? Because I can't off hand.

I mean -- they might like talking there more than they would like showing up to a meeting. I could look into it. There's always a way. Would anyone have any interest in this?

I say this because, personally, I wouldn't want to go the CSSF meeting. The reason is this: Most people are unaware of how sick DBZ -- and some other monasteries too -- actually are. Sure people are upset with Shimano's deceptions, but you only really

start to get an idea of how sick these people are when you make a real effort to talk to them about the things that happen up there -- only then do you see how they respond. It is not what anyone would expect.

So conversations with people who have not gone through that are a waste of time. They assume you are making things up, or they think you are really angry or you have an axe to grind - even if you are obviously not angry. It is annoying to be heard that way. So why even talk in the first place?

Not many people have gone through that. A lot of people leave without going through that, so they never see how sick that little community really is.

I mean -- if people are confused by the inaction up as ZSS, you really shouldn't be. They really aren't concerned by the fact that people are hurt. They don't even approach things from that angle. It doesn't even cross their mind. They don't feel things that way. They never did.

They even seem to be proud of this strange uncaring, of all things! AS if it is somehow part of "practice".

They see everything from a public relations point of view -- they try to maintain what they have, or they try to get more of what they have (status, position) during these times. You can't even really talk to them about what goes on.

If you do, they just try to, at best, soothe you ; "ah this is very unfortunate, something must be done" etc.

But it is fake concern, and, anyway, I never wanted to be soothed. What a waste of time. What am I, an infant?

But, once they notice that, they try to silence you, all sorts of ways.

They don't HAVE any priorities apart from their own public faces.

I guess people will say I sound angry again. Man, I'm not.

The place is sick. Anyone ever see Chinatown? With Jack Nicholson? That was a good DBZ-like movie.

March 10, 2011 2:01 AM

Watson said...

Jushin said...

"One thing I noticed is that all the woman victims up and left this little community. It seemed to me that, for awhile, they seemed to find some comfort being able to chat

with one another anonymously in a forum. Does anyone know how to build a closed, anonymous forum?"

It's already in place:<http://www.bakerstreetzen.com/>
March 10, 2011 6:03 AM

Croud said...

Jushin said:

"...but you only really start to get an idea of how sick these people are when you make a real effort to talk to them about the things that happen up there -- only then do you see how they respond. It is not what anyone would expect."

and:

"But, once they notice that, they try to silence you, all sorts of ways."

Specifically, who are you referring to? How did they respond, specifically? How did they overtly try to silence you?

March 10, 2011 6:07 AM

King Henry said...

Hey, I see that Kobutsu is back on ZFI. Nice, it's about time!

March 10, 2011 9:07 AM

silencenotgolden said...

"Forget it, Jake. It's Chinatown."

I saw the movie Chinatown so long ago, that I needed to look up the plot on Wikipedia. The thing that I did remember about the story is the ending: the incest victim, rather than the perpetrator, gets killed in the end. It's a familiar ending when it comes to violence against women: they get killed when they try to escape.

It's a story of multi-generational incest, where a man sexually abuses his 15 year old daughter; she gets pregnant and their daughter is presented to the outside world as her sister. The father then sexually abuses the sister/daughter too.

...

It's extremely dangerous to escape from an abusive man; it's the leading cause of death for women under 40. Men get murdered too, of course, but it's radically less common, especially when the abusive partner is female. Women just want to get away to safety. They hope to survive, but sometimes suicide is the safest place to go.

...

The poster “Croud” above asks at 6:07 AM, “How did they overtly try to silence you.” Croud must be a stranger to the Zen Studies Society and/or incest families.

Here's how it works: The “new girl” walks into the Zen Studies Society with the ordinary respect that one observes in a religious place. There are people who are dressed up like clergy and who call themselves “reverend” monks; they are all bowing and scraping and very busy teaching her how to do the same. What they don't tell her is that she is being set up for sex assault by their priest Shimano.

Do they warn her that their “venerable” priest is a serial sex offender? No. Do they warn her that their other clergy may sexually assault her too? No. Have the “reverends” been coerced to keep silent and not tell her? Well, maybe some of them are born perverts and criminals but I think, for most part, that they have been coerced. They are threatened and bribed: either keep your mouth shut or go live somewhere else, outside of the ZSS incest family.

Hence, we see scenes at the Zen Studies Society like a woman publicly announcing that Mr. Shimano is sexually abusing her; that's the “safety in numbers” approach. We've seen other approaches too on how people have escaped from the ZSS abuse:

1. The “escape first / speak later” approach: people who wait until they are safely away from DBZ or NYZ before they speak up.
2. The “what if my family abuses me too” approach: people who wait many years before they tell their husbands and families.
3. The “maybe they won't slander me” approach: people who wait until someone else speaks up.
4. The “protect my little sister” approach: people who see yet another unsuspecting victim being encroached upon, and they speak up so that she will be spared.
5. The “is this a criminal act” approach: people who give testimony to the Sex Crimes and Prosecution Unit of the District Attorney's office.
6. The “this is a criminal act” approach: people who file police reports.
7. The “this is a disease in the American buddhist community” approach: people who contact non-ZSS buddhist clergy.
8. The “this is a fraud” approach: people who file lawsuits against the ZSS, the Board, and their clergy.
9. The “let's try to get help from the perpetrators” approach: people who turn to the ZSS itself.
10. The “I'll help fool more victims and advance my career” approach: the abused “reverends” who train the new victims.

There's more but you get the idea. I hope that this short explanation was helpful to you, Croud.

And to Jushin, I say:
“Forget it, Jushin. It's the Zen Studies Society.”

You probably wish you could.

March 10, 2011 12:10 PM

silencenotgolden said...

Hello Jushin,

I'm looking at my previous post, and am concerned that my remark, "Forget it, Jushin. It's the Zen Studies Society.", wasn't sufficiently connected to, "Forget it, Jake. It's Chinatown." I think that I may have come off sounding a bit offensive to you, I'm sorry, I didn't intend it that way ;)

You make a few other points in your 2:01am post that I would like to address, but I just quickly wanted to apologize for the "forget it" remark!

March 10, 2011 1:21 PM

croud said...

Silence: not helpful at all. You completely missed the points of Jushin's comments about non-victims. Plus you clearly don't know a thing about most of the good zss sangha.

March 10, 2011 10:12 PM

silencenotgolden said...

I'm not sure what you mean by the term "non-victims". Is that a nice way of saying "perpetrators"?

And as for the "good zss sangha"...please, tell me who was ever standing at the door warning people, "Eido Shimano is a bad man. Eido Shimano is a liar. Eido Shimano is a sex offender. Eido Shimano has surrounded himself with people who do not care what happens to you."

Nobody. Or perhaps I missed you on your day off, Croud.

March 11, 2011 1:44 AM

croud said...

That's right, if you're not a victim you're a perp!

Until Shimano had a consensual affair recently, there were no problems with his behavior for 15 years. Few people select a teacher without bothering to find out his reputation, don't you think?

This is a waste of time, buddy.

March 11, 2011 5:23 AM

shocked, stunned said...

Croud: The extent and depth of Shimano's perfidy -- and ZSS Board collusion over the decades -- were unknown to most of the ZSS sangha until the announcement of the recent consensual affair. That announcement itself was spurred by, and only occurred because of, the contemporaneous exposure on the internet of Shimano's history of relentless abuse and betrayal. It's very doubtful that ZSS would have retained even the few sangha members that it had over the past 15 years, if these members had known of his disgusting, unconscionable history.

March 11, 2011 11:18 AM

stop being so naive said...

shocked, stunned:

Not true! The years I went up there, most everyone knew about ES's history and ignored it. (yes, myself included)

croud:

"there were no problems with his behavior for 15 years" How do you know that? Really . . . how do you know that and how can you make that statement? All we know is that no one spoke out publicly about sleeping with ES during those years.

March 11, 2011 11:58 AM

shocked, stunned said...

stop being so naive:

I do plead guilty of having been naive!! -- till announcement of June 2010, and subsequently perusing Eido Roku. But no longer...

And I agree with your point to Croud: "All we know is that no one spoke out publicly about sleeping with ES during those years."

March 11, 2011 12:12 PM

Skeptical said...

"All we know is that no one spoke out publicly about sleeping with ES during those years."

or... if any transgression took place it was successfully suppressed by the enablers.

March 11, 2011 3:05 PM

Spike said...

"The years I went up there, most everyone knew about ES's history and ignored it."

--From 1992 through mid 2000's, as a sesshin participant, never once heard ANYTHING about sex scandals. Of course, during sesshin, no talking was allowed ... (But I'll bet Andy Atable knew ALL about it.)

"All we know is that no one spoke out publicly about sleeping with ES during those years."

--Guilty until proven innocent!

"or... if any transgression took place it was successfully suppressed by the enablers."

And if none did take place, the lie that it did was successfully propagated by smear-bloggers.

March 11, 2011 5:01 PM

have got news for you said...

You don't know what some people know...

March 11, 2011 6:03 PM

spiked said...

That's right: there are unknown knowns. But also unknown unknowns, as well as known unknowns, etc.

March 11, 2011 6:34 PM

Sledge Hammer News Service said...

We interrupt this endless stream of comments regarding the life and times of Eido Tai Shimano saga for the following...

The videos of the Earthquake and Tidal Wave show devastation to much of the coast Northern Japan. There are dangers possible to the entire planet due to serious problems stemming from Japan's extensive use of nuclear power and the plants' failing to have adequate protection from both earthquakes and tidal waves and the collateral damage such events cause.

Has anyone learned anything about the specific impact on the Japanese Zen Centers by the Earthquake followed by Tsunami and now nuclear crisis?

I return you now to your regularly scheduled Eido Tau Shimano Blog thread.

March 11, 2011 10:40 PM

silencenotgolden said...

A "consensual affair". Yes, I have seen Mr. Joe Marinello repeatedly label Mr. Shimano's behavior with those words; indeed he portrays Ms. [June 2010 redacted] as being a sexual aggressor, and poor Mr. Shimano as being a weak minded victim.

And now I see the phrase being repeated here. Perhaps you guys know more about Ms. [redacted]'s life than I do. Perhaps she met Mr. Shimano in a restaurant, and then they dated for a while, and then they decided that it would fun to move in together at Dai Bosatsu. A love affair. Perhaps.

But I don't think that it happened that way. I think that she was just an ordinary student of the Zen Studies Society and that she had ordinary intentions...just like you and me. I think that she was unaware of Mr. Shimano's "disgusting, unconscionable history" and the collusion of the ZSS board and its monastics, deceived, just like you and me. And I think that she met him in the dokusan room...just like you and me.

So, what exactly is it that you think she consented to? Indeed, what did you and I consent to? Who are these "non-victims" that you mention?

Let's see what's included in "consent". Could it be:

- Collusion with the Zen Studies Society Board of Directors and its Chairman Shimano, while they concocted a denial of sexual abuse, a denial that they knew to be a lie? No, she didn't consent to that.
- Winding up like a cornered animal who was obviously desperate to escape from the monastery? No, she wouldn't have consented to that.
- Running for her life from Mr. Shimano's dishonorable pack of cronies? No, no, not that either.
- Being characterized, by the Zen Studies Society, in the New York Times and on the Internet as being an immoral young woman, who pursued a married man for sex, a "holy man", a guy who is old enough to be her great grandfather? No, no, I don't think that she consented to that.
- How about getting sick with the venereal disease that Mr. Shimano is known to have transmitted in the past? No, she wouldn't have consented to that; perhaps she was one of the lucky ones who succeeded in getting him to use a condom.

This is what Mr. Marinello calls a love affair? This is what he calls consent? This is sort of cruelty is love? Not in my opinion. I think that the behavior of the Zen Studies Society is what is called "violence against women" and that's a hint of it looks like: women running for their lives.

Perhaps Mr. Marinello believes that she was not violently raped. Sexually abused but not violently raped. Perhaps that is what he means by "consensual affair". I am tired of seeing the Zen Studies Society's pernicious attempts to dress up their clergy sexual abuse as "love affairs".

I don't see a real distinction between those who were sexually assaulted and those of us who were not, except to the vicious degree of trauma and humiliation that is suffered. It's the dirty old incest problem: it's an assault on the entire family. It's an assault on the entire community. That's why the American zen buddhist community feels victimized by the ZSS as well.

How am I not a victim when my sisters at DBZ are being serially sexually abused and told to lie? Or are we thinking here that "gee, it could never happen to us, we smart

people, the 'non-victims'". But it DID happen to us; we all got conned by that predator, a psychopathic liar and his pals.

I'm really looking forward to the meeting on March 20. I'm really looking forward to taking up this issue of Mr. Shimano's "love affairs". Mr. Shimano's love. The Zen Studies Society's love. The persistent characterizations of "sexually abused but not violently raped" as being "consensual [love] affairs".

I am SO TIRED of having to parse every sentence that comes out of that scheming organization's mouth. I am so glad that Joe Marinello and Sherry Chayat will not be at the meeting.

Unless they resign on March 19 and are suddenly permitted to attend; parsing the CSSF.

March 12, 2011 10:44 AM

^ said...

"Yes, I have seen Mr. Joe Marinello repeatedly label Mr. Shimano's behavior with those words; indeed he portrays Ms. [June 2010 redacted] as being a sexual aggressor, and poor Mr. Shimano as being a weak minded victim."

Please provide a specific reference.

Thank you.

March 12, 2011 12:36 PM

Anita said...

<http://home.comcast.net/~zenquaker/PMN102.pdf>

Third paragraph, last sentence....

March 12, 2011 12:58 PM

Anita said...

and here: <http://tinyurl.com/4jkdcjl>

March 12, 2011 1:31 PM

+ said...

Here is the 3rd para last sentence:

"However, this June a DBZ student stood up at a public Sangha gathering and announced that she had had an affair

with Roshi and was tired of keeping it a secret. She acknowledged that she pursued him and that he did not decline her overtures."

I don't see the jump to your 'weak-minded' characterization. The rest of what Marinello said has been substantiated as true.

Next quote from tiny (by Marinello) is:

"When a woman recently reported that she pursued him and he did not decline her overtures, it was a real wake up call."

You wrote pure crap. The quotes don't say anything like what you have portrayed. You smeared Marinello, and you even smeared Shimano who, I must certainly admit, is hard to have any sympathy for.

March 12, 2011 5:42 PM

Another Said said...

This conversation or actually response of + said, 5:42 to silencenotgolden, 10:45am is just one more example of a pattern of response to real suffering. It's a compact little sample of precisely what ZSS fails to do over and over for 40 years and this year is no different from any other.

Let's take it from the beginning, familiar territory we've all heard and that now most do not deny. This is on the theme of Eido Shimano's sexual exploitation of female students.

1 - Shimano sexually exploits female students. If you want to argue this then you should probably stop reading now.

2 - Those exploited students are typically silenced, usually slandered, isolated, generally with little power, and become the ones to carry the shame and live with the loss of place and sangha. This IS violence. The failure of Shimano to maintain the precept results in such an ordeal that becomes violence. This responsibility is his. It's simply a fact. This is not said with a desire to blame as a way to deal with such pain. It's WHY such a precept exists. There is no such category as consensual within the structure of a monastic organization such as ZSS and a teacher who is given and assumes the degree of influence and power and "rightness" that Shimano embodied.

3 - ZSS board members who remain throughout these ordeals as well as some senior students who are aware of the most recent crisis are indeed consensual with this process of silencing and failure to right the situation for future students. The resulting ZSS earthquake affects and stresses many people. Some leave. So it is true

in some sense to say that many become victims of the misconduct sourced directly from Eido Shimano.

4 - The force that allows this to happen is the need to defend the teacher, Eido Shimano. To do this it becomes another typical pattern that the FULL effect on the woman involved is not acknowledged. The effect on the Sangha as a whole is endured and waited out. In fact, what is happening in the email cited is exactly what happens over and over. It's a blame the victim, or at least let's not hear the victim - FULLY. Let's make it small, let's take one or two sentences Which in fact are reported by someone else so all can go on as usual for those of us not so deeply and sometimes permanently harmed. Do no harm? You can't see the violence here? This is like picking up a piece of dirt in pile of rubbish and say, "oh look, this is all there is to it."

Unless ZSS is able to sit and listen to extent of distress at the bottom level, the bottom rung there never ever can be any solid ground from which the organization or a group of individuals such as those meeting on March 20 can proceed in any authentic and powerful and realistic way. This is not to make light of their stress and their confusions or the impact on their lives. It IS to say that this entire disaster is the result of a teacher who really didn't care what happened to many of his students, not even some of his Heirs. The organization itself seems to copy it over and over. This is not psycho-crapola. This is deeply Buddhist. It's why we have precepts and why we have a great vow and why we take refuge in a Sangha. I, for one, am quite tired of the tedious excuses that fail to challenge each one of us to stand up for what is truthful and clear and even beautiful.

March 12, 2011 8:25 PM

Another Said said...

"When despair for the world grows in me and I wake in the night at the least sound in fear of what my life and my children's lives may be, I go and lie down where the wood drake rests in his beauty on the water, and the great heron feeds. I come into the peace of wild things who do not tax their lives with forethought of grief. I come into the presence of still water. And I feel above me the day-blind stars waiting with their light. For a time I rest in the grace of the world, and am free."

— Wendell Berry

March 12, 2011 9:36 PM

Christopher said...

"The quotes don't say anything like what you have portrayed. You smeared Marinello"

Sigh. We're of course going over old ground here, but what the hell, if people still want to defend the ZSS, and genkaku's blog is still open:

Mr. Marinello's assertion that nothing had been amiss for fifteen years unfortunately says more about his own lack of awareness than any supposed miraculous rehabilitation on Shimano's part. Not only is it now glaringly obvious that Shimano has some very deep emotional problems that don't simply go on hiatus, but, as many people have pointed out, the red flags of abuse were everywhere at ZSS the whole time anyway - regardless of any overt admission of yet another affair. The sexual aspect of Shimano's pathology is just one (albeit especially hurtful and easily recognised) element of the "wider pattern of contempt and manipulation", to quote genkaku's original letter.

March 13, 2011 7:12 AM

? said...

What specific behavior was amiss, i.e. abusive, during those 15 years?

March 13, 2011 10:21 AM

Anita said...

Again, old ground... Refer to the shimanoarchive and this blog for specific examples.

March 13, 2011 10:34 AM

NoPickAndChoose said...

Okay, Anita, just as you have asked:

http://www.shimanoarchive.com/PDFs/20100609_Marinello_AZTA.pdf

March 13, 2011 2:53 PM

= said...

"Again, old ground... Refer to the shimanoarchive and this blog for specific examples."

Regarding the 15-year period under discussion, you are mistaken. If you knew of examples, you would put them up. Marinello was an eyewitness during that period and asserts he would have known (if the stuff you made up were true). Of course, you probably smear him as an 'enabler', liar, etc.

You're the one with contempt of history and manipulation of stories. "The red flags are everywhere."

March 13, 2011 5:49 PM

Anita said...

Yawn... go play in traffic.

March 13, 2011 5:58 PM

} said...

Thank you. My point exactly. Just what I thought you were.

March 13, 2011 6:39 PM

Obiwan said...

"These are not the droids we're looking for."

March 13, 2011 6:54 PM

Christopher said...

"Marinello was an eyewitness during that period and asserts he would have known"

Double sigh. There are over 5000 posts on this blog alone, and 500 documents in the Shimano archive. Anita is right to yawn at someone, this late in the game, still actually (honestly?) questioning the evidence. But anyways, I'll bite. Since I assume you can't be bothered to do any real research, you can start by having a look at my two letters in the Archives.

March 13, 2011 7:12 PM

Stunned said...

Thank you, Christopher. Yes, in your two letters you certainly clarify the point of contention debated above: that Eido Shimano had affairs over the last 15 years, prior to the infamous announcement by the young lady at DBZ about her two-year affair with him.

Your discourse on dust was pure zen. It is hard to imagine how a competent zen master like ER could fail to discriminate dust and cobwebs. (Of course, as you might agree, the jisha certainly deserved to be berated by him for this egregious oversight.)

Clearly your superior experience with *three* other zen masters gives you all the perspective and understanding to evaluate ER, and compare him to the others. Shopping is always a good idea, because eventually you will find a more worthy match to your own aspirations.

March 13, 2011 8:17 PM

Stunted said...

P.S. I'm only 62, and I walk worse than he does.

March 13, 2011 8:25 PM

++ said...

Let the court settle the Shimano's case, and let us

see what will happen to the Shimano's defender.
March 13, 2011 10:03 PM

Laughing Out Loud! said...

"Marinello was an eyewitness during that period and asserts he would have known (if the stuff you made up were true)."

An eyewitness??? This statement is so absurd. Think about it! Was he living at DBZ those 15 years? No, he went for sesshin from time to time. And even if he WAS living up there, you really, truly think Marinello would know what was going on? C'mon, get serious, wake up!!!

March 13, 2011 10:12 PM

7 said...

I believe it is a mistake to discount Marinello personally, or his social network at ZSS.

March 13, 2011 10:22 PM

silencenotgolden said...

What is "weak-minded"?

Priests who do not "decline sexual overtures" are weak-minded men. Priests who are liars and who sneak around sexually abusing people are weak-minded men.

Men who are not in command of their sexuality and their sex acts are weak-minded indeed. Anyone can have a sexual thought; but a man who is not in command of his sexual deeds is a dangerous man.

Eido Shimano is a weak-minded man. What other kind of mind would this be - a strong one?

Eido Shimano is a weak-minded victim; he's the victim of his own weak mind.

March 13, 2011 10:37 PM

genkaku said...

Posting as requested ... apparently the machine refused to print it when submitted elsewhere:

We are now one week away from our meeting -- a meeting planned for an opportunity to come together for the purpose of healing and helping each other move forward from the difficulties experienced at ZSS.

We have every confidence in our facilitators, Grace Schireson and Barry Magid and their ability to facilitate the meeting in a way that will honor our experiences.

We expect that you have some feelings about what has happened at ZSS and we expect that coming together in this way will provide some sense of empowerment and the positive connections of Sangha. This is the essential purpose of this meeting - coming together to help each other.

It has come to our attention that in the near future there may be a possible legal action against the ZSS. The legal issue will not be a subject of this meeting.

We understand that you may have legal recourse available through pending lawsuits. If you feel you may want to join in the legal action and attend the March 20 meeting you should seek legal counsel beforehand.

Our strongest intention is to be there for each other, to not cause any further harm—either through withholding information or through pressure to share--and to find a way forward through the healing power of sangha.

CSSF

<http://www.sanghasteppingforth.com/>
March 14, 2011 7:36 AM

Christopher said..

"Yes, in your two letters you certainly clarify the point of contention debated above: that Eido Shimano had affairs over the last 15 years"

Actually, that was your point, not mine. Arguing about affairs is in my opinion pretty useless anyway, since you can't blame anyone for not knowing what goes on in Shimano's bedchamber.

On the other hand, what I am saying is that regardless of any affairs during those 15 years (one case revealed, how many not?), other kinds of abuse and manipulation were taking place quite openly all the time. The fact that Mr. Marinello and the rest of the ZSS didn't notice THAT - despite the fact that they knew all the details about Shimano's history - makes me kind of wonder why anyone is listening to them at all. The best Marinello has done is basically shrug his shoulders and say nobody's perfect - though even that is admittedly more than the board or new abbess has offered.

As for the rest of your comments about my letter, I must admit I don't follow what you're saying at all.

March 14, 2011 10:18 AM

upaya said...

I'm surprised that no one has yet commented on what Another Said on 3/12 at 8:25

This is profound stuff . Not only is the post well written but it clarifies the entire issue. Thank you to 'Another Said'.

To respond now about ZSS Sangha members who 'should have known' such as Gengo Marinello and all of us who came for sesshin time after time, year after year and who have a very personal relationship with Eido Roshi... The fact is, most of us really didn't know the extent of his dysfunction and the extent of his exploitation until recently, which is now undeniable.

Many ZSS Sangha members have either left completely or have decided to practice on their own and by doing so keep their relationship with Eido Roshi intact. Some will continue.

I respect everyone in the way they handle this very deep and painful issue.

Again, read the post by Another Said on 3/12 at 8:25 again. It's key.

We have all (ZSS) been complicit in this affair.

What seems to me to be the most precious issue now is to take a stand, or sit upright together amidst all this confusion, turmoil, emotion and grief, and work toward a moving forward that does acknowledge our vulnerability, our naivety, our wondrous beginners mind and our commitment to the practice so that that Zen in America find ways to protect us from what is not only A ZSS issue, but an issue that most Zen centers have had to struggle with.

To again refer back to what Another Said on 3/12 at 8:25 regarding precepts: "Unless ZSS is able to sit and listen to extent of distress at the bottom level, the bottom rung there never ever can be any solid ground from we can proceed in any authentic and powerful and realistic way.

This is deeply Buddhist. It's why we have precepts and why we have a great vow and why we take refuge in a Sangha."

Thank you to this blog and the CSSF meeting this weekend which challenges each one of us to

“stand up for what is truthful and clear and even beautiful.”

March 14, 2011 7:06 PM

8 said...

Christopher said...

"The best Marinello has done is basically shrug his shoulders and say nobody's perfect - though even that is admittedly more than the board or new abbes has offered."

--Bulls**t. If it hadn't been for Marinello, Shimano would still be abbot. He was the persistent leader WITHIN ZSS to accomplish this.

"As for the rest of your comments about my letter, I must admit I don't follow what you're saying at all."

--This is very honest of you to admit, since recognizing irony is a type of test.

Power to CSSF!

March 14, 2011 9:27 PM

Christopher said...

"If it hadn't been for Marinello, Shimano would still be abbot"

Perhaps. Though - again - the fact that someone has done more to deal with Shimano than the Board of the Zen Studies Society is, under the circumstances, unfortunately not saying much.

But anyways, I'll grant that pointing out Marinello's complicity and conflict of interest in this matter doesn't necessarily help the victims. So I'll stop now and let the CSSF do its job (which is actually the ZSS's job, but I digress).

March 15, 2011 5:08 AM

Another Said said...

"-Bulls**t. If it hadn't been for Marinello, Shimano would still be abbot. He was the persistent leader WITHIN ZSS to accomplish this."

This is exactly the kind of statement that ignores history in favor of elevating a teacher. It's one ingredient in the making of an Eido Shimano.

It's true that Marinello at a very very late date came around to supporting a separation of Shimano from ZSS. That decision includes the result of pressure from many people before Marinello. Some are in the archive and just a few examples include Adam Fisher's letter, board members who resigned, a letter from several Zen teachers requesting Shimano's removal that was initiated by a student and former board member, a letter from a psychiatrist, women willing to write about their trauma, a rally in front of shoboji, and many emails in response to Marinello's floundering to take a stand. Again, these are simply facts.

Then we hear, "Power to CSSF!"

Where's your humility? Where's your heart? This meeting began with good intentions and is navigating it's way to keeping them, but in the process there are several victims and perhaps others who are again being isolated by circumstances associated with this meeting.

March 15, 2011 6:26 AM

Somebody said...

"This meeting began with good intentions and is navigating it's way to keeping them, but in the process there are several victims and perhaps others who are again being isolated by circumstances associated with this meeting."

Please say more about this, especially how CSSF is hurting victims by isolating them.

Are you recommending people not support CSSF because they are isolating victims?

I don't like seeing Marinello villified. He is personally accessible and responsive to civil discourse, so unless you have bothered to talk to him yourself, and thereby clarify and understand, once and for all, what he is and has been about, imo you need to cut it out with the sniping.

March 15, 2011 10:23 AM

Another Said said...

"This meeting began with good intentions and is navigating it's way to keeping them,"

This was meant as supportive to the people organizing this meeting. So was this from a previous post...

"I, for one, am quite tired of the tedious excuses that fail to challenge each one of us to stand up for what is truthful and clear and even beautiful."

This was in response to the "tedious" tendency to defend one person (here a teacher) in a way that detracts from the larger Sangha and its history. The Sangha has been fractured multiple times. First it was in the 60's, and some students gave a blind to not so blind loyalty to a teacher versus the effect on the Sangha as a whole. This includes individuals who have been slandered and misrepresented.

The fracture within the Sangha happened again in the 70's, 80's, 90's, and now in 2011. They are always divisive and that's the part I'm looking at, especially specific patterns. One is that some people team up for or against key players. This is exactly what I was addressing. I was reminding the writer of the post that this is not about whose side to jump on, especially by forgetting the efforts of other people who are largely not known or are as misrepresented as you feel I misrepresented Marinello. I hope this is more clear.

About isolating victims. More specifically I mean women who were sexually exploited, men who were emotionally and financially exploited, and witnesses for them.

The legal disclaimer is threatening enough to cause concern, but nebulous enough to not know how to intelligently proceed within the meeting. It's sad for those of us who prefer Sangha to lawyers. This is not a situation that CSSF deliberately created. It's another fact and presents limits but hopefully not enough for some people to create valuable connections via CSSF.

March 15, 2011 4:10 PM

Nobody said...

Thank you for taking the time to reply to my questions. I agree with you: Sangha is preferable to lawyers, especially if victims get re-exploited later by outsiders, or former ZSS senior students, management, etc, who may have their own added motives.

March 15, 2011 5:25 PM

Another Said said...

Dear Nobody,

I'm wondering if, with your name, you're writing from the "unconditional realm". :)

Yes, we agree on the preference to Sangha.

However, an added motive may be to do what ZSS should/could have done. The Tsunami widens as a result. Not actually a good metaphor at this time. Does anyone know how/where Jundo Cohen is in Japan? I believe that's where he is.

March 15, 2011 6:23 PM

Kobutsu said...

Jundo Cohen-osho is in Tsukuba, Ibaraki. I have been trying to reach him by phone for three days without success.

March 15, 2011 6:40 PM

Another Said said...

Thanks Kobutsu, I found this thread from a google search...

Laurie Reemsnyder says:

March 15, 2011 at 12:46 am

Does anyone know about the area of Tsukuba, Ibaraki? My very kind friend Yoshiyuki Abe lives and works there and I am so worried about him and his family. I'm guessing there is no power so he can't communicate, but am feeling so worried. Thank you. Our heart goes out to everyone in this terrible situation.

Reply

James Daniell says:

March 15, 2011 at 10:36 pm

Hi Laurie,

I can report to you the good news that Tsukuba City in Ibaraki prefecture has only 4 major injuries and 10 minor injuries, but no deaths recorded as yet!

So I hope your friend is ok.

7 houses have been partially destroyed and 1767 houses partially damaged.

All the best,

James.

Reply

nia says:

March 15, 2011 at 5:59 am

if anyone knows about ibaraki prefecture, takahagi city...

how is the situation there?

i have a family there.. but i can't contact him for 5 days since tsunami.

please... give me any info..

Reply

James Daniell says:

March 15, 2011 at 10:13 pm

Hi, Nia,

In Takahagi city, there is only 1 building collapsed.

1 dead and 19 injured.

At the moment there is intermittent phone and other info, so I hope that you connect through soon.

Cheers,
James.

Reply
March 15, 2011 7:28 PM

Another Said said...

From Jundo's website - Treeleaf Zendo.....

"by Jundo on Fri Mar 11, 2011 9:07 am

We lost part of the roof, this and that ... but it's just stuff. Everyone okay.

No power, so may be out of touch for awhile.

Land moves, heart is still.

Gassho, Jundo"
March 15, 2011 8:00 PM

CharlesFirch said...

'Nobody' same as 'Somebody'

As a parent, the only unconditional is love
March 15, 2011 8:36 PM

silencenotgolden said...

Hi Genkaku,
My post keeps getting deleted ;)

Would you please look in your inbox or spam folder and post my message for me?

Thanks.
March 15, 2011 9:11 PM

WhoElse said...

Right now: Manchester United plays Olympique de Marseille (MU vs OM).
March 15, 2011 9:12 PM

genkaku said...

Posted at the request of silencenotgolden:

Another said...

"Then we hear, "Power to CSSF!"

Where's your humility? Where's your heart? This meeting began with good intentions and is navigating it's way to keeping them, but in the process there are several victims and perhaps others who are again being isolated by circumstances associated with this meeting."

...

Isolated indeed. It strikes me as a repetition of the 1993 Women's Meeting, except that men will be present this time.

The 1993 women's meeting, which is well documented in the shimanoarchive, was also initially planned with good intentions and was to be held at an off-site, non-ZSS location. It was to be a place where women could freely voice their concerns, particularly about the sexual abuse and the bullying at the Zen Studies Society.

So what went wrong with the 1993 meeting? In the simplest terms: it got co-opted by Mr. Shimano. A week or so before the meeting, Sherry Chayat intervened and was instrumental in getting the meeting moved to Dai Bosatsu... with Mr. Shimano present, as well as her cuckolded former husband, Lou Nordstrom. And even though the meeting was right in their own residence, it was apparently far too dangerous for the nuns Fujin Attale Formhals or Seiko Susan Morningstar to attend, or maybe they just don't care. They can speak for themselves.

But by having the meeting on-site at DBZ, it meant that several women who had been sexually abused by Mr. Shimano were excluded, women who had planned to attend the meeting off-site but who were then repulsed at the possibility of running into Mr. Shimano at DBZ, or had been so viciously slandered and blamed for their own abuse that they were far too traumatized to ever set foot on ZSS property again, even when chaperoned by witnesses; and there were a number of known victims who were not even informed of the meeting.

The 1993 meeting was the beginning of Ms. Chayat's very public descent into being a trusty soldier for the abuses of Mr. Shimano; as trusty a soldier as Mrs. Shimano, feigning ignorance and worse, deliberately luring women into trusting her husband. (And don't tell me that's it's not nice to say that; it's true.)

The juxtaposition of Ms. Chayat and Mr. Shimano (her abuser) and Mr. Nordstrom (the former husband she was cheating on) at a meeting which excluded a number of women whose lives had been desperately harmed by Mr. Shimano's sexual abuse, was entirely too manipulative and subversive for me to ever reconcile. Perhaps some people thought that the adulterous menage was cute, but to me, its purpose was to deliberately subvert the moral character of the meeting and its attendees. I have many times wondered how much Mr. Nordstrom was told before he consented to giving the dharma talk at Dai Bosastu on that weekend in October 1993, the weekend of the women's meeting. In 2009, I read the article in the New York Times about Mr. Nordstrom's struggle to resolve his self-alienation, and I wondered if the women's meeting was one of the episodes that he had in mind, when he said:

"I feel I'm going to be blindsided — that I'm being set up. The record suggests that's what tends to happen to me."

...

So this weekend we will have another meeting, once again orchestrated by trainees of the Zen Studies Society, the Committee for Sangha Stepping Forth: is it another set up? Has the meeting already been co-opted by Mr. Shimano and his pals? I think that it would be a good idea to write down unattributed minutes of the meeting, as was done in 1993, instead of being blindsided later by ZSS deceit.

...

Enlightenment Therapy by Chip Brown. Published: April 23, 2009
<http://www.nytimes.com/2009/04/26/magazine/26zen-t.html?pagewanted=1&r=1>

Women's Workshop Minutes. October 22-24, 1993.
www.shimanoarchive.com/PDFs/19931022R_Womans_Workshop.pdf
 Posted by silencenotgolden to genkaku-again at March 15, 2011 9:04 PM
 March 15, 2011 9:32 PM

silencenotgolden said...

Thanks very much Genkaku.

I keep hoping that someday, somehow, some way, I will run out of disturbing Zen Studies Society stories. And I will be GLAD.

In the meantime, thanks for keeping the thread open ;)
 March 15, 2011 10:16 PM

Jennifer said...

Well said silencenotgolden.... There was one sentence in the letter to the Board following that meeting that betrayed who wrote it....

"We met in the spirit of love and gratitude for Eido Roshi, our directors, this Practice and our Sangha."

She who coined the "unconditional realm".....
 March 15, 2011 11:03 PM

On the Ground said...

"So this weekend we will have another meeting, once again orchestrated by trainees of the Zen Studies Society, the Committee for Sangha Stepping Forth: is it another set up? Has the meeting already been co-opted by Mr. Shimano and his pals?"

I don't think that the problem this time around is that it's been co-opted by Shimano and his pals. I don't think Shimano has too many pals left unless some are keeping their agenda in the background hoping that the smoke will eventually blow over at which time they can raise up their teacher again. Certainly Sherry Chayat has done this already if you take a look at the present Zen Studies Society Website in which she sees herself as part of the Mandala that includes her highest praises of Eido Shimano.

There are 6 former students that I know of who are not comfortable in attending the CSSF meeting. Only one reason is the legal disclaimer mentioned by "Somebody Said". There is a common theme of isolation and alienation among them but they have plenty to say that is worth hearing. Since I don't know that many former students this is a fairly large number. I don't have a solution to this problem. Just know that they are there and are part of your Sangha.

March 16, 2011 12:52 AM

Capucine said...

It seems a lot of folks are concerned that the "Committee" consists of former enablers who have only just changed their minds... In their own words:

"After waiting for months to hear from the ZSS Board, we have decided to step forth and organize at a grassroots level a way to address some of the hurt and suffering that many of us have been experiencing over the last six months caused by the actions of Eido Roshi, the Board and our own denial over the years."

"over the last six months" says a lot... these folks are babes in the woods. And the real corker: "by the actions of Eido Roshi" still referring to him as a "Roshi"?

These simple words convey a lot. From many people's perspectives, the CSSF intention may be benevolent, but the action is premature. Folks would rather see Shimano held accountable in a court of law rather than provided with an overly generous retirement package. Get the court proceeding over first... then deal with "reconciliation" and "stepping forward."

March 16, 2011 1:25 AM

Christopher said...

"The 1993 meeting was the beginning of Ms. Chayat's very public descent into being a trusty soldier for the abuses of Mr. Shimano."

That's quite a story. Though by "very public" I assume you mean for those who were there to see her in action. From my distant perspective, the only salient point on her ocean of silence is a single denial (and even that was just alleged by Nonin on ZFI) of having slept with Shimano.

So thanks for the background.
March 16, 2011 5:15 AM

GennyLooksCockyinATutu said...

Yes, a single denial is proof that Chayat is a liar.

Why do you think they call it 'Ho' en ji?

CSSF will host nothing better than 1993.

Let's all go and gawk.

Reconciliation can wait.

Barry, Grace, Seigan et al are enablers.
March 16, 2011 6:02 AM

Christopher said...

It really would be nice to take the level of debate here up a notch, and for people to actually identify themselves. Then the rest of us wouldn't have to waste our time responding, for example, to the same crazy ZSS defender posting under twenty different pseudonyms.

This really is a bizarre forum for discussion, when you think about it.
March 16, 2011 10:30 AM

theAntiChrist-opher said...

Yeah, bring on the lawyers!

Let's get'em!

Revenge first, reconcile second!

Andy "chuxaboutbux" Afable for CEO, COB and FLK!

Kevin "the world is my sangha" Malone for abbot!
March 16, 2011 11:55 AM

iuris consulti said...

theAntiChrist-opher said...

Yeah, bring on the lawyers!

Let's get'em!

Revenge first, reconcile second!

Andy "chuxaboutbux" Afable for CEO, COB and FLK!

Kevin "the world is my sangha" Malone for abbot!

TAC, what are you really saying?

Are you saying that that Shimano is just alright with you and that the ZSS board is fine too?

Are you saying the victims should not be empowered by giving out information about lawsuits and conflicts of interest?

Are you upset with Afable and Malone for finally getting the ball rolling in dealing with Shimano and ZSS?

Would you be upset about Afable's exit deal after all these years if it weren't for his involvement with the Retirement Petition?

Would you'd have cared one whit about Malone if he hadn't posted the archives?

Or what?

March 16, 2011 4:48 PM

silencenotgolden said...

"There was one sentence in the letter to the Board following that meeting that betrayed who wrote it..."

Here's the letter:

www.shimanoarchive.com/PDFs/19931024_Women_Board

(Part One of my response)

The October 24, 1993 letter to the ZSS Board of Directors, Mr. Shimano and the public at large, was written during a lengthy discussion on the last day of the women's meeting, Sunday October 24. It was neither quick nor easy to come to a consensus on the wording of the letter, but the process itself was a participatory and well argued affair. At the end of the process, everyone consented to the wording of the letter and then signed it. One person left the meeting early and did not sign.

But the process was lengthy and was based on the prior day's discussions. For example, how does one say, "The Bylaws should be changed to make the Zen Studies

Society more democratic. It is currently an autocratic organization where no one has any say in what happens." Consensus on the wording was reached with, "The inclusion of a Sangha voice in the decision-making process of the the Zen Studies Society." That's point number 4 in the letter.

How does one say, "We want Eido Shimano and his clergy to stop sexually abusing people, and we want the Board of Directors to hold them accountable when they do." Consensus was reached with, "We discussed trust and accountability issues." That's point number 6.

And how does one say, "We want to protect people from being vulnerable to being bullied and manipulated; we want to stop being taught that abusive behavior is justifiable because there is nothing to judge and no one to judge in the unconditional realm." Consensus was reached with the words, "The reading of the ethical conduct guidelines as part of sesshin cautions." That's point 5.

Consensus. Everyone consented. No one felt assaulted or surprised by the publication of the letter.

(continued in Part Two)
March 16, 2011 5:02 PM

silencenotgolden said...
(Part Two of my response)

To identify who-said-what is not within the confidential spirit of the women's meeting; that is why the meeting minutes are unattributed, they are anonymous. And not everything that was said at the meeting is in the minutes, discretion was used; this is also in keeping with the confidential spirit of the meeting.

Having said that, I will say this: I do not believe that there would be any documentation of the meeting at all, had it not been for the presence of a well trained corporate lawyer, who has also taught law and was on the ZSS Board. She was trained in the "real" world: the world where people go to meetings, take notes, distill their ideas into action points, and then publish diplomatically worded memos.

Undocumented words are hot air and easily exploited; they are a tool of the Zen Studies Society's well oiled secrecy trap, where the only real outcome of a meeting is to perpetuate the secrecy and to escape from being held accountable - for half a CENTURY. The only things that really change are the names of the attendees, because the previous attendees have managed to remove Mr. Shimano from their lives.

But let me say something about "confidentiality" in the context of a meeting of this sort, for the benefit of the attendees of the March 20, 2011 meeting. It is not a

confidential meeting in the sense that what is said will be kept a secret. Everything that is said will be repeated to the Zen Studies Society and to people's families and their friends. This is normal, this is healthy and whether anyone likes it or not, this is the way the world works.

So if you are tempted to say something that you do not want the world to know...don't say in the
March 16, 2011 5:04 PM

silencenotgolden said...

So if you are tempted to say something that you do not want the world to know...don't say it in the meeting.
March 16, 2011 5:09 PM

TAC said...

IC:
What I said
No
No
No
YES!!
Maybe
I don't know
March 16, 2011 7:22 PM

Upaya said...

silencenotgolden said...

"So if you are tempted to say something that you do not want the world to know...don't say it in the meeting. "

OK – so what do you risk if you decide to be authentic and step forth?
March 16, 2011 9:14 PM

iuris consulti said...

Silence Not Golden,

Your recounting and explanation of the events that lead to the October 24, 1993 letter seem very reasonable. I for one think it or some version of it belongs in the archive. I also think that Genkaku's recounting above should also be considered.

IMO, the wording of that letter might have seemed to the majority to be prudent at the time. But with respect to the supposed consensus, I am sure that some simply went along with that milk toast language, and that others clearly saw that it was doomed to fail, and that some did not really want to effect change and upset the activities at Camp Shimano in the Catskills. It was that timid diplomatic approach itself that was doomed the attempt at change to failure. Perhaps simple clarity like "the Bylaws should be changed to make the Zen Studies Society more democratic" would have energized that instance of the sangha and would have actually lead to change. The belief that the 1993 response "needed" to be done as it was should have sounded the alarm of "cultism" or some other serious problems.

It is a shame but at that time near 30 years had passed filled with Shimano's misdeeds. It should have been obvious that one reasonable response to a community such as this is leaving and encouraging others to leave and then possibly taking actions that will lead to eventual disintegration of the dysfunctional organization. Any approach from within the organization probably would have resulted in pressures to leave.

I guess this just proves the point that delusions are really endless. Sad, very sad.

I still struggle to understand why anyone would want to remain affiliated in any capacity with that community. Has anyone heard if any the changes towards democracy that were mentioned before Chayatt's ascendancy to the high seat have been implemented?

March 16, 2011 9:29 PM

Kobutsu said...

The genkaku-again blog text is regularly updated in the archive:

The first 5,000 entries:

http://www.shimanoarchive.com/PDFs/20100210_Genkaku_Again.pdf

Subsequent entries:

http://www.shimanoarchive.com/PDFs/20110211_Genkaku_Again.pdf

March 16, 2011 10:46 PM

silencenotgolden said...

Upaya said...

OK – so what do you risk if you decide to be authentic and step forth?

You risk spending more years of your life with them.

I know that's a short answer and I do have a long answer, but that's pretty much the bottom line. I'll write more.

March 16, 2011 10:56 PM

Christopher said...

"Chayatt's ascendancy to the high seat"

You gotta love that imagery - I know it gets Kobutsu's blood boiling :)

Speaking of which, since this blog has in fact been archived, here's one of my favourite quotes from way back on August 18, 2010:

"Roko as Vice Abbot?

Geez... A piece of styrofoam on the high seat is better Zen."

March 17, 2011 5:20 AM

Seriously Asking said...

Silenceisgolden said,

"You risk spending more years of your life with them."

And, you know "Them" well enough to make a judgement? You've talked to the committee members? You know their stand about Shimano and ZSS? And, how do any of us know this who don't know them well? Why have they not said anything themselves directly?

March 17, 2011 6:30 AM

Y'ALL said...

Hey Y'all,

Which Sangha do you belong to?

- The Sangha that supports Eido, no matter what.
- The sangha that will attend the Sangha Stepping Forth gathering.
- The sangha that signed the petition.
- The Sangha that would like to sue ZSS.
- The Sangha that feels Shinge Roshi deserves a break.
- The Sangha that approves of the decisions of the current Board.
- The Sangha (individuals) that resigned from the Board in the last 6 monhs.
- The Sangha that feels Genkaku should not allow anonymouses to post.
- The NEW SANGHA, present in force, at the recent installation of Roko as Abbot.
- The old Sangha, who hardly recognized anyone in the NEW SANGHA.
- The Sangha who were "wounded" (Marinello's term) by Shimano, yet would never want to come out in public.

- The Sangha that feels the word "certificated" is bizzare.
- The Sangha of the ordained (there are many) who had disavowed ZSS and Eido.
- The anonymous Sangha, who like to blah blah blog.
- The marginalized NYC Sangha who will sometimes sit together but never at NYZ.
- The Sangha who feel they have profound opinions about ZSS but really never were part of it.

Pick a Sangha you are a part of. Pick two or three, or more. There will be other Sanghas that will disagree with you.

So much for "Sangha Togetherness." Time to geeze.
March 17, 2011 12:38 PM

Jenny said...

So much for your incessant, obnoxious divisiveness... Kobutsu's "whole world sangha" makes much more sense.
March 17, 2011 1:23 PM

Christopher said...

"The Sangha who feel they have profound opinions about ZSS but really never were part of it."

As someone who - thank God - was never part of the ZSS, I find the suggestion that "outsiders" should have nothing to say in the matter to be pretty funny: as Jundo Cohen wrote, calls to let the "insiders" handle this are literally decades too late.
March 17, 2011 4:20 PM

Spike said...

Christopher: get a life.
March 17, 2011 5:04 PM

genkaku said...

In one sense, the problems at Zen Studies Society are Zen Studies Society's problems. In one sense they do not touch other Zen institutions or individuals. In one sense, it's not-in-my-backyard. In one sense it's none-of-my-business.

But in another sense the shame Jundo Cohen referred to in his initial letter to the American Zen Teachers Association (with a copy to ZSS) is an important part of the acknowledgment any serious Zen student might wish to make... irrespective of whether 'teachers' were similarly inclined. This is our practice ... how can we not be involved? How can we not wish to say, whether as ZSS members or not, a profound and responsible, "I am sorry."

March 17, 2011 5:23 PM

second that said...

Thank you, Genkaku. The only way ZSS will clean up its act is if it continues to feel the heat from all quarters, including the larger world.

March 17, 2011 5:35 PM

Sad said...

Yes, so many have said that they are sorry on this blog. If they didn't, they no doubt wished to.

March 17, 2011 5:41 PM

silencenotgolden said...

iuris consulti,

Thanks for your comments on my post concerning the 10/24/93 letter to the ZSS Board from the attendees of the weekend women's meeting at DBZ. I'll go into a bit more detail on the usefulness of the letter.

Part One

The 10/24/93 letter pulled its outline from the statements made in the previous day's discussion (Saturday, 10/23/93); there is a correlation between the 6 points made in the letter (Sunday, 10/24/93) and the 60+statements made in the meeting minutes of Saturday, 10/23/93. And rather than being a "recommendation" to the Board, it served as a meeting-outline-memo that empowered the only Board member who was present at the meeting; she had only been on the board for 9 months.

When I say "empowered", I mean empowered with documents and signatures. After 30 years of institutional abuse, obviously there was very little that was said at the women's meeting that was unknown to, and witnessed by, the men and women of the Zen Studies Society and the members of the Board. As a new board member, she found it useful to have fresh documentation: a letter outlining the meeting, plus the minutes of the meeting, plus the validation of the signatures of the attendees. Especially since the attendees were meeting in a "spirit of love and gratitude for Eido Roshi, our directors, this Practice and our Sangha." Very credible witnesses.

She was a lawyer with some experience in corporate employment law, and she was instrumental in trying to put together a set of documents that would embolden the Zen Studies Society Board:

1. Guidelines for Ethical Conduct: a list of moral standards, including negative employment consequences for moral violations.
2. Signed witness testimony from the October 1993 Women's meeting.

3. An employment contract for Mr. Shimano which was tied to the Ethical Guidelines.
4. Changes to the ZSS Bylaws, which give “cult leader” powers to the abbot.

(continued in Part Two)
 March 17, 2011 9:04 PM

silencenotgolden said...

Part Two

I admire her persistence in trying to clean up the Zen Studies Society and the legal insight with which she approached the problem. And although each Board member has only one vote, she was unusually good at consensus building, diplomatic and an all round very good person. But in 1995, after getting phone calls from the Sex Crimes Unit of the Manhattan District Attorney's Office concerning Mr. Shimano, and receiving the letter from Robert Aitken, signed by 7 other clergy, stating that they are aware of Mr. Shimano's abuses, and seeing the Board's proposal to reward Mr. Shimano with a retirement package that would deplete the organization's assets...she resigned from the Board. She describes more of her reasons in her resignation letter.

...

And when you say, *iuris consultis*, “it should have sounded the alarm of 'cultism'”, it did indeed and some people got out. But a cult is very good at distorting information and making excuses as to why members have disappeared. The Zen Studies Society responded as cults do, and as they are doing again now: they pretend that they have not been abusing people and that they are being misunderstood.

Eido Tai Shimano is a fraud. The Zen Studies Society is indeed an abusive cult that influences its trainees to do harm, and those trainees are corrupted in the process. The corruption is now multi-generational, and no amount of fancy titles for their trainees can change that.

Documents:

Resignation letter:

www.shimanoarchive.com/PDFs/19950910_Perriello_Board.pdf

Women's Workshop Minutes. October 22-24, 1993.

www.shimanoarchive.com/PDFs/19931022R_Womans_Workshop.pdf

Women's Workshop Letter to the Board October 24, 1993

www.shimanoarchive.com/PDFs/19931024_Women_Board.pdf

March 17, 2011 9:07 PM

silencenotgolden said...

Here is the 1995 letter from Robert Aitken, Yvonne Rand, Alan Senauke, Jan Chozen Bays, Susan Jion Postal, Helen Yuho Harkaspi, Bodhin Kjolhede, and Philip Kapleau, Roshi, stating that they are aware of Mr. Shimano's abuses.

www.shimanoarchive.com/PDFs/19950809R_ZenTeachers_ZSS.pdf
March 17, 2011 9:46 PM

Christopher said...

"Christopher: get a life."

Again, I'm not sure I follow your line of thinking here. Are you suggesting that there are better ways to spend my time than by trying to get the ZSS to deal with institutional sexual abuse? Are you perhaps the same person who once suggested to genkaku that, if he didn't spend so much time on this blog, he would be enlightened by now?

And why is it that ZSS defenders evidently have to be asked simple yes or no questions for us to figure out what they are trying to say in the first place? Why should we even bother, when the ZSS itself is obviously not interested in listening to dozens of well-reasoned entreaties?

Maybe you're right. As someone else has suggested, it seems I'm just wasting more of my precious life trying to reason with a cult.

March 18, 2011 4:15 AM

BlueCollar said...

Christopher:

1. Yes
2. No
3. ZSS sangha defender & Marinello supporter
4. No, not well-reasoned

March 18, 2011 4:36 AM

lost cause said...

"Eido Tai Shimano is a fraud. The Zen Studies Society is indeed an abusive cult that influences its trainees to do harm, and those trainees are corrupted in the process. The corruption is now multi-generational, and no amount of fancy titles for their trainees can change that."

Silencenotgolden:

Thank you for setting us straight.

I am one who concluded months ago that Shimano is a fraud and that ZSS is an abusive, fraudulent, dangerous cult. And yet – I find myself every now and then

wondering whether ZSS could not have been, could not still be, salvaged, somehow. Because for those of us who had no knowledge before last summer of this sordid, shameful, criminal history, the practice and fellowship was something quite precious.

Your detailed, factual entries over the last few days on the 1993 women's meeting have been most enlightening. Most useful has been what you shared about Chayat – which proves her to be an out-&-out liar and a shameless power monger (as many had assessed).

Time to end any musings about the possibility of ZSS' survival as anything clean or healthy.

Thank you again. Silencenotgolden, indeed.
March 18, 2011 11:28 AM

lost cause said...

meant "shameless power grabber".
March 18, 2011 12:02 PM

iuris consulti said...

Silencenotgolden, thank you very much for shedding more real light on and bringing aspects of the circumstances of the 1993 ZSS Women's conference the fore.

While it may not be obvious, even less so for the supporters and enablers, I think that it is very significant that the women of ZSS never met formally again since that time.

Lost cause said "Time to end any musings about the possibility of ZSS' survival as anything clean or healthy." While this has been mentioned by others several hundred comments ago, recent revelations clearly show that this organization has been fundamentally unhealthy practice center and sponsor since Shimano took it over despite Robert Aitken's warnings to the founding board members in the mid-sixties. ZSS is a lost cause indeed.

March 18, 2011 1:51 PM

silencenotgolden said...

Upaya said...

OK – so what do you risk if you decide to be authentic and step forth?

...

It is self-deceptive to participate in a “confidential” meeting where the straight people, Dr. Barry Magid and Grace Schireson, are not taking notes, but the Zen Studies Society people are.

I think that Dr. Magid and Ms. Schireson and Mr. Seigan Ed Glassing should follow the example of the 1993 Women's meeting and appoint someone to write down unattributed minutes. And in the spirit of confidentiality, Dr. Magid and Ms. Schireson and Mr. Glassing should edit the minutes before publishing them. The level of confidentiality can be increased by not publishing the names of the attendees.

This is not a confidential meeting in the sense that what is said will be kept a secret. Everything that is said will be repeated to the Zen Studies Society and to people's families and their friends. This is normal, this is healthy, and whether anyone likes it or not, this is the way the world works.

I would like to see Dr. Magid and Ms. Schireson and Mr. Glassing help to protect the mental health of the attendees with transparency, instead of seeing us further damaged with more secrecy.

For example: it would be normal and healthy for "BlueCollar" at 4:36am above, to walk out of the meeting and to call Joe Marinello, and presumably Mr. Marinello would take notes. What is the point in "criminalizing" this behavior with secrecy? It's an illusion to say that "no ZSS Board members" will be at the meeting; hopefully their representatives will be present and attentive.

Secrecy is the key characteristic of abusive religious cults, and I am tired of the Zen Studies Society threatening people with lawsuits if they do not keep silent. At this very moment, the Faith Trust Institute and Marie Fortune are under legal threat, unless they continue to keep the Zen Studies Society's secrets. How is it that Dr. Magid and Ms. Schireson have consented to allowing their professional reputations be exploited by the Zen Studies Society in the same way? Allowing their names and their credibility and their credentials to be exploited in public, and yet they are not allowed to speak?

This meeting is sponsored by the Committee for the [Zen Studies Society] Sangha Stepping Forth. I have no idea why Ed Glassing thinks that he knows his own mind, having just recently extricated himself from a secretive and abusive organization after 25 years, but he calls himself "former" ZSS. What if he changes his mind and he wants to go back? What if his circumstances change, is he not allowed to change his mind? Why not? He's a good person; people change their minds; it's normal and healthy, why set him up for being "criminalized" as a hypocrite and a fraud?

Please. Please liberate everyone from the "secrecy" syndrome. Let's go for transparency and discretion. Let's take unattributed minutes, review them and publish them. I am so tired of keeping the Zen Studies Society's secrets... and I am so tired of being threatened by those people.

March 18, 2011 1:54 PM

agree said...

I agree with Silencenotgolden. There should be unattributed minutes for the record.

In addition, while ZSS may be a lost cause, it is still important for its board to hear how deeply they have failed the sangha they should have been serving. In fact, if they had a modicum of leadership or appreciation of their responsibility, they would have been convening regular meetings with the sangha such as the one that CSSF is convening now.

But then again – why bother?! To what end? Lost cause, right? ...

In any case – whether one wishes to communicate with the ZSS board or not at this stage, it is important to keep unattributed minutes of the CSSF meeting for the record. Provided participants agree.

March 18, 2011 3:08 PM

Jim said...

--"Secrecy is the key characteristic of abusive religious cults, and I am tired of the Zen Studies Society threatening people with lawsuits if they do not keep silent. "

Lets start now with your request for transparency now. Can you list at least a few(since you imply there were many) occasions where students were threatened by ZSS. Who threaten them and who was threatened?

March 18, 2011 4:17 PM

BlueSpikedCollar said...

SNG said:

"... it would be normal and healthy for "BlueCollar" at 4:36am above, to walk out of the meeting and to call Joe Marinello, and presumably Mr. Marinello would take notes."

Could, but wouldn't, even if I went.

Mr. Marinello told me personally in writing weeks ago that he supports CSSF and this meeting.

For me it is a dream come true. Too bad ZSS did not host (but CSSF may do much better), as I asked at the end of the following letter:

October 29th, 2010

Dear President Dowling and Members of the Board,

Your recent 10/27 letter cites many accomplishments, and you all deserve the gratitude of the Sangha for your steadfast efforts and many successes.

I note, however, that Faith Trust Institute, whose advice you have endeavored to follow, made the following recommendation:

"If there are students who wish to continue to study with Eido, they may do so on their own but not under the auspices of ZSS."

Then I note the following in your letter:

"Following his retirement from the Board in July, Eido Roshi stopped receiving new students and may see and instruct only those who mutually decide to continue their established dokusan practice. This will occur primarily during sesshin at DBZ, and on selected occasions at New York Zendo Shobo-ji, as determined by the Abbot of DBZ and the Director(s) of NYZ and subject to Eido Roshi's availability. Eido Roshi will continue monthly Japanese Dharma classes at New York Zendo Shobo-ji."

This is most unfortunate and, in my opinion, badly needs to be reconsidered, at least for the following reason: I do not think that the zendos, rooms, and hallways of Dai Bosatsu Zendo or Shobo Ji can now simultaneously accommodate both Mr. Shimano as well as the injured and deeply alienated segments of the Zen Studies Society Sangha. The Board must first reach out to these segments of the Sangha, and seek to provide reconciliation and healing for them. If the Board values these specific Sangha members, or for that matter its Sangha members in general, the Board should recognize its vital responsibility in this specific matter. No other entity can accomplish this.

If need be, Zen Studies Society can do without Mr. Shimano's fancy robes and scrolls. It can stand to be disinherited of other property, including real estate. It can (and must) learn to cope with the succession, natural or forced, of abbots. But it cannot afford to lose the faith and trust of its Sangha. The best interests of the Sangha should not be sacrificed or betrayed, as if Zen Studies Society was no more than just its Founding Abbot.

Eventually it may be possible to reconcile with Mr. Shimano. But first the Sangha must heal. Please allow this to happen, and please also take an active guiding role.

Most sincerely,

xxxxxxxxx

Suggest you consider inviting all past Society members, especially those you know who have suffered the most, to a reconciliation/rebirth-themed event in the Spring at DBZ, co-led by Ms. Chayat and Mr. Marinello, such as a weekend sesshin. Devote teishos/talks and a closing meeting/activity to this theme.

March 18, 2011 5:19 PM

Christopher said...

"Too bad ZSS did not host (but CSSF may do much better), as I asked at the end of the following letter:"

Good letter. More evidence that the ZSS doesn't give a rat's ass about its constituents, even those who are willing to bend over backwards in unwavering support.

I must say though, now that I've read that letter, that it's probably better that the ZSS has never bothered to offer Shimano's victims any support. Just thinking about a "reconciliation/rebirth-themed event" at DBZ, co-led by Chayat and Marinello, gives me the shivers, and I'm not even a victim.

March 19, 2011 6:14 AM

Zürich said...

News from Zürich:

<http://www.shimanoarchive.com/10index.html#zurich>

March 19, 2011 10:47 AM

silencenotgolden said...

Hello Bluespikedcollar,

I read your letter above at 5:19 pm, and I see that you have a very good grip on the dynamics of the problem.

But I don't think that I made my point strongly enough, in my previous post about the March 20th meeting: the meeting is sponsored by the Committee for the [Zen Studies Society] Sangha Stepping Forth. Let's remove the extraneous words : the meeting is sponsored by the Zen Studies Society.

It is beginning to seem to me that the meeting has been hijacked by the Zen Studies Society and therefore now everything has to be a big secret. No paper. No record. No audit trail. I am so tired of covering up for their cowardice with our silence.

We're not talking about ax murders, we're talking about the dharma and how it is has been manifested at the ZSS. People can speak honestly, as was done at the 1993 Womens' meeting, about their love for the practice, or about being bullied and silenced, or their thoughts on Mr. Shimano, or about being sexually harassed, or their thoughts about the Board, or how things have been handled in the past year, whatever they want to say.

But we are not children and while it's nice to have Grace and Barry there, this is our problem and allowing ourselves to be silenced AGAIN is not the way of it.

I am tired of allowing Joe Marinello to be the public voice for our views, and he must surely be getting tired of it too.

Let's speak for ourselves, let's write it down, unattributed minutes, edited for privacy, and distribute it. Like normal people do. No letter to the Board, no request for a response, this meeting is for us not for them.

The Board has its own meetings and if they didn't spend so much time whitewashing their minutes, maybe we wouldn't be having this problem for forty years.

This is our meeting and there's no need for a whitewash.

March 19, 2011 3:26 PM

Spike said...

SNG: if you attend, try to get a waiver on the confidentiality, and release a REVIEWED and APPROVED statement that the meeting did, indeed, cover the topics listed on the web page, that certain subtopics were addressed, and especially if the scant time allotted for discussion was sufficient. Release the statement on this blog, sweeping zen, ZFI, the archive, and I don't know where else, so that the doings don't get characterized as somehow nefarious. Or, get Barry or Grace to do it, if you're not allowed. (Better you should do it since you have cred going back to the original Women's Meeting at DBZ.)

March 19, 2011 4:26 PM

Fred said...

Don't worry guys, as a former cop, I'm going and wearing a wire so all will be revealed. Stay tuned.

March 19, 2011 5:47 PM

silencenotgolden said...

And I'll be the lady in the flowered hat and sunglasses.

March 19, 2011 7:16 PM

silenceisgolden said...

Hi Spike,

Yes, I agree, that Grace or Barry or Seigan could appoint a secretary for the meeting, perhaps even one of their own students or a friend. The only skill that is required is that they be a good note taker. Minutes are not quotes ; they are a simple list of unattributed statements that reflect the sequence of thoughts at the meeting.

I think that a lack of minutes shows a lack of respect for the presence and the contributions of the participants. People are present to hear and be heard, and to later reflect on what on what other people had to say. It is tough to remember without minutes, especially if one is not permitted to take notes (I am not suggesting that people take notes).

Having said all that, the sponsors of a meeting decide what is appropriate for the meeting. I just think that it's unhealthy for people to be told not to talk.

March 19, 2011 11:00 PM

silencenotgolden said...

It has been genuinely puzzling to me as to how Grace Schireson and Barry Magid would consent to being silenced, and that they would consent to attending a meeting where people are told to keep secrets. Puzzling that they would consent to this...and then proceed to lecture people about giving their power away. Puzzling to me that they would participate in a situation that "criminalizes" people who talk outside the group.

Puzzling and irreconcilable to me. It requires a weird kind of double-think that I just don't seem to be able to muster.

And I woke up this morning and I realized: Grace and Barry are members of the American Zen Teachers Association. They have given their power of speech away on a regular basis, as a cost of doing business in the maintenance of their own power and prestige. It is NORMAL to them.

It is normal for members of the AZTA to give their own power of speech away, as they did to Joe Marinello and Sherry Chayat, until they were expressly given permission to speak. There is an amoral character to the AZTA that is driven by fear and it is dangerous to American Zen.

And it is this amorality and double-think that perpetuates the abuse.

March 20, 2011 8:33 AM

whatever works said...

Could someone who knows German please translate the news from Zurich recently added to the archives? Christopher, maybe? Anyone? Thanks in advance!

SilenceNotGolden--great post at 8:33.

March 20, 2011 9:13 AM

YouKnowWho said...

"It has been genuinely puzzling to me as to how Grace Schireson and Barry Magid would consent to being silenced, and that they would consent to attending a meeting where people are told to keep secrets."

To protect victims, participants are asked to respect confidentiality. This creates a safe environment. That would be the only logical (non-paranoid) deduction.

(Or some other people might not want their names all over smear blogs like this one.)

Need proof? Ask Barry, Grace, and Seigan (?) directly, i.e., ask first and shoot your mouth off later (next time).

March 20, 2011 9:47 AM

genkaku said...

"smear blogs like this one"

"Smear" is an interesting word. As I understand it, "smear" means to damage or make dirty that which is otherwise clean. More broadly it means to use one-sided arguments, suggestions and innuendos in order to impugn one thing or another.

And I agree that this blog has got some over-zealous, under-informed and poorly reasoned posts.

But, without being unduly self-serving I hope, what I have found useful in this blog is that, as distinct from the Glenn Beck approaches elsewhere, pretty much anyone is welcome to be heard. Those who agree are welcome. Those who disagree are welcome. Even those who simply want to elevate their own stock have room to roam. Whiners and orators and self-anointed wise folks can all take a turn.

How does this differ from what is defended or attacked? How does it differ from those wishing to defend or demolish Mr. Shimano or Zen Studies Society? How does it differ from those claiming Zen is a sacrosanct institution or those who counter with charges of corruption and hypocrisy?

Well, it ain't perfect around here, but at least other points of view, from smear to accolade, are given some room to breathe. Do Mr. Shimano or Zen Studies Society offer similar space or concern? Do even the most hardened detractors offer that sort of space? And if not, what sort of "smear" are they themselves perpetrating?

I don't mean to toot my own horn. I do mean to point out that "smear" is an interesting word.

March 20, 2011 11:30 AM

An infrequent visitor long gone from the "Sho Bo" said...

So, Genkaku, if someone like YouKnowWho wanted to show that assertions made were untrue and only smears, you wouldn't delete them except if the commenter posted as "anonymous"?

I like that.

I would love to read such defenses and counter responses.

Actually, It would be even better if the "smeared" responded for themselves.

March 20, 2011 11:54 AM

Someone said...

"Actually, It would be even better if the "smeared" responded for themselves."

I would guess that many such people expressly stay away from this blog, neither commenting nor even reading, and with good reason.

March 20, 2011 4:13 PM

Christopher said...

"I would guess that many such people expressly stay away from this blog"

Fair enough, though with the exception of Marinello, "such people" have still failed to respond publicly anywhere, at all, ever.

March 20, 2011 4:48 PM

whatever works said...

Christopher, are you able to translate the recent Zurich entry on the Shimano Archive for us?

March 20, 2011 4:57 PM

Open your eyes said...

Look at the subsequent entry....

March 20, 2011 5:10 PM

whatever works said...

Ah so!

March 20, 2011 5:42 PM

CSSF said...

This is a statement by sixteen former and current members of the ZSS Sangha who met together for a meeting on Sunday March 20, 2011, facilitated by Grace Schireson and Barry Magid.

While acknowledging the many positive and beneficial experiences of practice we have taken a first step toward healing from fifty years of trauma caused by misconduct by Eido Shimano and have begun the process of recognizing and accessing our own sense of responsibility for the silence and inaction that allowed this to continue for so long.

We all shared our love for Zen practice and the acute sense of pain and loss of community. We wish to extend our compassion to all those who have suffered and were deeply damaged by this ongoing trauma.

Some of the topics we explored during the day were:

- The difference between submission and surrender
- The mystery of enlightenment coinciding with misconduct
- The mystique and idealization of a teacher and practice
- What fantasies might have brought us to Zen practice and how we might better activate our bullshit detectors in the future
- Power dynamics
- Sexual dynamics in unequal power situations
- Spiritual bypassing – when our practice disconnects us from our emotional life and psychological needs

We expressed concern about how the process of reconstruction of the ZSS will unfold and the need for a democratic Sangha-driven process moving forward that is not principally controlled by the existing hierarchy.

All of us who participated feel that we benefited a great deal from discussing these issues openly and honestly. And we invite others to join us in the next meeting, date to be determined.

We ask the greater Buddhist community for its continuing support and compassion as we move through this painful process.

Participants of the Sangha Stepping Forth Meeting

Our website: <http://sanghasteppingforth.com>
 For questions or comments you can email us at:
cssf@sanghasteppingforth.com
 March 20, 2011 5:49 PM

genkaku said...

Congratulations and thanks to one and all!
 March 20, 2011 6:10 PM

Someone said...

" ... though with the exception of Marinello, "such people" have still failed to respond publicly anywhere, at all, ever."

ZSS Board Updates:

8/18/10

2/5/11

Mailed to members and/or published.

Have written to Dowling and Chayat--no response.

March 20, 2011 7:12 PM

Olivia said...

Yes, 16 bows for making this first step and appreciation for your summary.

March 20, 2011 9:53 PM

Winston said...

Hmm.... reads a bit like — almost — maybe — a roadmap to regime change...

March 20, 2011 11:04 PM

Sid said...

CSSF, thank for for posting the statement.

March 21, 2011 11:25 AM

CSSF said...

Correction. Re-posting the statement with a one word correction in the second paragraph "accessing" to "assessing" the rest remains the same.

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Participants of the Sangha Stepping Forth Meeting
Our website: <http://sanghasteppingforth.com>

For questions or comments you can email us at:
cssf@sanghasteppingforth.com
March 21, 2011 2:50 PM

silencnotgolden said...

A film was made in 1993 called Ground Hog Day; it is about an egocentric TV weatherman who finds himself repeating the same day over and over again, until he gets it right.

In a similar vein, the Zen Studies Society in New York has had same the meeting over and over again since 1967. And the topic of these meetings has been: Eido Tai Shimano is a serial sexual predator and a sociopathic liar who seems incapable of not abusing power, and what can institutions do to protect the public.

The meetings are a repetition of meetings held by Robert Aitken in Hawaii and Japan in 1964. And I really must believe that they are a repetition of meetings that began in Japan in the 1950's or even the 1940's. Mr. Shimano was born in 1932.

In 2009, 2010 and 2011, it is safe to say that similar meetings have been held in Switzerland, Japan, California, Washington, Maine, Hawaii, Syracuse, Seattle, Livingston Manor, and Manhattan, at a bare minimum.

It is critical to write down minutes at these meetings. The lack of documentation helps no one except those who should be held accountable. Minutes are not quotes; they can be a simple list of unattributed statements that reflect the sequence of thoughts at the meeting.

There was yet another meeting in New York on Sunday, March 20, 2011 and a summary of the meeting (instead of minutes) was issued by the CSSF. For the benefit of people who have never had the experience of attending such a meeting with students of the Zen Studies Society, I thought that it might be informative to take the Summary of the CSSF March 2011 Meeting (8 hours), and to insert the participants' statements from the Minutes of the 1993 ZSS Women's Workshop (a full weekend).

The 2011 CSSF meeting remarks are in bold, and the 1993 Women's meeting remarks are in italics. I inserted 1993 remarks where it seemed to me that they might fit in the 2011 summary, but please feel free to move the statements around. And while this exercise does not address the serious deceptions of the past year, it's Ground Hog Day and once again we have an opportunity to get it right.

...

Part One

This is a statement by sixteen former and current members of the ZSS Sangha who met together for a meeting on Sunday March 20, 2011, facilitated by Grace Schireson and Barry Magid.

While acknowledging the many positive and beneficial experiences of practice we have taken a first step toward healing from fifty years of trauma caused by misconduct by Eido Shimano

- The scandals have been destructive to the Sangha and to individuals.
- The mass exodus of people in 1967, 1975, 1979, 1982, 1986 and 1993 has caused a loss of extremely talented people and very few senior students remain.

and have begun the process of recognizing and assessing our own sense of responsibility for the silence and inaction that allowed this to continue for so long.

- There has been the illusion that silence would make everything alright.

We all shared our love for Zen practice and the acute sense of pain and loss of community.

-The scandals have hurt everyone - not just women.

(continued in Part Two)
March 22, 2011 8:51 PM

silencenotgolden said...

Part Two

We wish to extend our compassion to all those who have suffered and were deeply damaged by this ongoing trauma.

-Eido Roshi won't change his behavior to correct the problem. He refuses to take responsibility for his actions.

-People are dismayed about Eido Roshi's apparent view that members can easily be replaced and feel he does little to try to heal the wounds that have been created.

-Telling people to "get out" when they don't agree with him is arrogant and unacceptable.

-Many of the women who have been involved with Roshi have been traumatized by the experience-some for years.

-Roshi doesn't seem to have been adversely affected by these relationships but the women have been.

-Roshi doesn't perceive himself as having a problem.

Some of the topics we explored during the day were:

- The difference between submission and surrender

-The argument that there is nothing to judge/no one to judge [in the unconditional realm] has been used to justify abusive behavior.

- The mystery of enlightenment coinciding with misconduct

-What is the demarcation between "ignorant" v. "enlightened" behavior?

-Roshi is a human like everyone else but is being judged by a harsher standard than we are.

-Roshi's [sexual] advances toward women are indicative of emotional immaturity, thoughtlessness, and insecurity.

- The mystique and idealization of a teacher and practice

-Zen is loaded with exotic cultural trappings.

-This creates a great deal of confusion, especially among newer students, because they may not know what is appropriate within the context of the practice.

-All of the ritual etc. used in Zen causes a further separation of the teacher from his/her students.

-The Japanese model can be used as a vehicle to abuse power by an "unscrupulous" teacher. Dokusan is an example.

-Japanese culture has a tremendous impact on the practice. American students consider this a problem but Roshi and Aiho-san [Mr. and Mrs. Shimano] don't.

-There is a need to abandon idealism.

-Teaching comes in amazing forms. Some have learned more from Roshi's mistakes than his triumphs.

-Students (especially new ones) are vulnerable-many view a Zen master as a "godlike" being who would never consciously hurt anyone. They trust such an individual implicitly. [Mr. Shimano is a Priest and Abbot.]

-No one is aware of any instances where Roshi propositioned a women-was turned down and then refused to continue being her teacher. [Women leave instead, and never return.]

- What fantasies might have brought us to Zen practice and how we might better activate our bullshit detectors in the future

-One can be enlightened yet not actualize certain behavior.

-There is a problem with unenlightened people telling others what to do.

-Roshi's behavior and lifestyle do not epitomize that of a Buddhist priest.

-Perhaps Roshi displayed [sexually abusive] 'affection' towards certain women because he felt they needed some warmth and/or kindness in their lives.

-Is it possible to surmise the nature of behavior by looking at the end results of a person's actions?

-Roshi is a lonely person and his whole lifestyle (ie; traveling constantly etc.) is very hard on him.

-The argument that there is nothing to judge/no one to judge [in the unconditional realm] has been used to justify abusive behavior.

(continued in Part Three)

March 22, 2011 8:53 PM

silencenotgolden said...

Part Four

and the need for a democratic Sangha-driven process moving forward that is not principally controlled by the existing hierarchy.

-The group discussed the issue of fear.

-There is a total lack of trust within the organization that can't be easily cured.

-There is fear that nothing will change within the organization until Roshi retires/leaves. [In 2010, instead of firing Mr. Shimano, the Board arranged for his retirement with an egregious pension, and stuck the ZSS students and donors with the bill.]

-There is fear that nothing will come out of this workshop and/or our concerns will not be taken seriously.

-Some of the people who attended the workshop were asked how they had the courage to come.

-Why didn't all of the women at DBZ attend the workshop? [Only one resident attended.] Were they afraid of retribution from Roshi and/or Aiho-san [Mr. and Mrs. Shimano]?

- The Board needs to be more proactive. The Board has not stood up to Roshi enough.
- The Bylaws should be changed to make the Zen Studies Society more democratic. It is currently an autocratic organization where no one has any say in what happens.
- People have heard Roshi say he wouldn't seduce women students again before and don't believe him anymore. They are afraid he will do it again.
- Some of the people who left would like to come back but can't because they do not feel safe and/or can't practice at a ZSS facility as long as teacher/student [sexual] relationships are allowed to happen,
- Others feel that so much had happened that they are not sure a reconciliation is possible.

All of us who participated feel that we benefited a great deal from discussing these issues openly and honestly. And we invite others to join us in the next meeting, date to be determined. We ask the greater Buddhist community for its continuing support and compassion as we move through this painful process.

- Some American Zen teachers have had problems with Roshi's behavior but they are really spread thin and there is not a well organized network to speak out against what has happened.
 - American Zen has a horrible reputation because of sex, drug and money scandals.
- March 22, 2011 8:56 PM

silencenotgolden said...

Part Three-A

- Power dynamics
- Soen Roshi [Mr. Shimano's teacher in Japan] felt there were problems with Eido Roshi but even he couldn't affect any change in his behavior
- Roshi has engaged in other behavioral patterns, such as deception, which have also caused tremendous hurt and pain.
- Roshi has the reputation of being untrustworthy and manipulative. This has also been a 'turn off' for some people.
- Roshi has not been a leader. He refused to prevent Junpo [Vice Abbot Dennis Kelly] from engaging in certain types of unacceptable behavior.
- Zen is very patriarchal-all of the real power rests with men. Women are not treated as equals and are under-represented in the power hierarchy.
- Student-teacher [sexual] liaison incidents would be less common if there were more women Roshis.
- The Ethical Conduct Guidelines enacted by the Board were the best thing that's happened to the organization in a long time.
- These Guidelines should be read as part of sesshin cautions at both DBZ and Shoboji.
- Add more teachers so that Roshi is not the only person who trains students.
- Have sesshins with Roshi not present.
- Roshi has to be willing to learn from his students. He refuses to "grow."

- Suggesting any reform/improvement could be interpreted by Roshi as a lack of gratitude and/or trying to remove his power.
- Roshi sometimes misjudges people and their motives.
- A lot of people have some/a lot of fear of Roshi as well as Aiho-san [Mrs. Shimano].
- Roshi is isolated from his students and has too much power.
- Roshi and Aiho-san [Mr. and Mrs. Shimano] do not want students to talk to each other. They want a "veil of secrecy" to surround everything.
- Roshi and Aiho-san consider public discussions of the student-teacher [sexual] issue as a loss of face. [Embarrassing and shameful.]
- Roshi does not treat women differently from men.

(continued in Part 3B)
March 22, 2011 9:09 PM

silencenotgolden said...

Part 3-B

- Sexual dynamics in unequal power situations
 - People want Roshi to "stop it!"
 - Roshi has a compulsive [sex] addiction that needs to be cured.
 - Women who come to a Zen Studies Society facility should be warned in advance about Roshi.
 - Junpo [Vice Abbot Dennis Kelly] also propositioned women but he was more open about it than Roshi was.
 - Even if a woman does try to initiate a liaison, it is still Roshi's responsibility to not allow it to happen.
 - In Japan the women monks are not allowed to marry-the males are. Any fraternizing between the sexes is monitored carefully by the jisha.
- Spiritual bypassing – when our practice disconnects us from our emotional life and psychological needs
 - Roshi has a compulsive [sex] addiction that needs to be cured.

We expressed concern about how the process of reconstruction of the ZSS will unfold

- The Zen Studies Society has no long-term viability.
- The mass exodus of people in 1967, 1975, 1979, 1982, 1986 and 1993 has caused a loss of extremely talented people and very few senior students remain.
- [Vice Abbot Dennis Kelly] Junpo's behavior and his being made a dharma heir caused a lot of people to become disillusioned and angry. Many people didn't want to come back to DBZ as a result. Some people left the Sangha permanently.
- Regardless of what has happened some people still consider Roshi their teacher.

(continued in Part Four)
March 22, 2011 9:10 PM

Phil Connors said...

Seeing these comments side by side is chilling. Nothing's changed 18 years.
March 23, 2011 6:08 AM

BeenAround said...

Silencenotgolden,

Thank you for strongly pointing out to us these common themes that haven't changed in two decades. It also helps to close the gap between the people most affected/harmed today and yesterday no matter what the number of years.

Silently carrying the effects for months or decades is a burden that should be lifted from those people. It is not their shame. It is Eido Shimano's and the ZSS board members who choose to bury students, some of whom tried to speak out by themselves.

Some action has recently taken place by removing Eido Shimano from visibility within the Zen Studies Society. This has only happened because of persistent pressure and public awareness via the internet and news media. Do not think for a minute that removing Eido Shimano would have happened without it. It remains to be seen how committed ZSS is to continued change as some of this heat cools. And, they may have been too long a part of this dysfunction to be clear-sited and effective.

In my opinion it is not worth the effort to revitalize ZSS as it now stands. It is, however, always worth the effort to maintain a sincere zazen practice that includes living into the precepts and finding right relationship with Sangha.

March 23, 2011 8:53 AM

FLK said...

CSSF meeting participants agreed, if the summary is truthful, that they "benefited a great deal from discussing these issues openly and honestly." Therefore SNG's criticism that the CSSF meeting was basically just a worthless retread is bulls**t. This is about helping people, and SNG's paranoia about confidentiality and unremitting negativity is unhelpful.

SNG also fails to admit that there is a huge difference between 1993 or prior and now: Shimano is no longer abbot and has no functional responsibility with ZSS; the ZSS Board is drafting new bylaws to stress a democratic, sangha-involved process. These efforts, if supported, will produce developmental benchmarks that could revitalize ZSS.

March 23, 2011 10:30 AM

In my mind I said...

It is impossible to "support" a Board that is opaque and totally silent...

March 23, 2011 11:11 AM

REDDirt said...

"the ZSS Board is drafting new bylaws..."

Wow. Good to know.

March 23, 2011 11:14 AM

FLK said...

IMMI: Just a bald-faced lie. As spokesman for the ZSS Board, Marinello has spoken out publicly, and will dialogue privately, if you care to initiate. ZSS has provided two updates, whether you acknowledge them or not.

March 23, 2011 12:32 PM

BeenAround said...

"SNG also fails to admit that there is a huge difference between 1993 or prior and now: Shimano is no longer abbot and has no functional responsibility with ZSS;

From my reading, what is in question is the on-going lack of responsibility and integrity on the part of the ZSS board and the current abbott. They have been the place at which all requests for change stops. Again, the current exception is the result of heavy external pressure to the ZSS board which was enough to begin to melt Anartica. ZSS climate change has been an arduous experience.

The meeting held by CSSF represented an action that ZSS failed to take on their own this time around and failed to act on concerns and recommendations when the 1993 womens meeting was held. We could easily add more of course, like Adam's letter in 1982 or the letter from leading Zen teachers in 1995. Under the circumstances I would leave a little breathing room for "paranoia and negativity". The facts are as they are. This includes that fact that some people have had little opportunity to heal or have their degree of real suffering and damage recognized rather than dismissed, buried, or discounted. You can't bypass that again and expect to "revitalize" ZSS. This is not to say that there aren't more people now attempting to continue pressure toward change. This is very heartening and yes, very positive.

"the ZSS Board is drafting new bylaws to stress a democratic, sangha-involved process. These efforts, if supported, will produce developmental benchmarks that could revitalize ZSS."

"If supported"? Exactly who on the board still needs support for this or convincing?

"Developmental benchmark" - nice phrase, and it fits well. So would developmentally delayed. Their history still gives little cause to stand and cheer.
 March 23, 2011 5:36 PM

flk said...

"If supported"? Exactly who on the board still needs support for this or convincing?

--"If supported" by the ZSS Sangha. Our participation is crucial. If elections are held, we can hold each individual on the board accountable, and turn the board over as necessary.

So far the abbot has not been overly impressive or communicative, one must agree. But there wasn't much lead-time for her in consideration, and within ZSS the only other alternative was Marinello, who probably wouldn't want to move his family across country, leave his own sangha, etc. Chayat needs time to find her path.

March 23, 2011 7:44 PM

Victoria Gotti said...

Chayat found her path decades ago, it revolves around sucking Shimano's cock on command, swallowing the ambrosial nectar, and asking for more....

March 23, 2011 8:02 PM

John Gotti said...

Don't stand behind a woman you coward. Go suck your own before I shoot it off.

March 23, 2011 8:37 PM

genkaku said...

Gotti twins -- Dial down the trash talk, please.

I'll only ask once.

March 23, 2011 8:40 PM

BeenAround said...

Flk,

Aside from the usual Gotti family problems, I agree that Chayat has been around long enough to have diverted from the Shimano path. She's had the opportunities. One included Maureen Stuart, a fine teacher who broke ties with Shimano specifically because of his abuse of female students.

I understand loyalty to a teacher and great appreciation for the forms of Zazen training more than you might think. It's kind of you to want to give Chayat space and time, but this is another theme - waiting for the teacher to get it right, heal, grow, whatever. You know what it right. You know what is yes and what is no. Mu has only one acceptable answer, no? Trust it.

March 23, 2011 9:03 PM

things as usual said...

Could the ZSS Board now be inspired to take the energy generated by the CSSF meeting to form a Sangha meeting within 30 days to continue the discussion?

They should.

Could they also send out an email/announcement to the Sangha that supports this kind of dialogue immediately?

They should.

This is what any healthy organization could and would do.

We will wait and see, but I think they are incapable of acting in any way. They may blame this on 'consensus' or 'bipartisan-ship'.

All and many have offered support and advice.

If no response or action from them in the next few days - then this subject is mute and we'll wait for the predictable demise.

What does that mean?

Things as usual. And Sherry Shinge Roko will go down as a pawn in the play.

March 23, 2011 9:55 PM

Questioning said...

Does anyone know how long Genjo Marinello has been on the Zen Studies Society board? I'm assuming he still is?

Thanks

March 23, 2011 10:13 PM

Gotti Twins said...

Ok, Boss.

March 23, 2011 10:58 PM

HelloDaveAndMike said...

Re. Marinello tenure on ZSS Board: if you emailed your question to him he would surely respond.

March 24, 2011 4:06 AM

Christopher said...

"within ZSS the only other alternative was Marinello"

Sigh (again). As has been pointed out dozens of times: when it is obvious that Shimano's "teaching" has permeated the entire organisation, the responsible thing to do would be to start from scratch. And not keep hobbling along with those stalwarts "within ZSS" who stood unflinchingly by throughout the mass exoduses of 1967, 1975, 1979, 1982, 1986, 1993 and 2010.

March 24, 2011 6:52 AM

zzzzz said...

Christopher:

Genki Roshi, Genjo's teacher, retired from Chobo-Ji, in Seattle where Genjo lives, in 1997. Genjo was not in NY for any of the exoduses before and including 1993.

Even if you had only been paying the least bit of open-minded attention you should have gleaned that Marinello has fought hard on behalf of Sangha interests, and has publicly expressed his feelings about Shimano's actions.

As long as there are any 1993 or before 'stalwarts' on the board or within the ZSS ranks, Marinello has little choice but to keep 'hobbling along', fighting the good fight. He does not seem to be one to cop out.

Sigh

March 24, 2011 11:23 AM

Christopher said...

"Even if you had only been paying the least bit of open-minded attention"

I knew it was only a matter of time till this came around to being about me. :)

I don't know anything about Marinello personally, but it does seem slightly ridiculous to affirm that he has "little choice" but to continue stumbling along exactly as he has been doing (I assume) for fifteen years or more. One need only point to his

colleagues Afable and Mortensen, who at least have had the good sense to publicly sever their ties to Shimano.

Incidentally, since we're on the topic of Marinello, your post does make me wonder whether he would also consider it appropriate - since he obviously isn't above having his wife make inquiries for him to the U of Hawaii, for example - to make anonymous posts about himself on this blog.

March 24, 2011 1:57 PM

AskMarinelloYourself said...

"I don't know anything about Marinello ..."

Should have left it right there, buddy.

March 24, 2011 6:47 PM

REDDirt said...

"on the topic of Marinello, ... appropriate to make anonymous posts about himself on this blog."

And you can point to such anonymous posts?

March 24, 2011 10:52 PM

Christopher said...

"And you can point to such anonymous posts?"

Thanks for my morning chuckle :)

But anyways, I think it's time to handcuff myself to stop prolonging this blog ad infinitum...

March 25, 2011 4:20 AM

Crystal Mud said...

Christopher said...

"But anyways, I think it's time to handcuff myself to stop prolonging this blog ad infinitum..."

Christopher, I hate to nit pick but I believe that it's actually more like ad nauseam.

BTW, Christopher, have you in been touch with Ryutaku-ji since the earthquake?

March 25, 2011 3:13 PM

Tom said...

Roko speaks out PART 1... I for one proudly remain in her words, "suspicious and skeptical"! I think all of us should. But read for yourselves....

March 24, 2011

Dear Sangha,

First, I want to thank the Sangha Stepping Forth Members for sharing your reflections on the meeting of March 20. The topics you explored are very much in my mind as well. I, too, am assessing my own responsibility over the years, and I, too, feel an acute sense of pain and loss, and want to extend my compassion to all who have suffered. I'd like to schedule another facilitated meeting, with the Zen Studies Society board's support and participation. I'm sure Soun Joe Dowling, president of the board, will be in touch about that very soon, but I wanted this to be a personal letter from me to all of you.

It is my strong wish that we support and encourage each other in the difficult process of healing, a process that requires us to acknowledge openly the turmoil and pain of the past, while trusting in the life-giving profundity of our timeless Zen practice. I know that healing is required on both a personal level and on a community level; one cannot take place without the other. Our work toward restoration of trust and renewal of spirit will not be easy, but it is essential. Of this kind of work Pema Chodron says, "The off-center, in-between state is an ideal situation, a situation in which we don't get caught and we can open our hearts and minds beyond limit. It's a very tender, non-aggressive, open-ended state of affairs." I believe our hearts and minds are indeed open and beyond limit as we listen deeply to each other, as you have together on March 20, and as I hope we can continue to do, without suspicion or skepticism.

(Continued in part II)

March 26, 2011 4:09 AM

Tom said...

(partII)

I have frequently used Buddhist psychotherapist John Welwood's term "spiritual bypassing" to warn against the seductive and insidious way our practice can be used to avoid, paper over, and transcend unresolved personal issues. I was glad to see him interviewed in the spring 2011 issue of Tricycle, and was particularly struck by the relevance of the following passage: "When we are spiritually bypassing, we often use the goal of awakening or liberation to try to rise above the raw and messy side of our humanness before we have fully faced and made peace with it. We may also use our notion of absolute truth to disparage or dismiss relative human needs,

feelings, psychological problems, relational difficulties, and developmental deficits. . . . The core psychological wound, so prevalent in the modern world, forms out of not feeling loved or intrinsically lovable as we are. . . . It damages our capacity to value ourselves, which is also the basis for valuing others.”

Let’s get real, we often say. And what we mean is, hey: I’m human, and you are, too. No need to pretend to be otherwise. It’s because we’re in this human form that we can realize our buddha-nature; we’re humans in the process of becoming buddhas, and we’re buddhas shining our light as humans.

Change is never easy. I remember when my son, who is now 30, was a young child, and would have days when nothing seemed to go right—and then would master a new skill. Those growth spurts (crawling, walking, using language) always seemed to be preceded by unaccountable and ear-splitting crying jags.

Mindful that significant change and growth can be met with resistance and reactivity, nonetheless there are some fundamental changes that I envision for the Zen Studies Society and its temples, beginning with cultivating an atmosphere that is warm, open, and respectful of everyone. The Buddha emphasized the importance of harmony in the Sangha. As far as I am concerned, there is no place for fear, ridicule, humiliation, or any kind of harassment or abuse—sexual, psychological, or physical.

Although I hold the position of abbot, my way is relational rather than hierarchical. I want to work with all Sangha members, past and present, to rebuild the foundation of our practice. While maintaining the rigor of formal training, we must support and encourage each person in appropriate ways, taking note of individual needs and talents. This, I believe, is Rinzai Zen in an American setting.

Please let me know how I can help you, and please consider coming to Dai Bosatsu Zendo. I look forward to meeting with you, and to working together to envision and bring about a healthy, strong Zen Studies Society.

With loving wishes and deep gassho,

Shinge Roko Sherry Chayat
March 26, 2011 4:10 AM

Be scared, be very scared said..

Exactly what I suspected- drivel, hyperbole and condescension. Just listen to how she talks down to us "crying children" and spoon feeds us spiritual bypassing quotes with a Pema Chodron cherry on top! She should have quit after the first paragraph.

March 26, 2011 4:34 AM

genkaku said...

An order of US Catholic priests has agreed to pay \$166.1m (£103.3m) to hundreds of Native Americans sexually abused by priests at its schools.

The former students at Jesuit schools in five states of the north-western US said they were abused from the 1940s through the 1990s.

Under a settlement, the Society of Jesus, Oregon Province, will also apologise to the victims.

The order had argued paying out abuse claims would cause it to go bankrupt.

-- From: <http://www.bbc.co.uk/news/world-us-canada-12868046>

I particularly liked "Under a settlement, the Society of Jesus, Oregon Province, will also apologise to the victims." For my money, taking responsibility openly is a hell of a lot more expensive for the anointed and smug than a mere \$166 million.

March 26, 2011 7:37 AM

Spike said...

Thanks for the post, Tom. Very good to hear Shinge Roshi speak and begin to outline her vision for ZSS.

March 26, 2011 8:01 AM

Disgusted said...

Where did this Chayat statement come from?

She's making a move to hijack and co-opt the CSSF meeting... This is repulsive. She remains silent all this time, and now this!

The woman has no shame and treats us as she seems to treat everyone, as nine-year olds. Don't buy into her conniving and scheming... it's a trap.

March 26, 2011 8:43 AM

genkaku said...

Tom -- Do you know and can you say where the letter came from -- to whom it was addressed and in what venue it first appeared?

March 26, 2011 9:35 AM

Horai said...

Ms. Chayat, your "letter" appears to be a desperate attempt to take what a group of former ZSS sangha members did on their own initiative and turn it into some grand

scheme to “revitalize” a dying organization. The words above, “hijack” – “co-opt” – “crying children” are quite apropos, as you try to amalgamate CSSF into the failing ZSS organization.

Ah, but is it failing? Well, you will not admit it – you have been taught well by Shimano to hide and ignore “inconvenient truths.”

How about answering some questions Ms. Chayat, since you state how much you want to “help” us?

How many residents are at DBZ presently?

How much time have you spent at DBZ as "abbot" since your coronation?

How many have made plans to leave in the near future?

How many people have signed up for the training period?

How many people are attending NYZ on a regular basis?

How many new members have joined ZSS recently?

How are the finances?

How much did it cost to fix the plumbing problem that flooded the first floor at DBZ with feces and sewage?

What kind of shape is the road in?

How much wood is in the woodshed?

How much money has come in from donations?

Is the endowment fund being used to pay for Shimano’s “retirement package”?

How much of the endowment fund was composed of funds resulting from the sale of the town house in direct conflict with Dorris Carlson’s (the original donor) wishes?

How much is left?

What happened to the Sanmon gate?

Where are the funds that Shimano allegedly raised to construct said monstrosity?

What happened to the Japanese trained temple carpenter?

How is Shimano’s search for a corrupt Japanese monk to take over from you Ms. Chayat going?

Oh, yeah... Did you, Ms. Chayat ever have sexual relations with Shimano?

Will you kindly answer this question in a direct, personal and unambiguous manner, not using others as your mouth-piece?

Answering these questions truthfully is the “help” we need... just letting you know how you can “help” us.

March 26, 2011 10:50 AM

Seeing Through said...

Sherry, as to your attempt to co-opt us with your psychotic "unconditional realm" wisdom, my profoundest, most sincere, "fuck you."

March 26, 2011 11:21 AM

And furthermore said...

Where is the "forensic audit" we were told was forthcoming?

Where are the new by-laws?

What are the results of the "ethics investigation"?

We were told these would be forthcoming on 9/19/10 – That was six months ago....

Our "bull-shit detectors" are cranking on overtime... this ain't y'all's "unconditional" realm. We are intelligent people who simply don't buy your regurgitated Shimano mythology.

March 26, 2011 11:35 AM

NoWhining! said...

The reason you don't ask ZSS directly is:

March 26, 2011 2:01 PM

Jack said...

The same reason that Shimano and Chayat communicate with unsigned, text files posted to public blogs.....

ZSS... and YOU "supporters" are untrustworthy IMHO.

March 26, 2011 2:05 PM

REDDirt said...

Here is an opportunity for those of CSSF to show unadulterated compassion, an order of compassion those of ZSS still are unable to encompass.

The question is, CSSF, are you up to it? Will you show ZSS a door not closed to the unwelcome?

March 26, 2011 5:14 PM

genkaku said...

And CSSF might likewise be shown some unadulterated compassion when/if they remember a past littered with false promises:

Fool me once, shame on you. Fool me twice, shame on me.

March 26, 2011 5:20 PM

REDDirt said...

Of course.

CSSF is to be commended for the maturity they are showing. There was no retreat when the threat of "legality" was thrown at the effort initiated. They have shown good hearts.

Someone said, when asked what should students of zen be doing, "Create the outside."

It is always time to chart a course. As you are able, it is better to enable others than to try to destroy them.

March 26, 2011 6:04 PM

REDDirt said...

The abbott of ZSS speaks publically.

Why now?

Perhaps it is because there is "someone" now to speak to. CSSF is the voice of a group which has shown its resolve. Even in its infancy, it can be understood as both a group committed to an equitable resolution, and, as a true threat to the future viability of ZSS.

CSSF cannot be ignored nor can it be relegated to the sidelines.

This kind of coherence in responding to ZSS's troubled history is new and demands respect, in a way disparate and scattered voices could not accomplish.

It is not so surprising that ZSS now speaks.

March 26, 2011 6:58 PM

MadeInUSA said...

Shinge wants to coopt CSSF like she did the woman-meeting of 1993.

March 26, 2011 10:06 PM

Tom said...

genkaku said...

Tom -- Do you know and can you say where the letter came from -- to whom it was addressed and in what venue it first appeared?

This letter was originally sent by Chayat via email to the three founding members of the CSSF who forwarded it to the 16 participants of the March 20th meeting and to

the CSSF email address list. That is how I got it. There is no doubt that Chayat wrote this to the larger Sangha and that she knew that it would be posted everywhere. She's not stupid.

Hope this helps.

March 26, 2011 10:28 PM

Be scared, be very scared said...

REDDirt said...

"The abbot of ZSS speaks publically.

Why now?"

Maybe because she is..umm....OPPORTUNISTIC!

March 26, 2011 10:40 PM

Ideation said...

Be scared, be very scared said..

"Maybe because she is..umm....OPPORTUNISTIC!"

This is silly. To what end? To keep herself in silk rakusus? I mean, she's devoted her life to zazen with all its ritualistic procedures. Its not a very glamorous life, little reward, either financially or otherwise. She wants to to revive the practice because she realizes the profound impact it can make on one's life if one is willing to give there life--I mean this literally-- in order to appreciate this profundity. I'm am far removed from ZSS and what is going on there, but I can certainly understand this teacher's desire to re-boot and re-vitalize the practice there. Why don't you contact as her invitation suggest and ask your questions directly.

Is there evil lurking around every corner of your mind? Do you imagine people there are making plans and plotting against others to covet and gain access to their purses, minds and bodies? If so, I'm truly sorry for you. But I can assure you, despite these suspicions, if you would practice with all her heart and mind your doubts will be dispelled.

Be diligent, don't waste time.

March 27, 2011 12:09 AM

Marcelino Panevino said...

Genkaku said...

"I particularly liked "Under a settlement, the Society of Jesus, Oregon Province, will also apologize to the victims." For my money, taking responsibility openly is a hell of a lot more expensive for the anointed and smug than a mere \$166 million."

I come at this from a different direction. I read this as responsibility was "determined" by the courts and there was no embracing of responsibility because an apology had to be made part of the "settlement." The sincerity of such an apology will forever be open to doubt.

From Chayatt's letter to the CSSF it seems that she still claims no specific misdeeds and hence no responsibility and likewise attaches no specific and concrete responsibility to her mentor, Shimano. Further there still is no evidence of giving the sangha a sense of empowerment.

Clearly, some people have some deep stuff going on that prevents them from some kind of sincere admission of responsibility, remorse and improvement.. These aren't people who can really help anyone in the spiritual realm except teach some fundamental mechanics and perhaps some intellectualized advice.

IMO, it was the 166 million as well as lost practitioners that made and will continue to make the Jesuits and the Roman Catholic hierarchies rethink their liberal stance towards their straying brethren. There's a lesson to be learned from them.

Let's not forget the lessons we've already learned, such as "Each student must be encouraged to take responsible measures to confront teachers with unethical aspects of their conduct. If the teacher shows no sign of reform, students should not hesitate to publicize any unethical behavior of which there is irrefutable evidence. This should be done irrespective of other beneficial aspects of his or her work and of one's spiritual commitment to that teacher. It should also be made clear in any publicity that such conduct is not in conformity with Buddhist teachings. No matter what level of spiritual attainment a teacher has, or claims to have, reached, no person can stand above the norms of ethical conduct." - The Fourteenth Dalai Lama, Lamas Drikung Chetsang Rinpoche, Pachen Otrul Rinpoche, and Amchok Rinpoche, and a group of twenty-two Western dharma teachers from the major Buddhist traditions in Europe and America.
March 27, 2011 1:13 AM

BeParanoidBeVeryVeryParanoid said...

"Jack said...

The same reason that Shimano and Chayat communicate with unsigned, text files posted to public blogs....."

!

March 27, 2011 6:15 AM

REDDirt said...

I am thirsty and a glass of water is offered and I accept it, and drink every drop.

Am I an opportunist?

If I have no regard for the context surrounding the offer perhaps this is so. If the water comes from someone who is no less parched than I and I disregard this in accepting and drinking the water I show no regard for consequence which is opportunistic behavior.

I think this letter can be seen as opportunistic if one wished to do so, but, the letter does not show a disregard for consequences either past or present.

Is there opportunity in the letter? Yes. Is it the act of an opportunist? I don't believe this charge is supportable.

March 27, 2011 10:46 AM

Old timer said...

Indeed there is "opportunity" in the letter... we are presented with the "opportunity" to have the first truly independent group action by former ZSS people subsumed under the control of Chayat and her ZSS Board of syncopates. Let's face it, the Board has a considerably less than stellar record. The organization is limping along and its prospects are bleak at best. ZSS is hemorrhaging – people and money.

Chayat is just another Shimano clone who has learned to mimic her master like so many of Shimano's other so-called "Dharma heirs." Her performance in the past year has been severely lacking in the most rudimentary leadership characteristics. She has shredded her credibility with many of her American Zen teacher "colleagues" as a result of her inaction, and silence. She has betrayed the confidence of her Dharma brothers in the past to curry favor with her fearless leader and is still wholeheartedly devoted to Eido Shimano. Her talks are seen by senior students as pabulum suitable for dreamy-eyed children at best. This letter is very much an effort to subvert the inspired actions of the CSSF.

We are simply not interested...

March 27, 2011 11:40 AM

REDDirt said...

Then such an action will not work and that is a part of the CSSF effort is it not?

Those involved in CSSF has taken responsibility and control of "their outside." Have shed ZSS like a snake sheds last year's outgrown skin.

Good luck to you all.
 March 27, 2011 12:16 PM

Marcelino Panevino said...

REDdirt,

CSSF's true goals will be revealed over time. From what they write my sense is that they probably aren't really sure themselves what they want to do beyond nurture and comfortable one another.

I also sense you are simply playing at Devil's Advocate roles here but you can only do that without having really suffered at all under Shimano.

OldTimer's snarky analysis is, I believe spot on when he wrote Chayat -

- shredded her credibility as a result of her inaction, and silence
- betrayed the confidence of the sangha to curry favor with Shimano
- has been severely lacking in the most rudimentary leadership skills
- is a Shimano clone like so most of his "Dharma heirs."

Oldtimer's conclusion that the letter is very much an effort to subvert the inspired actions of the CSSF is very reasonable.

I think she just has too much baggage to become credible in the near term beginning with the fact that she is Shimano's hand picked successor, and bolstered by the fact that she didn't hit the ground running with real reforms instead of promises of reforms. And don't forget she wanted her master around for guidance originally (good grief!).

March 27, 2011 4:43 PM

Be scared, be very scared said...

In answer to Ideation first, because you admit that you are "far removed from ZSS and what is going on there" I suggest (coming from someone who is closer to the situation) that you refrain from waxing eloquent on Shinge Roshi. She is definitely not what she seems to be. To answer your question; no, evil is not lurking in 'every' corner of my mind (just a bit). I rather would say that my bullshit detector is turned on to its maximum and your statement, "If you would practice with all her heart and mind your doubts will be dispelled" stinks of spiritual bypassing. There is no guarantee that my doubts would be dispelled, this is just the sort of crap that all religions promise. Zen too! Wake up! Doubt is one of the three pillars, and it is not bad at all but good. I say doubt people, keep doubting! Doubt your teachers, doubt your leaders, think, and question everything AND practice too!

Now speaking to REDdirt, (I like you)

"opportunist |,äpər't(y)oōnist| noun

a person who exploits circumstances to gain immediate advantage rather than being guided by consistent principles or plans."

I am sorry, my language can certainly be softened but why does she finally use the CSSF meeting to come out and speak? Why didn't she do this months ago? Why is she now talking about warmth and compassion when all she has been doing is being Shimano's greatest defender. She is no better than him, just a nicer version.

Just some evil rambling out of the corner of my mind. Oh, and by the way, hope everyone is having a beautiful Sunday. (seriously without cynicism)

March 27, 2011 5:23 PM

ReShingeRoshi said...

" Why is she now talking about warmth and compassion when all she has been doing is being Shimano's greatest defender. "

What are your favorite quotes?

March 27, 2011 7:06 PM

Ideation said...

Be scared, be very scared said.

"I say doubt people, keep doubting! Doubt your teachers, doubt your leaders, think, and question everything AND practice too! "

Yes! Doubt. And, practice; with all your mind and body. Don't stop, see for yourself.

Glad to hear it. Hope you had a beautiful Sunday!

March 27, 2011 7:50 PM

LearnedFromDBZ said...

"And don't forget she wanted her master around for guidance originally (good grief!). "

From what I know, Shinge needs Shimano's protection, because she is afraid and uncomfortable with Fujin. Yes ... even most of ZSS students are not willing to do Dokusan with Shinge.

March 28, 2011 1:32 PM

OhLaLa said...

Oh ,my, yes: that woman is a harridan (a French appellation is so apropos for her, don't you think?). Talk about being scary, being very scary! Her middle name should be 'Halloween'!

And the other 'harridan', Shinge Roshi: in truth, she will do just fine, as she always has with students, especially females, who will find her to be, in so many important ways, thankfully, the opposite of Shimano.

March 28, 2011 5:24 PM

aith said...

March 29, 2011

Reflections on ZSS -- prompted by Roko's "sangha" letter in response to the statement by participants of the March 20th meeting convened by the Committee for Sangha Stepping Forth (CSSF)

It is noteworthy that the ZSS board is finally coming around to thinking of organizing a facilitated meeting with the sangha, nine months into the current crisis. The organization owes CSSF a debt of gratitude for initiating such a process, which should have been done immediately by the ZSS board last June, and should have continued subsequently on a regular basis.

Some points to bear in mind in possible discussions between the sangha and the board:

1. A major obstacle to the sangha coming back together, and to a healing of the community, has been Roko's installation as Abbot. This fact has been a source of deep unhappiness to many, as it represents an unhealthy enshrinement and perpetuation of the Shimano legacy, from which most would have liked to have a clean break. (The sangha lost an opportunity to avert further ensnarement by a fresh stroke of Shimano bamboozling when those of us present at the Sept. 4th meeting with the Faith Trust Institute failed to energetically accept Roko's offer at that gathering to withdraw from the vice-abbotship which she was slated to assume in a few months' time.) It may not be too late, however, for sangha members to demand and insist on a change of leadership, if this is still their wish and if they remain affiliated with ZSS.

2. Will the board be ready to update the sangha on the following subjects at the meeting it is planning?

- Whether Eido Shimano continues to have any access to DBZ
- The status of the amendment of the bylaws and the sangha's role in the amendment process
- Whether a forensic audit has been conducted, and its status if it has

- The financial status of the organization
- its liabilities, assets and income
- the retirement package for the Shimanos

3) As it attempts to chart a fresh beginning, the sangha needs to weigh and act on many fronts:

A) How to aid and facilitate a healing process for the whole community. Would this entail any of the following?

- Continuing facilitated sangha discussions as long as they are required
- A public, collective declaration of repudiation of Shimano's decades-long misdeeds and the severe hurt and damage they have caused
- Some sort of symbolic act of "purification" for both Shobo-ji and DBZ

B) The future character of ZSS

- Is it of any value to even keep the name ZSS?
- How does the figurative scrubbing clean proceed, to extricate the organization from the half-century-long moral morass it has been mired in?
- Is a Shimano lineage of any value for this sangha? Does the sangha even wish to continue any association with that name, which has become synonymous with shame?
- Does the sangha need any teacher or abbot at this stage?
- Can the sangha proceed for the moment, until it finds its bearings, simply with teacherless sats and sesshins, or with sesshins led by teachers invited from other communities?

This list is by no means exhaustive. May those attempting a ZSS transformation be guided by faithfulness to the truth, as each sees and understands it, and by sincere concern for one another's welfare.

A participant of the CSSF meeting
March 31, 2011 10:18 AM

faith said...

Re-posting to change phrase in section 3A)so that it reads: "misdeeds and acknowledgement of the severe hurt"

March 29, 2011

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A participant of the CSSF meeting
 March 31, 2011 10:33 AM
 Old timer said...

Another very important point to bear in mind in possible discussions between the remaining ZSS sangha and the Board:

Is it the Board's intention to deny Shimano access to ZSS property for a predetermined time i.e. 2011, but to retain the possibility of Shimano's return at a later date? For example, when the present "situation" has "died down" or dropped from sight...

Has the Board PERMANENTLY banned Mr. Shimano from the premises or do they hold onto the idea of bringing him back after sufficient time has elapsed such that it could be maintained that he had been somehow "rehabilitated"?

March 31, 2011 6:29 PM

Board of Dharma Enforcement said...

The board finally sees the light. It invites the 15 branches of Rinzai to make send one "qualified teacher" to make presentations why that branch should take over Zen Studies Society. Automatic points are given to the branch from which D. T. Suzuki came and who is the true, if forgotten, honorary founder of Zen Studies Society (along with his teacher Shoyen Shaku and D. T.'s Dharma brother Nyogen Sensaki.) Automatic points also go to the branch Eido and Soen came from. Deductions in points from that branch for not having recalled Shimano back to Japan in the 60's and again each subsequent scandalous episode (Opps! That branch is so far behind are in effect disqualified altogether.)

Ranking is to be based on weighted scores in the following areas:

- Mastery and Fluency of the English language
- Familiarity of American culture specifically the Northeast region
- Familiarity and accuracy in the teachings of original and Mahayana Buddhism
- Teisho presentations in each round
- Presentation on the precepts and indication of following same.
- Presentation of how to treat Shimano going forward
- Willingness to work under a provisional contract and then under an annual or bi-annual or tri-annual contract.

- Presentation on how that branch will transform Zen Studies Society into an intelligent, safe, cultured and vibrant community. Activities are NOT to be limited to traditional Japanese-y Zen Arts such as as calligraphy, poetry, painting, tea ceremony, flower arranging, music (e.g. taiko and shakuhachi, , drama, Japanese garden design, architecture and martial arts. However those arts may drawn upon to form a basis for moving forward into the creation of American Zen Arts.

Other projects and event to be added as determined by the judges

There will be five rounds. It seems that Shoyen Shaku's branch gets a by to the second round.

The judges are yet to be determined. Under consideration are all former dues paying Sho Bo Ji students, all former kessei students. All ordained. Alternately all students who were given dharma names by Soen or Eido (but students of the alleged heir of Shimano will not be allowed to vote.)

April 1, 2011 12:00 AM

April at Tree Leaf said...

Genpo returns to Zen teaching and moving assets from Kanzeon to another location. A must see,

<http://www.treeleaf.org/forum/viewtopic.php?f=17&t=3597&p=51042#p51042>

April 1, 2011 6:49 PM

Forever Stuck As The April Fool said...

April at Tree Leaf said...

"A must see"

This just in. In addition to Genpo Tree Leaf will be holding Shimano in captivity as well.

Bless his little black heart, Eido has volunteered and will be assigned group leader of radioactive clean-up duties, Aiho will be washing clothes by hand.

April 2, 2011 8:32 AM

Couldn't resist said...

Eido's clean-up uniform and tools will consist of a gold brocade fundoshi and a drinking straw...

April 2, 2011 3:45 PM

OpScene said...

At one point, probably long ago, genkaku might have thought this would be a noble undertaking.

April 2, 2011 4:28 PM

Insider said...

Yes,

"Couldn't Resist",

Please let's make a joke of the radiation situation in Japan and wish a slow death by radiation poisoning on Eido Shimano. Have you ever seen a slow death? What is with you? Oh yes, you couldn't resist. "His balls in a glass jar on the mantle" boy what a lot stellar guys we have had here over the past few months. And Genkaku - you have kindly offered a venue to all who want to discuss, bash and make fun of the situation. How do you think it is going?

April 2, 2011 11:07 PM

April 2, 2011 11:19 PM

genkaku said...

And Genkaku - you have kindly offered a venue to all who want to discuss, bash and make fun of the situation. How do you think it is going?

Insider -- I think it is going about as expected. Volume always rises where substance dwindles. There is useful stuff here and there is self-serving stuff here, but without allowing volume its human day in court, honest people have little chance to assess their own honesty.

It may be that the snide and sniping will, like Glenn Beck tea partiers, overwhelm those who have something consequential to say, but I kind of doubt it: The bedrock seriousness of the situation is too compelling.

Or perhaps I am hopelessly naive.

Whatever the case, the bloviations of the internet are hardly the stuff of anything that might be seriously considered as concrete improvements. Rant and rave or be as modest and moderate as a parson ... let's see what actually happens.

April 3, 2011 7:32 AM

Forever Stuck As The April Fool said...

Dear Precious Insider,

You gnash your teeth and moralize over an imagined scenario as the real Shimano fails to acknowledge his misdeeds much less do any repentance.

Seeing that you seek validation, here it is: Yes, you are a good, smart, strong, brave, attractive, entertaining, wise, and, yes, compassionate person.

April 3, 2011 6:17 PM

Insider said...

Dear Forever Stuck As The April Fool,

Believe it or not, the reasons for my post do not actually hang on validation from you or Couldn't Resist. I am not surprised to read that you think that my comments are precious (excessively refined) to boot - but actually they are not.

What you do not understand is that you demean and trivialize the real suffering happening right now in Japan. Perhaps some of us have lost family or friends in Japan. Perhaps we are not amused to have you use the situation for comic relief to bash Eido Shimano. Regardless of what you say this is not about "moralizing over imagined scenarios" - it is a real scenario - either you get it or you don't. You can not trivialize human suffering in an ongoing crisis (9/11, Haiti, Japan Tsunami- get it?). Choose another metaphor if you must. And one that does not threaten physical harm would be appreciated.

I know most of the major players in this sad tale. What they all need (on all sides) is a far cry from what you are offering up.

April 3, 2011 9:04 PM

Tester said...

TEST

April 9, 2011 1:07 PM

tickles said...

Test

April 10, 2011 12:55 PM

Hakujo said...

There is a new addition to the archive:

<http://www.shimanoarchive.com/7index.html#endless>

"Also from my introduction I will delete the names of Bob Aitken and Philip Kapleau and also delete them from the glossary. As you changed your preface according to the circumstances, you will understand why I need to do so as I don't want to be associated with these two regarding anything, on any level. In my opinion, they are Judeo-Christian puritans wearing Buddhist Robes and desperately want to appear to

be the 'first zen Buddhist patriarchs in the land of liberty.' They don't know how the Dharma transmission takes place or what it is about. I even doubt they have clear insight. That is none of my business. If they want to be moralistic vigilantes let them do what they want. But my Dharma stream of Hakuin (白隱), Torei (東嶺), Gempo (玄嶂) and Soen (宋淵) is slightly different. You know when I say slightly, I mean very."

"A few days ago, I had a dream. In the dream Soen Roshi appeared in his black robe with a smile saying, "Don't worry." So I said, "Worry about what?" He just kept saying "don't worry." with a clear big voice. Finally he said, this is the Dharma..."*

*"re: Jews would not recognize Jesus as the messiah."
April 12, 2011 8:28 PM

The Recycled Fox said...

Thanks, Hakujo!
April 13, 2011 12:15 AM

Christopher said...

If I'm not mistaken, that book is also the one in which Eido is described as Soen Roshi's "principal" dharma successor. That statement drove me up the wall the first time I read it, but in the meantime it's become just another minor feature in the ZSS universe of absurdity.
April 13, 2011 3:02 AM

Janet said...

I took a screen shot of an archive page on February 18, 2011. It showed 474 Documents comprising 2827 pages. Now, the archive shows 521 documents (3179 pages) – that's an increase of 47 documents (352 pages). The thing is, I can't tell what the new additions are. The screen shot was of page three and the second entry was #102 from 1/9/76. Now, the second entry on page three (#102) is from 10/25/65 and the entry dated 1/9/76 is #114. So that means there were 12 entries made dated prior to 1976 in the last three months. But what were they?

I only saved the top of one page so I have no way to compare the whole shebang. I'd like to know just what was added when. This latest "absurdity" (an apt word Christopher) was from 1995, it's 16 year old. The 12 entries added prior to '76 were 35 years old. There needs to be a way for people to know what has been added when. No?

April 13, 2011 8:42 AM

silencenotgolden said...

Janet said ...

"There needs to be a way for people to know what has been added when."

This is true and I have thought of it a number of times...but didn't mention because I know that it puts a whole pile of work on the Archivist (re-formatting, adding a column, perhaps adding a new field to the database although that is probably already there).

And thank you, Archivist, thank you again for doing such an amazing job!

Perhaps there is another way, like just doing a directory list of the published documents which shows the "uploaded" date. Most people don't care about this but for those of us who do, we would actually read the list :)

April 13, 2011 10:39 AM

silencenotgolden said...

Hakujo quoted Mr. Shimano's letter to Ms. Chayat...

"Also from my introduction I will delete the names of Bob Aitken and Philip Kapleau and also delete them from the glossary. As you changed your preface according to the circumstances, you will understand why I need to do so as I don't want to be associated with these two regarding anything, on any level. In my opinion, they are Judeo-Christian puritans wearing Buddhist Robes."

I think that we can safely date this letter as being in late 1995...after Mr. Shimano received the letter signed by 8 Zen Teachers (including the puritans Aitken and Kapleau) asking Mr. Shimano about his sexual abuse of his students. Yes, THOSE "circumstances".

Ah yes, quick! Bring on the book burning and the re-writing of history. Delete Robert Aitken and Phillip Kapleau from Soen Roshi's life! And the glossary. And everywhere else.

...

The more interesting thing, however, about the draft letter and then the subsequent draft (if I'm reading the document in the archive correctly), is the co-psychopathic loop between Shimano and Chayat.

Notice that, in the first draft, Mr. Shimano is stating his OWN ideas. But in the second draft, he ascribes those ideas to Ms. Chayat. Yes, they had probably already discussed the "circumstances" on the phone, but it is classic Mr. Shimano: he avoids speaking such things HIMSELF; instead he influences other people to become the perpetrators of the dirty work instead of him.

Just like, it would appear, he did to Joe Marinello...a willing victim, yes, a self-interested victim, yes, but at some point the victims become the perpetrators of doing harm to others, and that is exactly what Mr. Marinello and Ms. Chayat became.

Perpetrators. The perpetuation of the corrupt and deceitful shimano-dharma. We can only hope that the Zen Studies Society comes to its senses and ENDS the shimano lineage.

April 13, 2011 11:14 AM

And More said...

And I am also wondering: why the heck is Mr. Yamakawa still permitted to hang around the Zen Studies Society? The complaints about his sexual misconduct with ZSS students goes back to his first associations with DBZ in the early 1990's and continued last year 2010.

In the 1990s he was the head monk at Shogen-ji Monastery, Japan and a visitor to DBZ with Shogen-ji's Abbot Tani Kogetsu.

Now Mr. Yamakawa is the Abbot of Shogen-ji, and complaints were made at DBZ last year that he made sexual advances in dokusan.

For people who do not know what dokusan is, it is a private spiritual interview with the teacher. The student walks into his room alone, frequently to meet a complete stranger, and bows down to him with her head on the floor. And what happens then? A few polite words and then WHAM a sexual assault.

And then? She leaves the room and tries to find someone to tell or sits down in silence to worry about it. Perhaps she finds Ms. Chayat or Fujin Attale Formhals and says, "Wow, you won't believe what just happened."

And then what? I would assume that Ms. Chayat or Ms. Formhals creep in to see Shimano or Yamakawa and say, "Gee, we've got a problem on cushion number five. How do we shut her up."

Shimano and Yamakawa are disreputable creeps who have managed to surround themselves with dishonorably dependent people.

April 13, 2011 11:46 AM

And More said...

And yes, Sherry Chayat certainly knows about Yamakawa. So does Marinello and so does the whole Board of Directors. Count on it.

And what have they done about the other monastics who have sexually abused people? Or stood by and done nothing to stop it.

April 13, 2011 12:00 PM

Cushion #5 said...

Well, Fromhals has fled the scene of the crime(s) with a ruptured disk and neuropathy in her legs from her own abusive hour and a half sits. She's gone to sit some more with Yamakawa in Gifu! Who'da thunk?

But you know what they say about criminals always returning to the scene of the crime... vigilance is called for!

April 13, 2011 12:23 PM

Janet said...

OK.. I'm lost!

This morning when I looked at the archive as I said earlier, it contained 521 documents (3179 pages). Now, just after lunch, it still has 521 documents but 3189 pages!

What's the story with that?

April 13, 2011 1:55 PM

L. R. Wu said...

Dear Janet,

Go easy on the archivist I don't think he has any help in posting the materials he has been given. I'm sure he is prioritizing his "Herculean" efforts (although sometimes it seems more like "Sisyphusean" efforts given the seemingly endless amount of sordid corruption within ZSS as recently seen by the revelation about Shimano's good buddy Yamakawa).

Archivist, I recently had reason to revisit some documents on the archive and I too found some documents that were newly posted, so I have concerns similar to Janet's. It's not urgent to me but, perhaps, you can address the issue of additions in a manner that is automated and doesn't required much repeated effort on you part.

April 13, 2011 3:54 PM

Kobutsu said...

PART ONE

All right, it appears time to release some technical information about the archive:

First of all, thank you silencenotgolden for your kind words.

Now, as for the archive... I first posted the archive on March 25, 2010 at <http://www.hoodiemonks.org/ShimanoArchive.html> and there were somewhere around 136 entries or so. It soon more than doubled by the time we set up the dedicated domain <http://www.shimanoarchive.com/> on June 19, 2010. With the addition of the video clips it became very sluggish in loading so at the suggestion of a geek-ish lady friend, we paginated it into eight separate pages on November 1, 2010. This enabled the pages to load faster but the changeover involved a fair amount of work.

When I began the sites, I used the only tool I was familiar with – html. (Html - for those not familiar, refers to a programming language, the acronym stands for Hyper Text Markup Language.) While the archives are technically a “database” it is not a relational database since it is written in flat html.

As the amount of information increased, I found myself in a bind work-wise. The way things work is that for many of the entries that the users see on line there has been a lot of preparatory work done to each page to make them presentable. Much of the original Robert Aitken, Rodaishi documentation was in poor shape. Most of the old documents were done on old ribbon typewriters and stacked one-atop-another for decades. In many cases the ink from these documents transferred to the documents stacked above which left a lot of artifacts on the Xerox copies we received from the University of Hawaii. Many of the copies of the documents were skewed and the contrast was poor. Each document was then converted into a digital image, straightened, artifacts removed and the contrast and brightness adjusted to increase legibility.

Here is an example of a particularly poor copy of a letter from Shimano:

The original from the UH Archive -
<http://www.shimanoarchive.com/PDFs/sampleDOC.pdf>

And the cleaned-up version that appears in the archive –
http://www.shimanoarchive.com/PDFs/19631228_Shimano_Aitkens.pdf

So that document took the better part of a full day to prepare, the image had to be gone over almost pixel by pixel in Photoshop to produce what the user sees on the screen.

I spent months just preparing the documents in this manner to produce what people see in the archive. At this point, I have put in over eleven-thousand hours of work on the archive.

April 13, 2011 5:36 PM

Kobutsu said...

PART TWO

With hindsight, I would have been better off learning how to set up a Drupal front-end for a MySQL relational database, but hindsight is hindsight as many of us have learned from the Shimano debacle. The workload became intense at times as more and more material accumulated. I began adding photographs this year to make the archive appear more interesting and user friendly.

Now, I understand the issue of people wanting to know "what's new?" and I'm considering how to address it. If I had begun with a relational database it would be easy, but using flat html it is a bit more involved. I could migrate over to a relational framework but that would take months and carries a steep learning curve, as I am not fluent in SQL (Structured Query Language) and would have to learn it from books or off the web. My funding is extremely limited as I live on a Social Security check (at least for now until the politicians take it away) so I don't have the luxury of hiring an expert to rebuild the database or even buy a video tutorial for that matter.

Please bear-with; I will address this problem somehow, if only in a stopgap manner. Perhaps going the route suggested by silencenotgolden, setting up a directory list of the published documents which shows the "uploaded" date. I may however, have trouble determining some of the dates accurately as I have had more than enough to do without keeping track of when each item was posted. I'll look into it...

Now, Janet's question: The ten pages added this morning was an update to the genkaku-again record in entry #516 (02/11/11) on page 11. (<http://www.shimanoarchive.com/11index.html>) Periodically I update the entries that include pertinent blogs, so that the number of documents does not increase but the number of pages may.

I trust this explanation will prove helpful...
April 13, 2011 5:38 PM

About "NotSilent's" GoldenShower said...

silencenottruthful said:

"Just like, it would appear, he did to Joe Marinello...a willing victim, yes, a self-interested victim, yes, but at some point the victims become the perpetrators of doing harm to others, and that is exactly what Mr. Marinello and Ms. Chayat became."

Classic, cowardly smear-blog stuff! Bet you have never even conversed with Marinello, i.e., asked him a question via phone, email, or in person (for the latter you clearly wouldn't have the guts), have you?

Your representations are just your own wishful thinking.

You cross a line when you flat out blatantly character-assasinate a person, in this case a public figure easily accessible to all, from your hidden perch. You could have been like a 'journalist', dug in, asked direct meaningful questions. Instead you're just another 'urinalist', pissing away your vile stream.

Don't for a minute think that Chayat or Marinello would read this rag. I wouldn't either if I were them.

Truly gutless.
April 13, 2011 7:16 PM

UBPoorNoMore said...
Kobutsu said:

"My funding is extremely limited as I live on a Social Security check ..."

Hey, no problem! Just get your buddy Andy Afable to write you up a brand new retirement package.
April 13, 2011 7:55 PM

Olivia said...
What is "truly gutless" is the cowardice of Eido Shimano and the ZSS board members who turned against students who tried to tell the truth of what happened to them or others in their student teacher relationship. Anyone who survived this double abuse and continues to speak up is hardly a coward.

SilenceNotGolden, thanks for your information and the compassionate edge you took by portraying Marinello and Chayat as victims and the irony that even victims who can not separate from a perpatrator can become sources of harm - intended or not.

Archivist - Yes - thank you too. I hope there's a solution for you and the readers of the archive. Perhaps someone can volunteer to assist in creating a directory as described if that person can source the dates of additions. Once finished it may not be too timely for you to continue.
April 13, 2011 9:41 PM

I. R. Wu said...
Kobutsu,

You have described an incredible amount of work.

In light of that, saying "thank you" seems meaningless, but thank you just the same.
April 13, 2011 11:04 PM

silencenotgolden said...

Very interesting, Kobutsu. I was reading along in your first paragraphs about cleaning up the documents and I was thinking, "I'd like to see one of those originals."

And there it was, reading my mind, thanks for putting up the before-and-after document. Pixel by pixel, yes I can imagine, zoomed in real close. It certainly is a remarkable result, truly outstanding.

I'm thinking that GoogleBooks must do a lot of this custom work, they're scanning all sorts of things. Maybe they have a project for you? There must be many different things that they do with documents, archives and software.

...

Well, okay, so how to let people know there's an addition to the archive. How about a spreadsheet, OpenOffice works fine. Just a list with the upload date and document name (not historical, just going forward). You could scan it occasionally and put it in the archive.

We're not picky...we just don't want to miss anything in case we step away from this blog ;)

Good grief.

I remember when you made the announcement on the Aitken blog that you would no longer be announcing additions to the archive. (I guess that was you.) Hectic days. That was like, last August or something.

And here we are...clamoring for announcements. There's no rest for the weary.
April 14, 2011 1:33 AM

Kobutsu said...

OK... quick and dirty but functional:

<http://www.shimanoarchive.com/html/NEWindex.html>
April 14, 2011 8:17 AM

Curious said...

Gassho Kobutsu!

Thank you for all the work you have done on the Archive.:)

But say - did you ever hear anything from Ryutaku-ji/Daitoku-ji on Eido's lineage discrepancies...?

April 14, 2011 12:26 PM

silencenotgolden said...

Wow that was fast. I see that you used the 'sequence#' column for the Addition / Modification Date'.

If the width of the screen were not so limited, it actually gets rid of the other issue that people have remarked upon: the sequence#'s change when a document is added. Although I think that most people are happier to see a seq# and don't even care if it changes.

Anyway,now I will return to my old policy of "not meddling with Kobutsu's way of doing things, because I know that this project is very complex".

Great work Kobutsu, the whole thing is amazing and a HUGE public service.

April 14, 2011 1:06 PM

still Curious said...

Oh, and what about the ring ER took? You brought up the issue. Don't you think you owe us an update?

April 14, 2011 1:14 PM

Olivia said...

Kobutsu,

I've wanted to tell you how much I appreciate being able to see the video of the last interview with Aitken Roshi. Do you know which R.H. Blyth book he's looking through? I wanted to find the poem or Haiku or whatever writing Aitken was looking for in that book.

Yes, thanks is a very inadequate word for what you've brought to public witness. Aitken would be pleased and I think give him much peace since he was a man who understood that ethics and zen practice are not separate. As he said "how can they be?"

April 14, 2011 7:30 PM

Curious said...

still Curious was not me...

April 15, 2011 9:14 AM

Neither Curious nor Still Curious said...

just mildly curious...

April 15, 2011 12:47 PM

curious2 said...

What happened with Sogen Yamakawa? I get lost here. Is there any solid proof against him?

April 15, 2011 1:54 PM

Ryushin Malone said...

Thank you for the compliments to my dad. He does not like to engage in public dialogs on these blogs. So it is best if you have specific questions to contact him directly. Kobutsu is not well at the moment, he's had surgery on each shoulder with in the past month and has had a synthetic lubricant injected into his left knee two days ago. He pulled an all-nighter putting up the "What's New?" page. I was helping along side him doing error checking of links and anchors in the main archive when we noticed that his left knee has alarmingly swollen. He's describes him-self feeling poisoned and has taken to bed under doctors recommendations.

Thank you XXXXXX for volunteering to drive all the way up here to help. I'm doing what I can for him and walking Harley since dad is having a very difficult time standing up. I'm sure he will be feeling better in a few days but I wanted to tell you all how much he appreciates your kind comments.

All of the negative comments, vicious blog postings, vile rumors that have been spread about him, nasty emails, and threatening phone calls have long since died away. His response has been patient and tolerant, mine on the other hand has been far more unappreciative. The arrows and missiles from those who would inhabit "The Unconditional Realm," are deflected by the now crystal clear reality of the history that Kobutsu has unveiled.

Thank you for appreciating him.

April 15, 2011 3:31 PM

MinorityNotSilent said...

"I am writing to you ... with a quantity of information concerning Mr. Eido Tai Shimano and his New York based Zen Studies Society, Inc."

" ... but at some point the victims become the perpetrators of doing harm to others, and that is exactly what Mr. Marinello and Ms. Chayat became."

1. ZSS belongs to Eido Shimano.

2. Deeds of Eido Shimano =/equivalent to deeds of Chayat and Marinello.

It is doubtful if Eido Shimano could ever be held personally legally responsible for the corporate irresponsibilities, mistakes or misdeeds of ZSS, as a corporate structure. Like Elvis, he has left the building. Just like Andy Afable, Eido Shimano will probably get away scot-free.

As ZSS struggles mightily to right itself morally and financially, along comes Malign with a shot to the kneecaps.

Nice targeting!

At Mayday on the National Mall in 1969, I witnessed a cop pursuing a demonstrator, while my friend, who was outfitted like Fidel Castro, filmed the chase. The cop got winded, the guy was getting away, so the cop gave up chasing him and instead rammed into the back of some unrelated, unsuspecting guy who was standing in a group. He got the poor guy down and wailed away on him with his nightstick until backup arrived, and they cuffed and led him away.

'Next best thing.'

Re. ER = SC and/or JM: same thing.

April 15, 2011 5:22 PM

Hmm said...

Somebody took the blue pill...

April 15, 2011 11:38 PM

Re "Zippy" NotHippie said...

Re. the new FBI informant:

"I am writing to you on the instructions from the Bangor, Maine FBI office. I initially made contact with the Boston FBI office through a telephone call on September 22, 2010 ... concerning Mr. Eido Tai Shimano (嶋野 栄道) and his New York based Zen Studies Society, Inc. I also provided information to the Department of the Treasury, Internal Revenue Service in a letter sent on October 22, 2010."

Well, there goes the counter-cultural cred!

April 16, 2011 10:20 AM

P.S. said...

I guess this means that he didn't get his ring back ...

April 16, 2011 10:33 AM

Daniel Ellsberg said...

Frustrated little troll...

April 16, 2011 11:01 AM

NextBestThing said...

Actually, yes, now that you point it out, there is a passing resemblance to the 'roaming gnome'!

April 18, 2011 9:09 AM

MinorityNotSilent said...

Any good karma or goodwill that could have been generated by the earnest attempts of Kevin Malone to seek justice (whether on behalf of victims, or just because he was motivated by vengeance like some others, no matter), is undercut, if not dissipated, by taking his sights off Eido Roshi's egregious failings and instead targeting the ZSS in general, and people like Chayat or Marinello in particular.

April 18, 2011 9:16 AM

Bartlett said...

Classic, cowardly smear-blog stuff! Bet you have never even conversed with Kobutsu, i.e., asked him a question via phone, email, or in person (for the latter you clearly wouldn't have the guts), have you?

... sound familiar?

April 18, 2011 10:23 AM

NotSilentMinority said...

Yes, I have met and conversed with Kobutsu, and done sesshins with him. I admire the transparency of the Archives, but I despise the fact that the focus has shifted from Eido Shimano to other people. I seriously doubt that there will be an IRS or FBI investigation, because there is nothing to justify it--it potentially is just a big time- and money-wasting exercise.

As for emailing or conversing with an FBI informant: no, that is not my cup of green tea.

And as for the 'roaming gnome', I absolutely adore it! Cute little devil ...

April 18, 2011 11:34 AM

silencenotgolden said...

The problem with pernicious clergy sexual abuse is neither the offender nor the victims but the organization itself.

I'm not talking about the spiritual leader who makes a mistake due to a temporary personal issue and has sex with somebody not-their-wife.

The Zen Studies Society and the Catholic Church have organizational and leadership problems, that actually PERMIT the clergy to engage in sexual contact with their parishioners. The minors who have been abused by Catholic priests make up only 7% of those who are sexually abused by Catholic priests: their prime targets of abuse are adult women. The newspapers hardly even mention it because they don't sue, but women's lives are getting wrecked.

The ZSS would like to pretend that only Eido Shimano has a problem. It's not true. Dai Bosatsu has been a hunting ground for men who want to have sex, be they clergy or not. The permission comes right from the Board of Directors. So it is VERY important to name names and for the Board to get rid of these guys and to get rid of the whole shimano-lineage.

Eido Shimano is still an 'employee' of the Zen Studies Society, albeit in the classification 'retired'. He lives 2 blocks from the Shobo-ji at the ZSS's expense.

It has ALWAYS been the 'retirement' plan he would rid himself of his responsibilities at DBZ. Mission accomplished.

The Board is controlled by Eido Shimano. Right now.
April 18, 2011 12:47 PM

True said...

SNG, you're right. I lived at DBZ for a while. The Ohashi groups came up in the summer. I recall making statements several times to the effect of "any guy who's here is going to get hit on and the monks will have to beat them off with a stick." There was lots of sex goin' on. And I was too deluded or ignorant or whatever to even think there was anything wrong with it (zen crap and all that) -- it was just the way it was.

April 18, 2011 1:05 PM

Re SilenceNot2Brite said...

SNG: thank heavens for your irrational bulls**t and outright lies. They inspire me to persevere on this s**t-rag. "The Board is controlled by Eido Shimano". Beautiful! ZSS

= the Catholic Church, & ZSS permits (i.e., encourages) sexual abuse! Oh my! Non-
pareil! Bravo! Encore!
April 18, 2011 1:46 PM

"PP" said...

"any guy who's here is going to get hit on and the monks will have to beat them off
with a stick."

Now that's a "(painful) picture" ...
April 18, 2011 1:47 PM

YeeeBoy said...

"Dai Bosatsu has been a hunting ground for men who want to have sex, be they
clergy or not. The permission comes right from the Board of Directors."

Yes, that's why the Board endorsed Sherry "I'll pop your cherry!" Chayat for DBZ
abbot!
April 18, 2011 2:19 PM

silencenotgolden said...

"Permit" does not exactly mean encourage, nor does "pretend not to know", but it
certainly *discourages* people from associating with the Zen Studies Society.

Retirement. So, let's think about what the Shimanos do when they feel like going to a
zendo. Do they walk the 2 blocks to go to the Shobo-ji? Or hop on the bus and go sit
on the westside with Barry Magid?

Or maybe take the subway down the Village Zendo. Or go to Brooklyn to sit with the
Mt. Tremper folks. Or find the CSSF sangha in exile and join them?

The ZSS appears to have absolutely no intention of ridding itself of the Shimanos.

The ZSS bylaws split the DBZ and Shobo-ji into 2 entities with 2 executives. The
retirement package.

People who think that it may be safe to practice at the Shobo-ji should be aware that
it will be a number of years before it is safe to go there.

The sexual abuse is only a symptom of the faulty nature of the shimano-dharma. Just
a symptom, not the root cause.

What's the root cause? "It is not a byproduct of Zen in the West. It's the byproduct of
a criminal mind." - Robert Aitken, speaking of Eido Shimano, 2010.

April 18, 2011 4:12 PM

NotSilentMinority said...

"The ZSS appears to have absolutely no intention of ridding itself of the Shimanos."

--Obviously false, from deposing his abbotship, to actively doing all it can to prevent him from getting onto ZSS grounds (e.g., other than to pick up his 'stuff').

"People who think that it may be safe to practice at the Shobo-ji should be aware that it will be a number of years before it is safe to go there."

--Let's start a 'Shimano Watch':

When was the last time you saw either of them at Shobo-ji or DBZ? Ask staff what the purpose of the visit was.

The feeling of safety is an utmost concern.

April 18, 2011 5:06 PM

Paranoid said...

No need to start one... it's already up and running.

Maybe you might consider starting a "Shimano Watch - Watch" to keep track of us all?

April 18, 2011 8:08 PM

Lucius Fox said...

Didn't you get the memo?

April 18, 2011 8:12 PM

silencenotgolden said...

Mr. Shimano is a very dangerous predator. People tend to focus on his sexual abuse of women, but the focus is misplaced.

He gets his kicks out having people trust him and then destroying that trust. Men. I'm talking about men trusting him. The abuse of women is a destructive distraction.

Mr. Shimano's problem is not about sex. It's about power. He has such a weak character that the manipulations of the board, the manipulations of his Vice Abbots, the sexual abuse, the business ventures with Yamakawa, the movements of money, the grabbing of real estate, getting people to lie for him, packing the board with 'yes' votes...he thinks that pulling the wool over people's eyes makes him a big shot.

He's not a big shot. He's a con-man. And when he betrays people, if they stick around, they become more tightly bound to him than ever before because they have gone against their own consciences and have rationalized their own objections to associating with him.

They give him power over them by weakening their own characters, and he is correct in thinking that he is more powerful. They become completely dependent upon their relationship with him for their own identities. The polar opposite of zen.

Everybody knows what he is. He's a dangerous con-man and religion is his weapon against those he chooses to deceive, once they are 'believers' in the shimano-dharma.

They get confused, completely mixed up, because his religious rap is corrupt and selfish at the very base of it. He manipulates people with tailor-made lies so that they will trust him. Whatever he thinks it is that you want to believe, he'll tell you; different lies for different people, and he's always counting on a lack of communication between people so that he doesn't get tripped up.

Until the internet and the archives. People can finally communicate as fast as he can tell lies. The Board is his mouthpiece. And that fellow Nonin Chowaney.

So when people say that Mr. Shimano needs to go into a sex offender rehab program, they just really don't understand what the problem is. Power. Not sex. He's incurable and belongs in prison.

...

So will he return to the zendos? Of course. He believes that the Zen Studies Society is his property and he has packed the Board with people who agree.

April 18, 2011 8:16 PM

Christopher said...

<http://sweepingzen.com/2011/04/13/nonin-chowaney-interview/>

April 19, 2011 3:54 AM

Robin said...

Mr. Nonin seems to have changed his tune somewhat since last year....

http://www.shimanoarchive.com/PDFs/20100522_Nonin_Declarations_ZFI.pdf

April 19, 2011 5:11 AM

genkaku said...

A line that caught my eye was this:

"I've met Shimano-roshi a few times. The guy does see things clearly. Unfortunately, he either forgot about the precepts or mistakenly believed that he was beyond them. This happens. Fortunately, he has finally been called on his behavior. Yet, he does have a clear dharma eye. By this, I mean a person who sees things very clearly, who understands emptiness and no self from a very deep place and who can guide students in practice. Unfortunately, his ethical conduct fell short."

Oh dear!

April 19, 2011 8:43 AM

OhDear said...

Genkaku said, "Oh dear!".

Yes ... oh dear. I have been many years with ES and associated with many of his students. And many blindly follow what he says. Many do not consider precepts are important, compassion and wisdom are not important. What

importance is ES instruction because they believe ES is always in the state of unconditional realm. They even disregard other teacher or tradition as being inferior. Ask Fujin or Jokei about Daido Looi or Shitake (Shoteki)-san about Dalai Lama. Superiority complex is an indication of something wrong with ES dharma-teaching.

April 19, 2011 11:50 AM

Joseph Cook said...

Dear Oh Dear,

Can you be a little more explicit about your implication you make when you write "Ask Fujin or Jokei about Daido Looi or Shitake (Shoteki)-san about Dalai Lama. Superiority complex is an indication of something wrong with ES dharma-teaching."

Thanks.

Regards,

April 19, 2011 1:13 PM

Thomas said...

ES has always been about dominance/submission, Aitken pointed it out as early as 1964. He has disparaged other teachers, other schools, other races, poor people and

specifically women for decades. Anyone who lived at DBZ for any length of time inevitably heard it... The man is an insufferable megalomaniac.

Didn't you ever wonder about his "Let TRUE Dharma continue" line... like HIS Dharma was the only real one?

April 19, 2011 1:30 PM

Joe Cook said...

Genkaku wrote:

That Chowaney said in an interview on Sweeing Zen:

"I've met Shimano-roshi a few times. The guy does see things clearly. Unfortunately, he either forgot about the precepts or mistakenly believed that he was beyond them."

Can somebody explain what this statement means? Because when I analyze it, I see a very harmful statement or even a mistatement.

If, say, John "clearly saw" that guns fire bullets which kill people, then John goes out on a shooting spree killing thirty people; what does John's "seeing clearly" even matter? John still needs to know that killing is wrong, self restraint is essential and many other things pertinent to living with others. Further, John needs to be restrained, arrest, tried, and imprisoned, and if possible treated and rehabilitated.

With the "clear seeing" attributed to Shimano by his defenders like Chayat (Penetrating Dharma Eye), Marinello, or Chowaney; who needs Zen? Who would want to bother with Zen? I'd have to say their teaching is as even harmful than Shimano's. I'd also have to say that if they people think for a second that Shimano's "seeing" is worth commenting on in any kind positive way, it is clear that these people are seriously sick individuals.

(As apologists for Shimano they'd should considered be accessories to and enablers of Shimano's further crimes.)

"Oh dear!" for sure!!

April 19, 2011 1:49 PM

OhDear said...

Joe Cook, Thomas already explained it. The implication is obvious - arrogance, egocentrism,

people are expendable, skewed compassion, etc.

When ES came to the west, he was just 10 years under monastic training (it is still on the level of unsui - novice), assuming he was ordained right after high school. Yet, through "skilled" manouvre he was promoted to abbot and roshi. Many of us were and are awed by his regalia. We still believe that "god is a king", so spiritual teacher has to be king-like.
April 19, 2011 2:25 PM

Watcher said...

Still no forensic audit and no new bylaws. Aiho is completely prohibited to visit Shobo-ji, and Eido is allowed to visit DBZ and Shobo-ji only to pick his stuff, one tooth-pick each visit.
April 19, 2011 2:37 PM

Listener said...

Thank you, Watcher.
April 19, 2011 3:22 PM

Listener said...

Re. Watcher: ZSS is probably still fighting tooth and nail with Shimano over finances, i.e., the afile-authored retirement package.
April 19, 2011 3:24 PM

Joe Cook said...

OhDear said...

"Joe Cook, Thomas already explained it. The implication is obvious - arrogance, egocentrism, people are expendable, skewed compassion, etc."

I actually wanted to read what he thought these people would have to say.

April 20, 2011 2:21 AM

Christopher said...

"With the "clear seeing" attributed to Shimano by his defenders like Chayat (Penetrating Dharma Eye), Marinello, or Chowaney; who needs Zen? Who would want to bother with Zen?"

Touché. As someone who has often been accused of "attachment to emptiness" on ZFI, I found it particularly ironic that Chowaney praises Shimano's understanding of emptiness. Like what the fuck can such an understanding be worth if you still behave like that?

April 20, 2011 3:25 AM

NotSilentMinority said...

"The guy does see things clearly. Unfortunately, he either forgot about the precepts or mistakenly believed that he was beyond them. This happens. Fortunately, he has finally been called on his behavior. Yet, he does have a clear dharma eye. By this, I mean a person who sees things very clearly, who understands emptiness and no self from a very deep place and who can guide students in practice. Unfortunately, his ethical conduct fell short. How often, I don't know. As far as I know, there had been a fifteen-year period in which there had reportedly been no formal complaints."

Chowaney's real failing is implying that Shimano can continue to "guide students in practice", something that Shimano should never be allowed to do, given that successful rehab seems highly unlikely.

April 20, 2011 7:38 AM

OhDear said...

Chowaney said

"Yet, he does have a clear dharma eye. By this, I mean a person who sees things very clearly, who understands emptiness and no self from a very deep place and who can guide students in practice. "

Well ... Chowaney can gauge and measure Shimano, so Chowaney is already in unconditional realm.

Amazing ... pointing his own greatness indirectly.

April 20, 2011 12:06 PM

And furthermore said...

<http://clearviewblog.org/2011/04/20/zen-ethical-conduct-an-open-letter-to-genpo-merzel/>

April 20, 2011 4:11 PM

Anonymous said...

I know it's hard to accept, but people who have talent we respect in one area are not necessarily people who we respect in other ways. Just because Picasso was an awful and abusive man doesn't mean that I don't love his paintings -- it doesn't mean that as an artist, he couldn't see things clearly. I think it might be possible to see into

your true nature, and also be a sexual predator. Is there some mechanism that occurs when you have this deep insight that prevents you from abusing others? If that is what some people commenting here think, I honestly would like to know how they understand this.

April 20, 2011 6:23 PM

genkaku said...

Anonymous -- Please pick a name to use here. I will delete all posts that are marked "anonymous." The object of the exercise is to help others refer to whatever post you make.

Your question above reminds me of the old joke about the scam artist who came up with a wonderful new invention -- dehydrated water. All you had to do was add water and voila!

Buddhism is not some experiment in sociology. It is more along the line of actual-factual experience. If history is any guide (and I admit it may not be), there were many men and women whose experience brought them into tacit accord with each other.

Sorry if it sounds to airy-fairy, but there was once a Zen teacher (name lost to old age and laziness) who commented, "Having some attainment is the jackal's yelp. Having no attainment is the lion's roar." Running around defending and manipulating and maneuvering and denying under pretense of the lion's roar is strictly jackal stuff. Simply stated, a lion is a lion and there is no pretense in it. A jackal is just another jackass. Shimano's CEO shenanigans cannot be separated by someone who simply claims to be a lion.

If any of that makes much sense.

April 20, 2011 6:38 PM

Huh? said...

Reminds me of something Chris Matthews might say.

April 20, 2011 7:46 PM

silencenotgolden said...

Retirement packages are awarded when a person retires. In Mr. Shimano's case that was December 6, 2010.

It is the current Board who gave Mr. Shimano the retirement package in 2010, not a previous Board. Instead of firing him for repeatedly sexually abusing their students and consistently impairing their ability to raise funds, the CURRENT Board chose to

retire him with a salary, an apartment, with the co-op fees paid, the real estate taxes paid, the utility bills paid, and various insurance policies.

How did that happen? Answer: his cronies are on the Board and he only needs 4 votes. That's the way it works.

Retiring and rewarding Mr. Shimano with perks was absolutely uncalled for; the legal system is entirely capable of determining what Mr. Shimano deserves and what the organization can afford.

This nonsense that "we didn't do it" is just another deception from the current Board: it is THEY who gave Mr. Shimano the perks in 2010, no one else.

April 21, 2011 12:24 AM

Christopher said...

"Is there some mechanism that occurs when you have this deep insight that prevents you from abusing others?"

This is begging the question: clearly an abusive person's insight couldn't have been all that deep in the first place. But this points to what is evidently a real chasm of understanding between Shimano's supporters and everybody else. I assume their position is something along the lines of kensho => insight => enlightenment => "understanding of emptiness and no-self from a very deep place" => "being at ease in the unconditional realm beyond mere morality", etc. From that position, it is evidently possible for someone to be "enlightened" and a sociopath at the same time. This also explains why they're so big on ethics statements, precepts, etc. - since the so-called enlightened person would presumably otherwise just fuck everybody over with his carte blanche.

For the rest of us, however, any such "insight" is at best completely irrelevant and at worse no insight at all. People are judged by their actions, Zen or no Zen.

(And this notwithstanding the fact that certain outspoken proponents of the former position are obviously in conflict of interest, since they themselves are carte-blanche carrying "Zen Masters" - whether or not they politely decline to refer to themselves in that way).

April 21, 2011 3:15 AM

Christopher said...

PS I don't recall Picasso ever having claimed to be a teacher of Buddhism

April 21, 2011 3:48 AM

GotMH? said...

"This nonsense that "we didn't do it" is just another deception from the current Board: it is THEY who gave Mr. Shimano the perks in 2010, no one else."

Actually, this is a complete lie. It is easy to check. The present Board is fighting Shimano over the Afable-authored retirement package, and did not substitute a retirement package of their own.

I believe this lie is coming from a person who badly needs mental health counseling.
April 21, 2011 9:18 AM

Be scared, be very scared said...

Joseph Cook said...

Dear Oh Dear,

Can you be a little more explicit about your implication you make when you write "Ask Fujin or Jokei about Daido Looori or Shitake (Shoteki)-san about Dalai Lama. Superiority complex is an indication of something wrong with ES dharma-teaching."

Thanks.

Regards,

April 19, 2011 1:13 PM

Fujin and Jokei would exchange photo's of Daido Roshi with comments written on them of a sexual nature. They could even be seen in the main office in front of guests and visitors! The joke was that Fujin (the head monk) absolutely despised Daido and ZMM. The comments were always about Daido wanting to bed Fujin. The irony is that after years of this petty joke they both went to Daido's funeral, they should actually be ashamed of themselves. What's even more laughable- Fujin was always in love with Shimano (and probably was yet another concubine). Dysfunction, enabling, superiority complexes, borderline personalities, twisted psychologies and a cult like worship of Shimano. This is the legacy of ZSS. But hey..."Let True Dharma Continue"!

April 21, 2011 9:27 AM

Christopher said...

"The present Board is fighting Shimano over the Afable-authored retirement package"

Could you offer a few more details about this "fight"? Since from my perspective it looks more like one side just threw down its gloves from the get-go.

April 21, 2011 9:40 AM

Shodo said...

Fujin and Jokei would exchange photo's of Daido Roshi with comments written on them of a sexual nature. They could even be seen in the main office in front of guests and visitors! The joke was that Fujin (the head monk) absolutely despised Daido and ZMM.

Why in the world would they hate Daido and ZMM so much...?

April 21, 2011 9:56 AM

silencenotgolden said...

The CURRENT Board awarded Mr. Shimano his retirement package. The only fund that is Mr. Shimano's is his 403B (the not-for-profit equivalent of a 401K).

Instead of FIRING him, they RETIRED him: with salary, housing, utilities, insurance. They chose to reward him with RETIREMENT.

It is a deception for the Board to say that they are "fighting" with him and that they are not responsible for his retirement package. They ARE responsible and they chose not to fight when they RETIRED him.

The legal system is perfectly capable of deciding what Mr. Shimano deserves and what the organization can afford.

The ZSS Board needs to get its own lawyer who looks out for the ORGANIZATION'S interests instead of Mr. Shimano's.

April 21, 2011 9:58 AM

Tom said...

From the ZSS advertising their upcoming sesshin:

"Please come and sit with us as we honor 'our' great patriarch Nyogen Senzaki. One of the first pioneers of Zen in America, his steadfast practice helped to firmly establish 'our' precious Dharma in the west." (Single quotes highlighted for emphasis.)

They should lay off co-opting Senzaki or even the Dharma as OURS. Neither he nor the Dharma is theirs! Senzaki would have HATED Shimano had he lived and gotten to know him, they only met for an hour for Christ sake!

The ZSS cannot escape from ARROGANCE. Shimano's teaching seeped into the very fabric of the organization- being the most "authentic" Zen in the west. Even after forcing the old horndog to retire, the ZSS still uses the rhetoric of elitism.

I say rescue Senzaki's ashes from Dai Bosatsu by digging them up and spread them all across America. What arrogance! And ...no, I won't come and sit with you!

Answer to Christopher:

From what I heard a few current Board members (and you can count NOT Roko) were considering breaking the terms of the Shimano retirement package. To head them off at the pass, Shimano has his own lawyer working to fight them. Yahoo- a showdown at the DBZ Gate!

April 21, 2011 10:07 AM

silencenotgolden said...

I just saw your comment, Christopher. Yes, the board threw down it's gloves from the get go.

Yet they pretended they did not, with all of that nonsense about Mr. Shimano resigning from the Board. And an audit. Yes, let's see the "audit".

April 21, 2011 10:11 AM

watcher said...

What I heard the ZSS lawyer is Shimano's student. Did it explain everything?

Did the board fight Shimanos? Yes, they fought to prohibit Aiho visiting Shobo-ji. The main criminal, ES, still roams around and is allowed only to pick his stuff. The loop-hole is that stuff can be anything, tooth-picks, incense, etc., and ES can and is allowed to pick one stick at a time (and there tons of tooth-picks). How many Kalpa will ES stay around ZSS ... just count!

April 21, 2011 10:25 AM

Shodo said...

Did the board fight Shimanos? Yes, they fought to prohibit Aiho visiting Shobo-ji. The main criminal, ES, still roams around and is allowed only to pick his stuff. The loop-hole is that stuff can be anything, tooth-picks, incense, etc., and ES can and is allowed to pick one stick at a time (and there tons of tooth-picks). How many Kalpa will ES stay around ZSS ... just count!

Wait... is this literally true...?

Does ES come back to DBZ under the guise of "taking his stuff" and leave with a "stick of incense" so that he can still be around the place...?

April 21, 2011 10:38 AM

Tom said...

Of course! Why are you so surprised? This is all so typical to those of us who have been around ZSS.

April 21, 2011 10:42 AM

silencenotgolden said...

In fairness to the Board, let me say this.

Most people who join small not-for-profit boards, especially churches, have no idea what what a board is and how it operates. They think that the person who sits at the head of the table (for 30+ years the Chairman of Board Eido Shimano) is the boss.

It's not true. The REAL head of ALL New York not-for-profit Boards is the NY State Attorney General, Eric Schneiderman. Any director can contact Mr. Schneiderman's office and ask for advise.

The situation is simple to explain to the Attorney General:

1. The Chairman of the Board and Abbot wrote himself a retirement package that the organization cannot afford.
2. It's unaffordability was documented as far back as 1995, in the resignation letter of director Perriello in the archives.

Self-dealing is something that the AG's office is VERY familiar with.

1. The Zen Studies Society is a 501-C3 religious charity.
2. The phone number for the NYState Attorney General Charities Bureau is (212) 416-8401.
3. Here is their website:
http://www.charitiesnys.com/contact_new.html

Mr. Shimano has preyed upon the Board for his entire career.

- He set up the bylaws so that it was impossible to get rid of the Abbot (himself and now Chayat).
- He has made sure that he has the 4 votes that he needs to do anything he wants.

The Board needs its own lawyer. It takes ONE DAY to write bylaws and a lawyer is definitely not necessary.

A simple phone call to the AG would be useful for any Board member who feels bullied.

April 21, 2011 10:53 AM

silencenotgolden said...

"They should lay off co-opting Senzaki or even the Dharma as OURS. Neither he nor the Dharma is theirs! Senzaki would have HATED Shimano had he lived and gotten to know him, they only met for an hour for Christ sake!"

Yes, I agree. Mr. Shimano's fairytales have been a huge disservice to the ZSS. And all of it was unnecessary, completely unnecessary.

He cannot resist fabrication: about Senzaki, about Soen Roshi, about Mrs. Carlson, about, about, about. He has no conscience; it's a very odd thing.

It seems to me that he uses (or denigrates) the reputations of other people to cover up for his own failings.

April 21, 2011 11:34 AM

Fukuta Mitta said...

Look at what he did to poor Jimmy Tanahashi... erecting a monument to a retarded man he would never have tolerated. Shubin Tanahashi did not want a memorial for Jimmy, but Shimano went ahead and created one anyway to bolster his self-created mythology. Of course, like what he did to Dorris Carlson, he did it after she died. All for the sake of his imaginary "mandala" centered around himself of course.

Disgusting little man...

April 21, 2011 12:25 PM

silencenotgoldenn said...

Shodo said...

Why in the world would they hate Daido and ZMM so much...?

Why indeed.

Well, they didn't hate Daido or ZMM...until 1993, when Mr. Shimano's sex problems once again became public and the ZSS freaked out. Some ZSS monastics and students fled to Mt. Tremper at that time and told the truth about Dai Bosatsu.

Daido then spoke publicly about the sexual abuse at DBZ. That is all that one has to do to join the 'hated' ranks of Aitken, Kapleau, Mrs. Carlson and Soen Roshi.

The enemies list must be getting pretty long now, but Mr. Shimano has a SPECIAL contempt for anyone on the list who was ever nice to him. Friendliness without collusion is intolerable.

April 21, 2011 12:35 PM

Cushion #5 said...

I can't help but wonder how he feels about Kobutsu Malone these days eh?

April 21, 2011 12:55 PM

another said...

Cushion #5, Kobutsu Malone's not the only one he has to worry about! The list is growing.

April 21, 2011 1:12 PM

silencenotgolden said...

I think that Mr. Shimano respects Kobutsu. He knows Kobutsu quite well and for a very long time. Mr. Shimano may not be enjoying what's going on here, but I have no doubt that he respects Kobutsu more than the directors on his Board.

Really, that's what I think.

April 21, 2011 1:31 PM

Watcher said...

"I think that Mr. Shimano respects Kobutsu" ...

Not Aiho and his fanatics followers, they hate Kobutsu and Kobutsu is considered a nightmare came true.

April 21, 2011 2:03 PM

Shodo said...

Why indeed.

Well, they didn't hate Daido or ZMM...until 1993, when Mr. Shimano's sex problems once again became public and the ZSS freaked out. Some ZSS monastics and students fled to Mt. Tremper at that time and told the truth about Dai Bosatsu.

Daido then spoke publicly about the sexual abuse at DBZ.

Well that does make sense... I was a resident in 93 and I can say that I saw many DBZ folks wash up on our shores during that time - I heard MANY stories, and Daido had no problems telling folks to stay clear of the place.

April 21, 2011 2:19 PM

Peter Goodman said...

Where in what forum can we tell people to stay clear of the ZSS temples and its affiliates?

Is there a reproducible concise statement (under 4 pages) of the problems associated with Shimano, the ZSS temples and its affiliates? What about addressing the illegitimacy / legitimacy of Shimano's "heirs?" Should or shouldn't they all be considered blind jack asses since they were given and accepted the Golden Seal by such a greedy, spiteful, ego centric and lecherous troll who couldn't possibly understand the Buddha Dharma except in an incomplete intellectual way.

April 21, 2011 4:20 PM

Shodo said...

Where in what forum can we tell people to stay clear of the ZSS temples and its affiliates?

Well, the only one I know of is Zen Forum International... but the problem there is that you may run afoul of a particular moderator - Nonin... He is close with a few of Eido's heirs, who also post on those forums... I try to just ignore him as he is generally unhelpful to people he doesn't like.

Is there a reproducible concise statement (under 4 pages) of the problems associated with Shimano, the ZSS temples and its affiliates?

The only thing I have seen is the Shimano archives Peter... but that is pretty voluminous.:)

What about addressing the illegitimacy / legitimacy of Shimano's "heirs?" Should or shouldn't they all be considered blind jack asses since they were given and accepted the Golden Seal by such a greedy, spiteful, ego centric and lecherous troll who couldn't possibly understand the Buddha Dharma except in an incomplete intellectual way.

For the most part, I consider Eido's heirs illegitimate... I have had some conversations with Genjo, and he was polite and helpful... but I cannot shake the very point that you made - EIDO IS NOT CLEAR - and if that is the case then I cannot trust that anyone he has given authorization to teach is clear either... Unfortunately, unless we hear back from Japan regarding Eido's absence from the lineage charts (proof enough of his "credentials" IMO...) very little can be really done.

But man o man... let me tell you... the day we hear back from his home monastery Ryutaku-ji saying that he is no teacher is the day I light up ZFI like a Christmas tree - and Nonin's wrath be dammed!:)

April 22, 2011 8:57 AM

Dominatrix Roshi said...

http://www.shimanoarchive.com/PDFs/20100720R_Chayat_Board.pdf

April 22, 2011 2:57 PM

One Wonders said...

Re: Sexual misconduct by Buddhist teachers (was Eido Tai Shi by Nonin on Thu Apr 21, 2011 11:45 pm

I wouldn't believe anything you read on a hate blog.

Hands palm-to-palm,

Nonin

Soto Zen Buddhist Priest. Transmitted Dharma Heir of Dainin Katagiri Roshi.

Abbot and Head Teacher, Nebraska Zen Center / Heartland Temple, Omaha, Nebraska, USA

April 22, 2011 4:04 PM

NCLW said...

Re. SNG "Shobo-ji not safe":

"He and his wife do still have a number of personal belongings on site collected over the course of 40 years. In fact it will be months before we totally figure out what belongs to whom. It is my understanding neither is allowed on ZSS property without an invitation and the presence of either the new Abbot or NYZ Director."

Author: Genjo, recent ZFI Post reply to Shodo

April 22, 2011 5:38 PM

genkaku said...

"I wouldn't believe anything you read on a hate blog." -- Nonin

Good advice: Believe neither what you read on a hate blog nor hear from a self-positioning sycophant's mouth.

April 22, 2011 6:32 PM

nclw said...

"Self-positioning sycophant" -- hence, "hate blog" indeed.

April 23, 2011 6:35 AM

genkaku said...

If it walks like a duck and quacks like a duck, even someone as stupid as a Zen student might be forgiven for calling it a duck.

April 23, 2011 7:44 AM

Christopher said...

Compare Chowaney's "don't believe anything you hear on a hate blog" with Chayat's "I want to hear what [Shimano] has in mind, and what his response is."

I must still have a lot to learn, somehow. I mean, they can't REALLY be living in a parallel universe, can they?

April 23, 2011 7:55 AM

genkaku said...

Chris -- Just put your five bucks in the plate and shut up.

April 23, 2011 8:59 AM

JGoode said...

I'm lost: who is Nonin to Shimano? Whose favor does Nonin purportedly seek? How did he become a hated figure?

April 23, 2011 2:25 PM

Peter Goodman said...

Shodo wrote:

"Unfortunately, unless we hear back from Japan regarding Eido's absence from the lineage charts (proof enough of his "credentials" IMO...) very little can be really done.

"But man o man... let me tell you... the day we hear back from his home monastery Ryutaku-ji saying that he is no teacher is the day I light up ZFI like a Christmas tree - and Nonin's wrath be dammed!:)"

Shodo, thank you for your direct answers.

I'll be back with some follow up when I have some time.
April 23, 2011 3:25 PM

nclw said...

"If it walks like a duck and quacks like a duck ..."

LOL! Look who's quacking now!
April 23, 2011 3:50 PM

nclw said...

Chayat's "I want to hear what [Shimano] has in mind, and what his response is."

What/where is this reference? Why is it germane?
April 23, 2011 3:55 PM

Christopher said...

"What/where is this reference? Why is it germane?"

Though I admit that my patience for responding to anonymous challenges is wearing thin: the reference is to this document:
"http://www.shimanoarchive.com/PDFs/20100720R_Chayat_Board.pdf", and the reason it is germane is because it shows that in July 2010 Ms. Chayat (at best) still actually believed that her master would give an honest answer to an inquiry about his transgressions.

So on the one hand you have the new abbess who still trusts a man who has been outright lying for 50 years, and on the other, Mr. AZTA saying not to believe what you read on this blog, which has been the source of sincere, heartfelt analysis from countless people over the entire course of this scandal.

But anyways, that's it from me to naysayers who don't use their real names.
April 23, 2011 4:34 PM

NoClubLoneWolf said...

"...the new abbess [who] still trusts a man who has been outright lying for 50 years ..."

--If this were true in the past, it is most unlikely that it still is now. IMO confronting Shimano on anything he did or said was never a bad idea.

" ... Mr. AZTA saying not to believe what you read on this blog, which has been the source of sincere, heartfelt analysis from countless people over the entire course of this scandal.. "

--I could say, 'including me'. However, on balance there has been too much blatant crap published on this blog to dismiss "Mr. AZTA" out of hand. Better to be skeptical, and especially to recognize hate speech for what it is. Hate precludes reconciliation. Remember, even 'the Petitioner' favors reconciliation with Shimano, stating that the petition is only a first step towards that end. (So if you signed the petition, it can be construed that you favor this objective...)

" ...my patience for responding to anonymous challenges is wearing thin.. "

--Actually, it was meant as a question, not a challenge.

Privacy is a good thing. It has probably been essential for sex abuse victims of Shimano, allowing them to come forward while their identities are protected, to say what they wanted to say.

The *golden fundoshi* ilk need privacy to hide behind. So be it. That is Genkaku's latitude.

You yourself are protected if other people's identities remain confidential. That confidentiality might mean a lot to them, and if violated, could create unforeseen problems. For example, there is at least one anonymous former(?) poster on this blog with a felony record and a regretted combat history who has openly stated as much.

April 23, 2011 5:58 PM

P.S. said...

Not a thing in the Chayat email re. expecting honesty from Shimano. That is purely a read-in on your part.

For me, Chayat stating it was okay for Shimano to still teach at ZSS was the major problem.

April 23, 2011 6:10 PM

Plantinum Hanes said...

P. S. wrote:

"For me, Chayat stating it was okay for Shimano to still teach at ZSS was the major problem."

BECAUSE Chayatt wrote this IS the reason to believe she was and probably will continue to be NOTHING BUT a Shimano Shill.

Also in that email entitled "Consensus: she is clearly stating that her unwillingness to compromise join the others thus making consensus less possible if not impossible.

But good luck & God Bless with your forbearance in dealing with her.
April 24, 2011 11:38 AM

DosiDoshi said...

"platinum hanes" lol!
April 24, 2011 1:29 PM

Joe Cook said...

Shodo wrote:

"Unfortunately, unless we hear back from Japan regarding Eido's absence from the lineage charts (proof enough of his "credentials" IMO...) very little can be really done.

Shodo, yours is a point of view that is not uncommon, but perhaps in need of reassessment. The only other people who have gone into a consideration of Zen Credentials in some depth that I am aware of are Stuart Lachs and his co-author "Vladimir K." (sp?). There are hints of in in Zen literature however going back at least as far as the story of Hui Neng. It can even be implied from the final frame of the Oxherding pictures. What if the aspirant went into the market place and became a dishonest merchant or a thug after his training and "insight"?

Personally, I have to conclude that credentials are irrelevant when weighed against a person's history of behavior over the long haul.

Here's my reasoning in sketchy form subject to all sorts of reasoning flaws but it's the gist:

Soen Roshi said on more than one occasion that when he was appointed abbot of Ryutaku-ji he had not yet had "insight."

From this we learn that holding the position of abbacy of a training monastery, much less any temple does not guarantee any "insight," at most it shows a certain familiarity with Buddhism, a certain amount of articulateness, and some cleverness in the political arena.

Further, from this story Soen told on himself, we can imply then that "transmission" doesn't guarantee 'insight' either. After all how could Soen have been given the abbot position without "transmission?"

Finally given a school of thought which considers impermanence as a key teaching, even if Shimano actually had some "insight" early on in his training, it's hardly relevant since his post alleged-insight behavior has been quite atrocious for some 50 years (recall: not only clergy sexual abuse, abuse of power and position, racial and sexual prejudice, greed, lying, etc.)

So, why even care what Ryutaku-ji has to say or not say? How well would the current abbot even know Shimano except by, at best, second hand stories. What is the worth of a document prepared in the 1970's in 2011?

If a person was a good doctoral student and was granted his doctorate in 1970 does that mean, does that guarantee that he is a competent up-to-date researcher and lecturer 5, 10, 15, or more years later?

It would be good to hear others' views on this, if anyone is so inclined.
April 25, 2011 12:58 PM

genkaku said...

Joe Cook -- As a personal matter, I like your reasoning. I once wrote a college paper on Ibsen for a teacher who was stale and tired. I had read most of Ibsen, but, when writing the paper, I used fictitious quotes from fictitious titles published by fictitious publishers as a way of bolstering my arguments in the paper. I got an A-minus and was convinced the only reason I didn't get an A was that I didn't dot my I's with the little circles that the pretty girls in the front row were wont to use. I don't know if I was more satisfied or dismayed by the mark I got ... it was one of the first lessons in credentialed hypocrisy I had run into.

Also on a personal level, I honestly don't care as some do whether Gautama's words came from Gautama or the local bistro owner. What matters to me is whether those words prove useful and correct in practice. Since many of those words do pan out and since others like saying "Buddha said it," well, OK ... for conversational purposes, I'll go along. "Buddha" is as good a name as any.

But on a wider scale, I think the insidiousness of Shimano's behavior has been bolstered by a variety of widely-held suppositions, one of which was that if you've got the appropriate piece of paper, then you must be the real McCoy. And it is in this sense that corroboration of credentials is worth looking into. Those who are convinced by titles and bits of paper and glorious uniforms and splendid temples do not respond well to a gathering of contrary facts. They have too much invested in the establishment they have established. So it may be more convincing when the bonding agents of their world are loosened a bit.

FWIW

April 25, 2011 1:24 PM

Talk Page said...

Privacy is a good thing. It has probably been essential for sex abuse victims of Shimano, allowing them to come forward while their identities are protected, to say what they wanted to say.

Privacy is not always a good thing. It is privacy that has allowed Mr. Shimano to sexually abuse people, to manipulate others and then to lie about it. It is the privilege of privacy that the clergy is granted that Mr. Shimano has so egregiously abused.

Last week someone asked where a 4 page essay could be published that would warn people about the Zen Studies Society. I thought, well, Wikipedia would be a good place. So I looked at the ZSS entry and then I reviewed the edit history talk page: there are thousands of words, back and forth, about why Mr. Shimano should not be identified as a sex offender.

I don't understand the reluctance, it is the singularly most important fact about the Zen Studies Society and Mr. Shimano.

...

On the web I see that this word 'alleged' keeps coming up with reference to Eido Shimano's 'alleged' sexual abuse of the organization's students. Alleged? Do we need to have multiple eye witnesses to confirm that sexual intercourse took place?

Correct me if I am wrong, but although Eido Shimano is a predator and a liar, he does not seem to have sex in front of more than one witness. Instead of saying that he 'allegedly' sexually abuses the Zen Studies Society's students, Wikipedia should say that he sexually abuses the students and then lies about doing so. It is the predatory nature of the abuse and the dishonesty that does the damage and sets up the unwary for harm.

The Zen Studies Society will still have customers if they are truthful; people are still there, aren't they? There is something perverse about the efforts to deny the abuse, it strikes me as being a bit like the old saying, "I wouldn't want to belong to any club that would have me," so let's pretend that the club is not what it is.

...

IMO Mr. Shimano's MOST important contribution to zen in the United States has been the sexual abuse, the lying and the collusion. He is such a horrific example of what the clergy should not do, I think that the abuse should be highlighted by the Zen Studies Society, rather than minimized.

April 25, 2011 1:48 PM

Capucine said...

You can add Erik Storlie to your list Joe Cook:

http://www.shimanoarchive.com/PDFs/20110209_Lineage_Delusions.pdf
April 25, 2011 3:07 PM

Joe Cook said...

Capucine said...

You can add Erik Storlie to your list Joe Cook:

http://www.shimanoarchive.com/PDFs/20110209_Lineage_Delusions.pdf

Thanks, Capucine! Storlie makes many interesting points with respect to transmission as a credential for others' sake, and even as a personal goal; some of them quite penetrating.

April 25, 2011 3:19 PM

Midas said...

Transmission giving you trouble? Come see us...

April 25, 2011 4:24 PM

NCLW said...

Midas: my man!

Providing a needed perspective ...

April 25, 2011 7:43 PM

Joe Cook said...

Genkaku wrote:

"it was one of the first lessons in credentialed hypocrisy I had run into."

That little tale about your early and successful literary fraud is a great example of the inter-relationship among attitude, intention, diligence, ethics and other factors in order for grades, rating, credentials, etc. to have real meaning.

April 25, 2011 10:36 PM

Joe Cook said...

Midas said...

Transmission giving you trouble? Come see us...

Thanks for the comic relief.

But... "People Who Know Go To AAMCO."

AAMCO fixes transmission from Hawaii to Maine.

:D

April 26, 2011 12:22 AM

Anonymous said...

"Privacy is not always a good thing. It is privacy that has allowed Mr. Shimano to sexually abuse people, to manipulate others and then to lie about it. It is the privilege of privacy that the clergy is granted that Mr. Shimano has so egregiously abused."

At DBZ, this is the horrible truth!!!

Shimano has a particular way of lying. If anyone wants to learn how to lie, listen up!

You just never lie directly. Instead, talk in such a way that leads the listener to arrive, himself, at the lie. This is extremely powerful!

So, if you successfully wrestled your way through another young women's defenses, and all the little people found out and are concerned about this, and about, as well, the abnormally high percentage of hospitalizations and suicide attempts among this sub-group of the population, you just do this:

1) You make sure you get the concerned in private or semi-private conversations. You can do this all sorts of ways! Constant volleys of character attacks are really good at creating doubt! Or, you can send out a letter! People will come in! They'll want the scoop! They'll come right in!

Then, you employ this extremely powerful lying technique:

You talk slowly and carefully. It is important to talk slowly and carefully! I'm not kidding here! It makes you look like you are actually being noble! You are hunting for the right words! It is an important part of the lie! Don't forget this! You must not rush things!

Then, you say something like:

"yes.... regrettably.... it... is.... true.... (sigh)... and now.... problems... (sigh again!)... i... am only... a man... and women today...ahhh... in many ways... their freedoms... their... forwardness.... these are... good things..... (some more periods omitted for

brevity)... but-uuuu... so many problems... boyfriends.... sometimes... drugs... (sigh -- again! it works!) but-uuu i have... deeeeeeeep (stress this!) responsibility.... i ... admit.... i am...not-u... always.... so... strong"

At this, the listener forms his own idea of what happened. He'll think "drugs? I had no idea!" or "well, she IS an attractive woman. I don't know if I could resist. Poor Roshi! He just wants to sit! I'm just a man too, after all..."

And not only will people take this powerful deception, but also, their esteem will grow immeasurably! You are now a giant in their eyes! In dokusan, you are free! You can get away with anything! You can grab who you want! You can treat anyone any way you wish!

You can have your own harem! You can make millions! People will throw money at you! A life of luxury!

Nobody will believe the ones who leave! They are crazy abusive sex-crazed mentally ill drug addicts!

Just because you want them to be!

Well, I dont like the joking tone of my post. So I'll stop.

Because it is disgusting what the guy does. This really is what he does. IT's why people feel so alienated after they leave -- everyone up there gets this weird idea of things, and the ideas spread around. That's why it feels like "collusion", as one lady mentioned. It's not really, but it feels that way.

It is a dangerous place, for anyone.

THIS WAS JUSHIN!!! IM NOT ANONYMOUS!!! IM JUST TOO LAZY TO SIGN IN!!!! AND I DONT WANT TO RE_TYPE!!!

April 28, 2011 4:57 AM

Anonymouse said...

Anonymous said...

"Privacy is not always a good thing."

Haha!

April 28, 2011 9:00 AM

Private Private said...

Yes, Yossarian, it's Catch 22 all over again...

April 28, 2011 11:53 AM

Gno Skip Tak said...

Jushin,

Thanks for sharing what must have been a painful realization. That you can articulate it and even half joke about it hopefully means you are making some progress in healing.

I kind of want all the templates of abuse exposed; not so much just Shimano's personal modus operandi but more generally. The other day I read about the excesses and abuses of a so-called guru Sathya Sai Baba who recently died. Some of Baba's stuff wasn't too different than Shimano's, yet other of Baba's stuff was way over the top.

In the end, I think, one should become familiar with at least a couple of these people who either lost a sense of ethics or never had much of one to begin with, and it's important to keep a clear head, a watchful eye and to use one's own best judgement.
April 28, 2011 1:18 PM

Christopher said...

"well, she IS an attractive woman. I don't know if I could resist. Poor Roshi! He just wants to sit! I'm just a man too, after all..."

If anyone thinks this is a joke, have a look at an official, public assessment of the situation, on April 26, 2011, by none other than Nonin Chowaney, Chairman of the Membership Committee of the American Zen Teachers Association and Transmitted Dharma Heir of Dainin Katigiri Roshi:

"The simple answers in regard to sexual misconduct by Zen teachers are: loneliness (especially for single teachers), unhappiness, bad marriages, unfulfilling personal relationships, and thinking, "I can get away with it."

So those of you harmed by Eido Shimano, please take note: he was in a bad marriage, after all.

<http://sweepingzen.com/2011/04/26/breaking-the-precepts/>
April 29, 2011 3:38 AM

Not A Fan of Bashing said...

Christopher on Nonin Chowaney's article on the Precepts.

- Did you also read in the same article

=====

When Zen teachers ignore the law of cause and effect and fail to live ethically according to the precepts, their training, practice, and attainment is incomplete, and they create suffering not only for themselves but also for others. This is also true for all of us. Our intention as Zen Buddhist practitioners is to awaken to our true nature and our true relationship with all beings in the universe. Once we awaken to our true nature, our intention is to live in peace and harmony with all beings. When we break a precept, we fail to fulfill this intention, and have created suffering in our one lives and in the lives of others. We have fallen off the path, and when we have, we need to get back on as soon as possible.

=====

- The reference to Zen master Baizhang I also can not see as an excuse or justification for unethical behaviour.

You appear to have missed the point of this article by 20 lightyears.

ps I do agree with most of the things you have said earlier about Nonin.
April 29, 2011 5:33 AM

Sorry I couldn't stay quiet said...

Sorry, Not a Fan of Bashing, but my sense it that Nonin's only approach is nothing but a shotgun approach. As far as I am concerned he is just talking to hear himself talk, seeing himself get recognition but saying nothing from the heart but just whatever it takes to get attention.

I wouldn't have bothered to mention it except for the fact that Christopher picked up that article and pulled out what he liked, it and you pulled out whatever you liked.

April 29, 2011 6:34 PM

Antoine "Silent Song" Ratcliffe said...

Just noticed a some new features on the archive:

It seems to have be re-christened with a subtitle - "The Eido Rōku™:

The sayings and doings of Eido Shimano."

On a related note. Unofficial sources wishing to remain anonymous who claim to be in touch with the appropriate vibratory level of "The Endless Dimension" indicate that due to the abuse of his teachings by both Japanese and Americans Master Linji is now insisting that all references to the words "Rinzai" and "Roku" no longer be used be in reference to him or his teachings. He has indicated that he prefers instead for practioners use "The Recorded Teaching and Legendary Tales of Línjì Yìxué and Friends." Sources further indicate his heartfelt desire that all practitioners wishing to adhere to his teaching discontinue such phrases as "Authenic Rinzai™ Zen

Buddhism." One advance mystic delivered this as a direct quote: "If what I taught must be labeled then let it be called the "Huángbò / Dàyú School of Chan BuddhaDharma in honor of my teachers.

Other sources indicate that Master Linji is so deeply disappointed with the abuses committed in his name that he is considering reincarnating to set the record straight. He has indicated will undergo a 100 day retreat before making a final decision So far there is no indication if he will be a man or a woman or a Japanese or an American citizen or a citizen of some other country like the Philippines.

April 30, 2011 11:36 PM

not genkaku said...

genkaku said...

SUNDAY, MAY 1, 2011

the "Eido Roku"

I arrived at the morning-ritual email space to find that the Shimano Archive had been granted a new and appropriate subtitle: "Eido Roku (Trademark): The Sayings and Doings of Eido Shimano."

I am not sure of the exact meaning of "roku," but perhaps "compilation" is close. Generally I associate the word with collections of words/descriptions by great Zen Buddhist teachers. In this sense, the word has always carried a positive spin in my mind ... something along the lines of "wisdom" and, from my point of view as a Zen student, wisdom worth considering. Rinzai, Dogen, Huang Po, Hui Neng ... all these and more are people worth listening to, if not always easy to hear. So I have listened to them from afar, on a printed or electronic page, and been grateful for compilations of their instructions and observations.

As seen in the Shimano Archive, Eido Shimano's adventures carry a distinctly negative spin. He has proven himself capable of great self-promotion and self-indulgence. He has brought harm to others. Whatever good he may have accomplished has come with a dark shadow that no "self-hagiography" (as a friend puts it) can dispel. And the Shimano Archive depicts that shadow and, by implication, offers a good lesson to all those whose adoration can overshadow their understandable yearning and common sense.

The trade mark is a wonderful addition as well. If I were in a barroom among friends, I would call it an admirable rat-fuck. Any revisionist history in the future that attempts to re-see Shimano's activities in the United States will be forced to find another title or risk trade mark infringement, an actionable offense. The hagiography (defined in part as "a book about a person's life that deliberately includes only good things about them") will not be able to employ the "roku"

designator ... and thus place it in the same league with the great Zen teachers of the past.

The outraged and sorrowful fires of the past are dwindling now. Eido Shimano has stepped aside from his leadership role at the centers he helped to establish -- Sho Bo Ji in New York City and Dai Bosatsu monastery in Livingston Manor, N.Y. Or, if he has not stepped aside, he is at least keeping a low, low profile. Those whom he harmed or angered are less voluble. Their ammunition is running low, even if the scars remain and the flames leap up from time to time. All that is left is history, a history that, for other teachers, may still shine bright and instructive for students of Zen. Their "roku" nourishes and encourages, even if such tales are iced with a kind of dehumanizing wonder. There is nothing like being dead to elevate your stock.

The Eido Roku too has an encouraging tale to tell to serious Zen students -- a realistic and unpleasant tale, a tale whose tag line might be something as simple as, "Don't YOU do that!"

On an associative note, I see that "more than a million" gathered in Rome today for the beatification (one of the steps on the path to "sainthood") of Pope John Paul II, who died April 2, 2005. John Paul was a popular pope, even among those who are not Catholics. And who among us does not try to create a saint or two? It is a human pastime and one that deserves better than scoffing. But it is interesting, if understandable, that it is the dead who receive such accolades. One thing you can say for the dead ... they don't/can't talk back. It seems a pity and unfair, but there it is.

Posted by genkaku at 8:04 AM
May 1, 2011 2:35 PM

AintNoSaint said...

John Paul is no more sanctifiable than ER. He turned a blind eye on massive ongoing sex abuse by clergy. It is no wonder the number of lay Catholics and clerical aspirants dwindled during his reign.

May 1, 2011 5:20 PM

Talk Page said...

Anonymous Jushin said...

Shimano has a particular way of lying. You just never lie directly. Instead, talk in such a way that leads the listener to arrive, himself, at the lie. This is extremely powerful!

Your description of the technique that Mr. Shimano employs to lie to people is wildly accurate. And the purpose is not just to deceive the person in front of him, but

rather to have that person go out and spread the lies for him. The lies become self reinforcing as they travel.

...

I knew a minister who had good common sense so I asked him, "People use the word 'evil' as though evil were a thing. What are they talking about? What does 'evil' mean'?"

He responded, "That is a very easy question. If you harm someone, even if you really hurt them, but you do it yourself, then that is called a 'bad act'. But if you influence others to do the harm, that is 'evil'."

I have been thinking about this definition of evil for a number of years, whether through the lies leading up to the destruction of Iraq or the deceptions of the Zen Studies Society. I notice that it is quite impossible to do significant harm without evil, without having a corrupting influence on the people who could avert the harm to the intended victims.

It sounds so old fashioned to say it, but Eido Shimano is evil.
May 2, 2011 10:34 PM

Spike said...

TP said:

"It sounds so old fashioned to say it, but Eido Shimano is evil."

IMO No, he isn't, and neither are you. Nor could either of you be intrinsically evil.

Humans are hardwired to be altruistic for purely pragmatic survival reasons. Altruism is a characteristic in opposition to 'evil'. Humans are certainly capable of and indeed do evil acts, but I believe they are not intrinsically evil, i.e., 'born bad'.

In the case of ER, it is an open question whether his behavior indicates a possible MH diagnosis, perhaps even at the personality level. A professional evaluation is needed here. But other factors such as arrogant superiority, sexism, addiction to zazen, etc., might (also) be to blame.

Regarding the latter possibility, it is meant that some of the energy developed during zazen (which normally would become joriki power) that does Not channel up through the lower chakras can become a base sexual stimulant.

May 3, 2011 7:05 PM

Earlier it was said...

that if it looks like a duck, walks like a duck and quacks like a duck, one need not have veterinary degree to call it a duck.

May 3, 2011 8:53 PM

HeyTP said...

If you read it on the internet, then it must be true!

May 4, 2011 10:03 AM

Popeye said...

"i yam what I yam and ..."

May 4, 2011 10:04 AM

SNAP said...

<http://www.cbc.ca/news/canada/nova-scotia/story/2011/05/04/bishop-raymond-lahey-trial-start-ottawa.html>

Lahey pleads guilty to 1 child porn charge

CBC News -May 4, 2011 6:43 AM AT

A Roman Catholic bishop has pleaded guilty to one count of possession of child pornography for the purposes of importation.

Raymond Lahey, former head of the diocese of Antigonish, N.S., was charged in September 2009. He was arrested at the Ottawa airport while returning to Nova Scotia from a trip to Europe.

Border Services agents said Lahey was targeted after being evasive in response to their questions at the airport. They said Lahey's passport also revealed extensive travel to countries notorious as sources of child pornography.

A computer, several memory sticks and memory cards were seized and searched.

A forensic audit of the laptop found 588 images of child pornography, video and pornographic stories about young boys, CBC's Brian Dubreuil said Wednesday after the guilty plea was entered.

Dubreuil said there have been no sentencing recommendations yet.

Officers said a few of the boys involved in sex acts whose images were captured on Lahey's laptop looked to be as young as eight years old.

A native of Newfoundland and Labrador, Lahey resigned from the Antigonish diocese the day after he was charged.

In August 2009, he brokered a \$15-million settlement for victims of sexual abuse by priests of the diocese of Antigonish dating back to 1950.

Lahey has been staying with other Ottawa priests since he was granted bail.

May 4, 2011 8:02 PM

Joe Cook said...

Spike said...

"In the case of ER, it is an open question whether his behavior indicates a possible MH diagnosis, perhaps even at the personality level. A professional evaluation is needed here. But other factors such as arrogant superiority, sexism, addiction to zazen, etc., might (also) be to blame.

"Regarding the latter possibility, it is meant that some of the energy developed during zazen (which normally would become joriki power) that does Not channel up through the lower chakras can become a base sexual stimulant."

Setting aside the historical, biological, psychological and / or metaphysical cause(s) of Shimano's inappropriate behaviors, can someone (including Spike, of course) please cite some credible resources for unifying yogic concepts such as the kundalini and the chakra system with Zen Buddhist concepts?

I have trouble even finding credible sources correlating even some of the Buddhist vocabulary such as dhyana and samadhi with the yogic use of the terms.

It has seemed to me there is more in common between Zen and Patanjali's Sutras than with the more metaphysical yogic teachings. But even there I have been criticized in saying there is great similarity because the the teachings are not identical.

May 5, 2011 12:05 AM

Joe Cook said...

SNAP said...

<http://www.cbc.ca/news/canada/nova-scotia/story/2011/05/04/bishop-raymond-lahey-trial-start-ottawa.html>

Lahey pleads guilty to 1 child porn charge

"Border Services agents said Lahey was targeted after being evasive in response to their questions at the airport. They said Lahey's passport also revealed extensive travel to countries notorious as sources of child pornography.

...

"A forensic audit of [Lahey's] laptop found 588 images of child pornography, video and pornographic stories about young boys, CBC's Brian Dubreuil said Wednesday after the guilty plea was entered."

Thanks for the update, Snap.

The reports certainly tend to lend credence to a non-metaphysical basis for Lahey's strong predilection for child pornography.

Are we supposed to infer that Shimano's long history of inappropriate behavior has little to do with ailments originating from an energy imbalance.

Many times it seems that a closer examination of metaphysical explanation of ailments just leads to a chicken and egg situation.

May 5, 2011 12:25 AM

Spike said...

"...please cite some credible resources for unifying yogic concepts such as the kundalini and the chakra system with Zen Buddhist concepts?"

Can't remember the scholarly reference from years ago, but there is this discussion (which I have only glanced at):

http://groups.yahoo.com/group/Zen_Forum/message/13638

Will keep looking for a better ref.

Correlation of dammed up joriki to sex energy also corroborated by personal interviews from long ago.

May 5, 2011 1:28 PM

Joe Cook said...

Thanks, Spike for continuing to looking

In the meantime I'll check out:

http://groups.yahoo.com/group/Zen_Forum/message/13638

"Correlation of dammed up joriki to sex energy also corroborated by personal interviews from long ago."

Would you care to say who the personal interviews were with?

What the context was?

What are the signs of "dammed up jorirki"?

How to distinguish the symptoms with other possible causes?

May 5, 2011 4:01 PM

Joe Cook said...

Checked out:

http://groups.yahoo.com/group/Zen_Forum/message/13638

Conversational in tone. Somebody seems to be the "know it all." Could not get a sense of what the basis of that person's supposed knowledge is. Seems the same ad hoc attempt of mapping Chinese / Japanese biological metaphysical concepts hara / chi / ki onto Yogic biological metaphysical concepts of prana and chakras and kundalini.

That people have been trying to do this for decades may or may not be significant; however it is certainly understandable. However, the fact that no one has done a decent book with references is, in my mind, significant.

The Tibetans for some reason seem to have been more inclined to investigate some of this. I think the first book I read that connected Tibetan Buddhism to Yoga was Lama Govinda in "Foundations of Tibetan Mysticism." Then there was some barely comprehensible stuff in Evan-Wentz books. But I've never found any real Yoga to Zen investigation on the Zen or the Yoga side other than ad hoc assertions like in that forum you referred me to. But then this issue has never been foremost in my mind and I have never attempted to keep up with the writings.

Even as I have remained curious, I have found that a certain arm's length skepticism has served me well

May 5, 2011 4:24 PM

Spike said...

Joriki discussion was with fellow students at Tassajara in summer of 1972. Non scholarly, non scientific for sure. All new to lengthy zazen and several noting/admitting otherwise unattributed reaction. Got to personally discuss this with Baker Roshi on a walk on a trail (he hailed me from behind--just so totally accessible and friendly, wanting to know how my practice was going. I know--totally ironic).

May 5, 2011 8:25 PM

Joe Cook said...

Thank you, Spike.

Given that the guidance on joriki and sex was given by Baker certainly is ironic.

What did Baker recommend when energy gets out of balance?

If one accepts that the practice of zazen can produce energy that can get out of balance and that it can be experienced as intensified aggression, greed or sexuality, then it stands to reason that practicing the precepts become even more important and, perhaps, more difficult.

May 6, 2011 12:49 AM

Dogen said...

"Enlightenment without morality is not yet enlightenment. Morality without enlightenment is not yet morality. Enlightenment and morality are non-dual in the Way."

May 7, 2011 2:07 AM

Livid said...

Zen teachers are livid Utah colleague in sex scandal still teaching:

<http://www.sltrib.com/sltrib/news/51768224-78/merzel-zen-kanzeon-mind.html.csp?page=2>

May 7, 2011 12:42 PM

Roman said...

"Zen teachers are livid Utah colleague in sex scandal still teaching"

He's remorseful? But wants his money back; and, in order to get his money back UZC has to sell its property. He is OK with this means to repayment. Why not forgive the debt as a form of purification? I'm sure he could recoup with his BM biz, and at the same time could do wonders for his tainted image.

May 8, 2011 1:53 PM

Just a guy without rank but with dirty tabi said...

For those interested in the other side of the Merzel matter.

Response from Kanzeon Center Board to 66 Zen teachers

<http://sweepingzen.com/2011/04/25/response-from-kanzeon-zen-center-board-to-66-zen-teachers/>

This responses also include as an addendum a Letter from the Kanzeon Board to the AZTA, April 19, 2011.

Essence of the letter seems to be this
Use of the titles Zen Master and Roshi

In his public statements Genpo Roshi did not say that he would discontinue use of the titles Roshi or Zen Master. It is our understanding that before issuing his announcement of Feb. 6th, he had written in private correspondence to his Dharma successors and Shishin Roshi that he was going to drop the title of Roshi and Zen Master. However, upon reflection he decided not to do so, because these titles have nothing to do with being a priest, or any priestly functions. We further understand that Zen teachers in the past, like Koryu Roshi and Yamada Roshi, and contemporary teachers like Roshi Bernie Glassman and many of his successors who are not Buddhist monks or priests, not to mention well-known historical figures, have been lay persons, and still been Zen Masters and Roshis. Even Philip Kapleau Roshi who, in our understanding, never received either Dharma Transmission or Inka, used the title of Roshi which was given him by his students as an honorific. Genpo is the name given to him by Maezumi Roshi in June 1973, the titles Roshi and Zen Master were given to him by Roshi Bernie Glassman and Kuroda Roshi in September 1996. He is still a lineage holder in the Maezumi Roshi lineage and cannot and will not remove himself from the lineage. That is why, when he made his public announcement on Feb. 6th he did not say he would drop those titles.

Also of some interest, particularly to those with an affinity to the byzantine rules and protocol of Japanese Soto Zen is that the response explains how the Merzels was so kind as to resign from the Japanese Soto properly. An improper resignation could have invalidated Merzel's "dharma heirs" which include the late John Daido Looi and Daido's heirs. Daido's heirs currently include Sensei's Bonnie Myotai Treace, Geoffrey Shugen Arnold and Konrad Ryushin Marchaj none of whom signed the "Letter to Genpo Merzel from 66 teachers."

May 9, 2011 6:19 PM

Shodo said...

An improper resignation could have invalidated Merzel's "dharma heirs" which include the late John Daido Looi and Daido's heirs.

LoL! I don't think Myotai, Shugen OR Ryushin are much worried by that loss - Genpo was given Rinzai inka from Maezumi, and after Maezumi died, he gave inka to Tetsugen and Daido, which was Maezumi's wish. Daido died without passing that inka on, and honestly, I don't think any of his heirs are much troubled by all that - since they all completed the extended koan curriculum of the Harada-Yasutani and Inzan lineages within the MRO.

Soto transmission (shiho) was given to Daido by Maezumi in 1986 - and that is what he passed on to his successors.

Do we really see conspiracies in everything? Papers aside - the place Daido created and the strength of his successors I think gives more than enough "authority" for me.

May 9, 2011 8:00 PM

Shodo said...

...or maybe it was Tetsugen who gave inka to Genpo and Daido... I forget - but really, who cares.

May 9, 2011 8:07 PM

Phil Connors said...

Spike said...

"In the case of ER, it is an open question whether his behavior indicates a possible MH diagnosis, perhaps even at the personality level. A professional evaluation is needed here. But other factors such as arrogant superiority, sexism, addiction to zazen, etc., might (also) be to blame.

"Regarding the latter possibility, it is meant that some of the energy developed during zazen (which normally would become joriki power) that does Not channel up through the lower chakras can become a base sexual stimulant."

Historically, the cure for this was to take the person out back and beat him till he couldn't crawl. Seemed to work pretty good.

May 11, 2011 1:09 AM

Watcher said...

"Even Philip Kapleau Roshi who, in our understanding, never received either Dharma Transmission or Inka, used the title of Roshi which was given him by his students as an honorific. ..."

Back to ES, who gave inka to him and who gave him the title Roshi?

May 13, 2011 1:22 PM

Just a guy without rank said...

BTW -

See <http://www.mro.org/maezumiroshi.html>

It also draws the distinction between "Dharma Transmission" and "Inka."

But, it says that "Inka" confers the title of teacher to a person. It implies that Inka is the more important title and recognition.

In the White Plum lineage Inka is Maezumi to Glassman to Merzel to Daido.

Evidently Daido did not bestow Inka on anyone.

So the question remains what is transmission in the Soto tradition and if virtually every Soto monk get it, what is it's value in judging a person's spiritual insight?

Further I ask "If Maezumi and his heirs gave attention to the lineage paper trail from the Soto-shu, why would any of their student pooh-pooh their concerns?"

May 13, 2011 1:30 PM

Shodo said...

It also draws the distinction between "Dharma Transmission" and "Inka.

But, it says that "Inka" confers the title of teacher to a person. It implies that Inka is the more important title and recognition."

No it doesn't.

This is all it says about inka from the link you posted (which btw just a duplicate page from the white plum page you had linked previously)

Shortly before his death, Maezumi Roshi gave Inka to his senior disciple Tetsugen Glassman, Roshi, who in turn transmitted Inka to Genpo Merzel, Roshi, the present President of the White Plum Asanga. Genpo Roshi in turn has transmitted Inka to Daido Looi, Roshi.

You are reading too hard into this - Maezumi Roshi had 3 lineage lines, 2 Rinzai and 1 Soto... all of his heirs had the Soto shiho, but it was Maezumi's wish that Tetsugen, Genpo and Daido have gotten Inka... but he died before he could do it himself.

Daido died without giving it to his heirs.

And if Daido's heirs thought it was important enough, they could go to Tetsugen and get it from him as far as I can tell.

So the question remains what is transmission in the Soto tradition and if virtually every Soto monk get it, what is it's value in judging a person's spiritual insight?

This is a more difficult question, but I am going to give a go at it...

It is true that in Japan, Shiho is more akin to graduating college. If a monk in any traditional Soto training hall completes his 2-4 years of training there he gets transmission - usually from his dad as a step in inheriting a family temple.

In America it seems to be more of an authentication of spiritual insight and on being ready to become a teacher and take on students... But even here there are degrees. No two centers/monasteries are alike just as not all training is comparative - some

places are easy-breezy while others are quite rigorous. You are going to have to use your best judgment here...

Further I ask "If Maezumi and his heirs gave attention to the lineage paper trail from the Soto-shu, why would any of their student pooh-pooh their concerns?"

I can only speak about what I know of this with ZMM... I remember when Daido was alive the Japanese Soto-shu were always offering... mmm whats the word... membership maybe? But Daido always told them he would consider it if they were allowed to do their own thing; he wasn't going to do it if it meant that they were going to have to do Japanese Zen; Daido's belief was that Zen always always had to fit the container that held it... So, though they think that having close ties with the Soto-shu is important, they are still going to practice as the Mountains and Rivers order... they aren't pooh-pooh'ing their concerns.

Does any of that help...?

May 13, 2011 2:21 PM

Just a guy without rank said...

Shodo wrote

"Does any of that help...?"

Yes. Thanks for your input, Shodo, especially clarifying your understanding of Daido's relationship with the Soto-shu. I was given to believe in my limited relationship with ZMM that ZMM had a clear and definite connection with the Soto-shu. My understanding of what you said was that ZMM DOES have a relationship with the Soto-shu, is this correct? Also, that you think that the Soto-shu has respected and accepted ZMM's unique interpretation of and modifications of Soto Zen, is this correct?

* * *

The reason it seems to me that that Inka trumps Shiho comes from a) the fact that (and you seem to agree with this) that Shiho is common and seems to be used much like a degree, b) passages such as this --

[Maezumi] received degrees in Oriental Literature and Philosophy from Komazawa University and studied at Sojiji, one of the two main Soto monasteries in Japan. He received Dharma transmission from Hakuju Kuroda, Roshi, in 1955. He also received approval as a teacher (Inka) from both Koryu Osaka Roshi, and Hakuun Yasutani Roshi, thus becoming a Dharma successor in three lines of Zen.

The way this was written it seems to imply that Maezumi's qualifications are listed in order of importance.

Also, see <http://en.wikipedia.org/wiki/Shiho>

It seems even clearer here that Shiho does not imply realization which is consistent with other sources I have seen over the years.

While I would not put forth the wikipedia entry as an official Soto Zen reference, it does seem to be one of the few resources even addressing the issue in a clear, logical and non-partisan manner.

Have I at least demonstrate some of the basis for my opinion?

* * *

When I repeated that Genpo claimed that he resigned properly from the Soto-shu to maintain the lineage connection seemed to upset you. Is this correct? Or was it my tone that upset you. if it was the tone, I apologize.

I do think that the ZMM leadership should have joined the other 66 teachers in the White Plum lineage in their chastising of Merzel for his long history of improper conduct for a Zen teacher as well as his changing his mind about using the titles "Zen Master" and "Roshi."

May 13, 2011 3:26 PM

Who gave title? said...

"Back to ES, who gave inka to him and who gave him the title Roshi? "In 1972 he received Dharma transmission from Soen Nakagawa..."

Wiki entry on Shimano:

"In 1972 he received Dharma transmission from Soen Nakagawa..."

http://en.wikipedia.org/wiki/Eido_Tai_Shimano

1965 ZSS schedule:

"440 West End Avenue..."

"Monday ... 8:30-9:30 Dokusan (personal interview) with the Roshi..."

"Thursday ... 9:00 Talk by the Roshi"

http://www.shimanoarchive.com/PDFs/19650000_Zazen_Schedule_ZSS.pdf

[The year is not indicated in the document, but can be deduced from the Sundays that the schedule mentions: Sept. 12th, Oct. 10th, Nov. 7th, Dec. 12th]

Who is the "Roshi" referred to in that schedule? Was Shimano calling himself "Roshi" in 1965, before his 1972 "dharma transmission"?

May 13, 2011 3:52 PM

Kabimora said...

In Japan, Roshi (老師 – old teacher) is just a common respectful term for a mature, Zen teacher. It's only over here that so much importance has been (mis)placed on the honorific.

The roshi referred to in the 1965 ZSS schedule is Soen Nakagawa (中川 宋淵).

May 13, 2011 4:25 PM

Ekadai said...

Soen Nakagawa is listed on the stationery as Adviser to ZSS. Was he in New York in the fall of 1965?

May 13, 2011 6:07 PM

Kabimora said...

My error... Actually it was probably Hakuun Yasutani (安谷 白雲)

(Namu Dai Bosa page 197) My apologies.

May 13, 2011 6:35 PM

Shodo said...

Part 1

When I repeated that Genpo claimed that he resigned properly from the Soto-shu to maintain the lineage connection seemed to upset you. Is this correct? Or was it my tone that upset you. if it was the tone, I apologize.

I was upset - but it had nothing to do with Genpo, or resigning properly from the Soto-shu... It was your implication that Daido's heirs didn't sign the AZTA's letter because they were trying to protect a credential that none of them had.

Your first post had no asking some questions tone, from my reading it was a list of charges that you had found out, and were now exposing to the light of the interwebz.

But the implication was wrong! And I knew it was wrong, and tried to explain why it was wrong to you... then you started saying things like Genpo authorized Daido to teach and that was when I started getting pissed...

Im sorry if I bit your head off.

I was given to believe in my limited relationship with ZMM that ZMM had a clear and definite connection with the Soto-shu. My understanding of what you said was that ZMM DOES have a relationship with the Soto-shu, is this correct? Also, that you think that the Soto-shu has respected and accepted ZMM's unique interpretation of and modifications of Soto Zen, is this correct?

As far as a relationship - I know that they have occasionally talked, but anything more? I honestly have never asked... I guess what do you mean by relationship? As far as the Soto-shu accepting and respecting how things are done in the MRO - in brief: I think we are respected to a degree... The training there is rigorous. But accepted? I'm not sure, but probably not in the way you mean it. They are listed as a Soto zen temple on sotozen-net. There have been soto monks who come to live at ZMM for a few years at a time, but the way we do things is MRO, not Japanese Soto Zen. I honestly couldn't tell you much more though however because I am not that sure.

The reason it seems to me that that Inka trumps Shiho comes from a) the fact that (and you seem to agree with this) that Shiho is common and seems to be used much like a degree, b) passages such as this --

[Maezumi] received degrees in Oriental Literature and Philosophy from Komazawa University and studied at Sojiji, one of the two main Soto monasteries in Japan. He received Dharma transmission from Hakuju Kuroda, Roshi, in 1955. He also received approval as a teacher (Inka) from both Koryu Osaka Roshi, and Hakuun Yasutani Roshi, thus becoming a Dharma successor in three lines of Zen.

The way this was written it seems to imply that Maezumi's qualifications are listed in order of importance.

"Trump" is too strong - it is "different".

Soto is shiho, Rinzai is inka - they are completely different schools of Zen... And while yes, it is true that Shiho is common in Soto in Japan, it means something different here in America. Also, inka in japan means, I believe, a completion of the koan curriculum... For the Soto school, "Enlightenment" is a bad word, they just don't talk about it... and Rinzai is about these breakthru experiences.

I see what you are trying to say, but the passage you quoted, to my eyes looks like the point is that Maezumi was a Dharma successor in 3 seperate lineages, not a list of what lineage was more/less important.

Important note - Hakuju Kuroda Roshi... the fellow who Maezumi recieved Soto transmission (shiho) from... that is Maezumi's dad.:)

That is the way it is in Soto school in Japan for the most part... in my opinion though, here in America it has the same weight as Inka, just in a Soto lineage - understand?
May 13, 2011 10:06 PM

Shodo said...

Part 2

Have I at least demonstrate some of the basis for my opinion?

I am not sure... what is your opinion now?:)

I do think that the ZMM leadership should have joined the other 66 teachers in the White Plum lineage in their chastising of Merzel for his long history of improper conduct for a Zen teacher as well as his changing his mind about using the titles "Zen Master" and "Roshi."

Well wait a sec... the letter from the 66 Zen teachers was not all White Plum - they were a wide range of different folks from the AZTA (American Zen Teachers Association) and that is a totally different group of folks... White Plum is a subset of the AZTA. It is purly folks coming from Maezumi's lineage. The ZMM folks are members of the AZTA, but are also White Plum. So it isn't really right in my opinion to say that they didn't sign the right letter... White Plum carries more weight for the Kanzeon folks, its Genpo's diect peers within his own lineage.

Is all this helping?
May 13, 2011 10:07 PM

Shodo said...

Who gave title said:

"Back to ES, who gave inka to him and who gave him the title Roshi? "In 1972 he received Dharma transmission from Soen Nakagawa..."

Wiki entry on Shimano:

"In 1972 he received Dharma transmission from Soen Nakagawa..."

http://en.wikipedia.org/wiki/Eido_Tai_Shimano"

But important to note... Eido is nowhere to be found on the lineage charts at his home temple Ryutoku-ji... OR at Daitoku-ji.

I think that Soen either revoked or never completed his authorization.

May 13, 2011 10:35 PM

Shodo said...

Here is an interesting letter from Aitken Roshi, when he went to Japan to investigate the allegations that Eido never was given formal inka (you will notice that this letter was from 1984 - so these issues have been swirling around for quite some time...)

http://www.shimanoarchive.com/PDFs/19841120_Aitken_Kiefer.pdf

And here is the lineage chart from Ryutaku-ji: Soen Nakagawa Roshi's home temple in Japan...

(scroll to the botom)

http://www.shimanoarchive.com/PDFs/20101001_Ryutakuji_Lineage.pdf

And here is the lineage chart from Daitoku-ji...

http://www.shimanoarchive.com/PDFs/20100920_Daiktokuji_Lineage.pdf

So, thought there was a ceremony for Eido in 1972, the testimony and information from Robert Aitken as well as the lineage charts show pretty clearly that this authorization was informal - not a real inka.

May 14, 2011 9:43 AM

genkaku said...

JUSHIN WROTE:

I would think about including this controversy on the introduction of the archives.

Personally, I see all the discussion about credentials, lineage, etc. as part of the problem -- for both "students" and "teachers".

But the deep contrast between Shimano's constant blabbering about "authentic" zen, transmission, etc. against the fact that there is no actual record of his own 'authority' is telling, and very typical of the brand of fantasy he forces down people's throats.

Who remembers the ceremony?

Because, knowing Mr. Shimano, it might have just been some little birthday party or gate opening celebration or something... One that he co-opted for his own use, dressing up fancy, and demanding that people prostrate themselves before him in the dharma hall, while he "humbly accepts this great honor"

Hahahaha!

Likely Soen was standing around, left in the dark, wondering what the hell was going on. He was probably thinking "why is this guy giving this speech on his birthday party?"

Posted by Anonymous to genkaku-again at May 14, 2011 11:46 AM

PLEASE USE A NAME WHEN POSTING TO THIS THREAD. IT GIVES OTHERS A REFERENCE POINT. I WILL DELETE POSTS BY "ANONYMOUS"

May 14, 2011 12:17 PM

Winston said...

ZSS Announcement of Dharma Transmission 09/15/72

"IT IS OUR GREAT PLEASURE TO ANNOUNCE TO YOU THAT ON SEPTEMBER THE 15TH. 1972 AT THE NEW YORK ZENDO SHO BO JI. THE CEREMONY OF THE FORMAL TRANSMISSION OF THE DHARMA FROM MITTA-KUTSU NAKAGAWA SOEN ROSHI (中川 宋淵) TO HIS DHARMA HEIR MUI-SHITSU SHIMANO EIDO ROSHI (嶋野 栄道) TOOK PLACE. AT THE SAME TIME. SOEN ROSHI (中川 宋淵) INSTALLED EIDO ROSHI (嶋野 栄道) AS THE ABBOT OF THE NEW YORK ZENDO SHO BO JI AND OF DAI BOSATSU ZENDO"

http://www.shimanoarchive.com/PDFs/19720915_SoenShimanoDt.pdf
May 14, 2011 12:47 PM

Christopher said...

As a little aside from Shimano for a moment, If anyone doubts what a fucked-up, rigid world Nonin Chowaney and the rest of the "authentic" Zen crowd lives in, have a look at this thread:

<http://www.zenforuminternational.org/viewtopic.php?f=17&t=6599&start=160>

It's amazing what kind of fixed ideas proponents of the "no fixed ideas" school can nevertheless come up with. Amazing and somehow sad.

What exactly is he defending?
May 14, 2011 5:21 PM

Mu Shin Frank LoCicero said...

Jushin (apparently) asked:

"Who remembers the ceremony?"

Yes. I was in attendance. At that time I was a member for about a year and a half. I still have a souvenir of that event somewhere in storage. it is similar, if not identical to what Winston posted and includes a photograph showing the ceremonial passing of the staff from Nakagawa Soen to Shimano Eido, if I recall correctly. In any case It was clearly meant to be a formal transmission ceremony.

The only concern that is along the lines of what Jushin refers is the following. Bear in mind as you read this that as the situation unfolded seemed a legitimate matter of concern and not a crass grab for title or power. It did leave in my mind a lasting concern that Shimano used political means to circumvent the concerns of his teacher.

During the transmission ceremony Soen made it very clear that he wanted the Zen Studies Society sangha to call Shimano "Eido-shi" not "Eido-roshi." Up to that time he was known as Tai-san. Soen Roshi seemed very concerned about the "shi" vs. "roshi" titles and repeated it more than once and gave an explanation as to why. Briefly, Soen explained that Eido was still young and that Roshi meant "old teacher."

My sense at the time, putting it into Western employment terms, was that Soen wanted to make it clear the "promotion" was "provisional."

Shortly after the ceremony, Shimano let it be known, informally, that he wanted the sangha to call him "roshi." He claimed this was because the large donors wanted to give to "roshis." From one perspective it was a reasonable concern that was material organizationally at that time because both Shunryu Suzuki's heir, Richard Baker was already being called roshi and Philip Kapleau was also being called roshi. I personally remember being part of two conversations with Shimano present with other sangha members addressing this issue one being at Shobo-ji and one at Kongo-ji. I also have some recollection of at least one conversation about this with board members present backing Eido up. Slowly, even reluctantly with some members, most of the sangha began called him Eido-roshi at least to his face in public.

Hope this remembrance helps in some way.

May 15, 2011 10:44 AM

Shodo said...

It's good to hear for someone who that there MuShin - thank you!:)

I was hoping to ask your opinion on how the information from Robert Aitken adds to all of this, as well as Eido's absence from the lineage charts.

May 15, 2011 10:54 AM

Shodo said...

...from someone who was there... was what I meant to say... lol:)

May 15, 2011 10:56 AM

Mu Shin Frank LoCicero said...

Shodo said...

"It's good to hear for someone who was there MuShin - thank you!:)

"I was hoping to ask your opinion on how the information from Robert Aitken adds to all of this, as well as Eido's absence from the lineage charts."

The amount information regarding Shimano and Zen Studies Society recorded then released by Robert Aitken before his death was surprising.

The information released by Aitken and redacted and posted in the online archives by Kobutsu Malone showed me that after I resigned from Zen Studies Society in 1982 Eido continued improper behavior in many ways.

The information about the lineage chart is not completely resolved to the best of my knowledge. Nor is Shimano's historical lineage status.

You may find the following of some interest if not usefulness with respect to determining Shimano's true lineage status in Soen's eyes even if you accept that Shimano's Dharma Transmission continues to be meaningful despite his behavior prior and subsequent to that ceremony.

In September of 1982 I had an opportunity to speak with Soen-roshi on the phone. George Zournas was president of the ZSS board at the time, I was a board member. There was yet another incidence of sexual impropriety reported to the board this time involving the journalist Robin Westen who announced she was going to write an article about it. Jochi was in regular contact with Soen-roshi. Jochi's position, and I am sure it was with Soen's blessing, was that it was time for Shimano to go. Jochi said that Soen wanted to speak with me. Jochi called Ryutaku-ji and Soen came on almost immediately. He told me that he was waiting for my call. Among other things Soen told me was the following, word for word: "Eido-roshi is no roshi."

Since it was put that way, I was never quite sure what to make of it.

However, we tried to remove Shimano from Zen Studies Society. That attempt was not successful.

So, it would be good if the current abbot of Ryutaku-ji would write back and address Kobutsu's request regarding Eido's lineage status.

May 15, 2011 5:42 PM

EndlessWar said...

None of this discussion about lineage matters in relation to Shimano. He is toast, and there is no denying his disgrace or his diminished-to-nonexistent influence on ZSS. This is probably just a lead-up to attacks on ZSS in general, and on Chayat and Marinello in particular.

May 15, 2011 6:50 PM

ClearAsMud said...

Christopher said...

"As a little aside from Shimano for a moment, If anyone doubts what a fucked-up, rigid world Nonin Chowaney and the rest of the "authentic" Zen crowd lives in, have a look at this thread ..."

(? Not so!)

'Everybody's out of step but Christopher.'

Christopher: you're the one who has created your own f**ked up world.

Why this guy Nonin is getting bashed on this blog, behind his back of course, is probably for no good reason.

May 15, 2011 8:42 PM

Ed Starr said...

EndlessWar said...

"None of this discussion about lineage matters in relation to Shimano. He is toast, and there is no denying his disgrace or his diminished-to-nonexistent influence on ZSS. This is probably just a lead-up to attacks on ZSS in general, and on Chayat and Marinello in particular."

Why do you say it doesn't matter?

You clearly think it matters very much because if Shimano's much touted "authentic Rinzai Zen" lineage is found not be so, then Zen Studies and Chayat and Marinello will be attacked.

Perhaps you are right. And perhaps the "attack" is justified. And perhaps you are calling saying that being confronted with some truth is an "attack."

Perhaps the remaining ZSS leadership will actually find a way to do something other than ignore, white wash, and trivialize the long history of problems with Shimano.

It seemed for a while that the new leaders of ZSS were supposed to be going in a new direction however gradually and incrementally addressing the numerous problems of their mentor by engaging Fiath Trust, with a forensic audit, etc. Perhaps they will find a way to do something besides belittle anyone who ever spoke out to these issues. Perhaps they really want to "Let True Dharma Continue." I hope so.

Do you consider yourself a true spokesperson for ZSS and or anyone other individual?

As for Shimano's "heirs," if they really cared about the Dharma, even if they think that were really well trained, and if even they think they have some really deep insight, then as other Zen people of old when their teacher's credentials were found to be suspect or lacking, they can form a relationship with another teacher, hopefully this time a well respected well trained teacher who adheres to the precepts and thereby gain credibility in another lineage in that manner.

This was done in some manner of Kapleau's heirs for example. Even as they respected Kapleau and, perhaps, even aided him in his claims as being a "roshi" when in fact Kapleau never completed his training, broke with his teacher Yasutani before he even had a "Dharma Transmission" ceremony.

Further, we have the stories of teachers of old going out after their sanctioning and studying with other teachers. This experience seemingly made them all better teachers.

Since it has been well established that Shimano had some real serious issues one would think that his "heirs" would be concerned and get more training, polish their practice and get approval from some other teacher or teachers. I hope this is already being addressed.

Until that happens why would anyone wish to engage in and support a practice transmitted by Shimano who has a highly flawed character, who is a suspect lineage holder, and who actually cut himself and his organization off from the Rinzai school almost 30 years ago. Explain that. Defend that. But then why would one want to?

May 15, 2011 9:09 PM

John Barleycorn said...

Christopher wrote

As a little aside from Shimano for a moment, If anyone doubts what a fucked-up, rigid world Nonin Chowaney and the rest of the "authentic" Zen crowd lives in, have a look at this thread:

<http://www.zenforuminternational.org/viewtopic.php?f=17&t=6599&start=160>

Visited that link. Scanned through the entries and saw that some moderator(s) removed some entries. So I am not sure what set you off but perhaps you want to spell it out.

May 15, 2011 9:24 PM

Shodo said...

EndlessWar said...

"None of this discussion about lineage matters in relation to Shimano. He is toast, and there is no denying his disgrace or his diminished-to-nonexistent influence on ZSS. This is probably just a lead-up to attacks on ZSS in general, and on Chayat and Marinello in particular."

Sure it matters!

The man has been shown time and time again to be a manipulative liar!
And he claims to be a part of this great chain of Rinzaï Dharma stretching back into ancient Japan...

Do you think that if Eido is shown to be a spiritual fraud that that has no bearing on his heirs?

Personally - if I was Roko or Genjo... I would WANT to know.

May 15, 2011 9:25 PM

Shodo said...

And I can understand Christopher's point of view... Nonin can be very abrasive as a ZFI moderator.

May 15, 2011 9:36 PM

Just a guy without rank said...

Shodo said

"Is all this helping?"

Of course.

Thanks again for the information on ZMM and the Soto-shu.

Thanks for the fact check on the 66 signatures. I actually knew that not all the signers were not part of the White Plum Asanga.

BTW -- I heard that there is or was a White Plum teacher meeting going on and that the Merzel issues will be / were further addressed. So we'll see what the White Plum teachers league puts together anything more about Genpo, if anything.

Enough of this for now. I'll just store away my concerns as to why some people didn't publicly speak out or sign on or whatever. I see parallels both between Merzels's arrogant behavior and Shimano's and the between institutional reactions and inactions and the whys of it all. At least we didn't get just deafening, golden or yellow silence.

May 15, 2011 9:45 PM

LucidSummation said...

Ed Starr said...

'Since it has been well established that Shimano had some real serious issues one would think that his "heirs" would be concerned and get more training, polish their practice and get approval from some other teacher or teachers. I hope this is already being addressed.

'Until that happens why would anyone wish to engage in and support a practice transmitted by Shimano who has a highly flawed character, who is a suspect lineage holder, and who actually cut himself and his organization off from the Rinzai school almost 30 years ago. Explain that. Defend that. But then why would one want to?'

Thank, you Ed Starr! -- for a lucid summation of the ZSS quandary.
May 16, 2011 3:41 PM

LucidSummation said...

And for making it clear that Shimano's removal alone is not sufficient for mending ZSS.

May 16, 2011 4:19 PM

AllGrownUp said...

Marinello, Chayat and ZSS can stand on their own. They have dispatched Shimano, as was necessary. They are strong, competent and independent, and do not deserve to be judged on any teachings other than their very own.

May 17, 2011 12:35 AM

genkaku said...

They have dispatched Shimano, as was necessary.

AllGrownUp -- If they could, in fact, be credited with dispatching Shimano, how would you then account for the years of confusion and sadness pointed out in the Shimano Archive? Isn't there a difference between feels-good history and something resembling actual history?

I can sympathize with the facile, let's-quit-picking-the-scabs fatigue that history can impose, but that doesn't really heal the wounds, does it?

May 17, 2011 7:01 AM

Shodo said...

AllGrownUp said...

Marinello, Chayat and ZSS can stand on their own. They have dispatched Shimano, as was necessary. They are strong, competent and independent, and do not deserve to be judged on any teachings other than their very own.

Either transmission is important or it isn't.

Nobody is judging them by Eido Roshi's actions.

If it *IS* found to be that Eido was never an heir of Soen then what?
 Do you think that this is useless information to know?
 May 17, 2011 9:50 AM

Shodo said...

I guess what I am trying to say is...

Do you really... REALLY believe that it would be a bad thing for Genjo and Roko to know that their teacher is a charlatan not just in word and deed - but that he was not even an heir of Soen Roshi?
 I have said it before and I will say it again - If I were them, I would WANT to know.
 May 17, 2011 10:01 AM

watcher said...

"Marinello, Chayat and ZSS can stand on their own. They have dispatched Shimano, as was necessary. They are strong, competent and independent, and do not deserve to be judged on any teachings other than their very own."

What teaching is that? Read a book and then teach?
 May 17, 2011 10:22 AM

Spike said...

Shodo asked:

"If it *IS* found to be that Eido was never an heir of Soen then what?
 Do you think that this is useless information to know?"

Correct, 100% useless. It has nothing to do with the substance and advancement, as judged by their (Genjo/Roko) own standards and nobody else's, of their studies, or their maturity and wisdom to teach. Anybody can endorse anybody else, but the decision to step forward and offer to teach (help) others is personal, and is irrespective of such endorsement, as everybody from Sandy Gentei Stewart to Phillip Kapleau might have attested. In other words, they didn't need anybody's endorsement to do what they have done, and I believe their students are the better for it.

Genkaku asked:

" ... how would you then account for the years of confusion and sadness pointed out in the Shimano Archive?"

This is just a really good question, one that perhaps Frank Mushin LoCicero would be better qualified to address. Why were previous boards, and the ZSS students they served, unable to depose Shimano? IMO Marinello in his capacity as board director had so much to do with successfully steering this process, and deserves so much credit, at least for sheer doggedness in the face of opposition on the board and nastiness on the blogs.

"I can sympathize with the facile, let's-quit-picking-the-scabs fatigue that history can impose, but that doesn't really heal the wounds, does it?"

Neither will picking the scabs.

May 17, 2011 8:06 PM

genkaku said...

Why were previous boards, and the ZSS students they served, unable to depose Shimano?

Spike -- Not to short-circuit anything Frank might want to say, but once upon a time A. there was little or no internet on which to share information and misinformation and B. when it came to the gradually growing institution of Zen in America at that time, "noble silence" abounded to the extent that anyone actually knew about the malfeasances of Shimano and his ilk. How this compares with the ability to oust Baker on the west coast I don't know -- i.e. I don't know whether the sangha out west had more spine or whether their articles of incorporation were more clear or both or neither.

As to the uselessness of picking scabs, I think I think that there is a usefulness to airing out rather than keeping at bay that which is unhealthy and harmful. Get it out ... all of it. And after the boil is lanced and after the "noble silences" of the past come into a clearer focus, then there is a chance for more sensible rebuilding with the help of an important cautionary tale.

This thread/topic/blog has largely run its course. Nothing is really 'settled' in a the-end sense, but I do think people have been given an opportunity to speak out, to be heard, to ease (I hope) some long-festering wounds, to listen with skepticism to those who might rather it all went away as a means of buttressing their 'noble' professions, to bring a more balanced approach to whatever their practice is, to ... well, just air things out.

Will it all happen again? I imagine so, human nature being what it is. But at least, by picking today's scabs, perhaps there is some chance to gain perspective in a practice many of the people here find nourishing. If all we got from practice was a lock-step adoration or an all-together-now "noble silence" or a make-nice chorus, what sort of honest practice would that be?

May 17, 2011 8:43 PM

Shodo said...

Spike said...

Correct, 100% useless. It has nothing to do with the substance and advancement, as judged by their (Genjo/Roko) own standards and nobody else's, of their studies, or their maturity and wisdom to teach. Anybody can endorse anybody else, but the decision to step forward and offer to teach (help) others is personal, and is irrespective of such endorsement, as everybody from Sandy Gentei Stewart to Phillip Kapleau might have attested. In other words, they didn't need anybody's endorsement to do what they have done, and I believe their students are the better for it.

This is a helpful article.

<http://monkeymindonline.blogspot.com/2009/02/teaching-credentials-in-zen.html>
May 18, 2011 10:17 AM

NotOverYet said...

Genkaku said:

“This thread/topic/blog has largely run its course...”

Not so fast, Genkaku! Indeed, “Nothing is really 'settled' “and we may need this invaluable forum to remain open for some time yet...”

Much gratitude again.

May 18, 2011 10:39 AM

watcher said...

ES is still hovering around Shobo-ji and watches all activities through his unsui. I bet the same thing happens with DBZ. Ask Genro or any Shobo-ji member. Do you think ES is afraid of Genjo or

Roko?

May 18, 2011 3:23 PM

Spike said...

Shodo suggested:

<http://monkeymindonline.blogspot.com/2009/02/teaching-credentials-in-zen.html>

Very good reference. Good links to other sites, too. Thanks, Shodo.

May 18, 2011 3:59 PM

Perp Walk said...

It's good to see that the DA's office is taking aggressive action concerning the sexual assaults by Mr. Strauss-Kahn, he'll be leaving Riker's Island tomorrow for house arrest.

"In a sign, perhaps, of the seriousness with which prosecutors are treating the case, Artie McConnell, the assistant district attorney assigned to it, was accompanied by Daniel R. Alonso, the chief assistant district attorney, and Lisa Friel, the chief of the office's sex crimes unit."

http://www.nytimes.com/2011/05/20/nyregion/grand-jury-indicts-former-imf-chief.html?_r=1&hp

It is Ms. Friel who contacted the Zen Studies Society in 1995 and warned them that the DA's office was shocked by the volume of testimony they had received concerning Mr. Shimano's sexual abuses of his students and of the risk of civil lawsuits to the Zen Studies Society by continuing to employ Mr. Shimano.

It is quite remarkable that sexual predators are so difficult to prosecute and that their organizations continue to keep them around, although the IMF has rid itself of Mr. Strauss-Kahn. Let us hope that the Zen Studies Society will do the same.
May 19, 2011 9:12 PM

whatever works said...

Perp Walk said:

"It is Ms. Friel who contacted the Zen Studies Society in 1995..."

Is this documented somewhere in the archive? If so, where? If not, it should be.
May 19, 2011 9:47 PM

Dereliction of Duty said...

It is Ms. Friel who contacted the Zen Studies Society in 1995 and warned them that the DA's office was shocked by the volume of testimony they had received concerning Mr. Shimano's sexual abuses of his students and of the risk of civil lawsuits to the Zen Studies Society by continuing to employ Mr. Shimano.

You have to wonder about the effectiveness of the NY DA's sex crime's unit after it had received numerous complaints of sexual abuse regarding Shimano and no charges were ever filed. Just a warning?
May 20, 2011 8:50 AM

Muddier said...

So now Denko has become a student of Kilung Rinpoche, a Nyingma Lama and Tulku.

<http://www.shimanoarchive.com/html/NEWindex.html>

"A Dzogchen retreat with him have already radically changed my perspective on buddhistic practice. This means that our style at Egely Monastery and RZBS is going to change a great deal. Much is already changed - come and experience!"

He hasn't lost any of his arrogance apparently... instead of simply becoming a student he is still addicted to maintaining his status as a "teacher"... Shameful Denko: You need to quit the "Buddhist teaching business" and REALLY become a student.

May 20, 2011 9:35 AM

Or said...

Pack it in and get a real job!

May 20, 2011 10:12 AM

ReputationIsEverything said...

Yeah, that arrogant Denko. What a shmuck!

May 20, 2011 6:04 PM

Old news said...

Perp said:

'It is quite remarkable that sexual predators are so difficult to prosecute and that their organizations continue to keep them around, although the IMF has rid itself of Mr. Strauss-Kahn. Let us hope that the Zen Studies Society will do the same.'

Bulletin to Perp Walk: ZSS has rid itself of Eido Shimano last year.

May 21, 2011 2:20 AM

Red Bearded Iranian said...

Old News you must be a lifetime member of the Shimano Enablement Society. What do you think is really more credible "ZSS has rid itself of Shimano" or "ES is still hovering around Shobo-ji and watches all activities through his unsui. I bet the same thing happens with DBZ?"

Be honest, it wont hurt ... much.

May 21, 2011 10:45 PM

OutsideLookingIn said...

If he "watches all activities", it can only be from the outside.

May 22, 2011 2:30 AM

HowDoesItFeel ... said...

"No rank".

May 22, 2011 3:50 AM

old hat said...

"What do you think is really more credible "ZSS has rid itself of Shimano" or "ES is still hovering around Shobo-ji and watches all activities through his unsui. I bet the same thing happens with DBZ?"

The fact is he has been removed from his position, and, as of this date, he continues to be so removed. He is not even allowed to be on the premises.

Painles. Any of questions?

May 22, 2011 11:35 AM

watcher said...

Old hat said,

"The fact is he has been removed from his position, and, as of this date, he continues to be so removed. He is not even allowed to be on the premises."

I think you did not practise at Shobo-ji recently. He is still there, his stuff is still in Shobo-ji's third floor ... he still contacts his unsui ("my monk" as he said). It is true he cannot be on the premise without permission ... yet the permission is always granted by his Dharma heirs and "my monk". He still gives instruction/direction here and there although from "outside" (anybody would love to interfere from outside, ... no responsibility). The one that is prohibited completely from the premises is Aiho ... not her husband. Poor Aiho! Do you think Soun the board president can kick ES? Although Soun tries hard for the sangha, he cannot do anything to this stubborn old man. Although 20-25 old members attending last all-day-sitting try to disregard ES, yet he is there ... like phantom like fantasy like mirage like hungry ghost hovering in the background.

May 22, 2011 9:24 PM

PleaseClarify said...

Watcher: did ER participate in the one-day sit you referred to?

May 23, 2011 4:41 AM

Today's Special: Shimano Zen with a side of Dzogchen said...

Muddier thanks for the post on Denko.

I wish Denko and his students luck in the piecemeal implement of his understanding Nyingma and Dzogchen practices and teachings over his interpretation of Shimano Zen.

Given the breadth and depth of Nyingma and Dzogchen one would think that it would have been essential to quit teaching and become a student and study with Nyingma and Dzogchen teachers for an extended period of time in order to become well grounded in that form of Buddhism.

May 23, 2011 1:53 PM

Red Bearded Iranian (with too much grey) said...

Thanks for your recent post, Watcher.

Take care.

This seems like a great deal to go through on your own. I hope you can find a good teacher to study with if you haven't done so already.

May 23, 2011 1:59 PM

watcher said...

To PleaseClarify,

ER needs not to be present in all ZSS activities to execute his influence.

To RedBeardedIranian,

My relation with Shimanos are fine - mutual respect as fellow sentient beings. They know what I agree and disagree. What I want to tell here is many claims they succeeded in "solving the ZSS problem". No ... the problem is still there, the promise is still unfulfilled (new bylaws, forensic audit, retirement settlement, new board/abbey election,

etc).

May 23, 2011 3:22 PM

SayWha? said...

Watcher: even less clear!

May 23, 2011 3:32 PM

Neeli said...

Watcher,

You say ES is still "hovering" and "no...the problem is still there, the promise is unfulfilled..." THE "problem" has always been his unchecked sexual predatory tendencies, and this has been taken care of by removing him from his former position as Abbot and head-teacher. The sangha is no longer in danger of being groped, fondled or solicited for sexual purposes by ES. This is now settled. This was THE Problem, IMO. His arrogance, is another matter, and probably had a lot to do with his predatory behavior. As far as bylaws, audits, board issues--this will eventually be dealt with in time The important step of removing him from doing further harm has been taken. The board, especially, Genjo, should be thanked for this.

May 23, 2011 8:30 PM

Red Bearded Iranian said...

Watcher,

"My relation with Shimanos are fine - mutual respect as fellow sentient beings."

In my comment, did not intend to express a concern about whom you choose to socialize with or to sit with; I was thinking about whether and whom your Zen teacher is and whether it is Shimano.

There has been discussion of practicing without a teacher, but while I do respect those with that view and it is of course possible and practicing solo may even be beneficial for a time; I personally do not hold that it is a wise move for an extended period of time. For whatever that opinion is worth.

May 23, 2011 8:44 PM

Red Bearded Iranian said...

Neeli,

You have it right here: "His arrogance, is another matter, and probably had a lot to do with his predatory behavior." Which means that "THE" problem was never the real problem.

The view that he has some kind of mental imbalance which includes behavior that includes extreme self-centeredness, arrogance, sexually predatory behavior and other sociopathic behavior is probably more accurate than using terms like "'THE' problem."

The board needs to do much more before they or any particular member needs to be thanked. It may never get done.

May 23, 2011 9:06 PM

Neeli said...

RBI: It has "been done" already. I don't see why you don't see this?

THE problem was his sexual predatory behavior. If he didn't have that problem we wouldn't be writing on this blog right now. That was THE problem. If he could of controlled it, admitted it, apologized for it years ago, we wouldn't be here now.

He is now removed from doing further harm!! Female students no longer have to fear being victimized, abused and controlled. They can come to the zendo, sit, chant, have interviews with a teacher--put their shoes on, go home; and, come back another day.

He's gone...but not forgotten.

May 23, 2011 9:42 PM

Spike said...

RBI opined:

"The board needs to do much more before they or any particular member needs to be thanked. It may never get done."

Please say more about this ...

(I understand that the board is currently in challenging mediation with ER, and that this has consumed their focus.)

May 23, 2011 10:32 PM

Christopher said...

"If he didn't have that problem we wouldn't be writing on this blog right now"

To which I respond (no offense to his victims intended): thank god for his sexual aberrations. They prompted a very fruitful discussion here about some fundamental flaws in traditional Zen practice, epitomised by the cultish atmosphere at DBZ. Shimano is a "sociopathic CEO" at best and an outright charlatan at worst. Yet had he not also been a pervert (ignoring for a moment that such characteristics always seem to go together anyway), many people would have blissfully continued practicing there - indeed, some still do - under the impression that they were somehow emancipating themselves instead of just chasing a mirage.

May 24, 2011 4:02 AM

ToChristopher said...

When you met Shimano, what was your initial impression of him, and how did it change as you got to know him better?

May 24, 2011 9:08 AM

Christopher said...

Dear friend,

I talked about that a bit here:

http://www.shimanoarchive.com/PDFs/20100904_Hamacher_Board.pdf

Generally speaking, I didn't like his style from the beginning. I remember the drive home from my first sesshin in Switzerland, when I talked my poor companion's ear off about how much better Kyudo Roshi was than Eido. Though I admit he wasn't bad enough for me to stop going altogether - it took me three five-day sesshins to finally say that's it. Of course, the sex thing was just a faint rumour at that time (2008).

I could say a lot more about this, but please understand that I'm kind of tired of dealing with anonymous Shimano-defenders. Feel free to email me.

May 24, 2011 9:47 AM

HeyEverybody! said...

Attention: Christopher Hamacher is in *the Archives*! He got famous off ES! Perfect!

May 24, 2011 10:11 AM

Huh? said...

Who in the world would want to defend Shimano at this point?

May 24, 2011 10:12 AM

Watcher said...

RBI said,

"There has been discussion of practicing without a teacher, but while I do respect those with that view and it is of course possible and practicing solo may even be beneficial for a time; I personally do not hold that it is a wise move for an extended period of time. For whatever that opinion is worth."

I agree with you. And if we are dilligent and open enough we can find many good teachers.
May 24, 2011 12:15 PM

genkaku said...

HeyEverybody! said...

Attention: Christopher Hamacher is in *the Archives*! He got famous off ES! Perfect!

Damn! I missed it! Chris, if I had known you had gotten famous, I certainly would have kissed your ass with more fervor.
May 24, 2011 12:15 PM

Shhh ... said...

You're probably in there, too, rjght? So ...
May 25, 2011 12:55 AM

Christopher said...

"Who in the world would want to defend Shimano at this point?"

Maybe that's why they remain anonymous.
May 25, 2011 5:15 AM

floating_abu said...

I wouldn't believe anything you read on a hate blog.
Hands palm-to-palm,
Nonin

genkaku:

Sometimes I wonder which is more worthy of distrust -- a "hate blog" on which people say damned near anything and have a chance to see their sometimes malevolent laundry; or a "love blog" on which everyone tiptoes on virtuous

eggshells pretending that it preferable to nice-talk things into submission. Didn't Neville Chamberlain try that?

There was once a Zen teacher (name forgotten) who was asked what the Middle Way meant. He replied, "It means the extremes." And Dogen once remarked that "one mistake after another is also true practice." Maybe it's inevitable that we all might attempt to be super-nice before we can come to terms with our super-nasty ... or be super-nasty before we can confront our super-nice.

—

Hi genkaku

FWIW - I agree. I said a similar thing to a Buddhist forum I have been posting on. Let be some 'bickering' and 'incivility' if there is some. At least this way we can all be honest, and over time, we might learn from it.

Best wishes,

AbS

May 25, 2011 7:32 AM

floating_abu said...

<>

Thankyou and well said.

I know 'transmitted' teachers in established lineages whom study with my Master still. I think any honest practitioner will not be afraid of verifying their own understandings and actualisation of any understandings. If I were a teacher, I would want to be very sure, because the role carries additional responsibility and we can all be (= "\$\$ up enough without wanting to pass on those harms.

Thanks again for a good summary.

May 25, 2011 7:39 AM

floating_abu said...

The above was to Ed Star re:

"As for Shimano's "heirs," if they really cared about the Dharma, even if they think that were really well trained, and if even they think they have some really deep insight, then as other Zen people of done when their teacher's credentials were found to be suspect or lacking, they can form a relationship with another teacher, hopefully this time a well respected well trained teacher who adheres to the precepts and thereby gain credibility in another lineage in that manner.

This was done in some manner of Kapleau's heirs for example. Even as they respected Kapleau and, perhaps, even aided him in his claims as being a "roshi" when in fact Kapleau never completed his training, broke with his teacher Yasutani before he even had a "Dharma Transmission" ceremony.

Further, we have the stories of teachers of old going out after their sanctioning and studying with other teachers. This experience seemingly made them all better teachers.

Since it has been well established that Shimano had some real serious issues one would think that his "heirs" would be concerned and get more training, polish their practice and get approval from some other teacher or teachers. I hope this is already being addressed.

Until that happens why would anyone wish to engage in and support a practice transmitted by Shimano who has a highly flawed character, who is a suspect lineage holder, and who actually cut himself and his organization off from the Rinzai school almost 30 years ago. Explain that. Defend that. But then why would one want to? "

May 25, 2011 7:40 AM

floating_abu said...

What happens if lineage runs out? Is it possible?

May 25, 2011 7:44 AM

floating_abu said...

http://en.wikipedia.org/wiki/Eido_Tai_Shimano

Why is there no mention of the scandal etc on Wiki?

May 25, 2011 10:45 AM

Christopher said...

Don't get Kobutsu started! :)

I once deigned to make a minor change to the entry, replacing "Shimano sent a letter of apology to the ZSS community stating that he would retire as abbot" with "Shimano sent an email to the ZSS community stating that he would step down as abbot", which is actually closer to the facts. That was apparently too negative for whoever watches over the entry, though - it was changed back later that same day.

May 25, 2011 12:15 PM

floating_abu said...

Christopher - That's odd. Who watches over the entry. I thought Wikipedia was an independent site more or less. In many profiles, controversies and even scandals can also be listed.

For example, Schwarzenegger already has his latest 'incident' recorded - http://en.wikipedia.org/wiki/Arnold_Schwarzenegger#Infidelity

I would have thought the Eido affairs are factually correct and admissible to a recorder like Wiki.

(I don't use Wikipedia much and have never edited/added to it so am not so familiar with it all)

May 25, 2011 1:59 PM

Red Bearded Iranian said...

Spike said...

"RBI opined:

""The board needs to do much more before they or any particular member needs to be thanked. It may never get done."

"Please say more about this ...

"(I understand that the board is currently in challenging mediation with ER, and that this has consumed their focus.)"

Spike. what on earth is "challenging mediation"?

My opinion is that as was most of their predecessors the current generation of leaders of ZSS remain too tied to Shimano (emotionally, spiritually and professionally) and as a group are and most likely forever will really unable to let go of him. Obviously, I still have many doubts about their real feelings and harbor the suspicion that they are still hoping that the current hullabaloo will eventually die down and Shimano will be come out of "hiding." Only over extended time we will know how serious they really are. Only the embarrassment caused by vigilance enabled by the communication made available by the internet has put Shimano into some kind of "retirement" which I strongly suspect is merely a position of puppet master.

Again, only time will tell.

What can you say about this "challenging mediation"? Is it formal as in ZSS' lawyers vs. Shimano's lawyers or informal as in Sherry and Joe in ongoing discussions with Eido. Are the ZSS lawyers acting out of good faith on behalf of the sangha and in

accordance with NYS law? You may think this distinction is unimportant, but given the 50+ history of indirection and outright deception, I do not recommend accepting statements from any of these people, only deeds, and then only after a period of time has lapsed.

May 25, 2011 2:37 PM

Red Bearded Iranian said...

floating_abu said...

What happens if lineage runs out? Is it possible?

Yes. Many lineages have died out over over the centuries. Even those of very famous Zen teachers. For example once it was said that there were once five schools of Zen. We are down to two or three if you consider the Obaku School separate from the Rinzai School. To this this graphically get a copy of Andrew Ferguson's book. "Zen's Chinese Heritage -- The Masters & Their Teachings", Wisdom Publications (2000) ISBN: 9780861711635. The book has a huge lineage chart that covers about 10 generations of Chinese Zen teachers.

IMO, it is an excellent resource book.

As to what happens when a lineage dies. That is a good question.
May 25, 2011 2:53 PM

floating_abu said...

Thanks Red Bearded Iranian

/

May 25, 2011 2:57 PM

Watcher said...

Once I heard Shimano's lawyer is Shimano's lawyer, and ZSS's lawyer is Shimano's student. Anyone to confirm?

RBI said:

"Obviously, I still have many doubts about their real feelings and harbor the suspicion that they are still hoping that the current hullabaloo will eventually die down and Shimano will be come out of "hiding."

RBI, you have a keen sense of smell. Remember, someone suggested sometime ago ES to disappear for one year only.

May 25, 2011 3:01 PM

Red Bearded Iranian said...

CORRECTIONS.

The chart in Ferguson's book, "Zen's Chinese Heritage -- The Masters & Their Teachings," covers Zen from the 6th to 13th centuries which apparently is 25 generations. It starts with Bodhidharma and ends with Mumon.

Note: It seems that over time most lineages died out.

In my limited understanding Ferguson seems to take the position that four lineage extended beyond the 13th century

- Mumon's lineage (evidently even if this lineage died out, Mumon's koan collection became an integral part of the Rinzai school and some branches of the Soto school,
- Rinzai's lineage,
- the Soto lineage, and
- the Korean Chogye Zen lineage.

I am sure someone will have more and detailed information about lineage. I have some interest in this aspect of Zen Buddhism, I am sure others do and some other do not.

May 25, 2011 3:16 PM

REddirt said...

"...Someone suggested sometime ago ES disappear for one year only."

A very long time ago given what has happened since.

The most recent comment on ES returning to teaching I recall was Genjo saying (in a teisho) this will not happen until Shimano confronts processes and understands the damage he has caused. And he can truly apologize.

Doesn't seem very likely. The restriction and conditions imposed on any return obviously have some room to maneuver built in.

Hopefully, the resolve to maintain and enforce this restriction until the stated conditions are met remains the overriding concern at ZSS.

May 25, 2011 3:58 PM

"GoodRuck!" said...

"Challenging mediation" probably as in: you can't get blood out of a rock.

Too bad. ZSS has no apparent financial leverage. My guess is they're badly screwed.

May 25, 2011 11:36 PM

Buddhist Blogster said...

"GoodRuck!" said...

"Challenging mediation" probably as in: you can't get blood out of a rock. Too bad. ZSS has no apparent financial leverage. My guess is they're badly screwed.

ZSS really needs to consult with Reverend Nonin. He can help them, really.

Otherwise they'll be doing No Sake Sales from now until the end of the kalpa. Also, would they try to sell Eido's Calligraphy? How about his fancy robes? I'd pay for good foot rubs.

May 26, 2011 12:51 AM

Christopher said...

"ZSS really needs to consult with Reverend Nonin."

Now THAT would be the kicker: both outrageously ill-advised and yet - given all the rest of the absurdity - somehow perfectly à propos.

May 26, 2011 3:19 AM

Somehow said...

I suspect the market for Shimano scrolls has dried up considerably, likewise the market for any manuscripts he might manage to produce.

May 26, 2011 11:22 AM

ValuesVoter said...

Different market: likes fame, notoriety, etc., vs virtue, leadership by example, etc.

May 26, 2011 3:21 PM

wulfgyr said...

I am new to this conversation but I find it very interesting. And I think conversation about these issues is important to healing and to dealing with and avoiding such issues in the future. Obviously Eido Roshi, because of his wrongdoing, is an essential figure to discuss. Also Roko Sherry Chayat, having accepted the position of vice-abbot is in position for criticism to be leveled at her handling of the situation. Likewise the Zen Studies Society is responsible for dealing with this issue and should be open to criticism of such.

But I have seen a number of anonymous posts here with mean spirited comments aimed at Fujin. And the unfounded accusation that she's in love with Eido Shimano

and is one of his "concubines" is extremely crass and reeks more of high school locker room talk than mindful discussions of people who profess to practice Zen Buddhism.

Likewise I have seen some remarks disparaging or questioning Seigan, Seiko, Denko and others. This is not productive in any way.

I have seen these people and other monastics as well as laypeople from DBZ struggle with these issues just as the posters in this forum are. Like any of us they are in the midst of their spiritual practice.

Yes, it's important that Eido Shimano be held accountable for his unethical behavior. Yes, it's important that the Zen Studies Society and the future abbot and vice abbot of DBZ be watched to ensure that they will make appropriate changes to prevent future sexual abuses or other unethical behavior from occurring.

But unless you have some real accusations of wrongdoing against someone I think it's uncalled for to make anonymous posts on here just to make spiteful comments about people because of your own personal issues with them.

-Mokurai Steven Nelson
May 27, 2011 1:00 PM

Red Bearded Iranian said...
wulfgyr said...

"But unless you have some real accusations of wrongdoing against someone I think it's uncalled for to make anonymous posts on here just to make spiteful comments about people because of your own personal issues with them."

Dear wulfgyr Mokurai Steven Nelson,

Hello.

Glad to see that there might be some new blood here.

Your comments are well taken. If I am not mistaken even among some of the bloggers, here there is questioning about how far does responsibility go: does it extend to the secondary and tertiary leaders of the ZSS sangha. Personally I think that it does. Clearly each successive member of each generation of the ZSS Board including the first is responsible. Clearly those Eido gave permission to teach to are responsible. My view is that ANY sangha member who stays for a significant amount of time and learns pretty much what is going on and decides to stay is responsible. They are responsible to themselves and to each subsequent victim after they became aware of the serious problems of ETS and ZSS.

Regarding some of the accusations: You may be more ignorant of situations, encounters and events than you realize. So, yes, while someone might be acting meanly and vindictively, but that doesn't mean the resulting accusations and assertions are incorrect. Over time very few of the accusations found here have been baseless.

Also, some of the posters here have been very deeply hurt by the actions of Shimano that just as you think Denko, Fujin, etc. deserve respect and compassion, those who are still coming to terms with the deep pain caused need respect and time to heal, and perhaps to receive some form of restitution.

The owner of this blog has addressed forms of the issue you are addressing numerous times, and although I don't agree with him on other issues, I do agree that it is best to let people vent and to let the readers use their own ability to discern.

As for meanness in general, sure some wise people want to minimize conflict and the resultant suffering but is avoiding conflict and not permitting it to surface really the path to minimizing it or is confronting it head on the better path?

But then, wulfgyr, I suppose a Zen Buddhist World of Warcraft fanatic understands conflict better than many.

:~}}}

May 28, 2011 1:43 PM

Tester said...

Hello world.

May 31, 2011 1:53 PM

Tester said...

Have a look at Roko's latest issuance in the archive.... Oh brother!

May 31, 2011 1:54 PM

Shodo said...

From SweepingZen...

<http://sweepingzen.com/2011/05/31/boulders-stuck-in-the-stream-zen-studies-society-update/>

"This is a very open teisho by Genjo Marinello Osho on the status of his teacher, Eido Tai Shimano, who was recently forced to stop teaching upon new disclosures of sexual indiscretions with students. Apparently Shimano is interested in teaching again and has some supporters within the Zen Studies Society who wish to see this

happen. While Genjo Osho speaks of his teacher Shimano with appreciation, he refers to the issues which led up to Shimano's removal as a boulder stuck in the stream—seemingly unmovable. This talk is well worth a listen."

http://traffic.libsyn.com/genjo/RZR_Jodo_04.m4a
May 31, 2011 4:43 PM

Skeptical said...

So is Genro now back involved? And just who are these two "moderators with strong Zen backgrounds"?

Has Nonin somehow become involved?
May 31, 2011 8:15 PM

And? said...

How come Marinello mentions TWO moderators but Chayat in her letter refers to ONE?

May 31, 2011 8:26 PM

Guiseppe said...

This comes directly from a reliable source who is a current board member of ZZS: Roko is plotting to have Shimano return as Shimano has grown restless while in exile.

In my opinion, Roko is as looney as Palin or Bachmann. She is a nut with no insight above the level of a retarded hamster, though most of her followers are well-meaning.

May 31, 2011 11:03 PM

Kabimora said...

Roko will attempt to bring Shimano back to "teach" students who want him as a teacher on a "limited" basis as a compromise deal with the board. Of course all the sensible ones have already left and want no part of ZSS. Roko has the nerve to set up a "moderated" meeting of Sangha at DBZ (have your credit card handy if you call for reservations).

Genjo, based on what he says in his Teisho, will resign. That will get him out of the way...

Roko wants to re-install Shimano, (a man who has no respect whatsoever for limitations), on a "limited" basis? She is clearly under his complete control or completely insane. If she tries this move, the already fractured sangha will fracture

even more and the ZSS sangha will become the quintessence of "true-believer-hood." The organization will become even more cult-like.

The response from the Mahasangha will be vociferous and its reverberations will appear in the New York Times. This time I expect the Japanese press will finally get their heads out of the sand and begin to cover the story. Right now there are 65 Japanese language documents in the shimanoarchive. Based on the "What's New?" page it appears that three translations are being added each week. In time it will reach a critical mass that the Japanese media will not be able to ignore.

Mr. Shimano needs to let go... that which he demanded all Americans do but which he himself is incapable of doing. He cannot stand being isolated with his wife who he hates and has candidly referred to as being "emotionally disturbed."

Shimano is addicted to being adulated, always has been, and people like Roko have always been there to enable him. Here we go again....

June 1, 2011 1:29 AM

Jushin said...

Yup. Same as it ever was.

Again, people don't realize the level of deception of this man. He is always calculating. 99 percent of his mind is spent manipulating his way through perceived threats -- most of them imaginary.

The people he keeps closest to him knowingly assist him in these endeavors. They are no angels.

In the last few years, I read a couple of good books. One was about Chairman Mao, and the other was about Pol Pot. (I was traveling in Asia).

These two guys had one thing in common. They were both habitual liars, from an early age, and they both employed their lies liberally behind a veneer of ideology.

Power was their sole concern.

So, if Mao, as a young man, feared the rising popularity of an ally, he would sabotage the man, before the guy even knew he was an enemy. He'd launch a campaign of disinformation. Or he'd working tirelessly up and down the chain of command, spreading rumors, getting orders lost on purpose, relaying false messages, etc..

Confused, the target would find himself marching his troops through an impossible swamp, or simply locked up in prison, facing death, completely bewildered by this circumstance.

Never was Mao in the least bit concerned with the actual task at hand -- the battles of war, the well-being of his own troops, etc...

Mao got away with these things, in part, because nobody could consider that any man would actually behave this way. Such behavior just doesn't come to most normal people's minds. As such, they have no reason to expect it in another.

But that's the way he was thinking, all his life.

June 1, 2011 4:12 AM

Christopher said...

"Have a look at Roko's latest issuance in the archive"

My impression is that, when she writes that "every single person" needs to be heard, she really means those who still want to study under Shimano despite everything. Also, I suspect that the mediator isn't someone familiar with cults or sexual abuse. So my prediction is that he or she will simply slice the apple in two and presto - Shimano is allowed to teach again in some limited form.

June 1, 2011 7:29 AM

Brian said...

This is going to put the board in an interesting position... They will now be CLEARLY liable when Shimano gets caught again.

June 1, 2011 8:27 AM

Spike said...

Bylaws enabling ZSS member definition and voting would have been the way to go. Probably too late to enact this crucial and promised reform before the matter (potential return of Shimano) comes before the ZSS board.

June 1, 2011 9:34 AM

Shodo said...

What was amazing to me, was that Genjo said that if Eido returns, he will leave the ZSS - at least that is how i heard it.

June 1, 2011 9:55 AM

watcher said...

Will Shimano come back? Yes, I was notified by him personally one-two month ago and his inviting me to be his student again. I think he also approached several other students.

It seems he does not get it that my relation with him is limited to respecting him as sentient being, not in the student-teacher capacity anymore.

After ES's contact, I received Roko's letter ... so my speculation was confirmed. Unfortunately, as I said before, the ZSS problems have not been solved, among others bylaws, forensic audit etc. Because new bylaws has not been rectified, ES's coming back cannot be avoided (unless through legal avenue). This also shows, as many suspected, that Roko is only a puppet (his lovers?).

I cannot fathom how ES can speak evil about his wife and spread rumor about his wife to ZSS members. Even some board members are opiated by this rumor. Poor Aiho.
June 1, 2011 12:16 PM

genkaku said...

Once upon a time, a long time ago, I was a member of Zen Studies Society. I loved Sho Bo Ji for its beauty and for the efforts of those who took part in its activities. True, I had flunked out of Dai Bosatsu, but that didn't mean I wasn't devoted to Zen practice. At the time, I half thought my failure at DBZ meant I wasn't yet a good enough student.

As what some of us then called The Fuck Follies began to gather momentum (one, two, three incidents in which the sangha turned into a firestorm of confusion), there was no clear solution. The power of the internet had not yet gained a foothold. Anguished discussions happened in small groups and behind closed doors. Everyone was isolated. Although we talked with each other, still the confusion seemed utterly unique and compelling and painful. This was MY shit and no one -- no group hug, no matter how warming -- was going to get me out of it.

It was in this spirit that I got up one morning at around 2:30 a.m. I had bought a couple of cans of white oil-based spray paint the day before, and with these, I walked downtown to the brownstone in which Eido lived. It was about two blocks from Sho Bo Ji. And there, quivering at my audacity, I spray-painted the word SHAME several times on the brownstone's stairs. Then, still shuddering that I would be nabbed by some passing cop, I went over to the zendo and did the same thing to the beautiful double doors I had refurbished on more than one occasion. SHAME ... in oil paint ... the kind of paint it would be difficult to remove. I was scared. But more

than scared, I was pissed. At the time, I felt a bit 'un-Buddhist' being pissed. Where was my serenity, my lack of attachment, my advancement down the Fourfold Path? And the answer that came back was, "in the shitter and so what?!"

Looking back, I think I did the right thing, even if the reasons at the time were not entirely apparent. SHAME!

The only thing I truly regret today is that I didn't exhibit more courage and more patience ... and painted the word 20, 30 or 40 times instead of a measly 10. SHAME! The act may have been like throwing marshmallows at a Bradley Fighting Vehicle -- assuming a blind man might see the light -- but it was what I could manage.

Shame then. Shame now.

What a shame.

June 1, 2011 1:05 PM

REDDirt said...

Perhaps it is the "my" stuff which underlies the endless shame of this.

June 1, 2011 3:01 PM

Grand Canyon Buddhist said...

Passing by today and all I can say is y'all need to run not walk away from this insane group!

The world is vast and wide so why do you stay inside a cave filled with disease, and drink from the same place you excrete?

June 1, 2011 4:43 PM

Be afraid, be very afraid said...

The following is an incredible letter which was forwarded to me from a friend. It is from one of the ZSS Board members who left during the fiasco and is addressed to Genjo. Banko is to be commended for his bravery and honesty I wish the current Board had his vision and guts.

Part I

Dear Genjo Osho,

Thanks you for your email. I find the contents to be disturbing, to say the least. As you know I resigned from the board because I thought that Eido Roshi should take an immediate leave of absence and stop seeing students under the auspices of ZSS.

As you remember, during all of the many deliberations with the board Shinge Roshi would agree with the plan of action only to backtrack or reverse direction - sometimes only hours later. She does not fundamentally understand the situation and is apparently not capable of acting any other way. I do understand loyalty to a teacher but this is beyond the pale. She does not handle confrontation well and this is a situation that centers around an individual who needs to be confronted. I am not speaking behind her back in that I have written the same to her in the past. She apparently feels that all confrontation stems from anger. None of the board has acted in anger, myself included.

I am of the understanding that you wrote a letter to Eido Roshi (with the board's and Shinge Roshi's approval) requesting that Eido Roshi own up via a statement to what he had done (with some amount of specifics), honestly apologize and seek some sort of rehabilitation. After doing that the board might consider SOME kind of continuing relationship with him.

It appears that Eido Roshi has done nothing other than to try to figure a way to get back in. It appears that two old-time Shanga members (at his request) are soliciting what Sangha that is left to write letters to Eido Roshi explaining their desire to study with him. I speculate that these letters will then be submitted to the board with the argument that the Sangha wants Eido Roshi and the board does not represent the heart of the Sangha.

If students want to study with Eido Roshi I sincerely wish them well. I feel that it is imperative, however, that ZSS does not offer him a venue. ZSS does not belong to Eido Roshi, though he has long acted like it did.

Continued in Part II
June 1, 2011 5:12 PM

Be afraid, be very afraid said... Part II

This is a time for leadership. A leader would explain to students that did not understand the situation what has transpired. What has transpired?

Eido Roshi has lied about almost every detail of his coming to America and New York. He has lied by omission and by outright lie. He has had very questionable financial dealings. He has gone against the wishes of his greatest benefactors repeatedly to the point where they "disowned" him. Soen Roshi did the same - and Eido Roshi repeatedly lied about it. He had numerous sexual scandals that are well documented. He allowed his wife to run Shobo-ji nearly into the ground with her mean vindictive behavior. When senior Sangha members (lead by myself) got him to agree to a schedule where she would slowly step down he reversed his decision

within months. When the recent scandal broke he wrote a very tepid apology and then retracted it via a letter to the NY Times. He has been asked repeatedly by the current board to return ZSS documents in his possession and he has not to my knowledge acted in good faith or complied with most requests. Now he is behind the scenes trying to pull strings to get himself back into a teaching situation with ZSS.

Teaching is a privilege and not a right. Eido Roshi has betrayed the trust that was given to him time and time again. This is patently ridiculous. It also remains a legal liability if the board backtracks. If Shinge Roshi can not agree to this (as she has in the past) then she should remove herself. We can chart the waters ahead without an Abbot, especially one the does not understand the basics. This is not the time for consensus, this is not the time to ask your students what they want. This is the time to explain to them why they can not have what they think they want. Eido Roshi does not have the moral authority to be entrusted with the responsibility of being a teacher because he repeatedly abused this power. This is the time to show some leadership and make difficult decisions - and stand by them.

Yes, Eido Roshi has been a great teacher, he was for me and he changed my life and countless others. But the fact that he can teach well and even open Dharma eyes is not a valid argument that he should be allowed to continue to teach. Unless he has a profound change of heart we should have nothing to do with him via ZSS.

Please not to agree to whatever compromise Shinge Roshi comes up with. I am sure that Fujin is in the heart of all of this as well as all of the other enablers. The time for compromise is AFTER Eido Roshi shows some real honesty, change and remorse.

I do not envy you this trip. Please know that I greatly respect your work and the work of the other board members. If there is anything I can do to help please let me know.

Feel free to share this email with whomever you wish.

Gassho,

Banko Randy Phillips
June 1, 2011 5:13 PM

Be afraid, be very afraid said...

Oh, and just in case your wondering- no, I am not Banko under a pseudonym.
June 1, 2011 5:19 PM

Another Mystery Solved said...

Looking back, I think I did the right thing, even if the reasons at the time were not entirely apparent. SHAME!

Yes indeed, indeed you did, that was the right thing to do. Thank you!

You know...over the years I have given a good deal of thought to that painting on the door: Shame. I was told about it after the 1993 abuses at the Zen Studies Society. Suddenly everyone started telling the truth and the Shame painting was one of their stories, another shocking piece of the Shimano puzzle that had been kept hidden, another warning revealed too late, another secret screaming to be told.

Shame. Of all the thousands of words that have been written, that single short statement on the door captures the indecency, the lies and the lack of respect that Mr. Shimano has left in his wake, the story begins and ends with that word.

It is the single word that the Zen Studies Society should re-emblazon on their doors, like the crossed-index-fingers sign that people use to ward off vampires, the single word that is shocking enough for the uninitiated to realize that they have arrived at the wrong door.

...

So, it is quite interesting to know that you are the person who painted it, Genkaku, this powerful act, "Someone even painted the word "Shame" on the door," a daring and determined act that everyone understands, even Mr. Shimano's fans must surely recognize the force. An enigmatic action right up there with the Gump's gong disappearing from Dai Bosatsu, an enigma, the opening tales in a story that dribbles off into the mystery of dishonor.

I would like to see a photograph of the Shame painting someday. I picture it as being capitalized and painted on an upward slope, epitaph and prologue.

June 2, 2011 3:18 AM

Christopher said...

"This is a very open teisho by Genjo Marinello Osho on the status of his teacher"

Well I've now listened to that too. And all I can say is that, of all the accusations that have been leveled at Eido Tai Shimano these last couple of years, perhaps the most damning is the fact that Marinello might actually be the "voice of reason" among the remaining dregs of the Zen Studies Society.

Look, people, at what Eido Shimano has left behind after 50 years of teaching Zen under the most favourable and opulent of conditions on American soil.

Run don't walk is right!

June 2, 2011 4:57 AM

Way t'go said...

Genkaku, you were very brave to have done that then and very brave to reveal it now! I wish more of us had your guts (speakly mainly of myself).

June 2, 2011 9:10 AM

Daniel K. said...

Ya know... If one just deals straight and says "Enough already Shimano is a damned schmuck! One way or another be done with him!" Is the person who then says this is a hate blog right, or is he also a schmuck?

June 3, 2011 1:50 AM

Shodo said...

This is for Just a guy without rank...

Here is the statement by the White Plum Asanga regarding Genpo Roshi.

<http://sweepingzen.com/2011/06/03/white-plum-asanga-announcement-june-2011/>

June 02, 2011

The White Plum Asanga affirms integrity, honesty, and humility as central to the practice of our Dharma teaching. We affirm non-harming in our relations with all those whom we encounter. We collectively vow to maintain our lineage as a vital branch of the Dharma tree, and to keep it as clear as possible from harmful actions.

We also recognize that, from the very root of our lineage, we have experienced misconduct in the areas of sex and alcohol. And, there have been occasions of abuse of power, sex and money in succeeding generations. We express our sincere apology to all those who have been harmed in any way by these actions. We resolve to act affirmatively to transform our collective karma by censure, healing and restitution.

In light of the above, a delegation of WPA members met with Dennis Genpo Merzel, and together discussed the current circumstances relating to his abuse of his position of teacher and Abbot. We sought to participate with him in a process of discernment to address his issues. He has indicated that he does not want to be accountable to his peers in the White Plum Asanga, and that he will follow his own path in addressing his personal issues and their impact on the Kanzeon Sangha. Since Genpo has resigned his membership in the White Plum organization, we have no authority over him. We appeal to him to address his issues and to take responsibility for healing the harmful effects they have had on his students, successors, and Sangha.

signed by the Board of The White Plum Asanga

Roshi Gerry Shishin Wick, President

Roshi Wendy Egyoku Nakao, Vice-President

Roshi Anne Seisen Saunders, Secretary-Treasurer

Sensei Joan Hogetsu Hoeberichts

Roshi Pat Enkyo O'Hara

Sensei Michael Mugaku Zimmerman

June 4, 2011 10:13 AM

Kobutsu said...

An RSS feed subscription button has been added to the "What's New?" page in the archive. This enables users to subscribe to the page and receive automatic email notifications when new material is added:

<http://www.shimanoarchive.com/html/NEWindex.html>

June 4, 2011 3:14 PM

genkaku said...

The cnn report on "Why People Stick by Scandal-Plagued Pastors" was passed along in email. It concerns the aftermath of a sex scandal at the New Birth Missionary Church outside Atlanta, Ga. Many have left the megachurch in the wake of revelations about senior pastor, Bishop Eddie Long, but many have continued to cling to their beloved pastor.

The story concerns a Christian organization, but the similarities to Eido Shimano's supporters and devotees are interesting.

<http://www.cnn.com/2011/US/05/27/church.scandal/>

June 4, 2011 6:17 PM

satisfactual said...

Anonymous' post was just so ideologically correct it was allowed to stand as Anonymous. Rules get bent to suit the person in power.

Here's a "fact": not all of your "facts" are factual.

June 8, 2011 3:42 AM

Christopher said...

"Rules get bent to suit the person in power."

Perhaps genkaku learned something during his time at DBZ after all.

June 8, 2011 4:09 AM

Christopher said...

"Does Shinge have a problem approaching Marie Fortune or Grace Schireson for some direction?"

Quite. That would have been the obvious and reasonable thing to do. I suspect that the mediator has instead been carefully preselected by the pro-Shimano side, presumably against three criteria:

- 1) no experience with cults or sexual abuse
- 2) some, but not a lot of experience with Zen, à la Nonin (so that she knows what a "Roshi" is) and
- 3) professional mediation credentials, so that she will predictably come up with a "legitimate" compromise between the two positions.

June 8, 2011 4:28 AM

genkaku said...

Please use a name when posting ... posting as "anonymous" muddies the waters. As previously stated, I will delete posts marked "anonymous." And I will no longer repost them as a courtesy. Thanks for paying attention.

Anonymous said...

What is it with the Directors of The Zen Studies Society?

While people call for the resignation of a politician who sent lewd photos of himself to women by phone, how about calling for the departure of Zen guru who repeatedly actually had sex with his students?

Fact: There is dissension within the Zen Studies Board. It cannot proceed forward without any decisiveness because of a lack of common purpose.

Fact: Shimano has access to Shoboji. Has exclusive use of the apartment there, including a bathroom and a meeting room. He meets students in Shoboji, upstairs in his meeting room.

Fact: In meetings with members of the Board, Shimano acts very much in charge, although he and Mrs. Shimano "stepped down" from the Board many months ago.

Fact: As shown in the letter from Banko published in this blog, Shinge will not stand up against Shimano. Therefore, when she calls for a mediated meeting with the Sangha, she walks into the meeting with the agenda of having Shimano retain some vestige of respectability and privilege within Zen Studies Society. Shimano is very much Shinge's Roshi.

Fact: The person on trial as mediator for the proposed meeting between the board and the "sangha" is inexperienced and intimidated by Shimano. She is not suitable for this very difficult job. Why not have the Sangha suggest a mediator acceptable to the Sangha? This is a straightforward thing to do. Does Shinge have a problem approaching Marie Fortune or Grace Schireson for some direction?

Fact: As reported in Genkaku, some students have been approached by Shimano to continue or resume meetings with him as his students. There are students who want to study with Shimano. Seems fairly easy for these students and Shimano to arrange meetings outside ZSS property.

Fact: There is no forensic audit in the works.

All the official statements from the ZSS that try to claim a revered tradition (Rinzai, Gempo, Soen) to revive a moribund Society miss the point. The Board must act to sever the connection between Shimano and Zen Studies. Then they can begin to speak openly and with some honesty.

Shame, Shame, SHAME! Come back, Shame!
Sounds like an old movie.

from Zen Noir, certificated heir of Guy Noir.
June 7, 2011 12:08 PM
June 8, 2011 6:42 AM

floating_abu said...

Anonymous' post was just so ideologically correct it was allowed to stand as Anonymous. Rules get bent to suit the person in power.

Here's a "fact": not all of your "facts" are factual.

Methinks genkaku was just late, surely the man does not man this thread 24 hours a day. Thank God :)
June 8, 2011 9:04 AM

floating_abu said...

If there are students still clamouring to practice at Eido's door, I say pity that. However everyone makes up their own mind, even if they don't do it for themselves. I say update Wikipedia or some other public source of information and let those who are interested snoop first. Then at least that way, they are informed.

June 8, 2011 9:05 AM

Another Mystery Solved said...

Hotel workers protesting at the entrance to the NY City Courthouse against Strauss Kahn, "Shame on You!"

They needed to have David S. there to make them a placard, "Strauss Kahn Unfair to all Sentient Beings" ;)

<http://www.youtube.com/watch?v=7EBC15EBNRQ>

June 8, 2011 12:45 PM

MamaLovesYou said...

Unfortunately, the reference to Pale Rider and its great, classic predecessor is now spoiled.

June 8, 2011 7:07 PM

Just a guy without rank said...

This is for Just a guy without rank...

Here is the statement by the White Plum Asangha regarding Genpo Roshi.

<http://sweepingzen.com/2011/06/03/white-plum-asanga-announcement-june-2011/>

Thanks for the head's up, Shodo

June 8, 2011 10:21 PM

Red Bearded Iranian said...

Zen Noir, that was a nice recap of what seems to be the current situation.

Genkaku that CNN article gives some down to earth insight into the minds of the enablers & defenders in any sect or cult.

For example based on that article:

- I wonder how many if them credit Shimano with a life-changing event? I further wonder if that event had anything to do with Shimano.

- I wonder what goes through their mind when the truth bubbles up from time to time?

- In recognizing Shimano's behavior as unacceptable, would that lead them to believe that their lives are somehow meaningless because they can't live with their mistakes in judgment?

One thing is certain, like prayer and the practice of good deeds, the practice of zazen is not enough in dealing with certain kinds of serious self deception and other types of deluded thinking.

Soen sure had it right when he called Shimano a dead rock. But he seemed to have little to say about the attitude of students.

June 8, 2011 11:39 PM

Jon Swift said...

Now that Shimano doesn't have a full schedule in NYZ and DBZ he spends his time with the many friends he has in this wonderful country he has made his own.

He has joined a bridge club. Some say it is too late for him to learn how not to burn bridges.

He has joined a New York City restaurant rating club. Who has the best tapas? The best sushi? The most authentic haggis?

He continues as high-ranking ronin of the Samurai re-enactors of mid-town Manhattan. If you have authentic straw zoris, try to join their promenade in mid Manhattan.

He and Mrs. Shimano really enjoy their free time. Togetherness! That's what a dedicated life has in store for the virtuous.

Every few days, his imperturbability is perturbed. "Shinge, where is my money!"

Sometimes the entertainment value of Genkaku-blog is ruined by smugness.

Jon Swift

June 9, 2011 10:21 AM

Not Representative Weiner said...

Jon Swift said...

"Sometimes the entertainment value of Genkaku-blog is ruined by smugness."

Jon, We live in an imperfect world.

Mr. Waddles is also taking ballroom dancing lessons with Ms. Pancake face? What a couple! Could be that the first couple of Zen is looking to get on "Dancing with the Stars"? Who knows they may learn love to each other in the process....

June 9, 2011 5:21 PM

New Flash said...

Ladies and Gents:

Check out Sweeping Zen for a ZSS update by Genjo Osho.

June 10, 2011 6:19 PM

Here: said...

An update on the Shimano situation.

<http://sweepingzen.com/2011/06/10/zen-studies-society-update-from-genjo-marinello-osho/>

June 10, 2011 6:45 PM

UKnowWho said...

To all the Marinello bashers: in your face, m*f*rs!

June 10, 2011 7:29 PM

This is what it said...

PART I

Zen Studies Society Update from Genjo Marinello Osho

This was an internal message to members of Chobo-Ji from Genjo Marinello Osho. He writes, "Here is an update to my Chobo-Ji Sangha about my take of recent events in NY. I don't usually make these internal Chobo-Ji updates available to the general public, but I thought in the interest of transparency, if you think it is worth posting in some fashion at Sweeping Zen, you may do so."

Dear Chobo-Ji Sangha,

Here is an update on my recent visit to New York.

June 5th the Board met with Dai Bosatsu Zendo (DBZ) monks, residents and often attending sangha from 2:30PM to 8:30PM with a dinner break.

We heard mostly how many wanted Eido Roshi (ER) to be able to do a limited teaching schedule over the next two years. We also heard from some how my recent Dharma Talks have felt offensive to them, “slandering the father in the father’s house” sort of thing.

The Board made good arguments for why ER is retired and must stay retired, with little or no chance of any continued teaching at Zen Studies Society (ZSS) because of little understanding, remorse or any real redemptive efforts.

Shinge Roshi related that not enough people at DBZ were coming to dokusan with her. Most people responded that they either were still grieving and not ready for a new dokusan relationship or were still hoping for ER’s return, or simply didn’t want to offend ER by writing him that they no longer wanted him as their teacher (which has been a requirement up to now).

June 6th the Board met with DBZ monks and heard of ER’s response (or really lack of it) to a proposed joint statement with the board that asked for many concessions in exchange for some limited access to former students requesting it. This response was relayed by Shinge Roshi, but not advocated by her. Because it was clear that ER was either not willing or not capable of coming close to the steps the board outlined as minimally necessary for some partial reconciliation, it was concluded that a new statement would be drafted that reiterated the Board’s stance that ER is fully retired and will not be doing any teaching under ZSS auspices. The board also concluded that ER would not be invited to Obon ceremony, nor would the new DBZ front gate have any opening ceremony when completed. The Board also worked long and hard on a retirement agreement for ER, we are still feeling hemmed in by the unfunded 95 Deferred Compensation Agreements. A retirement proposal was developed that we hope to have ER sign at a meeting towards the end of the month, at this meeting he will also be informed that we will continue our policy of full retirement and no teaching under ZSS auspices.

June 10, 2011 7:34 PM

This is what it said...

PART II

I then went down with others for an all day sit, June 7th, at New York Zendo (NYZ) attended by 16 people. I gave the Teisho and tried to be a bit more PC, but still got complaints that I was too judgmental of ER. However, most of those at NYZ supported me and the efforts of the Board to keep ER fully retired.

After the all day sit, I had dinner with a former senior student of ER and heard some tales of further indiscretions that exceeded “consensual” sexual relations with students. Consequently, I have become even more convinced that we cannot have ER return to teaching in any way at ZSS.

In other ZSS news, we have finally gotten all documents, records and seals from ER. Our lawyer has gone over them and on first few there are many discrepancies, but no indication of fraud or gross mismanagement. We are now working with a couple of accountants to try and bring both NYZ and DBZ up to a level where an ordinary audit can be done. Our treasurer, is a volunteer, doing a great job, but is not an accountant himself. Once the books are ready for ordinary audits then we will begin work on a more detailed historical review of past years. The locks at NYZ have been changed, so now there should be no unannounced meetings or activities at NYZ that aren't part of scheduled events.

There will be a mediation meeting the weekend of August 27th for the ZSS Sangha at DBZ. This will be a chance for all students to speak from their hearts, and I hope many who have concerns about the future of ZSS will attend. We plan to include an envisioning method called Open Space, led by Shoshana Susanne Triner. There will be no overnight or conference fee, but dana will be gratefully accepted to help cover costs.

Well, that is it for now, much more work to be done.

With gassho,

~Genj0

June 10, 2011 7:35 PM

REDDirt said...

It is good to hear that ZSS Board is holding firm.

It took me a long time to understand that Genjo was just one voice in that group and not to expect him to move mountains alone or to expect him to relinquish what he values without a long and hard fight.

Good for him and for the board.

June 11, 2011 2:05 PM

DownAnd said...

Right on, 'dirt!

June 12, 2011 2:14 AM

genkaku said...

Here's one report on the recent meeting in Garrison, N.Y.

http://www.huffingtonpost.com/2011/06/14/america-buddhism_n_876577.html

June 14, 2011 1:59 PM

Baba Ghanoush said...

I was in Sesshin in DBZ during the time Shoshana Triner was a kessei resident there. The day after sesshin, after the late breakfast, Shoshana, like some other people, stood up and spoke about her Sesshin experience.

Shoshana said that during sesshin, she observed "little people" in the DBZ woods, and each sesshin participant had a counterpart among the little people. They got up for kinhin and ran for dokusan. A little Roshi rang them out of the little dokusan room. This community of miniatures paralleled in every way the activity of Sesshin.

Shoshana expressed this observation with amazement and awe. The dining room was hushed. DBZ residents often spoke of Shoshana's vision. No one ever attempted to convince Shoshana that what she had seen was a hallucination. Her "sesshin experience" had a reality for her that could not be questioned.

When Shoshana returns to DBZ to present her en-visioning process, she will find the place transformed. She will find the place has shrunk. The little people she saw there years ago have taken over the place. The buildings are smaller. The granite monuments with Shimano's name are smaller. The smaller people there have smaller minds.

Good luck Shosh.

June 15, 2011 8:36 AM

God-zilla said...

Anybody saw God and angels (naked)?

June 15, 2011 11:10 AM

Baka Unsui said...

Dancing with God?

It was more like kessei daikinis lap dancing on the Abbot's lap.

Flashback to 1992. Junpo Denis Kelly's big (public) celebration meal after getting his ink (inka).

In the dining room of DBZ there was lap dancing.

A kessei daikini sat on the lap of the man who would be God, wiggling her booty. Abbot Eido looked a bit confused in the beginning, but then gave in to the spirit of the "offering". He had perhaps learned something about "the feminine sacred" from his heir,

Junpo Kelly.

Roko, who was witnessing this happening, looked uncomfortable. Daido Looi of Zen Mountain monastery, clearly did not approve and left. He thought the whole event (inka doo) was a farce.

Dancing with God? More like lap-dancing on the man who would be God.
June 15, 2011 3:59 PM

ZSS-ZZS-ZZZ said...

From Genjo:

"There will be a mediation meeting the weekend of August 27th for the ZSS Sangha at DBZ. This will be a chance for all students to speak from their hearts, and I hope many who have concerns about the future of ZSS will attend. We plan to include an envisioning method called Open Space, led by Shoshana Susanne Triner. There will be no overnight or conference fee, but dana will be gratefully accepted to help cover costs."

This is ridiculous and idiotic (sorry bro),
... do not we remember early 90's event when
the women meeting was moved to DBZ from the
agreed location (by the same person again and
again - Roko)? And who is Shosanna Triner ...
is she iRoko vs 2.0?
June 15, 2011 7:00 PM

Shodo said...

There is a time for anger... there is also a time for kudos. I think Genjo and the ZSS board deserves some kudos.

This could have gone a much different way. From the letter from Banko and from Genjo's dharma talk, Eido was trying to get back in in some way... the ZSS board and Genjo fought them and it looks like they are the ones who won.

With a ZSS without Eido's prowling... It's time I think to see if the ZSS can stand on it's own two feet - they have my best wishes and support.
June 16, 2011 2:29 PM

ZSS-ZZS-ZZZ said...

Shodo,

You are right, Genjo and the board deserve kudos and supports from (Maha)sangha. One thing that

is bothering ZSS students is Shimano move to get gathering in un-neutral space (DBZ) to determine if he is allowed to teach again. Since this is the place where his victims and other students hesitate to go, and ES devotees eagerly to come, the outcome would be skewed to his advantage. We need a meeting in a neutral space by outside mediators (not ES devotee).

There is something interesting. I listened from many corners at Shoboji. Shimano is producing twisted information to his Japanese students. He is the victim and American zen students try to grab and takeover ZSS from him. This type of disinformation by invoking racial divide is shameful. It indicates ES quality as Zen "master". The amazing thing some are still following him, although this disinfo is nakedly brutal. Besides listening from several corners, I myself was being invited to join ES move, which I rejected. However, some ES devotees are soliciting signature and support for his coming-back.

One thing that I could suggest to ES and his followers. ES could rent a studio in mid Manhattan or Uppereast side and teach his followers there outside the ZSS umbrella. Why do they meddle with ZSS, ES is gone. Finished period.

June 16, 2011 3:16 PM

Holly Golightly said...

The solution is so simple.

Students who want to study with Eido arrange a time and place where they meet regularly in or near Manhattan.

One of the students picks him up at his apartment and drives him to the meeting place.

Through the years there have been many Zazen meeting places in Manhattan outside of Shoboji.

If they students can't find the wherewithal to do this simple task, they don't deserve the "unconditional and authentic Rinzai teaching" that Eido purports to teach.

These students simply want Eido to be their teacher. They have no interest in getting involved in making sure that Zen Studies Society survives.

Pick him up, deliver him to someone's apartment or home, and sit. Isn't this-- given the current realities-- the Rinzai Way?

June 16, 2011 7:28 PM

Today said...

Here's another vision of Shoshana Susanne Triner....Magic Jericho Paradise. I don't know how this has grown or not since 2008.

http://www.adoptapalm.com/uploads/media/The_Magic_Creation_of_Paradise.pdf

June 17, 2011 10:51 AM

Shodo said...

In all things regarding Eido Shimano - Constant vigilance.

ZSS-ZZS-ZZZ

Please keep watching and posting, that is the best thing. And if things start getting crazy, post it here... post it on the Eido thread at ZFI... (Nonin seems to avoid commenting anymore in that thread since folks called him out about the whole "hate blog thing, he hasn't posted in there for at least 3 or 4 pages now.)

Tell sweepingzen.com... hell tell Genjo - I believe he is seeing Eido clearly now. Just whatever you do, don't stay silent.:)

Hell... I know you know this already, but it goes for everyone, and all the ZSS folks who may be keeping tabs here.:)

June 17, 2011 10:53 AM

genkaku said...

I suppose, in the midst of this entire kerfuffle, that everyone has his or her own dreams. I am no different. I wrote this elsewhere, but, in a daydream spirit, I thought I would post it here as well:

Throughout this entire upheaval, I have had only two things in mind: 1. That Eido Shimano has proved himself incapable of admitting his wrongful behavior and should therefore be cut off cleanly and barred permanently from the organization that calls itself Zen Studies Society. 2. That Zen Studies Society -- since Eido Shimano is incapable of doing it himself -- should make an open and humble apology both collectively and individually to those who have been harmed by Eido Shimano's behavior.

Something along the lines of:

We, the board of directors of Zen Studies Society, hereby apologize openly and humbly to all those who have been harmed by Eido Shimano's unconscionable behavior. We acknowledge that this board has, in the past, been complicit in that behavior. We have enabled what we should have nipped in the bud. We have acted to protect a man and cover up his actions where we should have defended and supported our Dharma brothers and sisters. We cannot undo the past, but we can acknowledge our complicity and say that we are ashamed. We were complicit. We are truly ashamed.

We cannot ask for forgiveness, but we can know, as any good Zen student might, that admitting our failings is the first step towards any honest growth. Like Eido Shimano, we made a very, very serious mistake. Unlike Eido Shimano, we wish herewith to acknowledge and rectify as fully as possible our grave error.

Please accept our most heart-felt apologies.
June 17, 2011 11:30 AM

SecondThat said...

That's perfect, Genkaku.
June 17, 2011 3:04 PM

Wanda said...

They would find strenuous objection to publishing that from any attorney worth her salt.
June 17, 2011 5:02 PM

genkaku said...

Wanda -- Your appreciation was shared by a friend who called me up to ask what the hell I had been drinking. I told him that my wistful thinking was not meant as a water-tight legal brief but merely a daydream. Naturally, since confession is expensive, both legally and personally, I don't really expect ZSS to adopt my pipedream.
June 17, 2011 7:59 PM

Watcher said...

Ryunin in ZFI said " ...

Number One. Zen and the way we learn about it and practice it, it comes from Japan. In Japan, not only in Zen, but in Japan in general, sex is perceived as some kind of fun activity, not something that is basically sinful. When you bring that Japanese attitude toward sex to countries with strong Christian traditions, like the US, of course, a

huge problem arises. In Japan, if the Zen master Ikkyu went to a brothel or had a young lover when he was an old master, it was no scandal in Japan. In Japan, they might have called him crazy, but not immoral. IN Japan, if you act what others do, you are ok, if you do something unusual, you are crazy, no matter if you harm or protect others.

Number two. Lots of people imagine that a Zen master is a superhuman who makes no mistakes, has no desires, is not interested in sex anymore etc. There may be such people, I doubt that. Some cannot put up with the pressure, give up and have sex with someone that is not tolerated as a sexual partner in the community, typically they sleep with their student. Some masters hide their interest in sex successfully and only have a wife or husband and are faithful. Especially if they strongly believe sex is basically something sinful.

Number three. People will disagree with me here, most of you, but I can't understand the concept of power in Zen. What kind of power does my teacher have over me? IF he wanted to sleep with me, I could choose freely. If he acts like he has power and can punish me or reject me if I don't please him, then he is not a real Buddhist teacher so it doesn't matter if I sleep with him or not. A real BUddhist teacher will use no power over his or her students and will not force them to do anything. Hence, I believe, he or she can start a sexual relationship with anyone in the group. It is nobodys's business. But if you understand Buddhism as some kind of hierarchy where super powerful, superwise people are on the top, of course ,they must not touch the subordinates, at all. That is clearly dirty. On the other hand, I don't believe such hierarchy of people has its place in true Buddhism. Some of us learn, some of us teach, but we are all equal sentient beings with the same human weaknesses and the same Buddha nature."

What kind of buddhism Ryunin follows? Particularly with point 1 and 3. Ask Chinese people with the rape of Nanking. Is it fun?

I think there is something lost in translation here with Ryunin or the way of his/her teacher.

I grew up in Buddhist environment, and very strict in regard with the eight noble truths.

Indeed there is no concept of sin as in abrahamic religion, but there is concept of Karma that not only affect action, but also speech and thought. So the peculiarity of Japanese Zen post Meiji era cannot be generalized to other tradition or even tradition

in Japan prior to Meiji.

June 20, 2011 9:22 PM

Just sayin' said...

Thanks for cross posting this, Watcher.

He made the same decades old naive points that more than ever sound like lame attempts at justifications because these "flawed teachers" fulfilled some need. Not one of these lame excuse matters in dealing with the hurt and pain someone like Shimano have caused not just his victims and their families but to the sangha as well.

Further the excuses of this nature do little to empower the sangha.
June 21, 2011 10:49 AM

genkaku said...

To live in another country for 50 years posing as an aristocrat among men -- a samurai and someone with piercing vision -- without taking into account the mores of that country and respecting them ... how does this not qualify as arrogant foolishness? If you live among barbarians and cannot understand and respect those barbarians, who is the barbarian?

Bringing harm to others is pretty much a no-no anywhere in the world ... anywhere but in the arrogant fool's mind.
June 21, 2011 12:22 PM

MrSnootyPants said...

"Americans are soo provincial!". Just don't *get* other kulchurs.
June 21, 2011 6:03 PM

Biggus Dickus said...

When in Rome...
June 21, 2011 6:24 PM

Another Mystery Solved said...

Charlotte Joko Beck dies at 94; American Zen pioneer

Here is a Sweeping Zen post from Barry Magid, the italics are mine. I am struck by the contrast between Joko Beck's approach to Zen, and Shimano's problems with pride, self centeredness, emotional bypassing and alleged "enlightenment".

Emotional bypassing is a useful concept.

...

In Memoriam: Charlotte Joko Beck
by Barry Magid

It is not too much to say that Joko Beck transformed the nature of Zen in America. At a time when a focus on kensho experiences and becoming enlightened, after the

manner in which we imagined our Japanese masters, led to a dismissive attitude to problems that were “merely” psychological, Joko restored a sense of emotional reality to a scene increasingly plagued by scandal and misconduct by our allegedly enlightened role models.

She had the courage to say that her own teacher’s training had done little to curb his own alcoholism or deal with his character problems. Furthermore, his wasn’t merely an unfortunate exception but that it pointed to a deeply ingrained tendency to enshrine emotional bypassing into the very heart of traditional Zen training. She put dealing with anger, anxiety, pride and the self centered sexual exploitation of students into the center of what we must deal with in practice.

The post continues at Sweeping Zen, plus a short video interview with Joko Beck: <http://sweepingzen.com/2011/06/15/charlotte-joko-beck-dies-at-94-american-zen-pioneer/>

...

I am struck by the contrast between Joko Beck's approach and Shimano's problems with pride, self centeredness and fake “enlightenment”.

June 21, 2011 11:06 PM

Jushin said...

Power? Arrogance?

The only question I ever asked Shimano in dokusan (besides "Do I have to come to dokusan?") was "why don't you wash dishes?". He turned red and screamed Japanese curses for a full five minutes, until he was out of breath.

I meant the question sincerely, though. I often upset the guy, without meaning to. I always enjoyed the time after meals, washing dishes with people.

I said "that's not a good answer".

I learned later that this is the attitude of many of these "masters". It is part of the tradition. So, you get the same personality types at the top.

I can see no reason why the "master" is given total operational, financial, as well as "spiritual" authority over others. This seems a recipe for harm. Any way you look at it, it makes no sense at all.

Separating these roles out to sangha elected (or hired) "operational" leader -- whose authority is known by everyone to exceed that of the "master"'s in these roles -- seems a healthier way to go.

For one thing, it would dispell the almost hypnotic mystique of other-worldly power that so many of these "roshis" spend their lives cultivating (with the help of the ritual and ceremony of the tradition itself). This mystique, when embraced by the students, is actually what enables all the abuses.

For another, separating out these roles would remove a corrupting variable from the equation. "power and status over others" couldn't be a motive to practice at a monastery.

Getting rid of this influence, in a structural manner, would be beneficial. You might end up with a nice, healthy, livable Zen for once.

Something tells me, that if this arrangement were to be effected at all Zen monasteries worldwide, you'd suddenly see a mass exodus of Zen masters...

To Catholicism? To anywhere, really.
June 22, 2011 4:20 AM

Bartlett said...

http://www.shimanoarchive.com/PDFs/20110622_Glassing_Marinello.pdf

Seigan to Genjo: June 12, 2011

Dear Genjo,

It was good to see you last week; I was relieved at the progress that has been made so far by the ZSS in dealing with Shimano. It was also heartening to hear of your idealism and optimism (and of other Board members) given what has transpired. At the same time however, I am concerned about the continued dysfunction in the society, lack of transparency, and the attachment to Shimano that some members still seem to hold. Most disturbing of all is the discussion that Shimano return to teaching in a limited capacity.

In my opinion, under no circumstance should he be asked to return to the Society, this would be disastrous. He is a liability. The damage and pain that he has caused far out shadow whatever "good" people say he has engendered in their lives. As I told you when we met last week, it is not "HE" that changed or saved your life –it is "YOU" that did it, your own Dharma Nature.

A meeting between the Board and Shimano was held recently to discuss a new retirement agreement. Machiavellian that he is, Shimano hijacked the meeting agenda to his own direction. After a seven-hour mediation that day it should be very evident to the Board that he is remorseless and plotting to come back. I'm afraid that the next step he will propose is to attempt to link his retirement package with teaching in a "very limited" arrangement. The pretense no doubt will be couched in

Dharmic hyperbole - he will want to "complete" his training with his Dharma heirs and senior students. He is going to propose that the only way he will accept the change in the new retirement package (with a reduced lump sum) is if he were allowed to return to teaching in a limited way. The limited way would just be the beginning. I am worried that the Board in even bargaining with him may be backsliding and this is dangerous. Be aware.

It is obvious that he is manipulating behind the scenes, and using his remaining students (perhaps even Board members) to get his way. This is something that he is very adept at. I have seen him do this many times in the past. Do not underestimate his abilities. You should not be negotiating with him or bargaining in any such way. Communication should be done strictly between his lawyer and yours. The time for compromise and deals has long since ended. He has proved himself untrustworthy with his lies, unrepentant for his actions, and is undermining his very own Dharma Heirs and the lineage, which he claims to uphold.

Shimano has publicly retired; his teaching is now over (whether he has completed the training of his students or not - in Zen, fundamentally there is no "completion"). The ZSS should now look forward to the future and to a new and more democratic society without him.

Repudium means, "to divorce or cast off". After twenty-five years of studying with Shimano I have repudiated him. It was absolutely necessary and a healing thing to do. The ZSS Board may invariably be heading in this direction. You may inevitably have to consider disassociating with Shimano for the necessary healing of the Society. I hope that you are strong.

You may share this letter with other members of the Board. Best regards,

Seigan Ed Glassing"

I received a quote that I heard from a Board member today that Shimano was reported as saying:

"If I were turn the advances of these women down, I would be committing a worse error than if I accepted them."

This man must not teach again.

Hope that you are well,

Seigan

June 22, 2011 6:07 PM

Spike said...

Good warning, and a no-brainer for Genjo.

June 22, 2011 8:42 PM

genkaku said...

It seems that a comfortable retirement package together with medical benefits really is not enough for the Shimanos as a couple or Eido as an individual. It seems that without the adulation and without an arena in which his audience will not laugh him out of town, Shimano is lost.

Does Zen Studies Society really want to provide a continuing stage for this bad actor? Is ZSS to implicitly concede that it is as lost without Eido as Eido is without ZSS? If so, then I think we can say without fear of contradiction that the fruits of corruption have truly bloomed.

June 22, 2011 9:14 PM

SayWha? said...

No, ZSS has shown it does not want to do this. Where does such an accusation come from?

June 23, 2011 8:17 PM

Whatever works said...

For starters, the ZSS could take Shimano's picture off of their website.

June 23, 2011 11:39 PM

AndPortraits said...

As well as his fancy oil portraits from the walls of DBZ and Shobo-ji.

June 24, 2011 10:30 AM

watcher said...

All scrolls have gone from Shobo-ji. Who owns these scrolls, ZSS or ES? The ones remained hanging at Shobo-ji are ES' pictures with Dalai Lama and Pope Benedict. It should go. No?

June 24, 2011 11:08 AM

Jennifer said...

The scrolls taken from the ZSS buildings are largely worthless... except in the mind of Shimano who views them as "treasures" of the "Mysterious Dharmic Mandala."
Yeah right....

The "really valuable" Hakuin "originals" he had at one time proved to be fakes.

Ah, to be free once and for all of the fantasy of an imaginary world woven by a pathetic little man!

June 24, 2011 1:23 PM

tenshin said...

There is a decree from the Board years ago that states all scrolls, religious items at SBZ and DBZ belong to ZSS. Interesting that they allowed him to swipe them.

Interesting that the Hakuin's were fakes. Wonder if this one is real:
<http://www.jikyuan.com/8406.html>

May this process finally be in the end-game.

-tenshin

June 24, 2011 2:04 PM

watcher said...

If Tenshin and Jennifer are right regarding the scroll (they belong to ZSS and swiped by Shimano-san and fake Hakuin), then we have a thief who disguises as a fake horny roshi ... and yet some still study with him after this revelation. Amazing.

June 24, 2011 2:39 PM

watcher said...

Seigan said,

"...I received a quote that I heard from a Board member today that Shimano was reported as saying:

"If I were turn the advances of these women down, I would be committing a worse error than if I accepted them." ... "

From Shimano's perspective, he (Shimano) is

right ... if ES refused the offer, it was a worse error for Shimano. whenelse he would have this opportunity. The victims ... that is another matter. A Calculated business man. Where else a buddhist monk could retire in extravagance ... not in Theravada, not in Tibetan, not in Mahayana and other Zen lineage.
June 24, 2011 2:51 PM

Roaring Stream said...

Let him have them.
He and his wife had worked hard to establish these places for zen practice. Yea, he wasn't a saint. But when zen practice is revived at these currently empty zendos, and it will be--and after he is long gone, SBJ and DBZ will be inseparable from ES, as is Ryutakuji and Hakuin. Without him they would never of come into existence. Do go back and sit sesshins. Practice practice and practice.
Turn the light inward.
Isn't it wonderful?
June 24, 2011 4:06 PM

Falcon said...

Roaring Stream said, "SBJ and DBZ will be inseparable from ES..."

This is precisely the reason why the ZSS should completely break all ties with ES and is the reason why no one wants to sit there anymore. It is wholly contaminated.
June 24, 2011 5:47 PM

Spike said...

--Scrolls?! Who the f* cares? Roaring Stream is right: let him have them!

"Falcon said...

Roaring Stream said, "SBJ and DBZ will be inseparable from ES..."

This is precisely the reason why the ZSS should completely break all ties with ES ... "

--Is this not exactly what the ZSS Board is doing? Did IQs in the room just drop drastically?

--There are probably many students who greatly benefited from Shimano's teaching. Stopping that teaching is the price that must be paid for his immoral behavior towards women, in line with Western mores, which Shimano has failed to acknowledge or respect.

June 24, 2011 7:35 PM

Donald G. said...

Roaring Stream,

There is another view on this (i. e. future Zen students owing a sense of gratitude to Shimano)

More than Shimano, who did have a role, they will owe debt of gratitude to the large contributors like Dorris and Chester Carlson.

Sure Shimano wanted the temples, and had a role in the construction; but more so the sangha members of those days. Sure he may have activated the members and casual attendees' fantasies, but it was the sangha's energy and money that built those buildings! Shimano always egotistically ignored that his role was rather minor and that the details, the research and the design is mostly attributable to the architect and designers.

Among his other problems Shimano has gotten stuck thinking that ZSS, SBJ and DBZ are somehow "his."

BTW -- This applies to other "leaders" at other centers as well. Very few of them use any of their own money, even if they have any.

Shimano makes the further errors of thinking he deserves more: more money, more praise, and more blind obedience, and well as sexual favors.

Please consider these points carefully.

June 24, 2011 7:59 PM

tenshin said...

The Postman Rang again, and a very interesting letter has been posted:
http://www.shimanoarchive.com/PDFs/19821201R_Kaufman_Zournas.pdf

Hands down, the best closing I've read in a long time.

June 25, 2011 12:20 AM

AvidReader said...

Ooo, juicy! So much more edifying than some random gossip column. Thank heavens there's a venue where these relevant and timely nuggets can be referenced.

June 25, 2011 6:17 PM

Atop the pole said...

I often wondered when Kozen's presence would make itself known. His letter reads like a summation of current events, but written almost 30 years ago.

Yes indeed, long before anyone else he spearheaded, with a couple of other people, a campaign to oust ES. At one time a devoted disciple of ES. If the internet had been around in 1978...?

Anyone know what Kozen is up to? Does he still take the airs? Last I heard he was in the diamond business. Hey Kozen you out there?

June 25, 2011 8:01 PM

whatever works said...

From the archived Kaufman_Zournas letter:

"If a maniac like Eido Roshi is leading this group—what the hell kind of people support him?"

The following article might provide some insight (and my apologies if this research was cited elsewhere on this thread):

Milgram's Experiment on Obedience to Authority

<http://www.cnr.berkeley.edu/ucce50/ag-labor/7article/article35.htm>

Excerpts from the article:

" 'Teachers' were asked to administer increasingly severe electric shocks to the 'learner' when questions were answered incorrectly. In reality, the only electric shocks delivered in the experiment were single 45-volt shock samples given to each teacher. This was done to give teachers a feeling for the jolts they thought they would be discharging.

"Shock levels were labeled from 15 to 450 volts. Besides the numerical scale, verbal anchors added to the frightful appearance of the instrument. Beginning from the lower end, jolt levels were labeled: 'slight shock,' 'moderate shock,' 'strong shock,' 'very strong shock,' 'intense shock,' and 'extreme intensity shock.' The next two anchors were 'Danger: Severe Shock,' and, past that, a simple but ghastly 'XXX.'

"In response to the supposed jolts, the 'learner' (actor) would begin to grunt at 75 volts; complain at 120 volts; ask to be released at 150 volts; plead with increasing vigor, next; and let out agonized screams at 285 volts. Eventually, in desperation, the learner was to yell loudly and complain of heart pain.

"If at any point the innocent teacher hesitated to inflict the shocks, the experimenter would pressure him to proceed. Such demands would take the form of increasingly severe statements, such as 'The experiment requires that you continue.'

"In general, more submission was elicited from 'teachers' when (1) the authority figure was in close proximity; (2) teachers felt they could pass on responsibility to

others; and (3) experiments took place under the auspices of a respected organization."

June 25, 2011 10:19 PM

whatever works said...

Hmm, should probably emphasize this part:

"Results from the experiment. Some teachers refused to continue with the shocks early on, despite urging from the experimenter. This is the type of response Milgram expected as the norm. But Milgram was shocked to find those who questioned authority were in the minority. Sixty-five percent (65%) of the teachers were willing to progress to the maximum voltage level."

June 25, 2011 10:24 PM

Hakim al Chan said...

How ironic that the "members" of ZSS now are sending in more documents to be archived. Periodically, and even now, there was a migration of people from ZSS. Today there is a return migration-- of accounts, stories, documents. Just goes to show people remember their sincerity and earnestness in their search for "the true dharma" and were misused by a "dharma chameleon", the "bag of "xxxx" venerable" ET (Kaufmann).

Please read, in addition to the contributions by Kaufmann, etc., the latest words from Zogen in the archives.

June 26, 2011 5:35 PM

genkaku said...

Watcher has left a new comment on your post "Eido Tai Shimano (continued)":

RoaringStream and Spike missed the point re: the scrolls. When you wash the bowl, do you wash "the bowl" or do you "wash the bowl"? Whether the scroll is made of brown paper bag or gold leaf, your mind-eye is attached to the form. It is not the form that matters, it is the whole context, the attachment (also ES attachment to the gong), and the willingness to claim ownership not of his own ...

Hopefully it will increase the IQ of this discussion as Spike saying -- "... Did IQs in the room just drop drastically?"

Posted by Watcher to genkaku-again at June 26, 2011 7:14 PM
June 26, 2011 8:26 PM

genkaku said...

Kobutsu has left a new comment on your post "Eido Tai Shimano (continued)":

For those who might be unaware, the latest additions to the archive are available in chronological sequence of their time of addition or amendment on the "What's New?" page here:

<http://www.shimanoarchive.com/html/NEWindex.html>

At the top of the document table, in the center, is a syndication subscription button. By actuating this button one can have the latest additions delivered daily in email form to one's mail reader.

The archive is a unique tool that has been described as "unimpeachable" and as possessing "remarkable granularity." This tool has served to shine the light of truth on the career of Mr. Shimano and the historical functioning of The Zen Studies Society. The ZSS Board still functions in secret and has not yet grasped the notion of transparency that is so common in every local government town council, where meetings are open to the general public. Until the ZSS Board makes their records and deliberations fully accessible to the general public, the function of the shimanoarchive is only tool to even partially insure integrity of the Society's deliberations and business conduct. This archive, in making information about Shimano and The Zen Studies Society available to the public, is advocating for ethical and honest behavior among the Buddhist clergy in America.

We are always seeking old copies of the ZSS literature, video, audio, documents and internal documentary materials, if you have any such material please donate or submit them so that we can build on this transparent historical record. Material may be sent anonymously or by arrangement returned after scanning or recording. All sources will be maintained in strict confidence.

The Archive Project
Post Office Box 213
Sedgwick, Maine 04676

Posted by Kobutsu to genkaku-again at June 26, 2011 7:14 PM
June 26, 2011 8:27 PM

genkaku said...

Kobutsu has left a new comment on your post "Eido Tai Shimano (continued)":

For those who might be unaware, the latest additions to the archive are available in chronological sequence of their time of addition or amendment on the "What's New?" page here:

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The Archive Project
Post Office Box 213
Sedgwick, Maine 04676

Posted by Kobutsu to genkaku-again at June 26, 2011 7:15 PM
June 26, 2011 8:28 PM

genkaku said...

The last several posts were reposted by me because for some reason they did not take on the blog.

I don't know what the problem is, but anyway, I posted them out of email. Hopefully the problem will not persist.

June 26, 2011 8:31 PM

Fathead said...

"The ZSS Board still functions in secret and has not yet grasped the notion of transparency that is so common in every local government town council"

--ZSS is not a civic government, you ninny!

"Until the ZSS Board makes their records and deliberations fully accessible to the general public, the function of the shimanoarchive is only tool to even partially insure integrity of the Society's deliberations and business conduct"

--That might only be true if you were judged more moral than they. Self-righteousness and narcissism ("the world is my sangha") are what comes across from you. Face it: you will never be satisfied with or recognize the accomplishments of the present board. That would lessen your sense of self-importance.

June 27, 2011 7:41 AM

DumbFatFolk said...

If there's one thing that guy doesn't respect, it's confidentiality! The idea that "the decision as to when and to whom confidential information, received in a fiduciary relationship with an organization, is disclosed to others, belongs to the organization, not to the individual", is foreign.

June 27, 2011 8:07 AM

SteveNaive said...

You mean, some private organizations regard specific details of some personnel or internal financial matters as *confidential*?? I'm shocked, just shocked.

June 27, 2011 8:11 AM

watcher said...

ZSS board is in difficult position. I for once was skeptical about the board's doing, but since December 2010 (after Shimano's no-remorse letter) I watched Genjo's position shifts, so are Shoteki's and Soun-san's. I have to give them credit for changing the lock - so Shimano cannot enter Shobo-ji inviting guests (students) at his will. I expect Shinkon would be more open to reality and could navigate for the Sangha's

benefit. Somehow Shinkon should learn from other teachers to open-up his mega-vista (borrowing Shimano's word), like Soen shift from his former teacher to Gempo Yamamoto. Still not sure the position of Roko and her student sitting in the board.

June 27, 2011 11:24 AM

Disgusted said...

What about fiduciary responsibility to the sangha?

What about acting within the law?

What about decency?

I doubt that neither NYS Attorney General nor the sangha at large really would approve of so many of the actions of Shimano and the board.

The actions of nearly 50 years of clergy abuse, keeping it secret, covering it up, and attacking the victims; as well as financial abuse, keeping it secret and covering it up are all actions that can and should be made public and denounced. That's not to mention the other inappropriate behaviors called "Zen Training."

And yet, this so called Zen Buddhist organization continues to shame all American Zen Buddhists, all Zen Buddhists, and all Buddhists.

What is it going to take to stop this diseased organization?

- Disgusted

June 27, 2011 11:34 AM

Watcher said...

One more thing ZSS has to do is to dilute the negative impact of Shimano's teaching. This can be accomplished for instance by inviting outside Zen and Buddhist teachers for every Thursday's Dharma talk.

Second, make it clear that ZSS does not prohibit any students who still want to practise with Shimano, but that is NOT under ZSS' umbrella or using ZSS properties (otherwise Shimano would be creeping and building new Sangha to overthrow the boards and kicking out former

Sangha).

June 27, 2011 11:36 AM

Watcher said...

The bad thing I heard from my Japanese fellow students is that Shimano's since last year twisted the fact and spread rumours among them that American students want to take over ZSS because of money and property. Holly cow! ZSS has no money my friends. Shimano's money is perhaps handled by Libanese (Iranian) student (is this right?). Anyway, now the rumours are getting nastier with five devils want to kick Shimano (Genjo, Shoteki, Zuiho, Soun, Genro). Unfortunately, the Japanese students trust ES more than the fact in Shimano's archive, perhaps out of sentimental tradition. And do not forget Shimano could also promise new students that if they follow him, oneday they can be promoted as Zen teacher. This happened before to Genju, but Genju rejected this bribe.

June 27, 2011 11:47 AM

Another Mystery Solved said...

Having not heard any public word from the CSSF Committee for Sangha Stepping Forth since the flurry of messages leading up to and following the meeting in March 2011, I am relieved to see that Seigan continues to have a strong voice and that he has shared his June 12th email to Genjo with Grace Shireson and the archives through Kobutsu.

It was distressing to me when Seigan resigned from the ZSS Board last ~August 2010, even though I am aware that to participate in their meetings is a gut wrenching experience, being simultaneously divisive and collusive. The recently published 19790329_OpenLetter_Shimano.pdf succinctly describes the dilemma of attending these ZSS meetings :

At that point I said I would not come to the meeting myself. My reasoning: I am not inclined to play Joan of Arc: becoming a martyr or scapegoat in a room full of your supporters is stupid. By even being there, I give the appearance of supporting your and the board's dream that such a meeting implies honesty and candor. It does no such thing. It is merely another convenient deception.

Therein lies the crux of the problem in lending one's reputation and credibility to the ZSS Board "by even being there": the ZSS pretense of honesty and candor. And

by 'gut wrenching' I would ask you to take a look at the above mentioned electric shock experiments on YouTube and imagine Mr. Shimano as the experiment leader, sitting at the head of the Board, watching the confused reactions of the Directors as he twists them with lies and frightens them with self interest, "What if Shimano sues us? What if a victim's family members sue us? We'd better just pretend that we are holding him accountable but let's actually do nothing."

Despite relinquishing his vote on that frightened Board, I am proud of Seigan for finding a way to have a strong public voice, to repudiate Mr. Shimano, and to provide leadership to the CSSF and the sangha at large. Seigan has a breadth of experience with the machinations and methods of the ZSS that provides him with an armor against deception, and he is entirely correct when he says, "Do not underestimate his abilities. You should not be negotiating with him or bargaining in any such way. Communication should be done strictly between his lawyer and yours."

Eido Shimano is a sociopathic liar who will say whatever he thinks will corrupt and confuse the listener, as in the above example, "If I were [to] turn the advances of these women down, I would be committing a worse error than if I accepted them." "Advances"? As in "advancing" through the door of the Zen Studies Society?

Eido Shimano is a bizarrely dangerous priest who preys upon trust and fear. The negligence of the ZSS Board in exposing the public to Shimano for decades and in continuing to threaten the public with returning him to power is shocking.

June 27, 2011 12:42 PM

VotingIsPowerful said...

Seigan should have stayed on and fought via his vote and his voice.

Do not conflate past boards with the present one.

June 27, 2011 1:11 PM

SleevesRolledUp said...

"By even being there, I give the appearance of supporting your and the board's dream that such a meeting implies honesty and candor." Oh my, tsk tsk, dirty hands! Well, I guess things were different in 8/10. But now look ...

June 27, 2011 1:31 PM

Lucius Fox said...

They were FORCED to open their eyes, FORCED to deal with reality in a way that no other Board ever was...

I believe in him more now than I did then, but I must say that when the full extent of his earlier history became known to me in the last year, I too was shocked. I read all the letters, many times with tears in my eyes. Nevertheless, it gives me even more

admiration for the man, because he did not quit his impossible dream. In our shadow lies a gold mine, if we are brave enough to shine a light on it and then digest and learn from what we see, as I believe he has done. No matter how dark we may be at times, we all have the potential to combust our karmic hindrances and flower towards our natural Bodhisattva potential.

We should remember the past so that we learn not to repeat old errors. It's true that among the many transgressions of many teachers, Eido Roshi's history makes a good case study. I for one have no objections to this history being a part of the public record; however, as I have said earlier in this forum, 'I have no objection to public debate, even after this long interval, but much of the recently circulated material on the web has been sanctimonious vilification, which will have it's own karmic effect.'

This current controversy, over old material, has been and continues to be fanned by four men with old grudges, intent to "bring him down," as one has said directly. By the way, none of the four men I am referring to are members of AZTA, but please be aware that a man who was declined membership in AZTA, in part because Eido Roshi would not acknowledge him as a Dharma Teacher, started the current wave of vilification. I am happy to participate in any AZTA discussion on any topic, but in my opinion no investigation public or private will satisfy these four."

June 27, 2011 2:39 PM

Jushin said...

That Lebanese student was an international banker, and he ran a hedge fund.

As soon as Shimano heard THAT, they were best buddies. Shimano would go visit him at his place in Woodstock. Who knows what they were up to. The guy would now and then bring in young European aristocrats for sesshin. They would get together in the meeting room, for hours.

The idea that there is no financial "fraud" depends on how you see "fraud". While I was in Denmark, Denko told me that before he was on the board, Shimano transferred the upper eastside apartment to his own name. It had been ZSS property.

The fact that he has always managed to arrange for himself an obsequious board might make it "legal". I wouldn't know.

We will probably never find out, as it appears he has his lawyer (and student) going over the records, for months, before anyone outside of the organization will ever see it. Is this really the case?

Seigan was never part of the problem up there. He never actively participated in the scheming, or in the attacks and cover ups. He was always a good guy.

People who think he should have stayed have never tried bringing up an abuse to Shimano's drooling zombie cadre.

June 27, 2011 3:41 PM

Another Mystery Solved said...

Conflate the current ZSS Board with the past Boards?

Indeed I do. The present board is *STILL* engaged in the fraud that they set in motion last year, with their professed illusions of Shimano "stepping down".

Instead of firing Shimano for breaking his 1993 employment agreement by continuing to sexually abuse their students, which is very clearly prohibited in the 1993 Guidelines for Ethical Conduct, the present Board rewarded him with retirement.

It is the *PRESENT* Board that has proceeded with the decades old plan to rid Shimano of his responsibilities at DBZ and limit his duties to the Shobo-ji, Europe and Japan. That was always the plan; that is *STILL* the plan.

The precarious finances and abusive reputation of the ZSS is entirely due to Mr. Shimano's abuses. The present Board has no intention of pursuing a forensic audit, specifically the on-the-web tax returns for Mr. Shimano's not-for-profit Tani Foundation, operated in conjunction with Shogen-ji's Yamakawa. They have well over a million dollars socked away in the United States, and the movement of that money needs to be *TRACED* forth and back between the United States and Japan. A forensic audit is called for.

The ZSS Board does not need to worry about Mr. Shimano's "retirement" or allowing him to continue to live in the parsonage. He has well feathered nests and plenty of food elsewhere.

So no, I don't see any difference between the current Board and previous ones, except that the watchful eye of the public is still upon them, irrefutable evidence is in the archives, voices on the internet keep the focus, and the previous NYS Attorney General is now the Governor.

Would the ZSS Board be better off if Seigan had stayed on it? I think that every member on that Board is drowning in slime and I am *VERY* glad that Seigan has finally dumped them.

And I'm entirely unimpressed by Joe Genjo Marinello's continuing public relations campaign. Speaking to truth to power? Well, use your power as a director, Joe, and insist that the NYS Attorney General take an active role, instead of writing this hooey from DBZ!

June 27, 2011 3:41 PM

Jushin said...

whoops. I meant we "will probably never find out anything" re: fraud.

June 27, 2011 3:53 PM

David K. said...

Watcher,

"The bad thing I heard from my Japanese fellow students is that Shimano's since last year twisted the fact and spread rumours among them that American students want to take over ZSS."

Watcher do all the Japanese student believe Shimano? Do the majority? How do you know the real numbers other than you acquaintance's opinion.

Why do you think the Japanese accept this "political" intrigue argument of Shimano?

June 27, 2011 3:53 PM

Haa Cujo said...

Lucius Fox wrote.

"I believe in him more now than I did then, but I must say that when the full extent of his earlier history became known to me in the last year, I too was shocked. I read all the letters, many times with tears in my eyes. Nevertheless, it gives me even more admiration for the man, because he did not quit his impossible dream."

And what dream was that, to do whatever he pleases and call it "Zen"? That's Fox Zen.

June 27, 2011 4:04 PM

genkaku said...

Testing, testing, testing ... something seems to be interfering with the blog format.

June 27, 2011 4:32 PM

watcher said...

"Watcher do all the Japanese student believe Shimano? Do the majority? How do you know the real numbers other than you acquaintance's opinion. ... "

I checked and rechecked from private conversation with different sources (Japanese and Americans).

In the first place they accused Seigan ...
 remember last year an article about Seigan was
 posted in the web. But I convinced my fellow
 Japanese friends that Seigan has no ambition of
 grabbing power, otherwise Seigan would stay at Shobo-ji just waiting Shimano's
 passing away (Seigan is still young). Now the targets are different.

The questions how many of Japanese students
 still trust Shimano? I cannot answer this ...
 we are sometimes very polite, saying A for non-A,
 but I know several people who wants to continue
 practice with Shimano (they have the rights to
 do so, but not in ZSS property IMO). Many
 students, including the American ones, are
 confused with the idea of Zen introduced by
 Shimano. Some consider ten years of training
 as Unsui is enough to acknowledge Shimano as
 a Roshi and enlightenment (considering Sakyamuni
 only did in six years ... IMO they should
 also add Jesus, Moses and Muhammad). I
 observe this organization is becoming a cult attached to
 organic Zen/Buddhist establishment, like
 Moonism with Christianity in the first stage of
 development. I do not mind to call this
 movement Shimanoism, but do not try to call it
 Rinzai or Zen. Zen without following the precepts is not Zen. I also support any
 accelerated
 efforts to translalte Shimano's archive into
 Japanese language to clear up this muddy water.
 June 27, 2011 4:33 PM

genkaku said...

Lucius Fox wrote: In our shadow lies a gold mine, if we are brave enough to shine a
 light on it and then digest and learn from what we see, as I believe he has done.

Lucius -- Would you point out the evidence that suggests Mr. Shimano has shone a
 light into his shadows, digested what he has seen and learned from it? Has he
 offered any open and unvarnished acknowledgment that he has harmed people,
 either as a group or as individuals? I must have been out of school sick that day. Has
 he apologized for the acts he was responsible for? I must have been out of school
 sick that day.

I have to admit that reading your post, I suspected you might be someone seeking to
 extend this endless blog into the ionosphere.

But on the off-chance that you are not joking, would you detail the ways in which you see any honest contrition. Is the AZTA one-and-done public approach your cup of tea? Is it your feeling that if ZSS is left to its own devices, everything will be rosy once again in Zen Land? What factual framework are you operating out of? I honestly don't understand and honestly don't mean to be snarky.

What, concretely, has solved the issue for you?
June 27, 2011 4:50 PM

FatHead said...

Hey: L.F.: thanks for the laff!

Probably due to that missing first double quote.

Should be 'lucious facts'!
June 27, 2011 5:20 PM

watcher said...

I am not sure who Lucius Fox is, but his/her arguments about four grudging men I heard sometimes ago (last year) from my Japanese Fellows. But I am sure it is not originated from these Japanese fellows (dharma students). They are very honest, and easily being manipulated. The chance is it is being spread from DBZ.

I doubt Shimano-san has shone a light into his shadows, but this unfortunate episode indeed shone a light into my path. At least I have the willingness to learn from other traditions and find out what is missing (or deliberately being scrapped) in Shimano's teaching. I found out many missing pieces ... at least in the future if there is a young student asks my opinion about Zen practice, I can tell my story and ask them to be careful.

And I am sure if there were another Japanese Zen master in Upper East Manhattan, my fellows will flock to them instead of to Shimano. Why? Because most of them are immigrants that want a peaceful life, this episode is a burden for them.
June 27, 2011 5:32 PM

NEWS: said...

June 27, 2011

Dear Sangha,

Please come to Dai Bosatsu Zendo on July 2, 2011, at 2 p.m. for an extremely important announcement. Anniversary Sesshin begins that evening. If you are not planning to attend sesshin, you may depart around 4 p.m.

If you can come a day or more early to help prepare for the meeting, sesshin, and the post-sesshin events, please contact Jikyo Bonnie Shoultz as soon as possible at bshoultz@syr.edu.

Gassho,

Eido Shimano Shinge Roko Chayat

June 27, 2011 5:36 PM

genkaku said...

Hi NEWS -- Where is this posted? And am I reading the signature correctly "Eido Shimano Shinge Roko Chayat?" (All one name) Or should it read "Eido Shimano, Shinge Roko Chayat?" And does anyone know on what basis and with whose permission, Eido Shimano is showing up on Zen Studies Society property?

PS. On a completely different topic (sort of), it occurred to me that Zen Studies Society might get out from under its possibly crushing bills by selling DBZ and/or SBJ ... but only after giving Eido Shimano first dibs. For several million dollars, ES can own the property and Zen Studies Society can find a new, less dusty, home. Everyone wins. :)

June 27, 2011 5:48 PM

News: said...

http://www.shimanoarchive.com/PDFs/20110627_ZSS_Announcement.pdf

June 27, 2011 6:20 PM

Lucius Fox said...

The earlier quote was from Genjo Marinello....

June 27, 2011 6:21 PM

Forensic-Man said...

Abbot Tani Foundation, EIN 330506841

<http://www.faqs.org/tax-exempt/CA/Abbot-Tani-Foundation.html>

June 27, 2011 7:06 PM

Forensic-Man said...

Did anyone know there was a ZSS 501(c)3 set up in Philadelphia?

<http://www.irs.gov/app/pub-78/searchFromResults.do?nameSearchTypeStarts=true&names=Zen+Studies+Society&nameSearchTypeAll=true&city=&state=All...&country=USA&deductibility=all&dispatchMethod=search&searched.nameSearchTypeStarts=true&searched.names=Zen+Studies+Society&searched.nameSearchTypeAll=false&searched.city=&searched.state=All...&searched.country=USA&searched.deductibility=all&searched.sortColumn=name&searched.indexOfFirstRow=0&searched.isDescending=false&submitName=Search>

June 27, 2011 7:15 PM

Forensic-Man said...

Sorry for the screwed up posting.

Did anyone know there was a ZSS 501(c)3 set up in Philadelphia?

Zen Studies Societies - as in plural

June 27, 2011 7:17 PM

Forensic-Man said...

Zen Studies Philly:

ZEN STUDIES SOCIETY
1700 LOCUST ST
PHILADELPHIA, PA
19103-6107

June 27, 2011 7:33 PM

C. Lightfoot said...

Lucius Fox wrote:

"The earlier quote was from Genjo Marinello...."

So LF, what are you trying to say?

Is Marinello still backing away from the Roko-esque praise of his beloved, Shimano?

June 27, 2011 7:44 PM

quiet one said...

"This current controversy, over old material, has been and continues to be fanned by four men with old grudges, intent to "bring him down," as one has said directly."

Do you really think that only four men are fanning this fires? Guess again. There are MANY OF US behind these "four men" who have not mustered up the courage YET to speak out with our real names.

And for the record, Seigan is one of the very best to have ever come out of NYZ/DBZ.
June 27, 2011 8:15 PM

Wordsworth said...

And hark! how blithe the throstle sings!

He, too, is no mean preacher:

Come forth into the light of things,

Let Nature be your teacher.

June 27, 2011 10:03 PM

A Visitor said...

Genkaku,

I can't locate posts 1001 to 1019.

Page 5 contains 801 to 1000

<http://genkaku-again.blogspot.com/2011/02/eido-tai-shimano-continued.html?commentPage=5>

But Page 6

<http://genkaku-again.blogspot.com/2011/02/eido-tai-shimano-continued.html?commentPage=6>

Is empty except for the intro.

I know you don't have the solution, I just want you to know there is a problem.

June 27, 2011 10:36 PM

Jushin said...

Another one in Philly?

Shimano probably directs larger donations there -- misleading innocent checkwriters or careless bank tellers, and allowing him an extra paycheck when nobody's looking.

Funny idea, but I really wouldn't put it past this guy. Worth an investigatory knock on the door.

June 28, 2011 4:54 AM

Upaya said...

To comment from NEWS post:

Following is an email Sangha members received on Monday.

At first I thought it might be a joke.

I just can't imagine that anyone with any intelligence after all we have been through could write such a coy and ingenuous note about an "important announcement" and invite people to a meeting where Eido Shimano will be in attendance and then signed by Roko and Eido.

What does this mean?

It looks like they're back together up at DBZ, let the good times roll, and everything is as usual. What????

The Board from day one has had major communication problems. But THIS email shows how totally inept they are.

It's not only Eido Shimano who has a problem but it's the Board as well. They are totally dysfunctional.

I hope the important announcement states that they're all packing it in.

=====

June 27, 2011

Dear Sangha,

Please come to Dai Bosatsu Zendo on July 2, 2011, at 2 p.m. for an extremely important announcement. Anniversary Sesshin begins that evening. If you are not planning to attend sesshin, you may depart around 4 p.m.

If you can come a day or more early to help prepare for the meeting, sesshin, and the post-sesshin events, please contact Jikyo Bonnie Shoultz as soon as possible at bshoultz@syr.edu.

Gassho,

Eido Shimano Shinge Roko Chayat

June 28, 2011 8:56 AM

Puke said...

Shimano is a sick man. As long as he sticks around, ZSS remains a sick place. As long as Chayat stays on board, Shimano sticks around. Ergo: As long as Chayat is around, ZSS remains a sick place.

June 28, 2011 11:10 AM

Joshu'sEidoRoku said...

A monk asked Joshu: Has Shimano the Buddha nature?

Joshu answered: Eido Roku

June 28, 2011 11:26 AM

REDDirt said...

"So LF, what are you trying to say?"

Another "nattering nabob of negativity" no doubt.

Genjo has offered a useful teisho about boulders in the stream. Anyone still wondering about how he feels about this matter would do better to question its contents than to misuse older material.

June 28, 2011 12:54 PM

ZSS-ZZS-ZZZ said...

"... extremely important announcement ..."

By Eido Shimano Shinge & Roko Chayat.

Do board members know about this? Or just a test who owns power at ZSS? And "extremely important" ... what does it mean? Seigan must know this type of Shimano's word-play.

June 28, 2011 1:08 PM

REDDirt said...

check ZFI.

June 28, 2011 1:13 PM

Sepuku said...

Someone once said Shimano is a noble-man, so

if he acknowledges his mistakes it is afraid
 he would commit seppuku. I have to laugh about
 this statement. First, did anyone notice that
 seppuku and jibaku only committed by subordinates
 ... however high his position but still subordinate
 (neither emperor nor any people in charge like Toyo did seppuku).
 And Shimano is "in charge", he is not subordinate to anybody, so the possibility of
 seppuku nil. Secondly, Shimano loves wine and
 good food, women and vacation, money and power ... he would be happy to have fun
 in Bahama
 than doing Sepuku.
 June 28, 2011 1:59 PM

genkaku said...

I was under the impression that seppuku was reserved for men who embodied a
 sense of honor.
 June 28, 2011 2:03 PM

Sepuku said...

genkaku, yes ... true a sense of honor but
 in the subordinate position. Can you give me
 an example of person who is not subordinate
 to anybody doing seppuku? So two conditions:
 sense of honor AND subordinate.
 June 28, 2011 2:30 PM

genkaku said...

Sepuku -- I do not know enough to have a lineage chart of all those who have
 committed seppuku, but I can imagine that your observation is correct. At the very
 least, a (wo)man infused with a sense of honor would feel him- or herself to be in
 some way subordinate to that honor... i.e. the demands of honor would supersede a
 sense of selfish desire.
 June 28, 2011 2:57 PM

Doc said...

"REDDirt said...
 check ZFI."

Re: Genjo's evasive, cryptic, "we shall see".

Will there be a showdown at the DBZ gate this weekend? If the Board has stated he cannot go on to the properties, will they have people at the gate to prevent him from entering?

I feel tension

June 28, 2011 3:09 PM

genkaku said...

Will there be a showdown at the DBZ gate this weekend?

I'd put my money on a perfectly-scripted kabuki...

June 28, 2011 3:21 PM

Just a tobacco farmer said...

genkaku said...

Will there be a showdown at the DBZ gates this weekend?

I'd put my money on a perfectly-scripted kabuki...

1. At the \$100,000 gate? Pitchforks and gasoline, burning tires, old trucks...

2a. I think perhaps the query should be, is the actor capable of following the script or will he not be able to contain himself?

2b. Also, can Shinge control herself?

What a way to start Sesshin. High drama.

Stop the sound of that announcement from the temple!

June 28, 2011 3:33 PM

Jennifer said...

We may actually get to hear what he really says....

http://www.shimanoarchive.com/PDFs/20110628_Malone_Marinello.pdf

June 28, 2011 4:57 PM

genkaku said...

Jennifer -- I certainly hope you are right, but you will forgive me if I don't hold my breath. :)

June 28, 2011 5:06 PM

watcher said...

IMO ... it is just a trick:

- 1) to test the strength of the boards
- 2) to check who are still interested to listen to Shimano, hence justify his claim.

Nobody should come, except the board to know and to report to Mahasangha what is "extremely important announcement".

June 28, 2011 6:24 PM

Spike said...

That's right ...

Keep trash-talking ...

I'll be waiting ...

June 28, 2011 6:39 PM

REddirt said...

Re: Genjo's evasive, cryptic, "we shall see".

That's one way to take it but Yeah. He said exactly the same thing to me not so long ago and the time frame referenced was about one week. Nothing happened that was appreciable to me and I took it as his "failure" to produce rather than that of one voice speaking among many voices on a divisive Board.

Lots of water down that stream since then and I have seen his appreciation of ES evolve and clarify so, this time, "We shall see." has another flavor.

Whatever else, its interesting.

June 28, 2011 7:18 PM

Another Mystery Solved said...

And hark! how blithe the throstle sings!

He, too, is no mean preacher

Thanks for reminding us of one of the most charming intervals in Robert Aitken's last interview.

June 28, 2011 10:41 PM

Another Mystery Solved said...

Re: ZSS not-for-profit 501 C(3) incorporation in Philadelphia.

Genro Lee Milton probably knows something about that.

June 28, 2011 10:51 PM

Daemon Tachibana said...

genkaku said...

""Will there be a showdown at the DBZ gate this weekend?""

"I'd put my money on a perfectly-scripted kabuki..."

Kabuki?! Ha! More like Novellas on Hispanic TV.

Would you believe a well scripted Zombie Bunraku show starring Eido Shimano & Roko Chayat; no guessing who the puppet master is and who is the life sized puppet.

June 29, 2011 12:19 AM

Curious said...

I wonder if he'll wear his "Grand Imperial Wizard's" hat?

June 29, 2011 12:32 AM

ZSS fan said...

maybe not the second coming, but

"surely some revelation is at hand"
wish I could be there.

watcher, will you be there?

someone to report back to our little cyber-world sangha?

June 29, 2011 12:58 AM

Jushin said...

To me, it is a strange thing that the Philly ZSS has such a similar name, in such close proximity to the first. Why would they do that?

They were obviously aware of the first one. Genro didn't start that place. If Endless Mountain = Philly ZSS, It says he was "installed" there -- by his "teacher"?.

So it was set up by Mr. Affable? The guy who gave Shimano his outrageous retirement package?

It seems the only reason to do this would be to gain the ability to intermingle and distribute money, or otherwise mislead.

Shimano could just, now and then, send a lesser vampire down the road with a stack of NY donator's checks. There could have been any agreement at all with Mr. Affable re: how it is "used". That money would be off the NY ZSS books, but still perhaps "controlled" by Shimano.

Of what level vampire was Mr. Affable?

Yeah I know I know... It is probably not the case... It's too obvious a scam...

Can't help but think about it though.

It is just a strange set-up. Anyone here know these things better than me? Am I just talking silliness?

June 29, 2011 5:15 AM

watcher said...

ZSS fan,

I have not decided whether to go to the DBZ.

But I am playing chess with him ... to watch and anticipate the next move.

As I said before, there are several possibilities:

- 1) to test the strength of the boards
- 2) to check who are still interested to listen to Shimano, hence justify his claim.

I should add the possibility of dissolving the sangha as a repeat of prior tactics, but now it is more difficult because of internet and he is not in the Board anymore, unless the decision is based on majority and ES is assured to have the majority. Another variant is he will create "nucleus - sangha", a sangha within a sangha. There is another possibility, but it is dim.

I personaly do not hate Eido and Aiho. With

current episode my feeling transformed to pity. It is pity, at the end of his life still cannot uphold his precepts. How many times, he encouraged his students in his Teisho and dokusan to uphold precepts of not-abusing sex, -stealing, -deceiving, -destroying sangha, -being gratefull, -being remorseful, - being sincere and humble, -releasing attachment etc. Anyone who sits with him many times in sesshin know this. Yet all are transgressed without feeling sad not even remorse. Furthermore he could be gentle and look nice to someone else with completely different personality. (remind me noh mask). Some how the first gate of Eight Noble Truth is still not passed here. (I did not just say in this web, I said this to him personally - and he is not angry like him to Jushin - I do not know why, and he is even thankful).

Re chess-game. Remember someone wrote a posting last year to change Shobo-ji lock. That is me, because I anticipated ES coming and going disregarding the board authority. But you folks did not see this game, and it happened and NOW (months later) we changed the lock. So I do not know how this chess game will end. But maha-sangha has to keep pressure to the board, to stand up and to change current bylaws and atmosphere.
June 29, 2011 9:02 AM

:) said...

Eido Shimano's past and present hand-picked boards have made the following scenario possible:

Eido Shimano Shinge Roko Chayat announce their resignations as Founding Abbot and Abbot; they establish "The DBZ and ZSS In Exile"; Shimano ruthlessly pursues full enforcement of all retirement agreements; DBZ and ZSS go bankrupt; Eido Shimano seizes DBZ and ZSS assets to satisfy his claims; Eido transfers said assets to DBZ and ZSS In Exile, lead by his hand-picked board which places him in the position of Abbot Shinge Roko Chayat as Vice-Abbot.

June 29, 2011 9:41 AM

:) said...

P.S. Or, Eido Shimano will as likely retain personal title to the DBZ and ZSS assets and lease them to their new entity. If DBZ and ZSS are now nothing more than their

assets, he is holding all of those cards, and he need not and will not give any of them up unless he is allowed to return.

June 29, 2011 9:49 AM

:) said...

The above is what is going on right now, with no need to fully actualize the legal steps.

June 29, 2011 10:08 AM

ZSS fan said...

"watcher said:

- 1) to test the strength of the boards
- 2) to check who are still interested to listen to Shimano, hence justify his claim"

I suppose all we can do is speculate and understand Genjo's "we shall see" as even the Board not knowing what he will announce. But watcher, you could be right and he may be attempting to determine how many support him, how many "votes" does he have in ZSS general membership. But is it legally feasible that a majority of sangha-members voting yea for him to stay, overrule the majority of the Board 'voting" nay, so that he could be re-instated?

And a majority of members saying yea could influence/turn the nay-sayers on the Board to yeas. We shall see.

June 29, 2011 10:15 AM

Another Mystery Solved said...

Part 1 to Jushin

No, you're not talking silliness here Jushin. The only reason that I mentioned Genro was because I think that he was in Philly before he moved further out of town with Endless Mountain (Afable was in Washington).

And in terms of any sort of money laundering or scams, it is far more likely that the Tani Foundation would be the vehicle used. As far as Shimano business partners go, Abbot Yamakawa (successor to Tani) from Shogen-ji monastery in Japan would be a more reliable choice.

But I will say again, it is the current board that retired Mr. Shimano in 2010. They had the option to fire him for violating the 1993 Guidelines for Ethical Conduct, which were deliberately structured so that Mr. Shimano could be fired if he sexually abused another of the Board's students.. The 1993 Board was well aware that Shimano is a serial sexual predator and they did not trust him to not re-offend.

It's important to recognize that students at the ZSS are students of the organization itself, they are not Mr. Shimano's personal students, and that the Board is responsible for their well-being. Mr. Shimano is simply an employee and the ZSS Board is his employer. The strategy that the 1993 Board adopted in an effort to protect the students was two fold:

1. Write the 'Guidelines for Conduct', which provide for firing an employee.
2. Write an employment contract for Mr. Shimano that is tied to the Guidelines.

In the Board Meeting minutes from 1993-1995, you will notice that the Guidelines were indeed written and were supposed to be posted on the walls in both zendos as some sort of protection for the students; the Guidelines were not posted. But discussions of Mr. Shimano's employment contract were postponed. Having said that, with or without an employment contract, the conditions of Mr. Shimano's employment are legally bound to the Guidelines and it is the current Board who chose to reward Mr. Shimano with retirement rather than firing him.

June 29, 2011 10:43 AM

Another Mystery Solved said...

Part 2 to Jushin

It is not clear which board member was heading up the 1995 "retirement committee", but two influential actors would have been Mr. Shimano and the Board's lawyer, probably Robert Greene at that time.

The excessive retirement package that they came up with was apparently sprung as a fait accompli on the Board when it came to a vote, per the 1995 resignation letter of Director Perriello. Directors who voted against the package are not recorded in the Board minutes. Since Mr. Atable was living up at DBZ it is unlikely that he participated in creating the package, but it is possible that he voted in favor of it.

On the other hand, no retirement package was given to Mr. Atable beyond a 401K type savings account. He was given severance pay when he was pushed out of DBZ after 10+ years and he was replaced by Denko John Mortenson, who subsequently also left.

While the current Board is very busy publicly blaming others for the excessive rewards to Mr. Shimano, they are in fact fully aware that it is THEY who retired Mr. Shimano and rewarded him in 2010. They knew exactly what they were doing and were aware of the devastating financial impact on the organization but are too psychologically dependent on Shimano to do otherwise. Shimano knows this, and that is why these people were chosen to be on the Board.

Shimano is a psychopath and the grip that he has on people is not to be underestimated. There is no way to deal straightforwardly with a psychopath: there is one solution only, and that is to cut off all contact with them. That's why, when

Seigan says, "Communication should be done strictly between his lawyer and yours.", he really knows what he's talking about.

June 29, 2011 10:46 AM

Another Mystery Solved said...

And I do not believe that the locks at the Shobo-ji on East 67th Street were changed in order to keep Mr. Shimano out.

I believe that they were changed so that Mr. Shimano can be guaranteed privacy while he is in the building.

June 29, 2011 10:48 AM

Just a tobacco farmer said...

Another Mystery Solved said...

And I do not believe that the locks at the Shobo-ji on East 67th Street were changed in order to keep Mr. Shimano out.

I believe that they were changed so that Mr. Shimano can be guaranteed privacy while he is in the building.

The locks were changed twice. First time, months ago. The problem is someone gave Tai Shimano a set of keys to the first lock change, so he set up shop again.

Another opportunity missed by the BOD. He was trespassing on ZSS premises - they should have called the NYPD and had him arrested. Instead, they just changed the locks again. Just like not firing him for cause. Another lost opportunity...

June 29, 2011 11:20 AM

Forensic-Man said...

Jiro isn't a vampire, and far from a bag man for Shimano. He's in one of the top-three who have tried to save the place.

I wouldn't be surprised if Genro had something to do with ZSS Philly, with no harm intended.

Now, it could be a convenient, alternate drop box, as suggested. Someone would need to investigate this with the PA Department of State. Or go to that address.

June 29, 2011 11:35 AM

Forensic-Man said...

Philly, right off Rittenhouse Square, snazzy neighborhood.

1700 Locust Street
June 29, 2011 11:46 AM

watcher said...

To Another Mystery Solved ...

Just a tobacco farmer is correct re: lock. This issue also came up at DBZ, why Shobo-ji sangha change the lock to prevent ES entering the building.

It seems cruel. Yes when I suggested the first time I considered this cruel, but the nego bt Board and ES is not genuine and good faith. This suggestion prior to ES December Letter when all of board members (including Genjo) still defended ES. After december letter, some board members (and outside zen teachers) realized how ES tried to fool them. Back in Asia, this kind of accident would be handled by community instead of lawyers. Shimano knows how to play this game and knows how to find escape route legally. Not so when it is in close-knit community, they can be crushed as hell against Shimano's type of behavior. They can put him naked, literally, on the street.

June 29, 2011 11:51 AM

:) said...

"it is the current Board who chose to reward Mr. Shimano with retirement rather than firing him."

True

June 29, 2011 11:59 AM

Another Mystery Solved said...

And it is the current Board that is going to sign away their ownership of the ZSS assets.

There is only one person who prevent this and that is the NYS Attorney General.

June 29, 2011 1:00 PM

PromptingNeeded said...

Another Mystery Solved said...

"There is only one person who [can] prevent this and that is the NYS Attorney General."

The NYS Attorney General can't act without some kind of prompting from some quarter.

June 29, 2011 1:33 PM

:) said...

"And it is the current Board that is going to sign away their ownership of the ZSS assets."

Given the composition of the board, it would seem that some may have done so unwittingly, and others perhaps knowing EXACTLY what they were doing.

June 29, 2011 2:03 PM

Jushin said...

Hmmm... A hair salon...

<http://www.oggisalonandspa.com/aboutus.html>

Three owners.

Perhaps an apartment or two up top.

Hmmmm wonder how "Zen Studies Society" fits in. Scalp shines?

Now I'm even more curious.

I guess I owe a public apology to Mr. Affable, for suggesting he may have joined the vampire ranks....

Sorry.

June 29, 2011 4:23 PM

oldtimer said...

Jushin,

Is it now be tounderstood there is no longer a girlfriend questioning an addiction to blogging?

:)

June 29, 2011 4:32 PM

Falcon said...

There is something strange going on, seems like it is a calm before a storm. I am sure even the BOD are wondering what the old fox devil is going to say at the last minute. What more is there to say? An apology? You have got to be kidding, too little, too late! No, not the old Horndog; he has got something up his long golden sleeves and I bet you it ain't no apology. Remember he is a born actor.

Perhaps he will break away from the ZSS and form his own group bringing with him his most faithful students. Or maybe he has finally seen the light of day and is going to retire once and for all. Maybe he is going to play the Don Quixote victim card and with his last ounce of courage fight to the bitter end. Maybe he will leave the ungrateful Barbarians and return to his beloved Japan with his wife.

Once the fox-devil starts speaking at DBZ on Saturday just watch the faces of the BOD as they realize they made a terrible mistake in giving over the microphone and giving away their power. I hope beyond hope that this will be the very last swan song by Eido Shimano Roshi - and it had better not be the Impossible Dream!

June 29, 2011 11:44 PM

Kanzen Unzari Suru said...

Well, there is a clue that those who left the organization and those who still remain and want to reform the organization beginning with the expulsion of Shimano and his handpicked enablers will not like the announcement.

Please come to Dai Bosatsu Zendo on July 2, 2011, at 2 p.m. for an extremely important announcement. Anniversary Sesshin begins that evening. If you are not planning to attend sesshin, you may depart around 4 p.m.

If there was anything that was going to be "sincere" in that announcement there would have been free time to reflect on it and to discuss it further.

But this extremely dysfunctional group regularly uses zazen, sesshin and sanzen as tools of both intellectual and emotional by-passing.

My own hope for this organization continues to be diminished to the point that I have virtually no hope left for it at all. I still suspect that it will eventually just self destruct in time.

June 30, 2011 12:42 PM

ZSS-ZZS-ZZZ said...

Kanzen,

How is about its property? Should we sell to Donald Trump for a kind of spiritual gambling

resort?

June 30, 2011 12:52 PM

Two Towers said...

Kanzen said

"But this extremely dysfunctional group regularly uses zazen, sesshin and sanzen as tools of both intellectual and emotional by-passing."

Absolutely agree. Many, many times zazen and sesshin were used as a numbing tool to quiet dissent. The doe-eyed euphoria experienced after sesshin simply destroys all discernment and makes the mythological Eido mandala bright and blinding.

June 30, 2011 4:11 PM

Kanzen Unzari Suru said...

ZSS-ZZS-ZZZ wrote:

"How is about its property? Should we sell to Donald Trump for a kind of spiritual gambling resort?"

Who is the "we" you are referring to?

If you are asking me if I think the Zen Studies Society should sell any of the Catskills property to an individual such as Trump or a corporation and knowingly turn the property into a casino resort, then the answer is no.

However, if a deal cannot be struck with another established and well run Zen Buddhist organization, then I'd rather it be given to an appropriate, verified nature conservancy organization.

Another idea, if I recall correctly, someone mentioned having ZSS welcome teachers from other lineages on a regular basis. In a similar vein I think it is worth considering having the Catskill temple and grounds turned into a Buddhist retreat center. It could be somewhat similar to the Garrison Institute in New York State. Unlike Garrison it could be more focused on providing a high quality venue for the more traditional meditative practices, with workshops, retreats, and sesshin.

If well done, and priced correctly such a open / rental meditation center along with some logging and maple syrup making might actually generate a fair amount a revenue enabling the ZSS to maintain the property and fulfill it's financial commitments, and at the same time keep Shimano off the premises. If a board is restructured and board members selected wisely ZSS could one day be completely free of the Shimanos and the dysfunctional enablers, and then perhaps go back to being a Zen center, but a well run center. Yes, tt's a big highly unlikely but.

Not that I expected that anyone on the ZSS board would listen to me; much less get a majority to go along with anything that would separate them from their sociopathic master.

June 30, 2011 4:42 PM

Bravo said...

Well put, Kanzen!

June 30, 2011 5:59 PM

Just a tobacco farmer said...

As many of us have Great Doubt that ZSS will actually tape the Great Event...

If anybody is going up there, or knows someone going up there, please bring a recorder, tuck it in your robe, and record the damn thing. It would be the best to have an authenticated record of his sayings.

Please!

July 1, 2011 12:15 AM

Kanzen Unzari Suru said...

I second Tobacco Farmer's request.

- Kanzen

July 1, 2011 12:43 AM

genkaku said...

I third the request.

July 1, 2011 6:59 AM

En Ron said...

I'm so angry! Just when I was intending to become one of the future roshi's at DBZ, the place has become embroiled in scandal (again). Now my zen cv will be tarnished, and my career as a zen chief exec roshi ruined. Worst of all is I was gonna do an IPO of DBZ (with myself as primary shareholder); I had great ideas such as off-shoring koan study and outsourcing samu. Now it'll never get going! You people have no respect for our business model!!! Have u no shame????

July 1, 2011 8:45 AM

Another Mystery Solved said...

By all means, tape record the meeting, how many people are present, their names and their roles.

Too bad that the cell phone reception is so bad up there, you could broadcast it live ;)

July 1, 2011 10:11 AM

ZSS-ZZS-ZZZ said...

En Ron,

Shimano will announce, from now on everybody who studies with him will be given a rank and attributes (like the Karate-belt) to show his/her achievement. This will introduce discipline, the lower ranks have to respect and do prostration to the seniors (esp. the boards).

There will be a question-answer book on Gateless Gate and Blue Cliff records, and students have to know it by hearts and will be tested during dokusan. This will create zen industrial standard. No flimsy and spooky answer ... it is to avoid suspicion and favoritism.

July 1, 2011 10:49 AM

Fatso said...

"Another Mystery Solved said...

By all means, tape record the meeting, how many people are present, their names and their roles."

I am hoping for irony here ...

July 1, 2011 11:03 AM

Another Mystery Solved said...

Oh yes, and take snapshots of the license plates. You know, like they do at Mob weddings and funerals.

Seriously though, it would be useful to know how many people are there.

July 1, 2011 11:43 AM

Martin Luther said...

It would be even more interesting to know how many people were not there... It's about time ZSS and their BOD acknowledged the far broader extended/disenfranchised Sangha.

July 1, 2011 12:16 PM

Maladjusted said...

"My own hope for this organization continues to be diminished to the point that I have virtually no hope left for it at all. I still suspect that it will eventually just self destruct in time."

Probably. But alas, nothing can just become nothing.
July 1, 2011 1:37 PM

changeinthewind said...

Perhaps what soon comes is Eido Roshi returning to limited teaching with Chayat's blessing.

Because, it is the only way to retire him.
July 1, 2011 1:40 PM

changeinthewind said...

Malajusted is right. ;)

Where there is no hope is exactly where one should not be. Otherwise, there is still attachment and of what use is such in this?

Reverse it and its still not true. If you cannot deal with such ambiguity this is not for you.
July 1, 2011 1:48 PM

Spike said...

"changeinthewind said...

Perhaps what soon comes is Eido Roshi returning to limited teaching with Chayat's blessing.

Because, it is the only way to retire him. "

Yes! Exactly right.
July 1, 2011 4:28 PM

changeinthewind said...

spike,

have you been talking to genjo?
July 1, 2011 4:29 PM

changeinthewind said...

of course, what then is retirement?
July 1, 2011 4:31 PM

Spike said...

Ah, that's it. It would be my hope.

(Genjo not involved.)

You pass.

Next koan ...

July 1, 2011 5:31 PM

Little CooCooClock said...

Tick Tock

Tick Tock

It is 1:00am 7-2-11

13 hours and ticking down to what????

Much adieu about nada?

July 2, 2011 1:00 AM

ChokingSmoker said...

Suddenly everybody gets it. Regardless.

July 2, 2011 4:49 AM

Jushin said...

This post has been removed by the author.

July 2, 2011 5:21 AM

In the know said...

Little CooCoolock said:

"It is 1:00am 7-2-11

13 hours and ticking down to what????

Much adieu about nada?"

Yes. This is what I hear. Think anticlimax. He is bowing out, saying bye, bye. Handing reins to Ms. Chayat.

Adieu and Adios amigos

July 2, 2011 9:44 AM

Nichiren Gambler said...

Given the smokey stale incense stench around here, it's time a little betting pool was set up. Too late to create a Paypal account so it's just pretend.

Take a pick from the choices below or make up your own.
Here are some examples and at the end my pick.

1. Chayatt wants out. So she's going back to Syracuse. Shimano's back in the saddle again.
2. Chayatt convinced Shimano he's bad for business, so he's out. But there are enough paying students to send him back to Vegas once a year. So he's setting up shop on his own. Advantage is that he gets his pension, but they can't attract enough students because Sherry can't get enough nine year olds to pay for kessei, and enough hedge fund managers to pay for good karma.
3. Eido and Roku decide to "go democratic." They declare only the people who have showed up are relevant. Short meaningless speech is made. Then Roko's second in command unexpectedly to the sangha outsiders get up and say "All in favor of The Penetrating Dharma Perpetrator staying to teach from time to time say 'aye,'" those opposed say 'nay.' The ayes have it. The perp walk the halls again at will.

I'm placing 1,000 credits on the essential truth of number 3.

NAM MYOHO RENGE KYO!

July 2, 2011 11:27 AM

URWAYOFF said...

NG:

"I'm placing 1,000 credits on the essential truth of number 3.

NAM MYOHO RENGE KYO"

Keep chanting...it won't make it so.

The only people who will be walking the halls will be pure and spotless in heart and intention.

July 2, 2011 12:08 PM

Just a tobacco farmer said...

Choice 4.

Eido is supposed to follow the following script, in order to salvage his reputation:

- Apologize for all the evil karma he has created
- Talk about the DB Mandalla for 25 minutes
- Talk about his key role in that Mandalla
- Say he has made the big contribution, and it is time to retire.

However, his mind will think it sees Jiro, Kobutsu, Genkaku, Subi, Daiko, Seigan, and some other souls on the tatami. *** Beware, makyō! ***

- This will first cause his face to turn cherry red Quick,quick, what was his true face before the cherry blossomed?
- He will start spewing Japanese curses Ho!
- His head will turn 360 degrees But what about his mind?
- Pea soup will fly out of his mouth just more Dharma blither from the sick
- He will lose his breath From where did that breath come
- He will spit vitriol, and complain about ungrateful blue-eyed white devil Americans Happy July 4th
- He will talk about paranoid delusions Those annoying Skandhas again, he lost his way
- He will leave even his flock of followers wide-eyed, and shocked (a little) As they hear the Kansho Bell pealing over the hills

Finis

They will not release the tape.

Jiro, Kobutsu, Genkaku, Subi, Daiko, Seigan, and some other souls - Tell Me, were they ever there? Speak!

大きな茶番

July 2, 2011 12:20 PM
changeinthewind said...

DEAR 大きな茶番

who sitsonthemoon IDO get the fuck off the cheese.
July 2, 2011 1:46 PM

Translate Please said...

大きな茶番 = "Big Farce"

July 2, 2011 3:04 PM

0008 said...

Right now, Kobubu is probably pissing his pants, hoping that the little mini-recorder up the sleeve of his volunteer spy will capture all the juicy, juicy details ...
July 2, 2011 3:07 PM

genkaku said...

0008 ... perhaps so, but genkaku is pissing in his pants wishing that ZSS had the common sense and the common courtesy not to require that a spy do their work.
July 2, 2011 3:12 PM

Hieronimus said...

Actually he's not worried, I talked to him the other day. His team has installed a video/audio device in the Dharma Hall altar.
July 2, 2011 3:24 PM

0008 said...

Genkaku--I doubt whether ZSS even thinks of spies.

Anyway, we will surely get at least the unrecorded dope (pun intended) via spy spin.
July 2, 2011 4:21 PM

Shodo said...

any news...?
July 2, 2011 9:29 PM

genkaku said...

Reminder: No "anonymous" posts, please.
July 2, 2011 10:54 PM

Nichiren Gambler said...

Wowee Wow Wow Wow!

It's already July 3rd and no one has reported anything. Nothing! Nada! Zilch! Zippo!

We can now bet on not only what was said, but when the rest of the multiverse will learn of the, ah, im-por-tant-ah an-nounc-sa-ment-ah.

I bet 1,500 credits it'll be on July 11th by someone in an official capacity within ZSS e.g. President of the Board, or Abbot, or Genjo.

NAM MYOHO RENGE KYO

NAM MYOHO RENGE KYO
 NAM MYOHO RENGE KYO
 NAM MYOHO RENGE KYO

...

Lotus Sutra Samadhi or Bust!

:- NG

P. S. My spirit guide says that it has something to do with ZSS governance.
 July 3, 2011 2:08 AM

Banko said...

From what I heard today from a person who was there, Eido Roshi said that he would no longer give teisho or offer dokusan at DBZ or NYZ. He then suggested that his students continue their training with Shinge Roshi.

At the very end of his address he asked for access on a limited (and temporary) basis to NYZ to retrieve personal effects. He said, "Aiho-san and I have been locked out of Shobo-ji" - which is a pretty accurate assessment of the situation. He then called on a vote of people present who felt that he was entitled to this and asked for an impromptu board meeting with the members of the board present (to consider aspects of his limited access to NYZ). He was rebuffed by the president of the board, Soun for such a meeting.

Eido Roshi left shortly after his announcement and brief informal discussion with members of the board that were present.

The changing of the locks at NYZ by the BOD apparently did more than the many words that have fallen on his deaf ears. He now knows that there is no road back and that he may only visit either DBZ or NYZ with prior approval.

As a past member of the board I know that the board has strived to do the best that they could under very difficult conditions. They have done what no board in the past had been able to do and I for one applaud their efforts. I know that for some of you this will never be enough. So be it.

Banko
 July 3, 2011 4:13 AM

Spike said...

Second that.

Thank you Banko.

July 3, 2011 5:32 AM

Shodo said...

Hell yea! Wonderful news! Well done!:)

July 3, 2011 8:23 AM

genkaku said...

Banko:

"At the very end of his address he asked for access on a limited (and temporary) basis to NYZ to retrieve personal effects. He said, "Aiho-san and I have been locked out of Shobo-ji" - which is a pretty accurate assessment of the situation. He then called on a vote of people present who felt that he was entitled to this and asked for an impromptu board meeting with the members of the board present (to consider aspects of his limited access to NYZ). He was rebuffed by the president of the board, Soun for such a meeting.

Eido Roshi left shortly after his announcement and brief informal discussion with members of the board that were present."

If this, together with its implications, is true, there is a part of me that applauds and a part that feels sadness at the need for such an action.

How hard it is to shun that which deserves to be shunned. Really ... I'm not talking airy-fairy stuff here. To my mind, ES has proved -- proved! -- himself incapable of any honest contrition or revision in the midst of an effort (Zen practice) that requires contrition and revision. It's a little like a kid who trots onto the baseball diamond and insists on playing basketball. Someone has to inform him that baseball is baseball and the heart-felt desire to play basketball simply does not fit. Take your basketball elsewhere ... perhaps someone else will be willing to play with you.

However hard it is to shun, still there are things worth shunning. But that doesn't mean it is easy or doesn't require determination.

To the extent that ZSS has indeed made it clear it wants to play baseball, I applaud.

July 3, 2011 8:42 AM

Cushion #5 said...

The glaring lack of remorse is the saddest aspect of this misadventure.

July 3, 2011 9:13 AM

genkaku said...

It would be interesting to know what, precisely, the "extremely important announcement" was.

July 3, 2011 9:36 AM

Jushin said...

"he may only visit either DBZ or NYZ with prior approval"

Who gives the "prior approval"?

Ms. Chayat, I suppose...

July 3, 2011 10:36 AM

Kanzen Unzari Suru said...

Banko wrote:

"I know that for some of you this will never be enough. So be it."

First, Banko thank you for posting this.

This statement reflects your deep disappointment, with the situation, Banko, not the collective reaction of the disenfranchised membership or the Mahasangha.

As Genkaku just wrote for what seems like the hundred thousandth time, "To my mind, ES has proved -- proved! -- himself incapable of any honest contrition or revision in the midst of an effort (Zen practice) that requires contrition and revision."

Banko, don't you think for nearly 50 years that many of us sincerely wanted Shimano to admit, repent, get therapy and continue? Well, we did. And he never did. And he never did!

Now, having said that, consider this:

That bit about access to his possessions at NYZ is really an serious and sick attachment: it is keeping his foot in the door.

Let the Shimanos hire a moving van and get their stuff out of Sho Bo Ji within 30 days. The board should not let Shimano come to NYZ just to let him take away one tabi at a time.

Yes, this iteration of the board is making progress like no other iteration, bravo. Therefore, now is not the time to back off. No keys, get them supervised help to pack, one last visit to chant and bow, and get the Shimano's possessions into a van.

ENOUGH!

ENOUGH!

ENOUGH!

July 3, 2011 10:54 AM

ZSS-ZZS-ZZZ said...

Any volunteers to help him pack his stuff ONCE and for all?

Otherwise he will visit Shobo-ji to pick his stuff one toothpick at a time.

July 3, 2011 11:59 AM

YeahRightEnough said...

what a bunch of ankle-biters ...

July 3, 2011 12:09 PM

Another Mystery Solved said...

Thanks for your post, Banko, and thank you for your continuing insight and concern.

But, what was the "important announcement"? Surely a statement from a former official, who was forced to resign in December 2010, saying that he will no longer be coming to the office, is not an "important announcement" in July 2011.

So what was the actual purpose of the meeting? The board really needs to think about that, what were Mr. Shimano's and Ms. Chayat's goals in calling the meeting? And the board should continue with goals of their own:

1. Remove Mr. Shimano's possessions and his person from the properties
2. Write new Bylaws
3. Do a forensic audit
4. Reclaim the parsonage on East 69th Street
5. Bring in new teachers
6. Halt Mr. Shimano's previous retirement agreement
7. Replace the vacant board positions with objective, un-entangled directors

Communication should be strictly between his lawyer and the board's lawyer.

Enough, enough, enough.

July 3, 2011 12:36 PM

Another Mystery Solved said...

Oh. I think I get it, the purpose of the meeting.

"No teishos, no dokusan, temporary access, impromptu board meeting" means that Mr. Shimano is participating in the sesshin that is going on right now.

Eido Shimano is a sneaky scammer. Sherry Chayat should either rid herself of that guy, or rid the organization of herself.

July 3, 2011 12:50 PM

Spike said...

From what I can tell:

1. Remove Mr. Shimano's possessions and his person from the properties--in progress, by Shimano
2. Write new Bylaws--announced, but no reportable progress
3. Do a forensic audit--process to do this in progress
4. Reclaim the parsonage on East 69th Street--impossible alone. Shimanos must cooperate
5. Bring in new teachers--yes, good ones grow on trees, and are dying to associate with ZSS. Why?
6. Halt Mr. Shimano's previous retirement agreement--probably impossible alone. Shimano must cooperate
7. Replace the vacant board positions with objective, un-entangled directors--Agree, including an outsider

July 3, 2011 12:57 PM

Shemaiah said...

The "parsonage" co-op cannot be "reclaimed"... only sold to another individual. The co-op board prohibits ownership by corporations. That apartment is in Shimano's name because of that restriction. There are papers on it sitting in a bank safe deposit box somewhere.

July 3, 2011 1:31 PM

Debbie said...

Perhaps the wisest thing for ZSS would be to file for bankruptcy and let a bankruptcy judge dictate Shimano's "retirement package." No more "negotiations."

July 3, 2011 1:43 PM

duh said...

"No teishos, no dokusan, temporary access, impromptu board meeting" means that Mr. Shimano is participating in the sesshin that is going on right now.

* * *

No he is not. He went back to NYC that same afternoon, shortly after the announcement, as Banko reported.

July 3, 2011 2:09 PM

tenshin said...

genkaku said...

If this, together with its implications, is true, there is a part of me that applauds and a part that feels sadness at the need for such an action.

I second Genkaku's comments. While I wish that this had been addressed a long time ago, I do applaud the actions finally taken.

I also feel profound sadness over the long trail of devastation that Shimano has left in his wake. This and those hurt by this man must not be forgotten.

We must be on guard against this problem, which has plagued Zen since days of old, out of respect for his victims, including the unnamed, Soen Rōshi, the Carlson family, our practice, everything that has been pulled by his actions, his lies, and his pathologic tendencies. There is a huge trail of devastation in close proximity to this man: manipulation, abuse, misuse of sex, rape, stealing, lying (Soen's, "Dead Rock"), faulting others, self-praise, wasting the Dharma, and (most importantly, as this is I think the root of his great sickness), defaming the Three Treasures. Let us not forget.

For me, personally, this created a huge doubt in my mind about my own practice, what I had learned from this man, what I could and could not trust, etc. This was really hard, and still is, but I got lots of guidance from Shodo Harada Rōshi. There is a way out of the darkness.

Some of the ZSS Board Members also receive my thanks – as I know that this has been gut-wrenching for them. Finally, they listened and examined the cases laid out by Genkaku, Kobutsu, Jiro, PK, Chotan Robert Baker Aitken Rōshi, and all the others that refused to be silenced. This leads me to thank all those who stood up and said, "enough!" We owe them for their courage – as well as their skills with paint! Like us all, they drank the Kool-Aid, but they stood up when they noticed the off taste. Not Four Old Men with a Grudge, but four guys who understood the ability of light and truth to disinfect even the worst scum. Thank you!

May the Board now finally understand that the final path out of this requires full visibility, full disclosure, fresh air, a full-time qualified teacher with zero history with either Shimano or his buddies, and a Sangha that will stay instead of a Sangha that churns every 18 months.

Yes, he has wasted his life, but that was his own doing. I think yesterday he likely heard the iron door clank shut behind him with finality. He has no honor, and will disappear into the mists of history with the likes of Charles Manson. Methinks they share similar ground. What a waste.

July 3, 2011 5:16 PM

genkaku said...

Tenshin -- I hear your sentiments and agree with many. But I also think that what has happened and how it affected your practice -- and I'm not just blowing other-worldly smoke here -- is a fruitful thing: You and many others devoted to Zen practice now have a hands-on sense of what NOT to do. I'd call this pretty damned important for a serious Zen practice that is not just going to be a head-in-the-clouds, airy-fairy, goody-two-shoes exercise.

As I've said before of my own training and experiences -- I wouldn't trade them for the world and I wouldn't wish them on my worst enemy.

July 3, 2011 5:53 PM

tenshin said...

Genkaku,

I totally agree with you. There is such rich fodder here. You can't make gold without a forge, right?

It is our bellies, not his, that are the compass roses, here.

Your last sentence says it all!

Thanks, Genki-man!

July 3, 2011 6:27 PM

Maladjusted said...

It is a great privilege to be alive and in your company at this moment.

July 3, 2011 8:25 PM

Robert S. said...

It will be interesting to read what goes out to the the current ZSS practicing sangha i. e. what will be the official version of the announcement?

Further, it will be interesting to see if and what kind of statement will be released to the Mahasangha / public on say, Tricycle, or on www.daibosatsu.org.

July 3, 2011 10:12 PM

genkaku said...

Yes ... it ain't over till the fat lady sings.

July 3, 2011 10:22 PM

watcher said...

Can the board told us what was going on there re: Shimano's access to Shoboji? I sensed there was tension there since Shimano requested in front of his supporters in his nest.

July 4, 2011 12:09 AM

Another Mystery Solved said...

That's good, Mr. Shimano left the premises after the "announcement"? Perhaps I am just too accustomed to parsing every sentence that comes out of the ZSS, but what were they hoping to achieve by inviting him up to DBZ today?

Is Eido Shimano really out of the ZSS or is he just on a 6 month leave of absence?

Why invite him to DBZ and allow him to usurp the authority of the board, to continue to influence people, to ask the attendees for 'votes', to ask for an impromptu board meeting (clearly a violation of the bylaws, meetings require advance notice). He's been out of his job since December 6, 2010, so why does the board continue to give its power away?

It is indeed a gut-wrenching experience to be on the ZSS board, but that is because it is smoke and mirrors, talk talk talk, stall stall stall, but where is the progress?

- Did the board adopt new bylaws? No. Writing new bylaws is a one day job and the board has deliberately not done it. The current bylaws are entirely skewed towards an impossible-to-dislodge Abbot and a weak board. They are the bylaws of a cult.

- Did they get rid of Shimano? No. Believe your eyes, he was there TODAY in a position of influence.

- Have they secured control of their assets? No.

- Have they canceled Shimano's excessive retirement package? No. DO THE AUDIT. Cancel the contract and let him sue.

Eido Shimano deserves, truly deserves, a day in court with the secular justice system. Let him go on the record and tell the whole sordid tale to a judge.

July 4, 2011 1:37 AM

Jushin said...

The "extremely important announcement" was Mr. Shimano getting up in front of 12 or 13 remaining "students" (out of thousands, over the years) and asking them for a show of hands?

And this was facilitated by Ms. Chayat and Genjo?

Jushin vomits into keyboard
July 4, 2011 5:18 AM

HangOnForHate said...

"Did they get rid of Shimano? No. Believe your eyes, he was there TODAY in a position of influence"

And climate change is a fiction, too.
July 4, 2011 9:38 AM

Robert S. said...

Dear HangOnForHate,

Please articulately elaborate your full position with respect to Mr. Shimano, Ms. Chayatt and Mr. Marinello and the ZSS Board.

Your statements seem intended to be either purely provocative or seem intended to express your undying loyalty to whom or what I am not sure - personally to Shimano, or abstractly to your notion of the organization despite the highly flawed people that make it up.

(I wonder what Cornelius Crane and D. T. Suzuki would say about the condition of the Zen Studies Society. I strongly doubt that they would offer up be some mealy mouth non-judgementalism.)

Personally, HangOnForHate, I'd like to know if are you condoning Shimano's behavior and the behavior of all who enabled that behavior for 50 years?

Or do you want the readers - a tiny subset of the disenfranchised ZSS sangha, including those who were directly or indirectly harmed by Shimano - to kiss the "ring" of the board for getting this far. Not yet because it really isn't over yet, is it?
July 4, 2011 10:43 AM

Shodo said...

Robert S. said

Or do you want the readers - a tiny subset of the disenfranchised ZSS sangha, including those who were directly or indirectly harmed by Shimano - to kiss the "ring" of the board for getting this far. Not yet because it really isn't over yet, is it?

I don't want to kiss the ring of the ZSS Board. Is what they have done perfect and comprehensive...? No.

Have they gotten farther than any other Board previous...? Most certainly.

I believe that constant vigilance from this point out AND being supportive of the ZSS efforts to rid themselves once and for all of Eido Shimano is going to be my modus operandi from here on out...

If I just react with cynicism to anything that comes out of the ZSS (no matter how positive) then that is just going to turn into poison inside my mind - and it would be ignoring the obvious positive advancements the board has made.

There has got to be a point where we can just wish the ZSS well and try to help them in their efforts - I can only imagine how hard this must be for them, to have to watch their former abbot like a thief with a knife... I don't think that there can be any doubt now that they are REALLY trying... I must be supportive of that.

(but that doesn't meant to stop being vigilant...)

July 4, 2011 11:52 AM

tenshin said...

This post has been removed by the author.

July 4, 2011 2:12 PM

h o f h said...

"Please articulately elaborate your full position with respect to Mr. Shimano, Ms. Chayatt and Mr. Marinello and the ZSS Board."

Mr. Shimano was my teacher. He demonstrated skillful means and made it possible for me to progress farther than I ever dreamed of. Unlike his many victims, I was treated fairly and with respect. I and many others owe him. But he has disgraced himself and the organization he built up. He should never teach again, because he is a danger.

I have met Ms. Chayat once. I wish her well. I am glad to see a woman in charge who has the respect of both her peers and her students. I hope she will do her best to lead ZSS towards offering a wide reconciliation with all the people ever hurt as a result of Mr. Shimano's behavior. And I hope she will teach all of us how to eventually forgive Mr. Shimano. Maybe she can even help Mr. Shimano himself, since she will probably maintain some kind of relationship with him, although that may

not be for too many more years. Neither she nor any other abbot should ever be a voting member of the board.

Genjo has probably been the person singularly responsible for more of the good things ZSS has done lately than anybody else. I have listened to his Choboji teishos and corresponded via email. We have never met or talked otherwise. He has been unfairly criticized on this blog quite extensively by people who seem to be hanging on here out of hatred, and it has been my pleasure to be his advocate, and defend him based on my understanding of his honesty, his good intentions and his demonstrated accomplishments.

Of the other ZSS Board members, I only know a little of Chris and Zenrin. My observation is that members of the board have slowly grasped what must be done regarding Mr. Shimano's tenure and have done it. Changing the locks was brilliant, and evidently had quite an effect. They should do whatever it takes to directly help Mr. Shimano's victims, to the extent that help is wanted, as the number one priority. They should try to keep ZSS viable on behalf of current students. They have, with difficulty, gotten most of the documents for a forensic audit, and this should proceed. The bylaw rewrite is not so easy. Defining membership is not so easy. New bylaws are essential, and should include a provision for direct election of the board by ZSS members, with a board slot reserved for an outsider.

July 4, 2011 2:13 PM

tenshin said...

Perhaps this is giving some folks more credit than is due...

Perhaps Shimano was allowed to go up there with the single purpose of allowing him to put himself in a position where he could be publicly rebuffed and sent on his way for all to see? I.e., the cushions were swapped on him, and he walked into it? He had the chance to express remorse, and he appears to have squandered that opportunity. Give a man enough rope to hang himself...

July 4, 2011 2:14 PM

genkaku said...

And now, as they used to say on Monty Python, for something completely different:

http://www.dangerousminds.net/comments/meditation_with_sung_hee_park_best_buddhist_ever

July 4, 2011 3:17 PM

tenshin said...

as Suzy says, "with BIG open eyes," and also Happy Independence Day, folks!

July 4, 2011 3:44 PM

I knew Andy Kaufman, she's not Andy Kaufman said...

http://www.dangerousminds.net/comments/meditation_with_sung_hee_park_best_buddhist_ever

Nothing below stupid picture of Asian woman. Her PR claims she is possesses the spirit of Andy Kaufman, or the reverse.

No accounting for what makes people laugh.
July 5, 2011 1:02 AM

Robert S. said...

Thank you H for H
July 5, 2011 1:21 AM

Nichiren Gambler said...

Tenshin wrote -

- Re: A planned public rebuff. Most likely this gives some folks more credit than is due. However....

- "Give a man enough rope to hang himself." Could be,

I think the rebuff arose in the situation (note it did not come from Chayatt or Marinello). It could be that beside the ethical considerations, the real reason for the rebuff was because the organization is not even close to self-sustaining, and can't attract many students willing and able to do the "work," and cannot attract and keep individuals able and willing to make sizable contributions. Some of those in leadership position who may even be among the enablers understand that that even 18 supportive but essentially penurious sycophants just ain't gonna do it.

July 5, 2011 1:37 AM

I Knew Andy Kaufman, she's no Andy Kaufman said...

Here is a good link for Sung Hee Park's Buddhist Routine, Sung Hee Park Best Buddhist Ever

It was working as of as of 07-05-11

She obviously knows enough about Buddhism to make a skit full of silly irreverent jokes about it.

Still, she's no Andy Kaufman. :-)

<http://www.funnyordie.com/videos/d1b65d3021/sung-hee-park-best-buddhist-ever-extended-version>
 July 5, 2011 11:44 AM

tenshin said...

PART I

The following statements were made on July 2nd, 2011 at Dai Bosatsu Zendo Kongo-ji, with about 45 sangha members from DBZ, New York Zendo Shobo-ji and the Zen Center of Syracuse in attendance.

Eido Roshi:

Good afternoon. Thank you for coming to Dai Bosatsu Zendo for this rather important meeting. The day after tomorrow will be July 4th. In 1776 this nation became independent, and just two hundred years later, in 1976, this Zendo was dedicated. Last year, on July 4th 2010, Aiho and I resigned from the Board of Directors after forty-five years of service.

Of course, everybody knows that this Zendo and Shobo-ji in New York were established because of thousands and thousands of people's help. But Aiho and I are the only two still here from the beginning to this point, still thinking and dedicating—rather, combusting—our Dharma passion.

We are in the midst of a transition period. This transition is nothing new for other places: in a monastery from former abbot to new abbot, in a company from former president to new. What is unique in our case is that The Zen Studies Society has never experienced an official transition.

When I took over the inactive Zen Studies Society from Dr. D. T. Suzuki, he had gone to Japan. During the transition from Dr. Suzuki's time to my time, the secretary was very happy to give to me all the documents and the corporate seal. In this case, during the past year – particularly the past six months – we all suffered. The Sangha suffered, the Board of Directors suffered, and I suffered. Unless we come to some kind of positive, corrective, and peacefully harmonious solution today, The Zen Studies Society, Dai Bosatsu Zendo and New York Zendo will all be in trouble.

Please do not think you are the only ones who suffered. We all suffered in one way or another. In my case, many sleepless nights continued and finally I got shingles, full of pain, which still continues. In the midst of this pain I asked, what is the best way to solve this painful situation – not only my physical pain, but the Sangha's pain? I thought this way and that, and came to the conclusion – and naturally

everyone would agree – that the Dharma is the most important and it must continue.

July 5, 2011 12:47 PM

tenshin said...

PART II

In the meantime, I have received about sixty letters, telephone calls, faxes and person-to-person contacts saying, "Please continue to teach. I will miss you. Don't abandon us." I thought, this might be true, but suppose I were dying. If that were the case, these kinds of phone calls, faxes and letters would not have been written. Then I thought, it must be a kind of attachment in the Rinzai Zen tradition.

As you know, there is dokusan. That is a unique practice, and by doing so we struggle and we grow. Sometimes during sesshin we have dokusan three times a day. The more we meet, the more some kind of deep emotions may develop along with the Dharma. This could be called attachment. Then I thought, wait a minute – if I accept their request, their "Please continue," for one more year, two more years, three more years, then the problem is the same, maybe even worse. I introspected and asked myself, am I attached to my students or not? The answer was yes. Some of you have been doing zazen and dokusan with me twenty years, thirty years. Naturally what could be called attachment by both parties grew. I thought, this is not the way to solve this transition period. I have to retire. I have to sacrifice and they have to sacrifice. Sometimes things have to be sacrificed.

After long days of thinking, I now have the following attitude: starting today, I highly recommend – I strongly suggest – that all of you become Shinge Roshi's students. That is the only way that One Sangha, like it used to be, can be created under her leadership. Of course, my style of teaching and her style of teaching are different, our personalities are different, and many other things are different. But the Dharma – which has been transmitted from Hakuin Zenji, to Gempo Roshi, to Soen Roshi, to me and to her – is not different. She is the only one, at this point, who can take on this big task and responsibility. I have confidence in her, and we are also responsible for encouraging her growth so that The Zen Studies Society's Chairman of the Board and Abbot will be Shinge Roshi only.

I have retired, but some of you may think, "Are there any exceptions?" No. I will stop doing dokusan and giving teisho in a formal way. Some of you may feel uncomfortable at first because you are not used to Shinge Roshi. I have experienced this personally. When I first went to Heirin-ji as an unsui, the Roshi over there was Shiroso Keisan Roshi. Three years later, I moved to Ryutaku-ji and became a student of Soen Roshi. Their teaching styles were very different, and for a while I was "not together." But there was karmic congeniality between Soen Roshi and myself, and later I thought that my period of confusion was a gift. By passing through that confusion I became stronger. In Japan, if an old Roshi is going to retire—for either

health reasons or some other reason—there will be confusion among the training monks. Some leave, some stay, some are confused...but it ends up most of the time that half of them remain and half go somewhere else.

July 5, 2011 12:50 PM

tenshin said...

PART III

I don't want this to happen at Dai Bosatsu Zendo, but if I completely retire and you don't support Shinge Roshi, the life of DBZ will come to an end. This is nobody's wish. When I think of the fifty to sixty students who wrote me such passionate letters, I feel so bad. But if I am weak now, and take them back, this will not work. So, my thoughts and my feelings are always with you, whether you love me or hate me. This is the only way we can recreate One Sangha, with harmonious togetherness. For some of you it must be quite difficult to hear such a declaration. You may say, "How mean you are!" But this is the only way. This is the only way.

When I come here, Shinge Roshi and the residents always cheerfully welcome me. Although I don't attend sesshin anymore, and I will not do dokusan anymore – in any place – I do visit from time to time. This is my life! I gave my life to the Dharma and I hope that this can peacefully be continued here and at New York Zendo Shoboji. I think I have said clearly what my attitude is from now on, and beyond that, it is up to you.

July 5, 2011 12:50 PM

tenshin said...

I think that sums it up, albeit a summation of an abridged text.

The text is 1,107 words long. 5% of the words are either, "I," "me," or, "my."

Weeds and grasses...

July 5, 2011 12:55 PM

genkaku said...

Thank you Tenshin for the effort.

Is it possible to say where/who this came from and whose summation of what abridged text it is?

July 5, 2011 12:58 PM

Luke said...

Here is the source:

http://www.shimanoarchive.com/PDFs/201107205_ZSS_Announcement.pdf
July 5, 2011 12:59 PM

genkaku said...

The link doesn't work for me.
July 5, 2011 1:04 PM

Luke said...

Here:

http://www.shimanoarchive.com/PDFs/20110705_ZSS_Announcement.pdf
July 5, 2011 1:24 PM

genkaku said...

Thank you.
July 5, 2011 1:32 PM

Nichiren Gambler Specializing in Risk Assessment said...

Thanks to Tenshin, Luke, the archivist and the anonymous emailer(s).

Well....

I'd love to know if there were 60 or 16 or 6 letters sent. I bet if there really were 60, he would not have left. I bet there were closer to 6.

As for his announcement that he will continue visiting DBZ, I for one fear that he may feel empowered to become more of a sexual predator than before; in this scenario the odds are high that he will truly become a Dirty Old Man Without Rank - - as sickening as the notion is. The Faith Institute's recommendation that he should not be permitted on the premises should be followed very exacting way on this point, if ZSS really wants to begin working on credibility and becoming a healthy, functional organization.

Chayatt would do well cut the suck up / deep penetration in the dharma crap and to start looking for a credible teacher herself. Otherwise he odds for failure remain very high.

July 5, 2011 2:08 PM

Pedro said...

Ha! Fat chance of that... she couldn't wait to get ahold of a Zennie fly whisk to round-out her costume.

July 5, 2011 2:18 PM

Watcher said...

Shimano said :

"... that The Zen Studies Society's Chairman of the Board and Abbot will be Shinge Roshi only."

How is it in new bylaws?

July 5, 2011 2:38 PM

Watcher said...

Here it is the additional stuff:

Shinge Roshi:

I too want to thank everyone for coming. As Eido Roshi said, this has been a difficult time, and all of you are deeply affected. There is a lot of pain in everyone's hearts. We've tried to do the best we could in various situations, sometimes making mistakes. All of us know we have the amazing opportunity as human beings to make mistakes, and also to become Buddhas.

We are always growing through our difficulties, through our pain. This is how we grow. I don't imagine any of you would choose me over Eido Roshi, but here we have this in our lives. Change! Change is difficult. We have to embrace it. If we work together and you begin to feel there is no congeniality, then of course I understand. But I want to tell you I am here for you. I am here for this Dharma. I am here for Dai Bosatsu Zendo. I am here for the Zen Studies Society. I am here to give all I have. Nothing will be held back. If you don't want it, feel free to walk away. But think about what Roshi said.

Each one of you is responsible for keeping this beautiful place the gift it is for all of us and for all generations to come. The same is true of Shobo-ji. We must have a generous spirit. We must be willing to enter into these difficult periods of change. Embrace them. Embrace each other, even when we don't agree. That is how we grow. The only way we can requite Eido Roshi's great Dharma teaching is to walk together on this path, filled with gratitude and filled with deep vow.

Note: Although Eido Roshi's students have previously been advised that they should write a formal letter stating their intention to continue their practice under Shinge Roshi's guidance, this recommendation is not required in order to initiate a teacher-student relationship or participate in dokusan with Shinge Roshi.

July 5, 2011 2:40 PM

Maladjusted said...

What happened to the part where Eido Roshi asked for a vote on limited access and an impromptu board meeting?

July 5, 2011 4:14 PM

Maladjusted said...

Shinge Roshi said - "I don't imagine any of you would choose me over Eido Roshi, but here we have this in our lives.

A Hobson's choice, INDEED!

July 5, 2011 4:19 PM

Spile said...

Maladjusted said...

"Shinge Roshi said - "I don't imagine any of you would choose me over Eido Roshi, but here we have this in our lives."

I believe this should not be interpreted as anything other than 'humble'.

July 5, 2011 4:38 PM

watcher said...

From Previous Posting by Banko:

"At the very end of his address he asked for access on a limited (and temporary) basis to NYZ to retrieve personal effects. He said, "Aiho-san and I have been locked out of Shobo-ji" - which is a pretty accurate assessment of the situation. He then called on a vote of people present who felt that he was entitled to this and asked for an impromptu board meeting with the members of the board present (to consider aspects of his limited access to NYZ). He was rebuffed by the president of the board, Soun for such a meeting.

Maladjusted said:

"What happened to the part where Eido Roshi asked for a vote on limited access and an impromptu board meeting? "

It has been redacted in the official letters.

Still not clear how the board will handle this.

As Seigan said one has to be careful with Shimano's tactics.

July 5, 2011 5:02 PM

Nathan said...

This is exactly why Kobutsu had Genjo request a copy of the tape of the address from the Board for the archive. ZSS still does not grasp the notion of transparency and presenting the whole truth. So here we have an example of the ZSS spin being put on Shimano's address. We are left wondering what else did they neglect? What did they add or change?

July 5, 2011 5:55 PM

Spike said...

ZSS did not report or sanction what was no doubt purely an unanticipated and unsanctioned riff by Mr. Shimano.

Don't make more of it.

July 5, 2011 6:46 PM

Nathan said...

Unsanctioned? So this whole thing was choreographed by the board? Why didn't they just make the "very important announcement" directly instead of putting on a show?

July 5, 2011 7:17 PM

Spike said...

Unsanctioned as in unendorsed/unwanted.

July 5, 2011 7:27 PM

mwadib said...

Genkaku--your blog has become a d***wad forum.

July 5, 2011 7:30 PM

Linda said...

Oh brother... toe the corporate line or else eh?

July 5, 2011 7:39 PM

genkaku said...

In other circumstances and under other auspices, I can imagine that small matters might be overlooked or go unreported. ZSS is currently under a lot of pressure and a lot of scrutiny. Part of the reason is that in the past the board has been prone to lie, obscure, misrepresent and otherwise veil the truth of numerous situations at the direct or indirect behest of Eido Shimano.

The board currently is trying to clean up its act (I hope). Given its past actions and its present direction, it becomes very important that they not obscure any fact, however small. Why? Because the board's credibility is poor, to put it mildly. As a means of rebuilding some semblance of credibility, transparency and an extra-vigilant disclosure are required. Or anyway, I think so. This is not a time to be playing the pseudo-Zen, pseudo-Japanese, forgive-and-forget face-saving games.

No one said this process would or will be easy, but for those who imagine there is an easy way to regain credibility and restore ZSS to viability, I suggest they should think again.

July 5, 2011 7:56 PM

M wad dib said...

But yr blog has still become a d***wad forum.

July 5, 2011 9:27 PM

Bernard said...

Spike said...

ZSS did not report or sanction what was no doubt purely an unanticipated and unsanctioned riff by Mr. Shimano.

Don't make more of it.

Spike there's almost 50 years of history. There is plenty of reason to doubt this is over.

July 6, 2011 12:06 AM

Robert S. said...

M wad dib,

What exactly is your issue?

There has been some progress made in the removal of Shimano, but there are too many loose ends beginning with something as simply as fully admitting the problems publicly. Something neither Shimano nor Chayatt seem able to do.

Childishly labeling this blog is of little help to anyone. If you disagree with something, can you be a little more forthcoming?

July 6, 2011 12:21 AM

Spike said...

Bernard said ...

"Spike there's almost 50 years of history. There is plenty of reason to doubt this is over."

Like exactly what, based on current events and the current players?

Unless you mean forgiveness. Are you opposed to that?

July 6, 2011 10:39 AM

Bernard said...

Spike wrote,

"Like exactly what, based on current events and the current players?"

The what????

Read what we have already from the announcement. Let him back into SBJ. He'll be visiting DBZ. These are tactics from an overall strategy.

The players are the point, Spike, Beginning with Shimano and Chayatt (who has been with him for over 40 years and who still is very attached to him on many levels). Also, there are still old timers who are long time enablers on the board.

These are people whose personality and character are not changing quickly or by much. In fact, if it weren't for the external pressures we wouldn't even be having this discussion.

July 6, 2011 11:50 AM

Concerned said...

Back in January 2011 an anonymous person posted to this blog:

Anonymous said...

ZSS must be dissolved, its assets sold, and donated to some organization connected with women's sexual abuse.

Shinge "Roshi" must be fully discredited. She has been recently backing off her denial of fooling around with Eido Roshi in the past. Victim though she may be, having her as abbot only perpetuates the dysfunctional karma of the ZSS. She has no realization at all and is just an opportunist.

I have personally read several of Shinge's emails to the ZSS board of directors. They show a disturbingly dark and sinister side to her.

I am asking a director or a former director to publish these on the internet in full. If someone did that it would RUIN Shinge "Roshi"--which in turn, would ensure that the ZSS can NEVER recover.

For the gods' sake, she is still claiming that Eido Roshi is "ever at home in the Absolute." What a crock!

January 19, 2011 10:23 PM

I suspect that these referenced emails would shed some light on the "enablement" of "current players" on "current events." Apparently these documents have not been submitted to the archive. It's a shame that we are unable to view this aspect of the ZSS Board mosaic. I wager that people's view of the "current players" would be more comprehensive and accurate were these documents open for examination. Everything that comes to light serves to create a "better-informed panorama of information."

July 6, 2011 1:10 PM

Robert S. said...

Genkaku, thank you for posting that reminder from One Wonders.

One Wonders or whoever posted the original message, can you make these emails available to the archivist? Now seems to be a critical juncture in really cleaning up ZSS. It could be that the former or current director might have had second thoughts by now.

P. S. Spike, with that question to Bernard, are you really ignoring 50 years of history and trying to live in the "now"? Does that really make sense?

July 6, 2011 1:14 PM

genkaku said...

Robert S. -- I apologize, but the post from "One Wonders" was substantially that of "Concerned." I deleted the former with the thought that it was the same person under a different name tag.

If I made a mistake ... let someone holler.

July 6, 2011 1:19 PM

Concerned said...

The original Anonymous poster simply stated that he/she had read these documents, not that they were in his/her possession.

July 6, 2011 1:46 PM

Spike said...

"In fact, if it weren't for the external pressures we wouldn't even be having this discussion."

--Horse pucky. IMO.

'Spike, with that question to Bernard, are you really ignoring 50 years of history and trying to live in the "now"?'

--I am asking for an answer in a specific context.

"I have personally read several of Shinge's emails to the ZSS board of directors. They show a disturbingly dark and sinister side to her."

--Yes, that's why you left out the subject matter, any paraphrase or interpretation, who provided the emails or why you wanted to look at them (if they even exist ...), etc.

--Let me tell you something: old Spike has a darker, more sinister side than any of the worst of you combined.

"For the gods' sake, she is still claiming that Eido Roshi is "ever at home in the Absolute." What a crock!"

--How would you know? Do you equate enlightenment with morality? Ever heard of Nietzsche's Beyond Good and Evil? Who are you to judge such qualities about anybody?

July 6, 2011 1:46 PM

Forensic Man said...

I would strongly argue that it is in the public interest to release those emails. Shine some light on it.

Remember, as a 501(c)3 they are living off the taxpayers. In the early eighties (if not longer) the three orgs were gifting parts of Shimano's salary to him so he didn't have to pay income tax on it and they didn't have to pay payroll taxes. I think releasing those emails is the exact right thing to do.

July 6, 2011 1:50 PM

Matthew said...

Get real Spike... this is where Genjo and the rest of the Board were a year ago:

http://www.shimanoarchive.com/PDFs/20100609_Marinello_AZTA.pdf

This recent archive addition gives some background as to how they were shaken out of their complacency:

http://www.shimanoarchive.com/PDFs/20100827_Lachs_buddha_1.pdf

There's the external pressure....

July 6, 2011 1:55 PM

Spike said...

Genjo asserts he heard Shimano publicly and repeatedly confess responsibility for his failings. Likely he wasn't the only board member to hear this. I believe complacency was not involved. I believe people evaluated and made decisions, based on factors like no reported problems for 15 years, and Shimano's own admission of guilt.

I agree that external pressure played a role. But I think that the internal pressure was decisive.

P.S. That infamous DBZ dining room girl had no doubt been, in her mind, a 'walking one-and-only' for at least a while ...

Jeez, I don't believe I am writing about this crap.

July 6, 2011 2:38 PM

ZSS-ZZS-ZZZ said...

The dark looks bright from the darker side.

That is a message Spike wants to send.

Perhaps, Spike needs therapy.

July 6, 2011 2:41 PM

Hail Internet said...

Without the outside pressure Shimano would still be masquerading as a Zen master. Without the internet, there would have been no brave dining room girl, and no pressure (outside or inside).

July 6, 2011 3:02 PM

Matthew said...

Spike... they didn't even acknowledge they had a problem to be decisive about until Kobutsu applied the external pressure.

July 6, 2011 3:03 PM

watcher said...

Spike said,

"I agree that external pressure played a role. But I think that the internal pressure was decisive."

Half true. The decisiveness of internal pressure is a response from outside pressure. Spike perhaps only chatted with Genjo and never by himself watched what was going on at Shobo-ji and DBZ. It is the place where the sangha is ruined, and relationship between individuals is torn apart. It is at Shobo-ji where most of its members pushed the board to act decisively. From Shobo-ji Shimano's December letter was leaked, that made Genjo shift his position. From Shobo-ji members pushed the board to change the lock after finding out Shimano often sneaking around the Zendo. At Shobo-ji, few members who want Shimano's coming back had to confront the boards and other Shobo-ji members who want Shimano's out of the way. Also at Shobo-ji, Shimano circulated a personal letter asking support for coming back to teach and followed by his tactics of "extremely important announcement" three weeks later. I myself not sure how current interim director of Shobo-ji and board members will handle this. If the board lets slightly open the door for Shimano, he will crack the opening and stay inside. This happened many times, how the zendo committee was created and dissolved at Shobo-ji, not 15-20 years ago ... the last ten years at least it happened twice. Ask Soun or Shoteki current board members from Shobo-ji.

July 6, 2011 3:07 PM

HailBraveGirl said...

Matthew said...

"Spike... they didn't even acknowledge they had a problem to be decisive about until Kobutsu applied the external pressure."

They were ready to ignore all external pressure, and to issue a statement (approved by ES) that everything had been hunky-dory over the previous 15 years, until the brave girl came forward (only a the day after the to-be-issued said board statement

was approved). Without that girl's story, the board would have continued to dismiss the revelation of the forty-year history as mere personal vendetta against ES. Of course, the brave girl would not have come forward, had it not been for the sordid history being exposed for all to see. Her story then intensified external pressure, as well as internal, prompting many sangha members to express their dismay by quitting the place.

July 6, 2011 4:12 PM

Matthew said...

watcher said...

"Also at Shobo-ji, Shimano circulated a personal letter asking support for coming back to teach and followed by his tactics of 'extremely important announcement' three weeks later."

THAT letter belongs in the archive.....

July 6, 2011 4:42 PM

Spike said...

Watcher makes my point.

Bernard, Robert S.: how long were you students of Mr. Shimano?

July 6, 2011 4:56 PM

ExternalPressure said...

This blog and the "Eido Roku" have, of course, been central to the external pressure. So thank you again, Genkaku & Kobutsu!

July 6, 2011 5:50 PM

InternalPressure said...

This blog and the "Roku" have been instrumental even for "internal" pressure! So thank you again!

July 6, 2011 5:56 PM

Robert S. said...

Spike wrote:

"Bernard, Robert S.: how long were you students of Mr. Shimano?"

I was for well over a decade, but would it really make a difference if it were 10 weeks or 10 months?

Spike, how long have you been a student of Shimano?
July 6, 2011 6:27 PM

Robert S. said...

Spike,

Watcher certainly does not make your point nor does Watcher seem to hold anything close to your position.

Where you ever a regular SBJ attendee? A kessei student? While you don't seem to be an active enabler, your view seems in line with current smiley Buddhism ("Is he doing anything wrong right now?" "No?" "Then everything is "OK!") and not at all experienced based. Nor does your view seem to reflect any understanding or compassion for the great pain of numerous former ZSS sangha members caused in part by Shimano and his heartless defenders who called those who told the truth liars, or crazy or worse (see the top of this thread for a reminder).

I agree with the "pressures" above and add my thanks to Kobutsu, and Genkaku. Also let's not forget the great influence of the late Robert Aitken in his blog.

Nor should we forget the writers and the signers of the Sangha Convergence Petition. Let's not forget the Aitken and Kapleau etc. for their letter and efforts in the 90's nor the 60+ Zen teachers who wrote letters at the end of last year < <http://monkeymindonline.blogspot.com/2010/12/letters-from-zen-teachers-to-zen.html> >. And thanks to all the sangha members over the years who tried patience, compassion and reason.

July 6, 2011 6:53 PM

Spike said...

Thank you Robert S.

I was a student of Eido Roshi for 19 years.

Thanks to aitken, malone, kapleau, SC, etc.? But no thanks to Marinello or anyone on the board who actually pulled the trigger on Shimano? Just can't bring yourselves to acknowledge the real accomplishment.

July 6, 2011 7:59 PM

Spike said...

Robert S. said:

"Nor does your view seem to reflect any understand or compassion for the great pain of numerous former ZSS sangha members caused in part by Shimano"

Here is part of my post, as h o f h, from july 4 2:34 pm:

"They [the ZSS board] should do whatever it takes to directly help Mr. Shimano's victims, to the extent that help is wanted, as the number one priority."

As Spike, I have said the same before.

Remember: as Shimano and other zen teachers have taught, names are only labels!
July 6, 2011 9:20 PM

ZSS-ZZS-ZZZ said...

I already guess HofH is Spike. Why should we compare how long someone practises with Shimano?

For a victim one day is enough. If we are not sensitive and mindfull, we could and would find an excuse that one eon is not enough.

Spike, Shimano did not teach names are labels.

He quotes from the Sutra (his favorite is Diamond Sutra). If quoting is the same as teaching, you could assume yourself as the messenger (prophet) of "Love your enemy" by quoting

Bible, or the prophet of Islam by quoting AlQuran.

July 6, 2011 10:40 PM

Another Mystery Solved said...

Having "no members" is not what makes the current Zen Studies Society bylaws dangerous.

http://www.hurwitassociates.com/l_qa_nonprofitgovernance_bylaws.php

What makes the ZSS Bylaws reckless and dangerous, are the excessive and unchecked powers that are given to the Abbot; he is virtually impossible to fire. Specifically, here are the clauses that can simply be deleted from the bylaws with the stroke of a pen:

1. The Abbot is the Abbot until he dies, resigns, incapacitated.
2. The Abbot cannot be fired without the unanimous consent of the Board.
3. The Abbot chooses his own successor.
4. The Abbot is a voting member of the Board.
5. The Abbot is the Chairman of the Board
6. The former Abbot can be the Honorary Chairman of the Board

Having deleted the above cult nonsense, the authority of the Board can be restored to the bylaws with a single sentence:

'The Abbot is selected and employed by the Board of Directors; the Abbot serves at the pleasure of the Board'.

ANYONE can make these changes and submit it to the Board for a vote. Anyone at all. Sending copies to all of the ZSS Board members would be wise, and then just let them vote.

...

It is unsurprising that Ms. Chayat lacks the maturity to avoid abusing these excessive powers, and that on July 2nd she would invite her friends, her family, other people's families, the Board's students... to engage in a trusting encounter with a hard-core sexual predator like the priest, Eido Shimano.

Ms. Chayat is a zen student who made a short-lived escape from the Reverend Shimano's sexual abuses. She exhibits the dependency of one who is trapped in a trance of deception, and she lacks the strength of character to chart an independent and healthy course.

Sherry Chayat is the Board's choice to lead them? And the Board did indeed choose her, for it is a very simple matter to change the bylaws. She was their best candidate for employment, a person who inspires them, a person they trust? The Board selected and hired her to be their "spiritual leader", their Abbot, their Chairman of the Board...for life.

..

The Zen Studies Society Board of Directors has long known that Eido Shimano is a dangerous man, a pathological liar, a serial and predatory sex offender, a man of low character, an abuser of power, a person unworthy of trust.

And now the Board has chosen yet another person who is abusive of power and unworthy of trust, Sherry Chayat. A person who so oblivious to her fiduciary responsibilities, that she encourages people to trust a hard-core sexual predator who is begging for the keys to the Shobo-ji temple on East 67th Street, Eido Shimano.

Sherry Chayat is unworthy, unsuitable and unqualified to lead the Zen Studies Society. It is time for the Board to stop pretending that they are powerless children.

Change the bylaws, and conduct a real employment search for a responsible adult to lead the organization as Abbot.

July 7, 2011 12:19 AM

Jushin said...

Shimano needs Chayat as abbot and ZSS chairzombie. He also needs to remain somewhat "in the game". Any reorganization of the board, if carried out away from under his direct influence, is a real threat to him, as is any type of bankruptcy.

He needs a servile board in place going forward, else his apartment, his retirement package, his "mandala" (on which much of this depends) and (who knows what else!) are in jeopardy.

Any honest pair of "fresh eyes" are a real danger. There is no doubt in my mind that Chayat understands her role in keeping them away, and that she took on her role as Abbess with this continued support as an implied or explicit agreement.

She's done it before, after all.
July 7, 2011 4:18 AM

Concerned said...

Remarkably well said Another Mystery Solved

Indeed, 九拜

Gassho
July 7, 2011 6:32 AM

ThinPatience said...

"...ANYONE can make these changes and submit it to the Board for a vote. Anyone at all. Sending copies to all of the ZSS Board members would be wise, and then just let them vote.
..."

--You contradict yourself. If you cared, you would have done so and reported the results.

"He needs a servile board in place going forward, else his apartment, his retirement package, his "mandala" (on which much of this depends) and (who knows what else!) are in jeopardy."

--The zss board hates the 'stupid' retirement package. Someone has pointed out that zss cannot own the co-op apt as per co-op laws. Buddy, you are not making any sense.
July 7, 2011 6:59 AM

Willy said...

I had a man-dala once... it was VERY painful. I had to go to the doctor and have it removed.

July 7, 2011 8:54 AM

AlsoConcerned said...

Concerned said...

"Remarkably well said, Another Mystery Solved"

Ditto!!

July 7, 2011 10:08 AM

Spike said...

AMS absurdly said...

"It is unsurprising that Ms. Chayat lacks the maturity to avoid abusing these excessive powers, and that on July 2nd she would invite her friends, her family, other people's families, the Board's students... to engage in a trusting encounter with a hard-core sexual predator like the priest, Eido Shimano."

--Actually, it was a pretty gutsy gambit, and it worked. Everybody here complained about the Shimano email apology, yet there he was, in person, agreeing that not only dokusan and teisho would never be given again, but that he only hoped to visit zss. I'll bet it is prearranged that it will be supervised visitation.

The vote Shimano proposed was a curveball, properly and spontaneously hit out by Joe Dowling. Good job on his part.

I think this blog has new life. With the old abbot out, you can all redirect your reservoir of misplaced anger and hatred on the woman who has humbly taken the job.

Shall this blog now be called "Shimano Reincarnated"? "Another name for Shimano is Chayat"? I think we need a new archive, too, the Roko Roku. The dimensions are endless...

July 7, 2011 10:30 AM

Jushin said...

ThinPatience--

If the board hated the package, why did they give it to him?

As mentioned previously (to me), Shimano clearly violated his employment contract. The board could have fired him. They held all the cards, and they could have used this leverage to, at minimum, renegotiate.

Obviously, then, they didn't "hate" it enough to do anything about it.

As for the apartment, I understood the first time that the coop doesn't allow a corporation to own shares.

Are you saying that, because of this stipulation, ZSS purchased the apartment, outright, for Mr. Shimano?

Talk about a servile board.... Because, to me, THAT makes no sense.

The person who posted mentioned papers detailing this arrangement stored "in a safe deposit box somewhere". I had guessed the arrangement was some sort of ownership by proxy, or some other means of recovering this cost.

My point was that there will never be an effort to uncover such details as long as Shimano and Ms. Chayat keep the decks stacked as they please.

July 7, 2011 10:42 AM

Spike said...

"If the board hated the package, why did they give it to him?"

Jushin: board members have changed over the years. Andy Afable, cowriter of the package, is no longer on the board. The current board hates it because it kneecaps zss financially. As for doing something about it, I believe they sorely wish they could. It is major leverage against them, and probably one reason why they just don't tell Mr. Shimano to go f**k himself. To honor the terms of the package for Shimano and for his wife, zss will probably have to downsize radically or successfully solicit new major donors. As for Afable, his generosity was repaid with \$100k+ of severance when he left.

I don't know about the circumstances of the apt purchase, other than what was reported upcolumn.

I do not believe as you seem to that there is a Shimano/Chayat conspiracy to do dark deeds. Besides, Chayat may be abbot, but she is only one vote, for now, on the board. (As I have said many times, the abbot should not have a vote.)

July 7, 2011 11:03 AM

Spike said...

"As mentioned previously (to me), Shimano clearly violated his employment contract. The board could have fired him. They held all the cards, and they could have used this leverage to, at minimum, renegotiate."

Yes, absolutely right.
July 7, 2011 11:06 AM

Robert S. said...

Spike said...

"Just can't bring yourselves to acknowledge the real accomplishment."

Spike this is not an intellectual exercise of half-empty or half-full. Nor is it "everything is open for negotiation."

It is more like the water is poison and even one drop can kill you.

Shimano must be sent packing period. No provisions for a visit or to pick up a forgotten pair of tabi or a paintbrush. Nothing less is acceptable.

Perhaps it would be possible to give Marinello some justifiable credit if we were given detailed accounts of the "behind the scenes" events that lead you (and it seems like you alone) to to claim success based on these half-baked but, yes, real accomplishments you are touting.

But, Spike, you have so easily forgotten all the enablement Genjo initially spun. Statements of denial of wrong doings for 15 years, when he was ignorant and didn't bother to find out about until he began reading the the archive. I mean really? Duh? Then the most egregious: the removal of all the cautionary material from Wikipedia even after he became aware of the scope of the problems. Don't forget the trashing of the woman who made the announcement at the event. The trashing of other women. Undoubtedly there is more these are just the ones that have stuck in memory.

Instead of regularly claiming "unrecognized champion" on Marienllo's behalf, how about asking him to post (or let you post) accurate and un-redacted minutes or personal notes of the board meetings so the current local sangha can determine who really deserves credit, who has been straddling the fence, and who still promotes Eido as having the penetrating dharma eye. Yeah. I know he can't do that. Whatever....

July 7, 2011 12:32 PM

Robert S. said...

Another Mystery Solved said...

"What makes the ZSS Bylaws reckless and dangerous, are the excessive and unchecked powers that are given to the Abbot; he is virtually impossible to fire. Specifically, here are the clauses that can simply be deleted from the bylaws with the stroke of a pen:"

...

"Sherry Chayat is unworthy, unsuitable and unqualified to lead the Zen Studies Society. It is time for the Board to stop pretending that they are powerless children."

"Change the bylaws, and conduct a real employment search for a responsible adult to lead the organization as Abbot."

Another Mystery Solved that entire entry was inspired!

Gassho!

July 7, 2011 12:40 PM

Spike said...

"Perhaps it would be possible to give Marinello some justifiable credit if we were given detailed accounts of the "behind the scenes" events that lead you (and it seems like you alone) to to claim success based on these half-baked but, yes, real accomplishments you are touting."

You mean, I'm the only one that actually gets it?? I am unique! And soo flattered.

Because I am sure that the half-dozen or so regular contributors to this blog are the real knowledge-base and intellectual powerhouses on all things Shimano, vs everybody else who wouldn't touch this s**trag with a 100 ft. flagpole. (Spike don't care, because he is already 'dark and sinister'.)

P.S. You know, you could ask Marinello anything un-rude that you wanted to, and he would do his best, I'm sure, to give you an honest answer.

July 7, 2011 1:09 PM

Linda said...

You know Spike, the same applies for Kobutsu, you could ask him anything also. I know that he's holding information back from the archive because I sent it to him.

Are you in contact with him?

July 7, 2011 1:41 PM

Today said...

"Ms. Chayat is a zen student who made a short-lived escape from the Reverend Shimano's sexual abuses. She exhibits the dependency of one who is trapped in a trance of deception"

Good description, AMS. "Being trapped in a tance of deceptions well defines the "Shimano Dharma". To be emeshed in the long history of lies and distortions and predatory behavior and still believe that this man led and taught "Dharma" is a crushing contradiction of a practice that is intended to lead to Waking Up.

The postive experiences many of us had as a result of sesshins is difficult to integrate into this mess. The problem is the lack of an integrated practice from Mr. Shimano himself. This leads to a hard choice for those who tried to stay the practice through him and had positive experiences mixed with the inevitable negatives. The longer one stays the harder it is to leave and the harder it is to clean up.

It's a simple equation, this on and off the cushion practice. They aren't different practices.

"Master, are you awake?

Yes, Master.

Do not be deceived.

Yes, Master."

I fear for Ms. Chayat and wish her wise and courageous decisions.

July 7, 2011 2:35 PM

Forensic Man said...

I think it quite important that a copy of the letter Shimano has been sending to people, urging them to press the board to allow him to regain access / privileges, should be made public.

Please, someone send a copy of it to the Archives - you needn't identify yourself; you will not be outed!

July 7, 2011 2:39 PM

Spike said...

Linda: No, I am not in contact with Kobutsu.

July 7, 2011 3:13 PM

Nigel said...

I hear ya "Today"...

I found that it's about dropping the notion that Shimano somehow is or does something for us. I found the sesshins valuable, but it took a long time to recognize that I was the one who brought the value and did the work. All Shimano ever did was play a theatrical role. It's easy to not see this as we get hooked into the Japanophilia and glorification of Shimano as "Buddha's gift to the West" that the "DBZ culture" (with a lot of help from folks like the afore-mentioned "Twisted Sisters") promotes.

July 7, 2011 3:23 PM

Sorority Registrar said...

Nigel,

Who are the "Twisted Sisters"?

July 7, 2011 4:15 PM

D. S. Ferriero 10th Archivist of the U.S.A [Not] said...

Dear Rev. Malone,

Please comment on "Linda's" assertion that she sent you something but you have not posted it.

What are the policies and practices of the archivist of the ShimanoArchive / Eido Roku?

- D. S. Ferriero, 10th Archivist the National Archives [Not]
"Preserving the Past to Protect the Future"

The National Archives

July 7, 2011 4:34 PM

WhoCaresAnymore said...

Likely M alone might choose to indispose himself in re linda and dsf posts. Remember his recusal from the 'ring controversy' he himself generated? Just an egotistic c**kteaser.

July 7, 2011 4:42 PM

Kobutsu said...

I have received quite a bit of material that has not been posted, primarily ZSS committee / board documents, schedules, calendars, newsletters and obviously private, personal handwritten materials from third parties. Initially I included everything that came in concerning ZSS board matters, but now, in view of the size

of the archive and the relevance of some of the material, I am being more selective. Committee minutes from the seventies having to do with ZSS zendo procedures (when to turn on the lights and how bright and so forth) bear little relevance to "the Shimano issue." I may throw it all in an ancillary data base at some point... in my "spare" time – I may not...

I've been sent material that I have no idea who the author(s) were and had no way to ask about. I've asked some people for permission to use certain documents and in many cases they have demurred. Some people have been upset that their writings came into my possession and gone into "shoot the messenger" mode.

I do not have any codified practices, I pretty much deal with things as I see fit at the time based on common sense. The single policy that I adhere to is that sources will be kept confidential.

As for "WhoCaresAnymore" – If you don't care, then there is no point in raising such issues. If you wish to disparage my effort by calling me names, that is your prerogative, knock yourself out. I've been called worse by better...

July 7, 2011 5:36 PM

Watcher said...

Nigel said,

"All Shimano ever did was play a theatrical role. It's easy to not see this as we get hooked into the Japanophilia and glorification of Shimano as "Buddha's gift to the West" that the "DBZ culture" ..."

Considering the background of American Zen students, Nigel's statement is true. But if

you came from a country with strong Buddhist tradition and practise regularly prior to studying with Shimano, within one or two years you could easily see gaps/flaws in his teachings. Remember that Shimano trained in Japanese monastry only ~10 years ... that is still unsui (young novist in Buddhist monastic tradition).

July 7, 2011 5:55 PM

恥ずかしい日本語 said...

シマノは大きい嫌なやつです。

July 7, 2011 6:08 PM

changeinthewind said...

"I found that it's about dropping the notion that Shimano somehow is or does something for us. I found the sesshins valuable, but it took a long time to recognize that I was the one who brought the value and did the work."

Exactly right. Genjo deserved the respect he has earned in this matter because he has done (what was necessary (his necessary work) to move forward.

You can ask nothing more of another. Or less.

July 7, 2011 6:09 PM

Dali Lama (not) said...

"Preserving the Past to Protect the Future"

Let's hope it's not...

Preserving the Past to Protect the Future without regard for the emotional well-being of victims whose lives have already been shattered and courageously put back together. Good to the last drop could sometimes be immoral and in some cases illegal.

Archivist, please keep up the good work along with keeping a good conscience.

Thank you

July 7, 2011 6:15 PM

麻弓 said...

恥ずかしい日本語 This is probably the word you're looking for 痴漢.

July 7, 2011 6:24 PM

恥ずかしい日本語 said...

Yes, that works too. Although no kids I know of, at least for Shimano.

July 7, 2011 6:43 PM

恥ずかしい日本語 said...

Oh, and thank you Mayumi!

July 7, 2011 6:44 PM

WhoCaresAnymore said...

kobigbadbutsu: you are a gutless p***y.
July 7, 2011 7:59 PM

Winnie the Pooh said...
changeinthewind said...

"Exactly right. Genjo deserved the respect he has earned in this matter because he has done (what was necessary (his necessary work) to move forward.

"You can ask nothing more of another. Or less."

Hmm... Sounds like it's Genjo promotion time! Or is it self promotion? Ah well ... Hui Neng would have been nothing if it hadn't been for Shen-hui.

Did Hui not only suck up to Hong Ren but also hide and deny all of Hong's degenerate faults? Did Shen-hui do the same for Hui Neng? Piglet, What do you think Did the Venerable Hui Neng ever get lost while from hiding from the Venerable Shenxiu and his posse?

"Wwwwwwhat?"

In any case, Spike and changeinthewind proudly belong to the Genjo fan club, where little is much. Leaves me feeling all warm and fuzzy. Piglet, how do you feel?

Mmmmm..mmmee? I am afraid of any kind of predator, Pooh Bear. I do not want anyone to say it's Ok to have them about when I am meditating or sleeping. I will not feel safe until he is behind bbbbars.

P. S. Does anyone have any honey?
July 7, 2011 11:53 PM

Kobutsu said...
Genjo Marinello has earned his stripes through this ordeal.

Gassho Genjo, Roshi
July 8, 2011 1:50 AM

Juno said...
Hello, from Maladjusted.
I have been unable for 2 days now to post through Google as anything other than Anonymous. Is anyone else having this trouble?
July 8, 2011 11:59 AM

watcher said...

Spike, HofH and changeinthewind are the same person.

July 8, 2011 12:04 PM

genkaku said...

I can't stop people from using multiple names. I have drawn the line at the use of "anonymous" for reasons previously stated. But multiple names is a possibility that I cannot waste time ferreting out.

I will say that those who want their words read and yet cannot use a single, recognizable name, probably qualify in the "arrogant pussy" department.

But that's just my view.

July 8, 2011 12:19 PM

Arrogant Pussy said...

Amen...

July 8, 2011 12:46 PM

Spike said...

Spike=hofh, but not citwt.

Spike and his psuedonyms are just labels for personas. Don't think for a minute that spike is 'real'.

July 8, 2011 1:25 PM

changeinthewind said...

Amen, Spike.

July 8, 2011 2:48 PM

Winnie the Pooh, A small, humble, male ursus arctos who loves honey said...

Juno said...

"Hello, from Maladjusted.

"I have been unable for 2 days now to post through Google as anything other than Anonymous. Is anyone else having this trouble?"

Well... it seems to me... that there is ... some kind of problem.

At the bottom of the previous page it says
 "«Oldest <Older 1001 – 1200 of 1226 Newer> Newest»"

At the bottom of the current page it says (before I post this)
 «Oldest <Older 1201 – 1226 of 1226

However not including this message I only see three (3) posts.
 Which means that we have "lost" 23 posts.

Piglet, where is the tech support person?

Pooh bear, Blogspot tech support has been spotty, and you said not to ask Tigger.
 But, please be careful, Pooh, there are some nasty people on this blog. They call each
 other all kinds of nasty names. Some want praise for allowing a bald headed
 predator to be allowed freedom to roam around at will.

I know, Piglet, I know.... Disgusting! That's the way things are outside the Hundred
 Acre Woods.

July 8, 2011 2:53 PM

changeinthewind said...

"I know, Piglet, I know.... Disgusting! That's the way things are outside the Hundred
 Acre Woods."

Give it a rest Poohbear. You, spinning off another's fairy tale, are quite a bore.

July 8, 2011 3:32 PM

changeinthewind said...

Spike,

"different" names for each persona?

Here I was thinking you the simpler sort.

It's for the fun in doing it. Certainly there is not much worry here re Genkaku up
 nights all at hither with non worrying about the arrogance of pussy.

What the hell? ;)

what the f**k is such?

July 8, 2011 4:40 PM

Spike said...

Just a red-haired dirtball, at heart.

July 8, 2011 5:18 PM

Winnie the Pooh said...

Dear changeinthewind,

Regarding your vile, provocative language, I just read this in a little message from Tricycle. It is entitled "Replace Anger with Tolerance." I paraphrase it:

The sixth chapter of the Guide to the Bodhisattva's Way of Life recommends replacing anger with tolerance. The essence is: Why get upset if you can do something about something? And if you can't do anything about it, then why get upset?

First it this passage reminds me of the great many missing pieces in Shimano's Zen training.

Second, in the spirit of this aspect of Buddhism, I refuse to be provoked by your gutter language, or by the hatred you are apparently holding on to. Such is your changeinthewind. There is a real stench in this wind.

I do hope you find some peace somehow somewhere.

"You're too nice, Pooh."

- Piglet

Not really, Piglet, When he called me a "bore," I knew what to say. This over-stimulated human has some serious problems of the heart that needs to be dealt with. Besides, Piglet, It's nice to be nice.

July 8, 2011 6:49 PM

tenshin said...

WhoCaresAnymore said...

kobigbadbutsu: you are a gutless p***y.

WhoCaresAnymore... of all the P**sy I've met, I would never consider any of it to be anything but extremely strong and extremely expansive.

So, your attempt to equate women with weakness underscores a really weak male persona. Women can consume and incorporate, and I don't think that signifies weakness. I think it is a position that reflects incredible strength. and lots of responsibility.

As for Ko-san... have you ever actually met him and had the ability to form an independent opinion of him? Or are you just regurgitating someone else's reflections? Do you understand why I ask this question?

To be to-the-point: your statement really reveals your frame of mind. There is more out there - don't forget this.

-tenshin

July 8, 2011 10:51 PM

tenshin said...

Tenshin said...

So, your attempt to equate women with weakness underscores a really weak male persona.

Forgot to mention that this has a lot of congruence with Shimano's way of thinking. People and (especially) women as receptacle. What a short-sighted POV.

-tenshin

July 8, 2011 10:54 PM

Bernard said...

Whew! Sounds like somebody knocked down a hornets' nest.

What's going on? I was told that the people here were mainly those who want Eido Shimno out of Zen Studies Society.

All I that I see right now is someone who wants a half-assed solution praised. Really, allowing a life-long sexual predator who seems to be prejudiced against American / Western ways of thinking and acting, to continue roam the halls of the temples, who actually appears to have dubious credentials, does not deserve a bit of praise no matter how bad it used to be), and a bunch of people doing some kind of arguing about what I can't even tell.

I'm out -- the temples, the organization, and this blog.

I really hoped the blog was going to be a "good thing", help to communicate with like minded people. What a mistake!

Good luck to you all. Take care of yourselves.

-- Bernard (not my real name).
July 9, 2011 12:27 AM

TryToCare said...
Tenshin said ...

"To be to-the-point: your statement really reveals your frame of mind."

Yes. You are right. I apologize.

Yes, I have met Kevin Malone at sesshins.
July 9, 2011 8:35 AM

TESTING said...
Testing:

Shit, piss, fuck, cunt, cocksucker, motherfucker, tits and, pussy.
July 9, 2011 11:12 AM

Testing said...
So this blog does not censor words automatically...
July 9, 2011 11:16 AM

genkaku said...
Funny -- I use a lot of dirty words. It's partly an enjoyment of language and partly a challenging emphasis. But I seldom if ever use dirty words when I want to be taken seriously.

Just noodling here.
July 9, 2011 12:29 PM

Joker said...
Hmm... so who's the p***y now?
July 9, 2011 1:01 PM

changeinthewind said...
My dearest Pooh,

The skins used to be a bit thicker here. I apologize for taking such a big bloody nick outta yours.

That said, the pooh parable was boring, is boring, and will forever be boring. Nothing personal, of course was meant, is meant, or will be meant by so commenting.

As to my "vile language" the same applies.

I long ago stopped attempting to make a serious point here. This blog is not for such. Seriously. For a time it served a good purpose and that time is past.

The issues served here are now well aired and, to the degree possible (in the real world) I believe, have been adequately addressed.

If ZSS fails to produce new bylaws or in doing so do not truly curb the power of the abbot to control the makeup of the board the situation will revert to its past level of usefulness.

For now however I see this blog as staying in touch with an other side of things and it is for messing around, or, if you find another word more likeable, it is for challenging you.

If that is vile and hateful to/in a/your poohish world, so be it. Hardly a surprise.
July 9, 2011 1:58 PM

Winnie the Pooh said...

Dear changeinthewind,

You wrote, "I apologize for taking such a big bloody nick outta yours. [skin]"

Heh Heh. Heh. Apology accepted, But a large pot filled with honey is greatly preferred. Actually, you might have just gotten some fur; hope it was sweet.

Owl taught us that people who use vile language are like animals that growl or roar. They are scared or in pain or want to be scary but might be emotionally incapable of expressing themselves nicely. As a human, you might want to think about that.

As for those greedy, lusty and insensitive people who think they have something to offer or get and are still at ZSS each one of them needs to train with someone as gentle and sensitive as my good and dear friend, Piglet. Maybe something that seems boring would be good to calm you down, too.

BTW -- Honey can be messy, until it is all gone. Then not a trace of a mess, except, perhaps, maybe, sometimes, the fur.
July 9, 2011 4:52 PM

Stones:"GetSomeHair" said...

Eeww!

July 9, 2011 6:01 PM

Erasmus The Obscure said...

Sounds like someone started out on the way to the unconditional realm and took a wrong turn. Like so many before the Twilight Zone loomed ahead, somehow this individual wound up stumbling into Pooh Corner having missed the Twilight Zone entry way...

It could be worse I suppose, at least nobody in Pooh Corner is married to Mrs. Pancake face.

July 9, 2011 6:55 PM

Piglet and Rabbit said...

Here's a picture of Pooh taking the high seat in the Hundred Acre Wood.

No one delivers a talk like Pooh. They are fun.

He's realized... that he's stuffed with fluff.

- Piglet

P. S.

Ron Serling had his chance, but decided to go with sentient dummies of various kinds.

- Rabbit

July 9, 2011 11:57 PM

changeinthewind said...

"BTW -- Honey can be messy, until it is all gone. Then not a trace of a mess, except, perhaps, maybe, sometimes, the fur."

not familiar with the consumption of furry honey.

July 9, 2011 6:01 PM

Erasmus The Obscure said...

"It could be worse I suppose..."

Yup. I redub thee, Erasmus the Wise.
July 10, 2011 2:32 PM

An Anonymous Letter in the Suggestion Box said...

An open letter to the archivist,

While I see that you are diligently archiving this blog, perhaps some entries in the blog merit separate entries in the archive.

An example is Tenshin's report on the July 2, 2001 "announcement" at Dai Bosatsu Zendo in the Catskills Mountains, NYS.

"The following statements were made on July 2nd, 2011 at Dai Bosatsu Zendo Kongo-ji, with about 45 sangha members from DBZ, New York Zendo Shobo-ji and the Zen Center of Syracuse in attendance."

Tenshin PART I
Tenshin PART II
Tenshin PART III

Thank you for your consideration.

Note: I would have mentioned Banko's entry as well but he stated he reported second hand information.

July 10, 2011 2:42 PM

Kobutsu said...

The three Tenshin posts were taken from an email from ZSS. The original email is in the archive here:

http://www.shimanoarchive.com/PDFs/20110705_ZSS_Announcement.pdf

Banko's entry from this blog is here:

http://www.shimanoarchive.com/PDFs/20110730_Phillips_Genkaku_Blog.pdf

July 10, 2011 2:53 PM

tenshin said...

Piglet and Rabbit said...

Here's a picture of Pooh taking the high seat in the Hundred Acre Wood.

Pigs and Hare, that link takes you to the wrong page and ends up landing on some (what look to be) chick-on-chick pages, followed by car pages....

July 10, 2011 7:55 PM

Not Christopher Robin said...

tenshin said...

Pigs and Hare, that link takes you to the wrong page and ends up landing on some (what look to be) chick-on-chick pages, followed by car pages....

Tenshin and everyone, many apologies. Evidently the site <http://www.desktopexchange.com/> does some pretty weird things. Just clicked on the link posted above and got different sets of ads some pornographic and some non-porno. Should have know better than to mess around with copyrighted artwork.

July 10, 2011 11:29 PM

tenshin said...

Just as a security precaution, folks who went to that page would be wise to download and run the Malicious Software Removal Tool, from Microsoft - i.e., if you're running a Wintel box.

-tenshin

July 10, 2011 11:33 PM

Not Christopher Robin said...

As a gesture to make up for that error, here's a link to the new Winnie the Pooh Movie It's coming out this month on the 15th.

<http://disney.go.com/pooh/movie/trailer>

BTW -

Props to

-Author A.A. Milne who introduced Pooh to the world in 1926.

- "The Tao of Pooh" by Benjamin Hoff

Some of you will get a kick out of the book whose premise is that Pooh is very Taoist in nature. See this short review:

<http://www.just-pooh.com/tao.html>

- James Ford who did a piece on Pooh in 2008

<http://monkeymindonline.blogspot.com/2008/04/which-winnie-pooh-character-are-you.html>

July 10, 2011 11:50 PM

S. Jobs said...

And if you're not running a Wintel box you gan go fuck yourself...

July 10, 2011 11:57 PM

tenshin said...

Pigs and Hare,

Any chance you used to be a Dead Head, and enjoy folk and bluegrass?

Just curious....

-tenshin

July 11, 2011 12:59 AM

Rabbit & Piglet said...

tenshin said...

Pigs and Hare,

Any chance you used to be a Dead Head, and enjoy folk and bluegrass?

There was a time when we liked Jerry and the Dead but not the Acid that often travelled with them, more Folk Rock circa The Mommas and Pappas through Judy Collins onto Crosby Stills etc. than Folk but Peter Seeger and Joan Baez were good. Bluegrass in small doses except when there is a mean banjo. The Blues and Jazz in large does.

Heavy Metal lost us completely.

Anyone familiar with Pigs and Ponies?

July 11, 2011 5:12 PM

tenshin said...

There used to be a band called, "Whores, Pigs and Ponies," but I don't think that is what you're pointing to - especially if you're not into Heavy or Death Metal or Grunge. They were rather nasty, to say the least - and not my cup of tea either; similar to the band Wayne County.

Jazz and blues, good for what ailes you.

You've met me methinks, albeit before the Tenshin tag got added.

July 12, 2011 1:41 PM

Either egoless or completely confused (was Rabbit and Piglet) said...

"You've met me methinks, albeit before the Tenshin tag got added."

Could be. Let's see. We have birth names and given names, our friends and family gave us nicknames, then came Dharma Names, and then user names, then we got tags for our graffiti and tags for our Blogs, blog tags turn into multiple personas.

It's all so confusing! Am I you? Are you me? Do I know myself if not can I know you? Could I be oneshin or twoshin, or threeshin, if you're tenshin was there an elevenshin?. I'm sorry I wasn't paying any attention what was the questshin.

Nevermind....

July 12, 2011 4:51 PM

Shodo said...

oi vey... what the heck are you guys even talking about?

July 12, 2011 5:33 PM

Erasmus The Irritable said...

Shins man... oneshin or twoshin, or threeshin, tenshin, elevenshin and even – a Joshin.

July 12, 2011 6:15 PM

Cheshire T. Cat said...

On that note, I'll do my trademark fade-out...

July 12, 2011 6:18 PM

expurgate said...

As should this thread

July 12, 2011 8:04 PM

Queen Mary said...

"There was a time when we liked Jerry and the Dead but not the Acid that often travelled with them, more Folk Rock circa"

There's samadhi within a good long and deep jam by the Dead, acid/weed, it goes without saying would make those depths bottomless.

BTW, they were benefactors to the development of early American Zen... and so many other things. ;) "*&^&^%%\$\$\$\$\$@164!!!!!!

July 12, 2011 11:55 PM

tenshin said...

Queen Mary said...

BTW, they were benefactors to the development of early American Zen... and so many other things. ;) "*&^&^%%\$\$\$\$\$@164!!!!!!

Yep, like:

- personal computers
- first noise cancelation mikes / sound system in the world
- Open source music
- Supporting the exploration of methylamine compounds
- Israeli - Egyptian peace accord
- General advances in the amplification of music
- Some connection with Ridge Vineyards, I think

and the list goes on. Bill Graham said it so right.

Oh, this is the ETS forum... whoops!

-tenshin

July 13, 2011 1:47 AM

Archive Team said...

Genjo Marinello Osho - Resignation from ZSS Board of Directors.

http://www.shimanoarchive.com/PDFs/20110712_Marinello_Resign.pdf

July 13, 2011 5:02 AM

Linda said...

... and Fujin's back.

July 13, 2011 6:27 AM

genkaku said...

Thanks for your efforts, Genjo.

July 13, 2011 6:54 AM

Robert S. said...

Genjo's wrote:

"Given our recent success encouraging Eido Roshi to be fully retired and not do any more teaching on or off campus, I feel we have rounded a big corner for the Zen Studies Society (ZSS). Therefore, I can withdraw from this board without feeling I am abandoning this organization or my commitment to True Dharma."

...

"Given his recent documented lack of awareness of the severity of the damage he has done, as evident by his July 5th letter to us requesting that he be allowed to lead zazen and teach Dharma classes at New York Zendo (NYZ), I think it is a mistake to allow him regular, all be it highly restricted, access to our property."

Recent documented lack of awareness? Huh?

While this resignation stinks of political correctness, it looks like Genjo is heading for complete break from the insane cult that is ETS and ZSS. Good for him.

"Dead Rock" Shimano will be back strutting.

July 13, 2011 9:40 AM

Spike said...

"While this resignation stinks of political correctness, it looks like Genjo is heading for complete break from the insane cult that is ETS and ZSS. Good for him."

If it stinks to you, then try not reading your own projections into it.

July 13, 2011 9:49 AM

Curious again said...

We'd like to see this July 5th letter Board people.... Why is getting the truth out of the ZSS Board like pulling teeth?

What's the story on the audio recording of what Shimano actually said? The archive refers to a telephone call refusing to provide a copy for the public....

July 13, 2011 10:13 AM

Can't tolerate intolerance said...

Spike,

"If it stinks to you, then try not reading your own projections into it."

Oh please, Spike one bit of explicit or implicit criticism of any of Genjo's action and you are all over it like stink on shit.

For whatever reason you're in love with Genjo. Enjoy the honeymoon.

Do you keep his picture on your altar, on your desk, or do you just look in the mirror?

Good luck with that.
July 13, 2011 11:32 AM

tenshin said...

Genjo,

thanks for your work and for staying in the saddle for as long as you have.

-Tenshin
July 13, 2011 11:35 AM

9mm said...

Robert S.: you're too senseitive.

(Aikido you not.)
July 13, 2011 12:55 PM

changeinthewind said...

Come so far, so far to go.

Gassho Genjo, gassho.

Sweet dreaming 'spike' and thank you Genkaku for this forum open and unguarded discussion.

Twas educational and hard and often quite fun.

This is the change in the wind I have been hoping for, working for and for a time now, just waiting for.

Mike, REDdirt, Chaos, and enough other alias I have forgotten most of them. ;)
July 13, 2011 1:01 PM

Voice of Reason said...

He did a good job. I know he confronted ER face to face on his deep-seated issues.

It is my prayer he can continue to influence his dharma brothers and sisters within ZSS to move in the right direction.

Gassho, Genjo, you will be missed.

July 13, 2011 1:41 PM

FurtherClarityReBoard said...

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1220>

ZFI post by Genjo – Part I

Dear Dharma Friends,

On July 2, 2011, Eido Shimano Roshi, the retired Founding Abbot of Shobo-ji and Kongo-ji, and his successor Shinge Roko Chayat Roshi made a “Special Announcement.” A transcription of the substance of the announcement made during a public forum at Dai Bosatsu Zendo can be found at:

<http://www.daibosatsu.org/images/meeting.pdf>

In this announcement, Eido Roshi acknowledged that he would no longer hold out the possibility of continuing a dokusan relationship with senior students, about sixty of whom have asked that he continue to teach and give dokusan. Furthermore, he strongly encouraged all these students to become Shinge Roshi’s students and to fully support her leadership. He also acknowledged that there will be no exceptions and that he will not attend sesshin, or give Teisho or dokusan when visiting Dai Bosatsu Zendo Kongo-ji (DBZ) from time to time. These steps may appear to be the natural consequence of the retirement of a teacher, new and current students are transferred to the new teacher, but it is also true that many students have been holding out the hope that Eido Roshi might become like a professor emeritus and occasionally attend sesshin, give Teisho and dokusan for students. So, I believe this announcement represents a major hurdle for the healing of the ZSS Sangha.

However, even though Eido Roshi in his remarks acknowledged that “we all suffered” particularly in the last six months since his retirement, and Shinge Roshi acknowledged that we all have faced pain and difficulties during this transition, neither of them mentioned the reasons for his precipitous retirement. There was no direct acknowledgement of the harm that was done to this sangha because of decades of ethical breaches by the founding abbot, not to mention the harm done to

the many female students that had to suffer his advances or his requests to keep affairs secret.

I was not in attendance, but it was reported to me that Eido Roshi put the five members of the ZSS board who were present for the announcement on the spot by asking that he be given a key to the New York Zendo Shobo-ji (NYZ) a couple of blocks from his condo on the upper East Side of New York City. The purpose of wanting a key became very clear when the board received a letter dated July 5th requesting that he be allowed to continue to lead zazen, teach Zen classics, lead Japanese Dharma classes, and offered to nurture the next generation of students. The ZSS Board promptly said no thank you.

Since his retirement December 8th, 2010, Eido Roshi has resisted clearing his rooms at both DBZ and NYZ, this resistance comes from his natural desire to be a grandfatherly figure and presence at both locations that he was so instrumental in founding. Eido Roshi's desire to let True Dharma continue is very genuine, and naturally he wants to help all he can. And if this were a normal retirement his efforts would be more than welcomed, they would be treasured. However, given the real dilemma created by his ethical breaches, the need for the ZSS sangha to heal in peace and for new leadership to have the opportunity to grow and develop it seems obvious to me that he must clear out his rooms and be restricted from being a grandfatherly presence or holding a professor emeritus status or function.

Part II to continue
July 13, 2011 4:49 PM

Further Clarity Re Board said...

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1220>

ZFI post by Genjo – Part II

Yes, he will always be the founding abbot, and I won't hesitate to call him my Dharma Father, or give him deep thanks and gratitude for being a clear vessel of the Dharma. However, one of the beauties of Buddhism is that we are all primarily Buddhas, there is nothing to attain, and we are all vessels of the Dharma. As Eido Roshi has also taught me we are also all "bumpkins." I believe all of us have a crazy hot

core that when not healthfully managed and channeled can cause symptoms that harm others and ourselves. This has certainly been true in my life. In my view, the ZSS needs a break from Eido Roshi's presence. It is abundantly and tragically clear that he does not yet have a clear understanding of how much damage he has done to the ZSS and American Zen. Without this understanding, which even a long break may not provide, I believe his continued presence, all be it highly limited and restricted, will hinder the deep healing needed to attract new students or generate a genuine opportunity for former students to return.

On this point the ZSS Board disagrees with me, and because I can no longer be harmonious with their course, I have decided after deep reflection, that I must withdraw as a sitting member of this board. Therefore, I submitted my resignation this evening. Overall, it has been a great blessing in my life to work with such a dedicated and determined group of people. I pray that any hard feelings generated by my departure, will quickly dissipate. It is my intention to attend two sesshins a year at Dai Bosatsu Zendo and I will be at the upcoming DBZ All August Sangha meeting. If a committee is convened at the August meeting to assist with the development of new bylaws, I will volunteer to join it, as I am still committed to assisting the ZSS becoming a membership-based organization, where at least the majority of the board is elected by the membership. May True Dharma grow and flourish at both DBZ and NYZ.

With palms together,

Genjo Marinello
July 13, 2011 4:51 PM

FurtherClarity said...

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1240>

additional ZFI post by Genjo

It is my thinking that for the organization to have time to heal and recover, Eido Roshi should stay away from both properties for some extended period. As I see it, the ZSS board does not want to lock him out, it simple wants him not to teach. He has been welcomed to DBZ many times since his retirement, and he has insisted to have access to his rooms and belongs at NYZ many times. I think there needs to be an extended break of contact, the rest of the board does not.

Genjo
July 13, 2011 4:58 PM

Mr. Rudin said...

In view of the current Board vacancy, Roko and I would like to nominate Fujin for election to the ZSS Board of Directors.

July 13, 2011 5:04 PM

watcher said...

Bravo Genjo Osho. Seigan is right ... be careful with ETS. And we can witness it now, only within three days from his announcement that he would

not teach, lead zazen, give tesiho etc ... on July 5th he wrote a letter requesting the opposite. And the circle of enablement is complete by nominating Fujin as Board member. History repeats itself.

July 13, 2011 5:17 PM

Jushin said...

This post has been removed by the author.

July 13, 2011 5:39 PM

Rhinotillexis said...

There's nothing wrong with nose-picking... it's the lying, the cheating, the stealing and blatant animalistic sexual assault for starts.

July 13, 2011 5:56 PM

Spike said...

ZSS Board's remaining directors appear to be adicked to Mr. Shimano.

July 13, 2011 5:57 PM

Spike said...

I had always really like Fujin. I felt sympathy for her when her father died. She clearly transferred her father figure identification onto Eido Roshi, given her specific responsibilities at DBZ. I regret that she now appears to be his lackey.

I don't see how her nomination to board director would be helpful if her orientation is as suspected.

Bylaws must be rewritten.

Members must vote to elect new Board Directors.

I have a nomination in mind.

July 13, 2011 6:11 PM

Spike said...

Speak, Fujin.

July 13, 2011 6:19 PM

NotAJoke? said...

Isn't Fujin's nomination somebody's joke?...

In any case, it seems that it's time for everyone to hang their hats and call it quits for real... What we're seeing is simply a house of insanity... Who cares what show its pathetic inhabitants or their mad grandfather may be putting on?...

July 13, 2011 6:27 PM

Erasmus The Bookie said...

The only vague chance that organization had, just walked out the door...

July 13, 2011 6:47 PM

Ditto said...

How true!

July 13, 2011 6:51 PM

Anonymous said...

Thank you Genjo, for your efforts. You truly did earn your stripes through this ordeal.

Gassho,

DaiAn

July 13, 2011 7:26 PM

Ahmed said...

My friend in Lagos would like their bank account numbers and socials please...

July 13, 2011 8:51 PM

Kobutsu said...

The above post constitutes harassment and extortion.

July 14, 2011 12:54 AM

Shodo said...

Kobutsu said:

The above post constitutes harassment and extortion.

Agreed.

Battle not with monsters, lest ye become a monster, and if you gaze into the abyss, the abyss gazes also into you.

July 14, 2011 1:31 AM

Jushin said...

Fujin on the board?

Spike, you obviously never lived at DBZ for very long. Fujin and Jokei's angry, abusive rants are an hourly occurrence -- so common, so absurdly venomous, and so devoid of any truthful content that these women are basically ignored by any reasonable person.

The nuns are 100 percent emotionally dependent Shimano. With desperate clinging, they knowingly assist him in his schemes.

The ONLY reason that Fujin would come back is if she had assurance of continued, close contact with Shimano. She absolutely hates Chayat. There is no way to describe how much.

Fujin in Shobo-Ji then? That's my guess. That way, with Chayat planted at DBZ, Shimano does what he pleases.

Same as it ever was. Extremely typical of this organization.

ZSS is a black hole of deception, hatred, and abuse. I am constantly amazed at their ability and perseverance in fighting to continue their horrible machinations. I have no idea what they think it gets them.

July 14, 2011 3:59 AM

Piper said...

The truth be told, it was Fujin's insane hatred of Kobutsu that ultimately brought Shimano and the ZSS down. Had she not joined forces with Edward Penney and William Van Gordon (<http://www.edoshoninarchive.com/>) against Kobutsu, Kobutsu would have probably just walked away.

July 14, 2011 5:55 AM

genkaku said...

Dear Some Colored Hat and Just a Tobacco Farmer -- Reluctant as I am to do so, I have deleted your posts that offer specific addresses and phone numbers for ZSS board members. I really don't like doing it, but Kobutsu among others has rightly pointed out difficulties I hope you will see as reasons enough:

1. The information provided is not, as far as I can figure out by searching the internet, publicly available. This is important if this blog is to continue in existence (please read the blogger terms of service quoted below -- esp. "someone is posting

my private information")A substantiated claim of this sort can serve to shut the blog down altogether.

2. This blog was intended to make room for all comers to express their views. If you look back through it, you will see a lot of concrete thinking and a lot of idiotic thinking, all of which has been left for all to see. My view is that for too long people's honest concern, anger, confusion, sadness and hurt have been kept under wraps. No matter how badly argued or useless the comments may be ... there is room here. But I do think that staying on topic assists rather than detracts from the cause ... a cause I see as airing Eido Shimano's depredations and bringing some comfort to those who have been and perhaps continue to feel hurt. I do not see that shutting down this blog aids that cause. I considered allowing the names and addresses to remain, having the blog shut down, and starting another one, but that would require discomfoting those who visit at the same time that the information deleted would no longer be visible.

Hoping this makes some sense to you.

Here are the terms of service as they appear when hitting the "report abuse" button at the top of the page:

Report a Terms of Service Violation

One of the hallmarks of Blogger is the importance of freedom of speech. Blogger is a provider of content creation tools, not a mediator of that content. We allow our users to create blogs, but we don't make any claims about the content of these pages, nor do we censor them. However, Blogger has standards and policies in place to protect our users and the Blogger network, as well as to ensure that Blogger is complying with all national, state, international, and local laws.

Please select the type of violation that you'd like to report:

Defamation/Libel/Slander

Copyright/Piracy issues

Spam

Nudity

Hate or violence

Impersonation

Someone is posting my private information

I think someone else is using my account

July 14, 2011 10:04 AM

Robert S. said...

Just noticed that the main part of the ShimanoArchive now has a good introduction.

I also re-read this:

“Each student must be encouraged to take responsible measures to confront teachers with unethical aspects of their conduct. If the teacher shows no sign of reform, students should not hesitate to publicize any unethical behavior of which there is irrefutable evidence. This should be done irrespective of other beneficial aspects of his or her work and of one's spiritual commitment to that teacher. It should also be made clear in any publicity that such conduct is not in conformity with Buddhist teachings. No matter what level of spiritual attainment a teacher has, or claims to have, reached, no person can stand above the norms of ethical conduct.”

It might be good for serious senior students in the Maha Sangha to widely and systematically address the related issue: that dysfunctional groups of people often work hard to keep seriously disturbed people like Shimano in front of the public.
July 14, 2011 10:07 AM

Shodo said...

Ikko Ikkaku made a excellent opportunity for Genjo to make amends...

Now, how about a public apologizing to the young woman who made the announcement about her relationship with Shimano a year ago next month. The way many of us read it, you tried to trash her.

How about a public apology or an expression of gratitude from you to archivist Reverend Kobutsu Malone?

How about an apology for spearheading the removing the correct and true references to a history of misconduct from Shimano's Wikipedia page?

I for one, would like to give a very warm bow of great appreciation to Rev. Kobutsu... It's not easy to be the "nail that sticks out" - so many folks are going to try to nail you back down to be flush with the floor.
You (and Aitken) have done, and continue to do an incredible public service.

Thank you.

July 14, 2011 10:56 AM

AZTAResponsibility said...

It's long overdue that the AZTA call one of its own members, Roko Chayat, to account for aiding and abetting Shimano.

July 14, 2011 10:58 AM

Paul M. said...

The AZTA should take a close look at the exchange between Chowaney and Kobutsu regarding his membership application. It's in the archive:

http://www.shimanoarchive.com/PDFs/20090224_Chowaney_Malone_AZTA.pdf

The guy really made an honest attempt to apply, even telling them of his difficulty with Shimano's lack of morals and ethics. Chowaney AND Marinello both denigrated Kobutsu despite his honesty. Marinello's own words: "This current controversy, over old material, has been and continues to be fanned by four men with old grudges, intent to 'bring him down,' as one has said directly. By the way, none of the four men I am referring to are members of AZTA, but please be aware that a man who was declined membership in AZTA, in part because Eido Roshii would not acknowledge him as a Dharma Teacher, started the current wave of vilification."

"Declined membership"? It doesn't appear it was that way at all Mr. Marinello... read the documents.

July 14, 2011 11:42 AM

watcher said...

That posting was in 2009, Genjo has shifted position after December 2010 - and with current

resignation it is becoming more obvious.

Next, I hope he will reedit the Wiki on Shimanos.

July 14, 2011 12:22 PM

watcher said...

I am curious with the number 60 (sixty), the number of students Shimano claimed to support him teaching again at Shobo-Ji and DBZ.

Out of ~80 students at Shobo-ji perhaps only 5 to 10 who are still supporting Shimano's continuation (one can ask Shoteki Chris Phelan).

DBZ perhaps 15-20, so the total is 20-30.

Perhaps the majority comes from Syracuse because of Shinge position (this is a kind of polytical election to get the highest post one needs to support their candidate), and from Japanese students (out of nationalistic-solidarity). Of the Japanese students perhaps Zensho can tell a lot, because he is one of the 'vote getter'.

July 14, 2011 12:30 PM

Paul M. said...

The fact that he's "shifted position" should make offering a sincere (non-Shimano-esque) public apology easy then. No?

How about Mr. Chowaney? How about the AZTA that let Mr. Chowaney serve as their "membership chairman"? Do they not also owe an apology?

The editing of the Wikipedia entry may prove problematic, given the history. A statement as to what happened might be useful... mentioning that the entry as it stands is but a paraphrase of Shimano's self-hagiography lifted right out of Namu Dai Bosa should be out there.

No one can properly apologize to Aitken Roshi...
July 14, 2011 12:44 PM

Mikyo said...

Speaking of apologies – In today's news:

"(CBS/AP) NEW YORK - A Brooklyn man reportedly told police that he spent more than 12 hours with a young Orthodox Jewish boy -- including taking him to a wedding just outside New York City -- before smothering and dismembering him in a panic.

Levi Aron, 35, detailed the time he spent with Leiby Kletzky, 8, and allegedly confessed to killing the boy in a 450-word statement obtained by WNBC-TV, NBC News reports.

'I understand this may be wrong and I'm sorry for the hurt that I have caused,' Aron told police, according to NBC News."

There is something about the wording of this psychopath's "apology" that is eerily familiar....

July 14, 2011 2:27 PM

NewsOfTheWhirled said...

Jushin: you're totally at sea, man.

(Heard your romantic overtures at dbz were rebuffed! Hence your gross lies and exaggerations demeaning dbz nuns ...)

If you don't support Shimano as your spiritual father, how can you so proudly use the name he gave you?

July 14, 2011 4:19 PM

Peas said...

Speaking of DBZ nuns....

July 14, 2011 4:27 PM

Linda said...

Hit that one on the head there Peas.... They're still as nasty and vindictive as ever I see!

July 14, 2011 4:38 PM

Robert S. said...

AZTA ISSUES

AZTA Responsibility said...

"It's long overdue that the AZTA call one of its own members, Roko Chayat, to account for aiding and abetting Shimano."

Excellent point.

Seems that the AZTA is not primarily a sangha advocacy group but a support group for a select few who meet certain interpretations of certain criteria.

Paul M. said...

"The AZTA should take a close look at the exchange between Chowaney and Kobutsu regarding his membership application. It's in the archive:
http://www.shimanoarchive.com/PDFs/20090224_Chowaney_Malone_AZTA.pdf"

Another excellent point!

Perhaps in time, a new person will become the membership chair, then there will be a different interpretation of the membership criteria. However, not surprisingly, the membership criteria does seem to favor institutional protocol and a certain view of correctness.

Alternatively, Kobutsu could find a compatible "certified" teacher to "study" with for a few years thereby getting the credentials needed to become part of the AZTA.

Then again, it might actually be a badge of honor, not to be part of this type of group.

Regarding the selection criteria for AZTA membership, surely they would not have approved Shakyamuni as he didn't have a teacher who could acknowledge him as a teacher. It could very well be the case they would not have approve of other reputable and famous teachers either. Hakuin comes to mind as an example. In fact,

I wonder if the mere mention of the Diamond Sutra sends the membership committee running for the hills.

July 14, 2011 5:17 PM

UricAcidOverload said...

Robert S: Stick it up your AZTA!

Hahaha!

July 14, 2011 5:28 PM

Robert S. said...

Shodo said...

Ikko Ikkaku made a excellent opportunity for Genjo to make amends...

Genjo quickly responded to Ikko Ikkaku's requests for apologies. See <http://zenforuminternational.org/viewtopic.php?f=73&t=3584&hilit=Marinello&st art=1240#p100144>.

I don't feel like getting bitten by Spike today, so I'll let others comment on Genjo's responses if they chose to without saying anything about those responses myself.

BTW -- Ikko Ikkaku has not replied yet.

July 14, 2011 5:30 PM

PhdMikyoEtAl said...

God I love this blog! It is soo intellectual!! Everybody write in right now!!!

July 14, 2011 5:34 PM

Spike said...

"I don't feel like getting bitten by Spike today, so ... "

You are exactly right. Spike does, indeed, bite.

July 14, 2011 5:40 PM

Polident said...

Yes, Spike's bite has improved – thanks to modern denture adhesive technology!

July 14, 2011 7:35 PM

Shodo said...

Yep... Genjo said this in response to Ikko.

From my perspective, I did not at all try and trash her, I think she was courageous to out herself and Eido Roshi. I am sorry that even though she made her statement at a group meal at DBZ, I once used her first name at a NYZ public meeting. For this slip I have deep regrets.

I have always maintained that publication of the Shimano Archives is overall a good thing. History should not be hidden. I often believe transparency should trump confidentiality, but I also believe it is very difficult to find the right balance. I have in the past questioned Kobutsu's motives and thought that some of what he has posted on the archive is either not germane or hearsay. After getting to know Kobutsu's history better my opinions of his motives have changed.

When I was involved with the Eido Shimano's Wikipedia entry, I was working for a proper balance, never the elimination of criticism. In fact when all criticism was removed from time to time, I would spearhead returning it. Many strong and dedicated Wikipedia editors have since been involved, and I leave it to them to discern the right balance.

Sincerely,

Genjo

You really have to give him props... His perspective has visibly changed in a way that I personally find quite impressive. I had a harsh view of him a while ago; needless to say, my opinion of him has also changed quite a bit.

July 14, 2011 8:29 PM

Shodo said...

Hey... NewsOfTheWhirled.

You said this to Jushin:

If you don't support Shimano as your spiritual father, how can you so proudly use the name he gave you?

And yet you seem to support Shimano no matter what he does - but YOU hide behind a made up name.

Funny how that works...

July 14, 2011 8:46 PM

Winston said...

Unfortunately the Wikipedia editors are stuck with the notion that just because it's printed in a book it merits inclusion. The problem with the Shimano story is that the

only traceable source for 99% of what has been written about Shimano is a single chapter in Namu Dai Bosa. That chapter was of course written by Shimano. An interesting editor's note appears at the beginning of that chapter where Louis Nordstrom starts off saying, "Because Eido Roshi himself supplies all the necessary biographical information in his own section, there is no need for this editor to do so."

When we go to other English material about Shimano, we always find footnotes or references that point back to Namu Dai Bosa. The obvious problem is that Mr. Shimano is a consummate liar and nothing he says (particularly about himself!) can be trusted.

By the Wikipedia editors standards, the archive is an unacceptable source... until someone uses it to write a book!

July 14, 2011 8:54 PM

Jushin said...

Me hitting on the nuns?

Me proud of the name "Jushin"?

Shimano my "spiritual father"?

Each of these things makes about as much sense as blowtorching my own face.

Fujin, if that's you , I don't hate you guys. I've never even mentioned you guys here. I'm basing my characterization of your feelings re: Ms. Chayat on many things I heard you say, and especially on the time before Ms. Chayat's kid's wedding.

I really doubt that you want me to tell that story.

I only use "Jushin" on this little comments stream, because people from DBZ don't know me by my real name: David Theodore Seaman. I tossed my raksu in the recycling bin when I left.

Anyway, did I call it? Shobo-Ji your new home?

July 15, 2011 6:53 AM

watcher said...

Jushin is not a name given to David by Shimano ... if my recollection is right. He practised and got Jukai from the other guy.

Fujin at Shobo-ji? It is possibility. Another possibility is Tenrai, recently finished his 1000 days training with ETS. I think it is good for Zuiho current Shobo-ji attendance, so he

can take care of his new family and baby. The problem is, would Tenrai have a gut to refuse

ETS entering Shobo-ji. There are many reasons he would not do it; 1) he just finished with ETS (he has no problem with him, but with Fujin ... his messy ZSS intrigue is) and 2) he needs accommodation to study in NYC, if staying at Shobo-ji was the result of Shimano's request to the Board, then Tenrai has to pay debt.

Either Fujin or Tenrai ... ETS will be BACK.
ETS clings like a hungry-ghost to his own mess.
July 15, 2011 8:54 AM

Jeffrey said...

Tenrai needs to take a close look at himself, he is the one who took the New York Times reporter, Mark Oppenheimer's, phone messages to Shimano. The very messages Shimano denies ever receiving in writing.

Yes, Shimano will be back... and he will take advantage of the first vulnerable female that crosses his path. When this happens, the ZSS Board will be subject to potential lawsuit. The Burns and Wilcox D&O insurance policy is now invalid so each board member can be held personally liable for Shimano's indiscretions. Board members' personal assets are now on the line. Is it worth it to then to put their homes, savings and investments on the line for a lying serial predator?

What will it take to wake these people up?
July 15, 2011 9:27 AM

CouldBeAlmostAnyAhole said...**

Shododo said:

"And yet you seem to support Shimano no matter what he does - but YOU hide behind a made up name."

Didn't/don't support Shimano.

You mean, you care who I *really* am?! I'm so flattered!

(And of course labels are so important.)
July 15, 2011 9:29 AM

Robert S. said...

On Genjo's trashing the women: involved with Shimano last year instead of categorically stating that Shimano was guilty of clergy abuse

"I have read in a two different publications by Genjo pointing out the this recent affair with Roshi (嶋野 栄道) was initiated by this young student. Why, Yuho, does Genjo point this out? Is it because he somehow believes that Roshi (嶋野 栄道) was the one who was 'seduced.'"

Reference: http://www.shimanoarchive.com/PDFs/20100912R_Xxxxx_ZSS.pdf

(It would be helpful to find the publications the writer was referring to.)

(BTW -- Keep in mind that Genjo claims to be a professional psychotherapist (at one time he was claiming to specialize in certain kinds of sexual afflictions.)

On apologizing to Kobutsu.

"I have in the past questioned Kobutsu's motives and thought that some of what he has posted on the archive is either not germane or hearsay. After getting to know Kobutsu's history better my opinions of his motives have changed."

Obviously, the history of the acts of someone like Shimano is germane.. First and foremost he is highly manipulative; among his many faults he is a legal and financial manipulator as well as an abuser of woman At the time Genjo either was truly ignorant or like so of us just hid what he knew from himself. It is clear that Genjo was initially involved in a pathetic denial of the depth of depravity of Shimano. Still, he couldn't bring himself to apologize to Kobutsu (or Fisher, or Lachs, or Aitkens) forthrightly and in public.

Regarding Genjo's statement that he did not want the negative material removed from Wikipedia

Evidently he did initiate the removal but the issue did spiral out of control. We have seen repeated statements on this blog including the recent statement of the need for the contents of the Eido Roku be turned into a book.

July 15, 2011 9:55 AM

Billy John said...

At the risk of offending dog lovers and the highly intel lect you alls.

Be careful Spike, I hear Robert has some chocolate covered macadamia nuts for you. Better not try to get out your extended leash today.

Whoof Whoof! Grrrrrr. Grrrrr.

Down boy.

Here're some tasty treats.

July 15, 2011 10:00 AM

Jushin said...

Watcher -- that's actually not the story. It is a funny story. But I don't want to tell it.

July 15, 2011 10:02 AM

Bobby Lee said...

Watch your mouth there Billy John... there ARE dog lovers about:

<http://www.engaged-zen.org/Harley.html>

July 15, 2011 10:27 AM

Xxxxx said...

Here are the two references Robert S.:

http://www.oxherding.com/my_weblog/2010/08/eido-shimano-responsibility.html?cid=6a00e5537c83be883401348668b745970c#comment-6a00e5537c83be883401348668b745970c

<http://home.comcast.net/~zenquaker/PMN102.pdf>

July 15, 2011 10:56 AM

Shodo said...

CouldBeAlmostAnyA**hole said:

"Didn't/don't support Shimano.

You mean, you care who I *really* am?! I'm soo flattered!

(And of course labels are so important.)"

No, I don't really care who you are - I'm just pointing out that you are sniping at Jushin from a nice, safe, position of total anonymity.

But since YOU brought it up, who are you really?

(No shouts or shaking of fly whisks please...)

July 15, 2011 11:02 AM

WhoAmI TheFun da mentalQuestion said...

(No no, 'bites' as in:

1. similar to "blow" or "suck", as in, something bad or unfortunate

Eg.: "You're who? That really bites!"

Spike bites/sucks eggs/blows chunks in this way.)

Perhaps figuring out how to help the people damaged in the scandals would be a better occupation?

How about writing to the board members on this, and/or on other issues, like where are the draft bylaws?

What is the current status/progress of ZSS outreach to victims?

I vow to do this.

July 15, 2011 12:00 PM

Linda said...

There is no ZSS outreach to "victims" (survivors). ZSS wants survivors to disappear. The survivors want NOTHING to do with ZSS, their track-record of dealing with survivors is beyond dismal.

July 15, 2011 1:47 PM

MostImportantPriority said...

Linda: say more about that, please.

What should therefore be done on behalf of survivors by readers of this blog, if anything?

July 15, 2011 2:51 PM

Jushin said...

This post has been removed by the author.

July 15, 2011 3:00 PM

Linda said...

Many readers of this blog are survivors themselves. Many know each other and are in communication on a regular basis. If you look in the archive you will see a relatively recent exchange between Board members and a survivor here:

http://www.shimanoarchive.com/PDFs/20100912R_Xxxxx_ZSS.pdf

The ineptitude and lack of coherent response by the Board is staggering. The suggestion that Shimano be involved with survivors or in any capacity whatsoever in any kind of "outreach" or "healing" process indicates the Board's complete intransigence as to the magnitude of the transgressions perpetrated by Shimano, his enabling wife and all the other enablers he surrounds himself with. In the words of Xxxxx in the above referenced document:

"It appears to me that the Zen Studies Society really needs outside monitoring. As there is nothing officially in place for this service, I have to say the Shimano Archives was the best thing to happen to your organization."

"Meeting with Roshi face to face, I don't believe would be beneficial to Roshi. I don't think Ros[hi] has true remorse and I think it would be sad to be an audience to more lies. I also feel unable to help him at this time. I'm simply not qualified. I can only say with the best certainty that he needs to get assistance from an acceptable teacher immediately."

July 15, 2011 3:12 PM

MostImportantPriority said...

Nothing/no changes by anyone in the 10 months since September 2010?

And there is no legal (criminal or civil) basis for action against either Mr. Shimano or ZSS?

And there is nothing blog readers can do to help?

July 15, 2011 3:23 PM

MostImportantPriority said...

P.S. For a survivor to have to face Shimano would be an abomination!

July 15, 2011 3:51 PM

Speaking As A Survivor said...

"P.S. For a survivor to have to face Shimano would be an abomination!"

YES, ABSOLUTELY!!!

July 15, 2011 3:59 PM

Robert S. said...

Xxxxx said...

"Here are the two references Robert S.:

http://www.oxherding.com/my_weblog/2010/08/eido-shimano-responsibility.html?cid=6a00e5537c83be883401348668b745970c#comment-6a00e5537c83be883401348668b745970c

<http://home.comcast.net/~zenquaker/PMN102.pdf>

Thanks Xxxxx
July 15, 2011 4:49 PM

Robert S. said...

Dear Billy John,

I suppose thanks are in order for your silly comments to Spike, so thank you.

(I do wonder why he can't tolerate any criticism of the Genjo.)

July 15, 2011 4:59 PM

Spike said...

Abbot Roko Sherry Chayat
Zen Studies Society

Dear Ms. Chayat,

I participate in discussions on the 'Genkaku Again' blog. The following was recently posted:

Linda said...

There is no ZSS outreach to "victims" (survivors). ZSS wants survivors to disappear. The survivors want NOTHING to do with ZSS, their track-record of dealing with survivors is beyond dismal.

July 15, 2011 1:47 PM

May I respectfully request that you address this comment? Specifically, how can ZSS offer, as it is morally bound to, effective outreach to women who complain of sexual abuse by the former abbot?

Please respond on blog.

Thank you.

'Spike'

July 15, 2011 6:24 PM

Shodo said...

I know where they can start Spike...

They can admit, clearly and specifically, that Eido has actually done wrong.

Look at every statement by him in the beginning of July.

"we all suffered"

Look at what Roko said during the same meeting.

"we all have faced pain and difficulties during this transition."

They can start with a through acknowledgment of what EXACTLY he has done.

July 15, 2011 6:45 PM

Dead Stone said...

Here is comes....

July 15, 2011 6:57 PM

Monty P. said...

You know Shodo, your ZFI picture is almost as annoying as another picture in there... you can fix yours. (Please stop it "nodding")

The other guy's picture... well that's unfixable, just wish he'd listened to his mother when she told him to keep his hands away from his face.

July 15, 2011 7:03 PM

The ZSS is a Cult said...

Speaking of dogs...

It's an unpleasant image that is certainly unfair to dogs (since dogs are neither humping nor spraying semen on trees), but when I see a dog lift its leg on a tree...I think of Eido Shimano.

Mr. Shimano has lifted his leg on every piece of property that the Zen Studies Society owns, marking his territory with sexual abuse. He holds nothing sacred; not even the dokusan room nor his wife's associates have been off limits for Mr. Shimano's disgusting and indecent behavior.

For his entire career, going right back to his disreputable beginnings as a Japanese immigrant priest in Hawaii during the 1960s, Mr. Shimano has slandered and sexually assaulted people in the United States, and he has deliberately wrought humiliation and distress upon their families and their friends.

Like a vicious dog, the Zen Studies Society persists in threatening people by keeping Mr. Shimano around. His presence guarantees that the people he has harmed are entirely excluded by the menace and the stench, and it also guarantees that their wounds will never mend.

With or without a leash on his religious collar, the reverend Eido Shimano is a very dangerous man. The Zen Studies Society is a cult, and its Board of Directors specializes in deception and in inflicting trauma to silence people. Stay away.
July 15, 2011 7:07 PM

Shodo said...

Monty P. said...

You know Shodo, your ZFI picture is almost as annoying as another picture in there... you can fix yours. (Please stop it "nodding")

Ok I changed it - is that better...?:)
July 15, 2011 10:01 PM

Monty P. said...

Just as bad....

July 15, 2011 10:13 PM

Shodo said...

Monty P. said:

Just as bad....

Ok how bout now...?:)
July 15, 2011 10:34 PM

Robert S. said...

The ZSS is a Cult, that was rant was heavy but it contained the unvarnished truth.

Saw Genjo's response to Ikko Ikkaku's further questions.

While there has been some progress and some honesty, to me most of his responses proves the point about the need for keeping good company and what happens when one doesn't. I hope he starts training with a senior teacher with integrity soon.

Also it shows his naivety of what is available on the internet just by Googling and a few slicks.

Still, Genjo's comments make Shimano's and Chayatt's lack of responsiveness and lack of forthrightness seem even more shameful.

July 16, 2011 12:56 AM

Archive Team said...

Two additions:

http://www.shimanoarchive.com/PDFs/20110716_Marinello_NYZ_Teisho.pdf

http://www.shimanoarchive.com/Audio/20110605_Shoboji_Teisho.mp4

July 16, 2011 4:04 AM

Jushin said...

Dysfunctional groups don't know they are dysfunctional. They think everyone ELSE is dysfunctional. That's why they appear crazy from the outside. It's also why they can't be reasoned with.

ZSS people still think they are pressing onward, through the storm, advancing "Zen", "Dharma", etc. Even most of those who leave speak glowingly of Shimano (Genjo, etc.). They see his behavior as an unfortunate aberration on a flowery panorama of his "lifelong service to the dharma"

This is a real pathology in the "spiritual" practices. People create idols in their minds (their ideas of "Zen", "Enlightenment" "Master"). In the worst places these ideas are constantly fed and nurtured by manipulative, narcissist creeps like Shimano.

The followers just don't WANT to see differently. Very few of them ask themselves "why am I doing this?" The idols they have created are too great. They see them as "wonderful". They end up protecting them, and those they have come to see as "advanced" or "senior" within these constructs.

With this, monsters like Shimano get away with everything.

Over 10,000 pedophile cases in the Catholic church, by the way. And that's a small percentage of overall sex abuse reports. Always, even now -- despite all the headlines -- the only forces to provide any measure of action has come from outside groups.

July 16, 2011 6:17 AM

The ZSS is a Cult said...

Reports of the sexual abuse of children within the Catholic church are widely undertaken by the newspapers and the criminal courts, but the Catholic Church's primary targets for sexual abuse are adult women.

The abuse of adult women by Catholic priests is scarcely reported upon; even when the media publicizes the church's abuse of children, the focus is typically on the boy-victims, not the girl-victims.

"A national survey, completed in 1996 but intentionally never publicized, estimates that a "minimum" of 34,000 Catholic nuns, or about 40 percent of all nuns in the United States, have suffered some form of sexual trauma. One in eight nuns said she had been sexually exploited. Of those, nearly three of every four maintained she was victimized by a priest, nun or other religious person."

http://www.snapnetwork.org/female_victims/nuns_as_victims.htm

A "minimum" of 34,000 Catholic nuns have been sexually exploited, and 75% of their offenders have been clergy. That's 25,000 women in the "Catholic nun category" alone.

The Zen Studies Society Board of Directors is completely silent on the subject of Mr. Shimano's sexual abuse of the organization's own nuns. Indeed, the Board has recently promoted one of these nuns to the positions of Abbot and Chairman of the Board, Sherry Chayat (a.k.a. "Roko" and "Shinge").

Ordained or not, the Board steadfastly refuses to report on the total number of women they have allowed to be sexually abused.

The Zen Studies Society is an incest family. It has protected and encouraged its "spiritual father", Eido Shimano (and other ZSS clergy as well), to abuse its members for 4 decades. The ZSS Board has even structured its Bylaws to permit Mr. Shimano and Ms. Chayat to abuse its members with impunity; it is virtually impossible to fire the abbot.

Stay away from them. The Zen Studies Society is a cult.

July 16, 2011 10:54 AM

The ZSS is a Cult said...

Pulling the statistics out of the above snapnetwork.org article is a bit like doing an SAT test question :))

My math is wrong in the previous post; maybe someone is interested in studying the article and figuring it out.

July 16, 2011 12:05 PM

genkaku said...

ZSS is a Cult -- If your math is wrong, I would think you might like to correct it.

July 16, 2011 12:18 PM

Cultish Tendency said...

What are the chances his three strongest supporters, Fujin, Jokei and Shinge have had sexual relations with ES? I think one could wager a percentage of probability this is so, and win. This intent on 'secrecy' and confidentiality versus the openness of transparency could be interpreted as the desire to hide deep dark secrets of a sexual nature. Perhaps Chozen Bays, roshi, should be consulting with ZSS leaders, or they would benefit from consulting with her.

For someone like Shimano who recognizes no boundaries within a teaching relationship, this is a very real possibility.

July 16, 2011 4:17 PM

genkaku said...

Just a matter of taste, but I'm not a big fan of what-if propositions that cast others in either a good or poor light.

Mind you, I'm not immune to speculation or circumstantially-based deduction, but I don't think it is one my more endearing traits.

July 16, 2011 4:58 PM

Ralph said...

Oh Christ, let's not get that bumbling nitwit involved...

July 16, 2011 5:02 PM

The ZSS is a Cult said...

If your math is wrong, I would think you might like to correct it.

Spoken like a true journalist;).

Actually...my math is correct. But if you take a look at the article and do the math on their math, there is something not quite right about the statistics. Having the original survey results would help.

But mathematics was not exactly the point of my post, except that Eido Shimano has sexually abused his own nuns...PLURAL, regardless of speculation about the current two nuns.

There is only one career that is important to Mr. Shimano, and that is his own.

July 16, 2011 8:03 PM

education needed said...

Here's a quote from Genjo and I'm wondering how some of you read it.

"I believe that if there are two consenting adults having sexual activity then they both are responsible for the trouble they may get in. However, it can be argued that there cannot be consensual sexual relations between a student and a teacher, a client and a therapist, a parishioner and a priest. I disagree, but I also think it is a major ethical lapse on the part of the "professional" and that the professional is 100% responsible for this ethical breach. Age difference, depth of professional relationship, who pursues whom, and recidivism does matter in determining the severity of the ethical breach. The more serious the ethical breach the greater the psychological damage will likely be. Hence, considering these factors is important. Nevertheless, I agree I said too much publicly about this most recent case, and regret this."

July 16, 2011 8:50 PM

Janet said...

Genjo is still confused, deceptive and in denial. He states:

"Eido Roshi's actions were not even illegal, just unconscionable by our standards, still it is not like he forced, bribed, coerced or paid anyone to have sex with him. No one has ever claimed that he has had any relationships with anyone except consenting adults, who should of known better themselves. Granted the power dynamic is totally lopsided and his responsibility for these actions is 80% or more, but not all his. Please know that if his behavior had continued, I too would have confronted him. I have never been, nor will I ever be part of a cover-up."

Here: http://www.shimanoarchive.com/PDFs/20100609_Marinello_AZTA.pdf

His above statement is wrong on a number of counts; there were illegal actions, force has been used, (he didn't pay for sex... the guy who took him to the whore house did)... and in the above document Marinello's saying that Shimano is NOT totally responsible. (Some of the blame falls on the survivor.)

He refuses to do the very simple thing of publicly apologizing to the four men (oh, he didn't name them!) Just to make it clear, the men are; Robert Aitken, Stuart Lachs, Kobutsu Malone and Adam Flsher. Marinello bemoans Shimano's lack of remorse... yet...

Kobutsu may be willing to give the guy a pass, but he needs to really clean up the mess he's made.

July 16, 2011 10:41 PM

Robert S. said...

Janet,

I have been following the recent comments on the thread on Zen Forum International entitled "Sexual misconduct by Buddhist teachers (was Eido Tai Shimano)" as well as this thread on this blog.

I completely agree with you that Genjo was and may still be somewhat confused, and that he was and probably is still in denial to some extent. I am not sure about his being deceptive, but at the very least my instincts say to be on the alert for this as Genjo seems to have an knack for bureaucratic type speak one version of which is to never, ever admit to making a mistake and therefore one never has to apologize, but rather say something like "I did the best I could given the information I had." Parsing that, sometime our bullshit detector will accept it as truth or just let it go, but sometimes the bullshit detector will "scream."

Yours may be screaming but mine is just buzzing and flashing a yellow warning light.

Consequently, I too think Kobutsu was overly generous in his praise of him on ZFI. May be Kobutsu just got a kick out of off handed "praise" in Genjo's Sho Bo Ji talk and returned the favor. Whatever... In the end we have to trust our own judgement.

BTW -- the quote you cite is from over a year ago. I think it is clear that his thinking has changed.

Regardless, over time he will act and those actions will reveal his true thoughts and feelings.

July 17, 2011 2:02 AM

Thom M. said...

Ha! Rest assured, flattery is not one of Kobutsu's strong points, precision sledge hammer use is.

I don't know how well you know Kobutsu Robert, but I'd wager his "praise" of Genjo is designed to piss off Shimano and his groupies.

July 17, 2011 10:26 AM

Robert S. said...

Thom M. said...

"Ha! Rest assured, flattery is not one of Kobutsu's strong points, precision sledge hammer use is."

"I don't know how well you know Kobutsu Robert, but I'd wager his "praise" of Genjo is designed to piss off Shimano and his groupies."

Thom, IMO it is not a compliment to Kobutsu to impute insincerity or guile to his praise of Genjo. Regardless of the goal, but especially in spiritual matters, insincerity and guile are not a good things, in fact they can be dangerous. But sometimes they seem to be the only things we can come up with.

Thom, why do you think it might be necessary to further piss off Shimano and his strong supporters by publicly but insincerely praising Genjo? Making the material in the archives widely available have done more then enough to piss them off for a long time.

Further, IMO, imputing insincerity and guile to Kobutsu tends to undermine our efforts great and small to rid ZSS of Shimano and his fanatical supporters.
July 17, 2011 11:07 AM

Shodo said...

My personal guess, I think if Kobutsu didn't mean what he said to Genjo, he wouldn't have said it.:

But I'm sure if there is any question folks can totally ask him, he reads this blog.:)
July 17, 2011 2:47 PM

education needed said...

Part 1

ZSS is a cult and Janet, here's more info to what you began. The statistics are important but they do not include the common realities of what happens to the women compared to the male clergy after the relationship is exposed. This could be a study in itself. It's also interesting to note who often becomes the arbitrator, judge and spokesperson for such relationships. Yes, usually a man, although it's changing. (Guys, this in not anti-male or with unawareness of the fact that you have or continue to suffer in relationship to Eido Shimano.) It is most deeply about relationship and balance.

http://www.now.org/issues/violence/clergyabuse_unsafe.html

July 17, 2011 7:51 PM

education needed said...

Part 2

"Other studies, such as those cited by Kathryn Flynn in her comprehensive study of *The Sexual Abuse of Women by Members of the Clergy*, published in 2003, substantiate the claim that "clergy are exploiting their parishioners at twice the rate of secular therapists." Comparing the matter in a different way, a United Church of Canada sexual abuse panel reported that "women are more likely to experience sexual harassment in the church than in the workplace."

When will survivors come forward to disclose their experiences? When will society speak out against this harmful form of sexual exploitation? Probably not until states make it clear that sexual contact between clergy and congregant is a criminal violation of the clergy's "fiduciary duty." Fiduciary duty refers to the relationship of trust and authority inherent between doctors and their patients, therapists and their clients, and law enforcement personnel and their charges. In several states, sexual contact between these professionals and their clients is a felony. But most states do not include clergy among the professions covered by such "fiduciary duty" laws."

July 17, 2011 7:52 PM

education needed said...

One more - this one a case between a young woman and her willingness to trust a painful story with a Priest. She was clearly in the wrong place at the wrong time - a very vulnerable woman with an immature Priest. Or what if it's a serial sexual predator with a good eye for vulnerable women? What if such a woman did not know of his track record and people who did know concealed the fact? Was her yes really the same as the yes of a grown adult woman coming from a secure family where she was able to set boundaries and say the no she might have really wanted to say? Such a seduction, if not illegal, is profoundly unethical and harmful.

"The woman, now 29, reported the alleged abuse to St. Paul police in April 2010. According to the complaint, she had confided to Wenthe that she had been sexually abused as a child and had suffered from an eating disorder.

Under a 1993 state law, it's a felony for any clergy member to have sex with another adult who is seeking or receiving "religious or spiritual advice, aid, or comfort in private."

<http://www.startribune.com/local/west/116495083.html>

July 17, 2011 8:32 PM

Linda said...

Unfortunately there is no comparable law in New York State... thank the Catholic Church for that!

July 17, 2011 8:44 PM

Linda said...

Shodo, you will not that Kobutsu does not engage in public dialog here on the blog other than to make certain announcements regarding the archives. People are always free to contact him as he states at the end of the archive:

You may make contact through: kobutsu.malone@gmail.com
or by mail at:

The Archive Project
Rev. Kobutsu Malone
Post Office Box 213
Sedgwick, Maine 04676

(207) 359-2555
Phone open 24/7 - day or night.
July 17, 2011 8:48 PM

Dobby said...

In an email today:

Here is an interview from Australia from a nun about trouble with a Rinpoche- the usual - three secret lovers who are students.

The honesty and openness and down to earth realness is so far past anything Genjo or Nonin or the AZTA boobs have exhibited that it is totally refreshing and real.

http://www.nondualitymagazine.org/nonduality_magazine.4.tenpabejankeduim.interview.htm

July 17, 2011 8:50 PM

education needed said...

Dobby,

Thanks for the link.

It must have taken great emotional stamina, discipline and time to describe the roles (LC, students, board members and GF3), attitudes, uses and abuses of Buddhist teachings that commonly play out when a dominant spiritual leader has secret sexual encounters with students.

Consensual is a term that comes out of equality and mutual respect. When one person lies, deceives and slanders it becomes mental, emotional, and spiritual abuse.

It's the responsibility of the board to protect students from known sexual offenders who are in influential positions of leadership. Protecting is not holding a young woman or any student responsible for the results of ending up in a relationship with a sexual predator who has never shown remorse for the complicated results of these always failed relationships. It becomes an involvement with the entire community and the student always always loses.

Consensual? Maybe only if you're talking about a five minute physiological event. But it's likely not billed that way from a seductive and often charming teacher.
July 18, 2011 12:49 AM

just pondering said...

As I read the posts, I often wonder what ER's reaction might be.

So in reading "education needed said," 7/18, 12:49 a.m., thought ER, in his delusion and with his selective observations, might view the post like this.

Sentence 1 - scan

Paragraph 2 - scan and ignore

Paragraph 3 - catches words "lies, deceives, slanders" and thinks: "yeah (I mean 'hai'), those posters do that daily, glad someone is publicizing that "

Paragraph 4 - scan and ignore

Last paragraph - scan up to "often charming teacher."

... and think to himself, with smug smile on face, "YES, I've still got it --

at least they realize how charming I am -- hummmm, now how can I get back into SBJ and DBZ and can share that charm!!! Hummmmmm (as his fingers & thumb stroke his hairless chin)"

July 18, 2011 8:17 AM

Waldo said...

Err... it's hairless but it's not his chin he's stroking...

July 18, 2011 8:29 AM

Need A Dharma Defender said...

Can some of you please address this issue? I have found it greatly disturbing. Not as disturbing as Shimano's immoral behavior of course but still I need some feedback and, perhaps, further discussion since erroneous misapplication of titles can foster arrogance.

There have been recent references to Genjo as "roshi" on ZFI and in the archives?

First off he has been referring to himself as an "osho." Personally, I would stop there.

Second, setting aside the fact that Shimano's own bona fides are in serious question from a number of documents in the archives, Genjo is a relatively new dharma heir (2008).

IMO to call him a "roshi" at this point is wrong because

- a) it is up to his students
- b) based upon his chronological age
- c) based on the number of years since his transmission
- d) his dharma transmission is questionable because Shimano's is.
- e) No one not even Shimano has not given him shitsugo
- f) it is up to him to say "OK"

While I acknowledge that from one perspective anyone can call anyone else "roshi." Why that would be done on ZFI and in the archives seeminly arbitrarily is of great concern to me.

BTW #1 -- In Contrast Roko is 68, and claims to have received dharma transmission in 1998. Further she claims to have undergone the shitsugo in 2008 after ten years of post dharma transmission training under Shimano.

N. B.: There seems to be no reference to Shimano having undergone the shitsugo ceremony himself so how could he be qualified to a) given her advanced training and b) do the shitsugo ceremony.

BTW #2 -- Shitsugo seems to be translated to "Forgetting the words." However on the ZCS website it is translated as "room-name".

BTW #3 -- On ZFI Genjo himself did not notice the title, chose to ignore it, or has embraced it.

July 18, 2011 6:57 PM

Curious said...

Since Kobutsu Osho is the one who has called Genjo "Roshi," why don't you ask him... and let us know what he says?

July 18, 2011 7:53 PM

Erasmus The Obscure said...

So, Need of Dharma Defender – just what “Dharma” is it that needs defending? Is it Buddhadharma? Is it “True Dharma”? Or is it really an overlay of conceptual ideology around titles, recognition and rigidly interpreted “rules” that seem to have become prevalent in American Zen?

Perhaps it has something to do with “True Dharma” juxtaposed “False Dharma” propagated by “some” people. What exactly is so “greatly disturbing”? It seems that

perhaps Kobutsu is simply making a point that Genjo has transcended his (former?) teacher. Lest we forget, THAT "Roshi" hardly deserved the title and has wrought but a swath of injury, denigration and utter disregard for the Buddha nature in people for the past forty years.

Your words: "Shimano's immoral behavior" – or is that just a cover phrase used to blend in here on the Genkaku blog?

I find your expression of "great concern" somewhat suspicious to be quite honest. Smells like a set-up ploy from here.

But please, do let us know what Kobutsu has to say about it; that is, if you post here again. - - - -

July 18, 2011 10:30 PM

Spike said...

Actually, Shimano was a great, great teacher, fortunately, as many students will aver. Not to say he didn't behave horribly and damage many other innocent people. Of course, some ambitious but unrealized students who studied with him and got 'rung out' before they thought they deserved to be may disagree ...

Kobutsu seems to be bestowing an appreciative honoray recognition of Genjo's integrity, self-effacement and realization, and nothing more.

I say it is fortunate that Shimano was a great, efficacious teacher because that is the only quality that comes close to be a 'saving grace' in an otherwise sordid career.

July 18, 2011 11:22 PM

Janet said...

Shimano was perhaps a "great teacher" for beginning students...

July 18, 2011 11:37 PM

Spike said...

It is not beginning students who wish him to continue ...

July 19, 2011 12:22 AM

Janet said...

Correct... it's the needy, not so bright ones who drank too much KoolAid.

July 19, 2011 12:34 AM

Need A Dharma Defender said... said...

Erasmus said...

"... is it really an overlay of conceptual ideology around titles, recognition and rigidly interpreted "rules" that seem to have become prevalent in American Zen?"

Yes, it could be a tendency toward rigidity in my thinking. I do watch out for that, but thanks for the reminder.

Still, it could be carefulness, attention to detail and a recognition of the need to be careful when using words which is another, perhaps more frequent, occurrence in many Americans thinking and speaking.

Thanks to all who responded.

July 19, 2011 2:33 AM

Need A Dharma Defender said...

Spike said...

"Kobutsu seems to be bestowing an appreciative honoray recognition of Genjo's integrity, self-effacement and realization, and nothing more."

Spike, IMO there are better, more appropriate ways of saying that instead of using that particular honorific title especially in this case. See my reasons above.

Thanks for responding.

July 19, 2011 2:38 AM

Need A Dharma Defender said...

Janet said...

"Shimano was perhaps a "great teacher" for beginning students..."

"...the needy, not so bright ones who drank too much KoolAid."

Janet I would imagine that all those f here drank some of the koolaid. But most of us stopped. I don't know what or if anything should be done about those who are still drinking it with great relish. Probably just use small opportunities to remind them....

I was glad that Robert Aitken released his Shimano archives to Kobutsu Malone. Someone sent me a CD with the files that were scanned and place into circulation at the time. I was even gladder when I learned that Kobutsu published the material on the internet. Gladder still that he has added and continues to add material to the online archive including the translations.

My nature is such that information from others as well as my own perceptions and judgement is very important to me.

Yet I have learned in many different venues that not everyone even cares about the information from others, even the facts of their own life and the "truth", small "t" mean little.

That kind of intentional or unintentional self imposed ignorance still kind of baffles me often, and sometimes completely blows me away. I have learned about and concluded from experience that some of those people once attached to something can have a hard even impossible time coming off the thing they have latched on to. Still, I find it tremendously ironic that some of these people are students of Zen Buddhism and have the most severe attachments and choose to ignore the suffering caused in everyday life over the imagine state of realization of some abusive leader.

Tying this into my original concern: Since Shimano's supposed realization, and confirming titles are all completely suspect on many levels. IMO so are those that he has "transmitted" are also suspect.

While I have no problem using clerical titles such as "reverend" or "osho" with those "ordained" by Shimano, but to use the honorific title "roshi" for him or any of his alleged heirs is cause of great concern to me.

To me it just simply logically flows from certain beliefs.

I much would rather that it not be done.
July 19, 2011 3:16 AM

genkaku said...

Anonymous said...

"Actually, Shimano was a great, great teacher"

"Anonymous" -- Please repost using some sort of name others can refer to if desired. About the only request around here is that people not post as "anonymous."
July 19, 2011 11:24 AM

The ZSS is a Cult said...

"But Grandfather, what big teeth you have," the little boy said.
"The better to eat you with, my dear," replied the wolf.

It is unsurprising to see the title "roshi" under discussion here. People who were trained by Eido Shimano have imbued the word "roshi" with great mystical powers. It's part of the pathology.

"Eido Shimano is a psychopath who has surrounded himself with co-psychopaths. The pathology runs along the lines of co-dependency. Co-psychopaths are hooked on the cycles of drama and abuse, and they refuse to let go of the psychopath."
- A zen teacher (aka a "roshi") paraphrased

Believe your own eyes. The Zen Studies Society is a cult. Stay away from them.
July 19, 2011 11:28 AM

Need A Dharma Defender said...

The ZSS is a Cult said..

"It is unsurprising to see the title "roshi" under discussion here. People who were trained by Eido Shimano have imbued the word "roshi" with great mystical powers. It's part of the pathology."

At the very least I would have at least expected a fuller explanation of how the term "roshi" has been used over time instead of condescension, accusation, or insult.

To me the last line in the first paragraph of the wikipedia entry on "roshi" sums it up much better than your condescending remarks:

"There is sometimes dispute about use of the term rōshi, and there is wide variance in its application."

- <http://en.wikipedia.org/wiki/Rōshi>

This is how I am inclined to use the term:

"Traditionally, it was applied as a respectful honorific to an older (usually over 60) Zen teacher who was perceived by a sangha to have realized a superior understanding of the Dharma. "

Again Wikipedia. Apologies for not having better or at least the original references at my immediate disposal.

Personally I would prefer that the term not be cheapened to simply be an offhand honorific.

Again, let's not cheapen the terminology so as to make it as meaningless as it can be.

July 19, 2011 4:37 PM

Spike said...

So maybe the poster didn't intend it 'cheaply'?

July 19, 2011 5:00 PM

Shodo said...

This is Genjo's latest post on the ZFI thread:

I completely agree that the power dynamic can sometimes be so great between a spiritual teacher and their students, that if it is the case that the teacher is pursuing aggressively a much younger vulnerable student, such actions are so lopsided as to border on rape. I wish I had not heard stories like this and worse concerning Eido Roshi, but I have. If they are true, and I personally believe they are, then indeed the scars from such encounters can easily last a lifetime. I and many others defended Eido Roshi believing that his history of sexual encounters with students ended long ago, I believed, or was it deeply wished, they had. I certainly had no first or second hand knowledge of any continuing violations in the time that I trained with him before last June, but I now believe he was very good at keeping these things secret. To say I am disappointed is a vast understatement, and some of that disappointment is directed at my own gullibility.

Genjo

Call him Roshi or not, call him Osho or not, or just call him Genjo - it's irrelevant to the issue.

The above is an incredible, (and in my view) heart-wrenching thing to have to say about your own teacher... and it shows just how much his perspective has changed in this past year - it speaks a lot to his integrity and character.

In the beginning of all this I was very VERY skeptical of Genjo, and over the past few months up to now I feel that I turned a big 180 degrees in regards to him as well.

Let's not quibble over titles - let's commend real and honest progress.

Isn't this EXACTLY the sort of progress we wanted to have?

July 19, 2011 10:27 PM

Spike said...

Right on, Shodo.

July 20, 2011 6:12 AM

Need A Dharma Defender said...

Spike said...

"So maybe the poster didn't intend it 'cheaply'?"

Then it was used incorrectly.

Even if Kobutus had said "Genjo-sama" would have shown great respect and and not as incorrect as "roshi".

Shodo said...

"Let's not quibble over titles - let's commend real and honest progress. Isn't this EXACTLY the sort of progress we wanted to have?"

This is not a quibble. I have made my point and do not wish to belabor it and am no longer interest in convincing others of it's the importance of use of terminology. I agree that the more important issues the publicizing of the serious problems presented by Shimano and by the Zen Studies Society as well as attempting to change the Society.

Given there has been no (reported) change to the ZZS governance, and despite the fact of his retirement, there has been little and, more likely, no significant progress in ridding Shimano from the Society. Even if we accept Genjo's self reporting of his values and actions as true for the most part, with his withdrawal from the board we are worse off than had he stayed to continue to fight the good fight. We have been informed that Society, i. e. Chayat along with the majority of ZSS board is allowing Shimano back onto the premises. That being allowed, the group will most likely eventually slip into old habits that enable Shimano -- the praise and the fawning over him, providing additional compensation as guest teacher emeritus when he teaches, continuing his his overly generous pension, proving him with a room with all the associated amenities (including no doubt an assistant) at each temple and the ability to teach his ideas about Zen, to resume dokusan, and to resume his predatory behavior.

This merits repeating:

The Zen Studies Society is a cult. Stay away from the organziation.
July 20, 2011 5:01 PM

Vlad the Impaler said...

Ha! Kobutsu Rowyourboat-shi changed the Roshi designator to ossho in his archive... P***y.
July 20, 2011 7:31 PM

Spike said...

Vlad is a sharper impaler than Spike.
July 20, 2011 7:44 PM

Shodo said...

Vlad the Impaler said:

"Ha! Kobutsu Rowyourboat-shi changed the Roshi designator to ossho in his archive... P***y."

Uhhh.... it's still Roshi.
And it doesn't matter!!

Come on, Roshi or Osho - this really isn't an issue is it?
July 20, 2011 9:13 PM

Robert S. said...

The recent controversy over the correct use of the term "roshi" is moderately interesting. As far as usage goes I like the one that says the title is a respectful honorific to an older person who as a Zen teacher considered by a sangha to have realized a superior understanding of the Dharma. I makes practical sense. Also, I am fairly sure that is what Soen Nagakawa taught on one of his visits as well. My recollection is that Shimano changed it supposedly to compete with Baker and Kapleau for big money donor funds since they were allowing themselves to be addressed by that title. The sangha of that time reluctantly, more or less, went along with the title.

N.B. In the description column of the archives Genjo is referred to as "Genjo Marinello, Osho".
July 20, 2011 11:09 PM

Robert S. said...

Above, "Need a Dharma Defender" wrote that Shimano is being allowed back into the temples again. On July 20, 2011 Genjo wrote on Zen Forum International 'However, before any of this can become a possibility I think Eido Roshi must be told to stay away from ZSS campuses.'

So is it true? Is Shimano back in business at NYZ and DBZ?

What about the change of locks?

Did Genjo really give up because he realized that there was never enough of people on the board and among the sangha to foster real change in the organization? Was the only change just a role and / title shift? Is is back to ... what did one board member call it years ago "hiding the dirty laundry"?

Deju Vu?

Duh! Do you think?

July 20, 2011 11:20 PM

Jushin said...

Robert, don't make the mistake of falling for Shimano/ZSS doublespeak.

"retired" = Here's a raise, and we'll throw in a free apartment for you. You don't even have to work.

"Admitted only with prior approval" = Please grace us with your presence, master, whenever you wish (+3 prostrations) from Chayat and whoever is planted at Shobo-Ji

"No dokusan" = Come and meet me upstairs in my room during free period. I'll light some incense.

"No teisho" = "optional" talks by our founding master in the dharma hall! (wear tabi!)

These aren't normal people. ZSS had and has the power to prevent each of the above scenarios. They could sit down, right now, and make all of them impossible. It would take all of five minutes.

Look at what they actually do. Aside from at most two or three (somewhat confused) public statements by Genjo over the year, look at what actually has come out of Shimano and ZSS:

There's the indignant, challenging attack on Oppenheimer -- sent (in typical cowardly Shimano fashion) not even to Oppenheimer himself, but to selected old students. Unless Shimano has been taking computer classes, everyone in the DBZ office helped him with this malicious deception.

There's Shimano's absurd portrayal of Seigan as some power-mad white devil conniving to wrest control from the poor, elderly Japanese Roshi. Again, this is done behind the back.

There's Shimano's recent (secret?) communication, again with selected old students, attempting to drum up support. Of course, the office helped him with this too.

There's Chayat, totally brainwashed and mad with self-importance, pattering on once or twice about Shimano's "unconditional realm", and how anyone who questions him is angry and hateful.

There's the occasional anonymous attacks here on this blog. (ZSS outreach Jokei? right. "didn't/don't support Shimano" my ass)

Is there anything else? Anything? From anyone? Ever?

I don't think so. This is all they really do. Just look at it.

It is a mistake to expect anything resembling an open, honest process from these people. They are extremely sick. They are incapable of self-governing in any remotely healthy manner.

They are enmeshed in fantasy, and they fight only to preserve it. In doing so (and often without even being conscious of it), they work toward the very opposite of what they pretend to espouse.

Genjo began to realize this. What can you do at this point but leave? And this, too, is an old, old story.

July 21, 2011 8:44 AM

Robert S. said...

Jushin said...

"Robert, don't make the mistake of falling for Shimano/ZSS doublespeak."

I did, for a while many years ago.

While it is obvious that our times at ZSS did not overlap, Jushin, you've pretty much characterized the situation the same way I would.

I still like to learn what is actually happening -- the devil is in the details.

Re: Chayat Is she actually saying that anyone who questions Shimano is angry and hateful? Or is that only in heated contexts?

July 21, 2011 9:56 AM

Moon Faced Buddha said...

5 - 4- 3- 2- 1-Test.

July 24, 2011 9:18 PM

fail safe said...

Eido roshi test

July 24, 2011 11:32 PM

PerceptiveZFIPostingReChayat said...

by Ikko_Ikkaku on Sun Jul 24, 2011 6:47 pm

“With what scant evidence we have it still seems that Chayat is still seems to be unconditionally supporting Shimano and just giving lip service to things like "retirement" to the media and to those in the local and mahasangha who hold that he needs to be removed from the Zen Studies Society altogether.

“As I said above, Chayat has had decades to express concern and to act regarding 50 years of Shimano's inappropriate behavior.

“We should not be expressing a pollyanna-ish optimism in her and instead remain concerned that she is actually among those who are intractably dependent on Shimano, and is therefore still unconditionally support Shimano.”

Finally!! Someone over at AZTA beginning to see the picture clearly...
July 25, 2011 10:35 AM

Still no apology said...

Nonin and Marinello over there have yet to issue a concise, simple apology to the four men... Aitken, Malone, Fisher and Lachs.

They just can't bring themselves to say, "We are sorry, you were right – we were wrong."

July 25, 2011 5:25 PM

LetsGet'Um! said...

Right on, Robert Savoca! Nonin and Marinello should apologize, especially to Aitken!! This will provide the soothing balm to the surviving women that they so richly deserve. *Nothing personal*, but we should beat these two unrepentant, uncompassionate and unapologetic bastards over the head until they get cracked open. That's how to really help the surviving women. (Plus, it would just be so personally satisfying ... !)

July 25, 2011 6:31 PM

Robert S. said...

Still no apology said...

"Nonin and Marinello over there have yet to issue a concise, simple apology to the four men... Aitken, Malone, Fisher and Lachs.

In the end LGU is partially correct apologizing to the 4 men will do little for the victims; however the violence will not help the victims either.

Many people can't apologize. Usually some kind of development issues prevent them. Also, I've found that when people get into leadership positions they believe that the fewer errors they admit to and instead offer explanations / excuses instead tends to bolster the 'leader's' image with their "followers." My response to that, usually silently, is "bullshit." But then there's the Tea Party so may be it works with certain groups.

While written with narcissists in mind, the article linked to below is probably relevant nevertheless. It also makes me wonder if some of the people I know who can't bring themselves to apologize are in fact narcissistic and the apology problem is a symptom.

Inability to Apologize

abusesanctuary.blogspot.com

<http://www.zimbio.com/Narcissistic+personality+disorder/articles/37/Inability+to+Apologize>

BTW Who is "Robert Savoca"? Someone in the AZTA?

July 25, 2011 11:34 PM

genkaku said...

Still no apology said...

Nonin and Marinello over there have yet to issue a concise, simple apology to the four men... Aitken, Malone, Fisher and Lachs.

They just can't bring themselves to say, "We are sorry, you were right – we were wrong."

Just to be clear about it, I do not expect or demand or require any apology from anyone. Being proved "right" is childishness in the sense that while it may flatter or sooth my ego, it distracts from the issue at hand. So-called vindication does not advance anything ... but that's just my take.

For my money, it will be 'apology' enough when/if Zen Studies Society A. Severs completely and unequivocally its relationship with Eido Shimano ... no more excuses, no more Zen double-speak, just says "no!" and B. Finds an appropriate way in which to acknowledge openly and clearly its complicit denigration of both sangha members and anything that might even remotely be called "the Dharma" ... and offers an unprotected and thorough-going, "I'm sorry!"

July 26, 2011 9:56 AM

Kristen said...

I don't think any of the four require an apology (least of all Aitken). The apology request is for the benefit of Nonin and Genjo in making it, and for the rest of us in hearing it made.

July 26, 2011 10:31 AM

Robert S. said...

Kristen said...

"The apology request is for the benefit of Nonin and Genjo in making it, and for the rest of us in hearing it made."

I agree.

But the what of fact that they have not, and that they probably will not, what about that?

July 26, 2011 2:54 PM

BradTheMosquito said...

Genjo, unapologetic?

Vlad: say something!

July 26, 2011 8:14 PM

Olivia said...

An apology to the 4 named men would be like apologizing to one end of a boat while the other end and all it's inhabitants remain sinking if not sunk.

It's interesting and true that men more often have the entitlement to become hero's while women have a much more difficult path to some semblance of clearing their honor and dignity. One example is that they are thought of as complicit in their relationship with Shimano. Genjo, for example, has directly said this. He also has often added a time line of 15 years beyond which any woman seemed off a chart of concern or relevance.

From what I have been hearing directly, it really is a matter of being young and vulnerable and being in the wrong place at the wrong time with a pathological and highly seductive and powerful teacher. It was also my experience. I did not want Shimano's sexual interest in me. I also could not, at the time, say no for many reasons I only later could understand.

Men are equally vulnerable and equally used but being a woman adds the sexual component. Somehow that adds to levels of shame, blame and shunning in a way that is beyond expressing. It's a horrific experience and far worse than the actual act of having been seduced which is bad enough in terms of the betrayal of trust and Shimano's repetitive tactic of slandering such women. Often even trying to express this real experience is met with anger and ridicule.

What to do? How many are drowning in that boat? How many were smart enough to get out and swim very very far away after having made real attempts to have their story heard and some sort of justice taken by having others see that Shimano is a serious danger and causes great harm and therefore should be removed as a teacher.

Thanks for the comment, Adam. It's a justice we've been looking for. It will help if it happens. And by the way, I do hope an apology comes to you, and I for one remain highly supportive to the work of the 4 named men as long as it remains in good integrity and without creating further harm to any female victims who do not seem to have the same clout or voice or had the sense to swim far away. Aitken was certainly a model of that kind of integrity. We're all, after all, in the same boat. Nothing new to you.

July 27, 2011 11:15 PM

What'sNew said...

http://www.shimanoarchive.com/PDFs/20110727_Hill_ZSS_Board.pdf

July 28, 2011 11:51 AM

Jonnie Brazzi Jr. said...

Mudderfooka!

Sum Yakuzazuola jes called my boss, now I gotta deal wid youse.

So, why youse sons of beeches messin' wid the Teflon Dons of Zen, the Sixty Million Dollar Rinzai Roshis? Why doona youse guys do your medadations? The Cathalicks are so much more cooperative.

But tell me is it true that the Shimano guy is a mf perv? My boss don't like f-in pervs, me yedda. Take care of the perv and out mutual problems go away. Capeesha?

PS -- Thos Yakuzazuolas are mean mfers and got great tattoos but they pay shit.

July 28, 2011 12:16 PM

Kobutsu said...

We appear to be having some difficulty with the archive "What's New?" page RSS feed. Until we can work this out or replace the feeder with something more reliable, folks need to check the "What's New?" page periodically so as not to miss the latest additions:

<http://www.shimanoarchive.com/html/NEWindex.html>

July 28, 2011 12:55 PM

watcher said...

In response to wahtnews; how could the board cut clean from Shimano, if the board lawyer is Shimano's student? perhaps the financial auditor is also Shimano's student.

Unless there is interference from independent outsiders, current situation remains in limbo. But no one tries legal proceeding, Shimano definitely knows about this, so do the boards. Therefore no boards' seriousness in solving this crime.
July 28, 2011 1:37 PM

Karen said...

Legal proceedings are expensive, a good lawyer in NYC will run around \$500/hr. Who has that kind of money?
July 28, 2011 4:58 PM

perhaps said...

Looking for pro-bono one, like the late Kunstler.
July 28, 2011 5:17 PM

Rinzler said...

Who and what are The Abbot Tani Foundation, Taiu Ogura and the Rinzai Zen Temple of LA? There is hardly anything about them online, other than they share the same address for a triplex housing unit!
July 29, 2011 11:00 AM

少しづつ said...

Well, well, well... another "少し" compartment begins to see the light of day! Ah, now, what's in this little compartment? Is it a mistress? An illegitimate scion of the "great" master? Or both even?!!!

Lest we fall into 平誤科, who will shed light on this new mystery?

Speak Kobutsu!

July 29, 2011 1:21 PM

Rinzler said...

IDK, but I'll call them and ask... =0) (310)-327-6823

July 29, 2011 2:02 PM

Jane said...

That number is disconnected....

July 29, 2011 2:10 PM

Tai said...

それはあなたのビジネスのどれものです !

July 29, 2011 2:35 PM

Is this correct? said...

バゲロ〜 !

July 29, 2011 2:54 PM

Jane said...

Ok, but what about the five disbursements of \$85,083 that are listed as unknown?

That ain't chump change...

July 29, 2011 2:55 PM

Fujin said...

くそくらえ!

July 29, 2011 3:13 PM

Kate Becker said...

Fujin said...

くそくらえ!

Fujin,

私達にすべてを聞いてやる

彼のペニスを切断し、スナックのためにそれを食べる

July 29, 2011 3:24 PM

genkaku said...

Any chance we could get a translator in here?
July 29, 2011 6:18 PM

Dictionary.com Translator said...

Fujin said ...
Phooey!

Fujin,
I'll cut his [censored] and then ask us all to eat it for snack.
July 29, 2011 7:06 PM

L. Ron Hubbard said...

Scientology book author reveals church's inner workings

Scientology operates more as a business than as a church, relying on techniques perfected by car salesmen to attract new members and celebrities to its rolls.

<http://www.reuters.com/article/2011/07/29/us-books-scientology-idUSTRE76S6S120110729>
July 29, 2011 9:22 PM

Spike said...

Don't misappropriate another's (Fujin's) identity or voice for your own petty purposes.
July 29, 2011 9:58 PM

Eido said...

My dominatrices are well trained.... have some more kool... er tea!
July 30, 2011 1:56 AM

Jushin said...

I'm surprised to hear you admit that you have an affinity for bitches ...
July 30, 2011 9:07 AM

genkaku said...

I would like to ask a favor of all those who think the using others' names on this blog is witty or Zen-savvy or profound ...

Please find a street and go play in the traffic.

Things here are often as amorphous as they are telling, but adding another layer of ego-tripping hardly seems respectful of those who may have something serious to say.

I have deleted one post that borrowed my nickname and I will be happy, upon request, to delete similarly noted instances in which names are appropriated.
July 30, 2011 9:48 AM

Robert S. said...

Your upsetment is understandable, but it seems that at some point any given poster who wishes to remain anonymous anyway may have already borrowed a name already in use just as well as creating a new one.

Erasing the false Genkaku post. (Not made by me) seems to be OK with you but erasing the false Fujin and false Eido does not. Clearly these posts are not from the actual nun and retired abbot.

Personally I think it was simple enough to quote Anonymous date, it was as good as anything else may be was better than what we have now.
July 30, 2011 3:46 PM

Spike said...

Good point, Robert S. But I will still use 'spike' on behalf of the hammer.
July 30, 2011 4:01 PM

Cute said...

"In around 1996 I learned through a confidential source (a former Board member at the time) that one of the areas of investigation undertaken by the 'mutineer' faction was an attempt to determine the actual needs of the Shimanos for their retirement. This former Board member informed me that in a discussion with the ZSS accountant (who was also the Shimano's personal accountant at the time) he was informed in confidence that the Shimano's were indeed quite well off, having some three and a half million dollars in personal assets."
July 30, 2011 6:28 PM

Robert S. said...

FYI --

While the ShimanoArchive.com What's New Page continues to include some of the new information being added to the archive, it is not comprehensive. Folks may like

to read through some of the recent additions not mentioned on the What's New page:

<http://www.shimanoarchive.com/13index.html>

Of some interest is the nature of the relationship between Zen Studies Society and the Abbot Tani Foundation. Shimano is an officer holding the positions of Vice President and Treasure of the Abbot Tani Foundation. The foundation's tax returns claim that over the years it has been funding the Japan Society in NYC, Dai Bosatsu Zendo (ZSS' mountain retreat), a Rinzai Dojo in Switzerland, and a Zen group, called Rinzai Zen Temple of Los Angeles, and an individual named Taiu Ogura listed at the same address as the RZTLA.

July 31, 2011 11:01 AM

Kobutsu said...

The "What's New?" page is quite comprehensive.... EVERY new addition is up there.

July 31, 2011 11:17 AM

Erasmus The Obscure said...

It's interesting to note that the Abbot Tani Foundation reports funding only organizations controlled by Japanese people. Zero funding for any of the groups founded by Shimano's own American students.

This is typical of his racist notion that Japanese are superior to Americans. We've been subject to this shit for years. If Japan is so superior, he should take his suitcase and five dollars and go the fuck back!

July 31, 2011 1:28 PM

Spike said...

ETO said:

re. Shimano teaching Zen:

"This is typical of his racist notion that Japanese are superior to Americans."

In fact, published Western studies confirm, American students of Zen are decidedly inept compared with Japanese students. It is pure Western hubris to assert otherwise.

Plus their women play superior soccer right now (I know, that's totally gratuitous, but they withstood a bombardment that was the sports equivalent of Nagasaki, and still coolheadedly prevailed).

It is an act of supreme patience and compassion to try to teach Zen to Americans. Unless you are an Aitken or Marinello, you are unlikely to really, really, 'get it'.
July 31, 2011 6:14 PM

Spike said...

P.S. On the other hand, it could be a great moneymaker! It might go on forever!!
July 31, 2011 6:33 PM

genkaku said...

In fact, published Western studies confirm, American students of Zen are decidedly inept compared with Japanese students.

Spike -- Would you be good enough to cite those studies or at least give some idea of precisely what they were studying? And perhaps you could add what it is that you consider to be the study of Zen and in what ways people are 'inept?'
July 31, 2011 6:36 PM

Spike said...

Jack Engler (1986) described Western students attempts to meditate: "(They) appear to become fixated on what may be called a psychodynamic level of experience (Brown and Engler, 1980). Their practice continues to be dominated by primary process thinking and 'unrealistic experience' (Maupin, 1965), as well as by an increase in fantasy, daydreaming, reverie, imagery, spontaneous recall of past memories, derepression of conflictual material, incessant thinking, and emotional lability, including dramatic swings in moods (M. Sayadaw, 1973; Walsh, 1977; 1978; Kornfield, 1979; Kapleau, 1965)." (from the article Therapeutic Aims in Psychotherapy and Meditation: Developmental Stages in the Repression of Self. Published in Transformations of Consciousness: Conventional and Contemplative Perspectives on Development. Wilber, Engler, 1986: Shambala).
July 31, 2011 6:48 PM

Spike said...

P.S. I don't doubt the sincerity and right effort of American Zen students, especially the ones I've met at Tassajara, but they are 'sandbagged' compared with their Japanese counterparts.
July 31, 2011 7:08 PM

genkaku said...

Spike -- Thanks very much. I wonder how many people were actually studied, by what/whose yardsticks their flimsiness was judged, and what positive comparative characteristics were noted among how many non-Western students.

As a matter of interest, who 'sandbags' American students and how? The poor dears sound hopelessly lost when compared to the Japanese students. Eido is vindicated, I guess.

Frankly the comparisons sound specious to me. Not that American students don't have their difficulties, but Zen isn't easy wherever it lands. What I find dubious is the ones doing the judging and reaching the conclusions.

But I suppose that's my problem.
July 31, 2011 7:48 PM

Spike said...

I find your finding of the studies of Engler, Wilber, Kornfield, Kapleau et al 'dubious'.

We are talking about published, clinical studies.

Just sayin'!
July 31, 2011 8:07 PM

genkaku said...

Spike -- I am sure these people are well-regarded and I don't mean to suggest I know more than they do. But I'm not entirely clear what, precisely, they are measuring. Are they measuring the confusion that is part of the human condition and then seeing how well something called Zen clarifies or eradicates that confusion.

Perhaps I'm just dense, but without knowing the hypotheses in operation and the means and yardsticks used in testing those hypotheses, it's hard to know whether agreement or disagreement is warranted.

No biggie ... I'm as curious about sweeping generalizations about the positive nature of things as I am about the negative generalizations. How long had the subjects studied Zen in order to qualify, for example? How did anyone quantify the level of delusion or understanding? From afar, given my level of density, it feels pretty airy-fairy.
July 31, 2011 9:12 PM

Spike said...

Fair enough Adam: you don't have enough info to proceed. Do the due dilligence and read the published studies. Until then, you are just 'fishin'. In particular, the affinity Japanese are described to have for Zen should be definitively convincing.

July 31, 2011 9:20 PM

genkaku said...

Spike -- If I cared enough, you are absolutely right ... read and heed. As a matter of curiosity, what "Zen" is it that the Japanese have an affinity for. Are we talking Nature and calligraphy and and flower arranging and tea making and other arts and/or are we talking about zazen practice?

The premise that the Japanese are better suited to or better able to absorb the 'wisdom' of Zen strikes me as possible but highly unlikely given the fact that everyone, irrespective of culture or delicacy, has a wondrous capacity to suffer.

I honestly never met a Japanese/Korean/Chinese Zen teacher who expressed (implicitly or explicitly) the sort of cultural disdain that Shimano could bring to bear on his American students. Perhaps I missed something, but I doubt it. Such a disdain or even clinical separation simply runs counter to the Dharma ... but of course I am just a bamboozled American incapable of understanding the deep subtleties of anything as Japanese as the Dharma.

July 31, 2011 9:42 PM

WTO said...

ER: "The greatest disaster of the 20th century was that Japan lost the war."

Nothing to do with Zen,,,

July 31, 2011 9:52 PM

Spike said...

"The premise that the Japanese are better suited to or better able to absorb the 'wisdom' of Zen strikes me as possible but highly unlikely given the fact that everyone, irrespective of culture or delicacy, has a wondrous capacity to suffer."

Yes! Exactly right! I mean, the Japanese have been shown to be better able to "absorb the 'wisdom' of Zen"!

Read the studies ...

July 31, 2011 9:56 PM

Spike said...

Adam: would you care to consider the details of your zazen practice? What level of samahdi is involved? Is it free of the impediments I mentioned above?

This is for your own private consideration, and is not a challenge to reveal.

July 31, 2011 10:03 PM

円形の目 said...

Sometimes I'm deeply ashamed to have spent forty years as a student of Zen Buddhism in America, when I run across bottomless idiocies like Spike's conviction that the Japanese are just plain "better" at it. What in the name of God, or whatever, is he talking about? Something, no doubt, which didn't prevent Eido Shimano from half a century of rape and fraud. Whatever it is that Spike is talking about, he can have it. I sure as hell don't want it.

July 31, 2011 10:09 PM

Spike said...

Sorry, Spike is messenger, not originator.

P.S. Spike believes in global warming and evolution!

July 31, 2011 10:26 PM

Heisenberg said...

We need to consider the possibility that these "studies" are but "opinions" based on, not Zen, but the ossified "Zen theatre" and institutional needs prevalent in so-called Zen circles.

"The accepted proof of satori is a set of literary and rhetorical skills that takes many years to acquire."

from: The Form and Function of Koan Literature

by: T. Griffith Foulk

in: The Kōan

July 31, 2011 11:27 PM

Robert S. said...

Kobutsu said...

The "What's New?" page is quite comprehensive.... EVERY new addition is up there.

July 31, 2011 11:17 AM

I stand corrected.

July 31, 2011 11:32 PM

Robert S. said...

Eramus wrote...

"It's interesting to note that the Abbot Tani Foundation reports funding only organizations controlled by Japanese people. Zero funding for any of the groups founded by Shimano's own American students."

Came across an interview with Shodo Harada Roshi. It almost seems as though Shimano's teachings are the bizarro version of Harada's. It's as though Shimano was close to an understanding but at the last minute decided it wasn't necessary to go beyond a certain point.

What do you think we Westerners need in order to develop our understanding?

The most important thing to develop is love for people and love for one's country. Without that, we fall into conceptualization.

Easy to see how nationalism is an easy trap for anyone holding this view can get caught it. Harada goes on to address this.

Same interview also briefly considers "Kensho and the Precepts."

"The Isshinkaimon, or "The Precepts of One- Mind," attributed to Bodhidharma, discusses the precepts from the standpoint of jishou reimyuu, "original mind, mysterious and beyond all human understanding." This is our very essence, the mind of kensho. In this original spiritual essence, there is no urge to kill, to steal, to lie, or to injure, and thus no necessity for the precepts."

Contrast this with the view that "the precepts are for the little people."

See the full interview here:

<http://www.onedropzendo.com/Nuclear%20Reactor%20of%20Zen.pdf>

August 1, 2011 12:41 AM

Robert S. said...

Yes! Exactly right! I mean, the Japanese have been shown to be better able to "absorb the 'wisdom' of Zen"!

Ludicrous!

At best through osmosis certain individuals who happen to be Japanese and who have been regularly exposed to a certain lifestyle that includes exposure to if not

actual practice of one or more of the so-called Zen Arts may seem to be more inclined to be tranquil and meditative but their "wisdom" may not be necessarily or particularly deep.

August 1, 2011 1:23 AM

Robert S. said...

Spike,

You say studies cite that Americans circa 1986 could not meditate very well.

Are you referring to Transformation of Consciousness by Wilber, Engler, and Brown

It is on my list of books to get.

If so, this book seems more like a How to / Motivation to Meditate book than a scientific book citing studies even contradictory ones. It evidently has one chapter citing the research that supposedly supports its theses. I have many questions about the research. For example, Who were studied. Americans with how much experience? compared to Japanese of how much experience?

Offhand, can you say anything about the particulars of groups tested that give the results cited?

I wonder if the authors would support your conclusions or would they say that you missed an important point.

August 1, 2011 1:42 AM

Robert S. said...

Let's not get too side tracked from the Abbot Tani Foundation discovery.

Also, apparently more relevant, what about the ex-ZSS-board member who said that Shimano was worth 3.5 million in 1996 and the implications Shimano's alleged wealth has on the justification of his determination to get every last penny he can out of ZSS instead of contributing every one of his last pennies to it? Will the board demand that Shimano's personal financials be scrutinized by accountants and lawyers or will they just cave, cash in the organizations assets give them to him and then go their separate ways.

This should go to trial Shimano vs. Zen Studies Society.

Ha!

August 1, 2011 1:56 AM

A far cry said...

It seems Mr. Shimano is a long way off from three robes and a bowl.

August 1, 2011 6:45 AM

genkaku said...

Spike -- Not to beat a dead horse, but a friend sent along the following, blessedly-short report on a 'study' you might enjoy as part of your 'study' repertoire:

[http://www.sciencedaily.com/releases/2011/07/110731170028.htm?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed:+sciencedaily+\(ScienceDaily:+Latest+Science+News\)](http://www.sciencedaily.com/releases/2011/07/110731170028.htm?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed:+sciencedaily+(ScienceDaily:+Latest+Science+News))

August 1, 2011 7:41 AM

O'Leary said...

Sure 'n Begorrah, we've always had a word for it... Blarney!

August 1, 2011 7:56 AM

"Dr"RobertFishman said...

Yee boy! Them signtific studies is a buncha hooie!

August 1, 2011 10:34 AM

KnowItAll said...

Yeah, imagine how Kapleau Roshi could ever know anything about his students and their meditative processes! And then he had the gall to publish a study about it!!

August 1, 2011 10:38 AM

Watcher said...

I know myself only few japanese practising Zen, although many embrace buddhism. Eido and Aiho mentioned that to me, his Japanese Dharma class students mentioned that also, so did my neighbors (I live in Japanese neighborhood). Even if you dare to read ZSS newsletter, one of Japanese lady mentioned that also when she did pilgrimage and did sesshin in Japan.

So I am always careful reading that kind of report. A lot of scientific reports have no causal relation, they only indicate coincidental relation. Here is another example: the relation of broccoli and preventing cancer. It is like

(metaphorically) comparing sample of population
 urinating facing the sun in the morning has
 lower cancer coincidence than the one facing
 the sunset, and everybody is encouraged to pee
 facing the east.

August 1, 2011 11:34 AM

Spike said...

Buddy, I don't care which way you pee, unless it is on respected people like Phillip
 Kapleau et al.

August 1, 2011 12:07 PM

Spike said...

Robrt S. said:

"At best through osmosis certain individuals who happen to be Japanese and who
 have been regularly exposed to a certain lifestyle that includes exposure to if not
 actual practice of one or more of the so-called Zen Arts may seem to be more
 inclined to be tranquil and meditative but their "wisdom" may not be necessarily or
 particularly deep."

So wise!

I'll bet the "S" stands for 'scientist'?

Would you care to cite real evidence (studies) for your conclusion, or were you just
 blowing it out your wazoo?

August 1, 2011 6:19 PM

Timmy said...

Spike, just because a "study" is done does no mean that its conclusions are valid.

study ≠ evidence

August 1, 2011 11:02 PM

Spike said...

Which study do you claim is invalid or unreliable?

I welcome your argument.

August 1, 2011 11:14 PM

Timmy said...

I made no claim, just made a point of fact. Arguing with you I consider a waste of time.

August 1, 2011 11:40 PM

Questioner said...

Looks like ZFI has suffered the same demise as E-Sangha. As of late, the parallels were astonishing.

www.zenforuminternational.org

August 2, 2011 7:26 AM

Questioner 2 said...

I have been unable to access ZFI for the past few days, keep getting an error message. Is the site down?

August 2, 2011 8:22 AM

genkaku said...

I can't get there either.

August 2, 2011 8:35 AM

?? said...

It's workin now.

August 2, 2011 2:09 PM

Robert S. said...

Spike,

Studies are studies. Hypotheses can be formulated and tested based upon them. Conclusive, reliable, and / or useful information is rarely derived from them.

For you to think that the conclusion you think the Wilber book makes is right because is he and his follow authors seem to you to say it is, is no more right or wrong that what you say I'm doing: "blowing it out your wazoo".

The real question is "Why are you so attached to the assertions in that 1986 book?" Besides, setting aside the Japanese are better issue to take up the more general issue: are or can some people or group of people be naturals in achieving some kinds of meditative states? The answer is probably going to be yes. Just as some people are "natural athletes." However those with an abundance of natural attributes like strength, agility, flexibility, speed, and coordination amount to

nothing without practice, motivation and other qualities. The reverse is also true sometimes, people who have had difficulty in attaining meditative states will eventually do so with enough proper practice and reflection and, quite probably, guidance.

I still question the test groups. I am quite sure you will find that they are too disparate to compare properly.

Further, I still question the reliability of an author who cites only the studies that bolster his theses especially in a book with a point of view.

Nevertheless, I still plan to read the book.

Spike, over the months I have to agree with Timmy, that once you have made your mind up, there is no point in discussing it with you further. Despite the fact that many here have brought up legitimate points to consider with respect to many issues not just the current one, you dig in your heels, become even less reasonable, and begin to get disrespectful and even a bit hostile.

Sound familiar? Reminds me of the subject of this thread in some ways. I often wonder how much we all have been impacted by his glorified shortcomings in one way or another (and, less politically correct, how much we were attracted to him because we have similar shortcomings).

BTW: While I do have a master's degree in one of the sciences, I do not consider myself a scientist. I think it's fair to say I'm just another fairly well educated guy who has learned to question things a little bit more than most due to life experience that from education.

August 2, 2011 3:28 PM

Spike said...

Hey, maybe I'd be good in the Tea Party! Ya think?

I have met Kapleau. I have studied at the RZC (lived in the affiliate zendo, was a dishwasher in a French restaurant, ate at the Unburger, etc.) I know what Kapleau is about, and what an enormous contribution he made to Zen. If he authored a study, I would have no reason not to give it a fair read. If his published work was cited, I would trust it.

I have heard Jack Engler lecture, and heard him in a panel discussion during a psychotherapy conference in Anaheim. I have read some of his stuff, and I am impressed by his intellect.

It is my pleasure to dig in my heels and defend both of them, and also to defend the concept that research studies are likely to be more objective than the opinions of

individuals who are probably deeply emotionally invested in protecting their own sense of personal achievement or self-worth.

So-called Spike is really a fake. Spike is a multi-faceted or, if you like, 'double-faced' persona only. The name is a nickname for my not-so-fierce Bichon-poodle mix. Spike sometimes goes to far. Spike has admitted as much, as when he apologized on this blog for skewering Kobutsu, and admits it again now. If what Spike writes has hurt your feelings, Robert S., I am sorry and I apologize. But when some a**hole razzes you, take a breath and let it roll off, maybe. You will live longer.

Some things are true about Spike, however, including that he has done the worst of the worst like a little puppet.

Congratulations on your master's degree. I have one too (the least the Army could do for me after wht I did for them).

Robert S. asked:

The real question is "Why are you so attached to the assertions in that 1986 book?"

Attached is such a loaded term. Initially I thought it (success of Japanese zazen vs. American zazen) was pretty gutsy to assert, but then it was just the conclusion which had to be drawn from the research. I like to look at Zen from a psychological point-of-view, so that is why I read such things.

If Spike has had any causes on this blog that might seem like 'attachments', they would include defending Marinello, encouraging direct contact/confrontation with ZSS et al, and to at least try to get a helpful focus on survivors of Shimano abuse.

Okay, enough. Now can I get back to being the mc riding, sometimes bitter son-of-a-bitch you might love to hate, if you cared that much, who tries to light up this dirty sandbox?

If you say 'no', f**k you just on general principles.
August 2, 2011 4:49 PM

genkaku said...

I like to look at Zen from a psychological point-of-view, so that is why I read such things.

Thank you, Spike.

I mean that.
August 2, 2011 4:56 PM

flax3lbs said...

From Spike.

In fact, published Western studies confirm, American students of Zen are decidedly inept compared with Japanese students. It is pure Western hubris to assert otherwise.

So you go on at another post to show us studies (or I believe a more accurate term would be the singular study) comparing Theravada students in southeast Asia to Americans. This is the fact that shows American students of Zen are inept compared to Japanese students? Okie dokie.

Quite frankly, I don't care. It's another roundabout way to somehow elicit sympathy for Eido Shimano as in the same post you state

It is an act of supreme patience and compassion to try to teach Zen to Americans. Unless you are an Aitken or Marinello, you are unlikely to really, really, 'get it'.

Seems that no one who wishes to defend or support Eido Shimano ever wants to talk about the more direct issues. Better to talk about side issues as a distraction. What am I supposed to shed a tear for, all that Eido gave up for his American students, or his depredations on his American students?

More humor from Spike that I enjoyed a month or so ago.

There are probably many students who greatly benefited from Shimano's teaching. Stopping that teaching is the price that must be paid for his immoral behavior towards women, in line with Western mores, which Shimano has failed to acknowledge or respect.

In line with Western mores ... uh huh. And exactly what Japanese mores would find Shimano's behavior acceptable?

More simplistic crapola to explain away complex issues. But hey, simple can make the world intelligible to some people.

Let's not forget some of Robert Aitken's last words in regards to this. "He's a crook". And I don't believe he said this for the sole reason of him having sex with female students.

But I suppose even criminals have something to teach.

August 2, 2011 7:56 PM

Fluff10z said...

Finally, here's somebody who really understands Japanese society, and how women are 'esteemed'.

August 2, 2011 8:55 PM

NoGrey said...

Shimano: "Falsum in uno, falsum in omnibus."

August 2, 2011 9:05 PM

Cicero said...

Shimano vado concubitus per vestri.

August 2, 2011 9:48 PM

Shodo said...

Just an observation on this whole "japanese do zen better - study sez so!" digression...

-Our Japanese teachers came from Japan saying the same thing more or less - Japanese Zen is dead.

-Zen is a funeral business for the most part.

-Temples are passed from father to son... and most young monks get the highly valued "transmission" from their fathers when they are still in their 20's.

-Aside from doing their tour at a Sodo, they never sit zazen, and are just doing time until they can get to leave and take over their temple. Most DO NOT want to even be there.

and aside from studies saying that somehow the Japanese do zen better (I wonder what it is they are defining zen as... that would be good for a laugh) I myself take the 6th patriarch's words as hope for all us poor westerners...

"Although people exist as easterners and westerners, in the Buddha-nature there is neither east nor west. A barbarian differs from Your Holiness physically, but what difference is there in our Buddha-nature?"

August 2, 2011 10:13 PM

Spike said...

Absolutely wonderful quote! Kapleau himself supported this notion, saying, as I recall, that enlightenment was available to all.

August 2, 2011 10:37 PM

Robert S. said...

Spike wrote ...

"So-called Spike is really a fake. Spike is a multi-faceted or, if you like, 'double-faced' persona only. "

"Okay, enough. Now can I get back to being the mc riding, sometimes bitter son-of-a-bitch you might love to hate, if you cared that much, who tries to light up this dirty sandbox?"

"If you say 'no', f**k you just on general principles."

Can't speak for anyone else, but you've given me more than enough reason not to take you seriously.

August 3, 2011 1:07 PM

watcher said...

Spike said,

"It is an act of supreme patience and compassion to try to teach Zen to Americans. Unless you are an Aitken or Marinello, you are unlikely to really, really, 'get it'."

How could he say that? Is Spike better than Aitken so he could evaluate Aitken and Marinello?

or he just bubbled when he said, "you are unlikely to really, really, 'get it'."

Or did Spike mean

"It is an act of supreme patience and compassion to try to teach Zen to Americans. Unless you are an Aitken or Marinello or ME (SPIKE), you are unlikely to really, really, 'get it'."

August 3, 2011 2:51 PM

Mickey said...

The Japanese monks I have practiced with here at a US monastery, I have always found inspiring. Perhaps because of their smaller stature, they would sit, at times, without getting up for kinhin-- easily over 2 hours. It was a revelation to observe their zazen. It contained an active, dynamic aspect to it. Whereas most westerners sit like dead stone, (generalized statement) with some of these Japanese monks you could see the constant adjustments that occur in zazen that seem to reflect some kind of internal struggle going on as their center of gravity shifted into the lower tandem, and their samadhi deepened. Both of which are essential for true practice, unless of course your Hui Neng. Which in turn began to influence my own practice and understanding of zazen. I also saw this in observing Soen Roshi sit in sesshin.

So, yes, the Japanese understand and grasp zen better than do most westerners, (broad statement!!) specifically the physicality of zazen practice and how it relates to the cultivation of the ground of being. Hui Neng be damned. But we could argue this till we're blue in the face. I'd rather cultivate. I can hear the wheels turning.

August 4, 2011 12:37 PM

Racial Superiority said...

What good is all that, if when they get up, they lie, cheat, steal and fuck around with female students?

August 4, 2011 1:04 PM

Mickey said...

Now your talking about ethics, which I don't usually equate with zazen practice-- hahaha!! That should come from Mom and Dad, if your lucky enough to have the pair of them, and other cultural structures.

Zazen should make one become more conscientious in one's relationships with people and the world in general, and do no harm. Too much emphasis on samadhi, I agree, can undermine ethical values perhaps because once the skill to enter samadhi is accessed, other behaviors are deemed less important. Not that one automatically begins to behave poorly, but apparently ethics is not a pre-requisite for satori, much to the dismay of westerners and their judeo-christian culture. Ethics, the third pillar of zen is too often neglected.

August 4, 2011 1:37 PM

Spike said...

OneEyedWatcher said:

"How could he say that? Is Spike better than Aitken so he could evaluate Aitken and Marinello?"

an Aitken or Marinello ...

But yes, Spike can evaluate "Genjo, Roshi", (per Kobutsu), and the great Aitken Roshi. Each is clearly a hero, and Spike is a zero.

August 4, 2011 6:22 PM

Spike said...

August 4, 2011

Dear Zen Studies Society Sangha,

Our weekend gathering with facilitators from An Olive Branch is just three weeks away, August 26-28. It is being held because Sangha members have requested a forum, a safe place to be heard, to heal, and to express their hopes for the future. We have all experienced a lot in the past year or so, and many positive changes have already been made. This important meeting will be a chance for us to face the past with courage and honesty, grateful for the Dharma gifts we have received, but also cognizant of the difficulties, challenges, and pain we have experienced. It will be an opportunity to acknowledge the present in all its complexity with discernment and sensitivity. And it will offer us all a way to work together to ensure a future that is healthy, strong, and responsible, manifesting the Four Great Vows.

In addition to the planned activities, there will be ample opportunity for Sangha members to interact informally. Throughout the day on Friday, An Olive Branch facilitators will meet with participants one-to-one. That evening, the facilitators will meet with the Board of Directors, and with anyone else who didn't have a chance to speak with them earlier.

Saturday will begin with a short morning service and zazen. After breakfast, there will be an overview of the discussion process and a presentation from An Olive Branch. Then we'll review a timeline of key events and decisions in the Zen Studies Society's history. This timeline will keep us all on the same page as to the events themselves, not just as we experienced them individually. We will all have a chance to reflect on the timeline, ask questions and provide input.

After lunch and a brief rest period, an adapted "Samoan Circle" will take place: an inner circle consisting of myself, the Board president, facilitators, and three open chairs, within an outer circle of Sangha members. Everyone will have an opportunity to take an empty chair in the inner circle when she or he wishes to speak. This will ensure that every person's views and feelings are heard and acknowledged, and will encourage deep listening by all. By honoring each other's different experiences, we can promote understanding and compassion. This will help us heal, and create a healthy new community.

Saturday evening, small group discussions will focus on how to move forward in building trust, responsibility, and harmony. Sunday, after morning service, zazen, and breakfast, we'll have a large group meeting to hear and synthesize the ideas from the small groups, and discuss action steps. The program will close with an informal lunch.

The gathering is free, but dana (contributions) to defray costs will be gratefully accepted. This weekend is for all of you who care about the Zen Studies Society and want to move forward in a positive direction. We want your voice; we want your energy and concern. I really hope you will be able to attend. Be sure to make your reservation now, since space is limited; email office@daibosatsu.com or call 845-439-4566. If you can't attend, and would like to contribute your thoughts, please send them by email to that address, and they will be shared with the group. For

more on An Olive Branch please click [here](#). If you would like to speak with the facilitators from An Olive Branch before the weekend, please contact barbara@an-olive-branch.org.

Gassho,
[Shinge]
August 4, 2011 7:41 PM

Spike said...

Yep! Just how you would expect a *cult* to act!
August 4, 2011 7:48 PM

Survivor said...

Aww... Hey! lets all go back to the scene of the crime where we can feel safe and sit in a circle!
August 4, 2011 8:28 PM

Guess who said...

Re: Sexual misconduct by Buddhist teachers (was Eido Tai Shi
by Nonin on Sat Jul 23, 2011 11:33 pm

Rev. Kyoki Roberts, abbot of Zen Center of Pittsburgh / Deep Spring Temple and my dharma heir, is a skilled and experienced mediator and facilitator. She has founded an organization called An Olive Branch, which is dedicated to the resolution of disputes within spiritual and non-profit communities.

If you're interested, please check out the website. If you know of a Buddhist temple, monastery, or group that is having internal problems of any sort, or any other church group or non-profit organization, you might refer them to An Olive Branch.

Hands palm-to-palm,

Nonin
August 4, 2011 8:31 PM

Curious said...

So, they have self-selected a group of true believers – on THEIR turf, the extended/disenfranchised sangha and survivors are de facto excluded.

Just precisely what fucking dispute are they attempting to resolve?

This is simply not sane.

August 4, 2011 8:56 PM

Spike said...

Curious: the three-day meeting is free, and current or former Sangha members, including survivors of abuse, are not pre-selected by ZSS.

You go and report back.

Put up or shut up!

August 4, 2011 9:09 PM

Janet said...

We can always count on Spike for a taste of true belligerence.

August 4, 2011 9:45 PM

Kobutsu said...

Today is the first anniversary of Dairyu Chōtan, Robert Aitken, Rōdaishi's non-existence.

We miss "Papa" Aitken. His legacy, his Kon - 魂, shines on like a beacon for all....

In Memory of Robert Baker Aitken, Rōdaishi – "Papa"

August 5, 2011 12:20 AM

genkaku said...

Thanks for the memories.

What dies is never dead.

It is a blessing for us all.

August 5, 2011 7:40 AM

genkaku said...

Aug. 5, 2011

Dear Zen Studies Society --

On Aug. 4, 2011, a letter was sent to sangha members and those concerned about Zen Studies Society and its proprietor, Eido Shimano. The letter invited them to a meeting at Dai Bosatsu Zendo to speak out and be 'healed.' While the setting and the

format do not convince me that the Aug. 26-28 meeting will provide much more than yet another defensive and self-serving arena in which to make nice and sweep the difficulties under the carpet, still it is hard not to hope -- to applaud those who have worked so hard, been so confused, felt so apprehensive or outraged about the past and future ... who squirmed and wriggled and yet mustered what courage they could in a daunting situation. Thank you for what courage you managed to muster. And thank you to the extent you are capable of extending that courage into the future: For too long, too many have relied on an oozing cowardice.

The truth is, I would like to say something to that group. I would like to say something and yet do not trust that I could be coherent based on the long and convoluted history that needs to be honestly addressed if Zen Studies Society is to live something other than a hobbled and misshapen life in future. I will not be able to take part in the meeting, not least because I am old and try to steer clear of events for which I simply do not have the energy. So I will try to say something on the page ... that way I can get up and go to the bathroom when I need to. I am not promising to be any more coherent than I might be in person, but at least I won't be nodding off or pissing in my pants.

First, my disclaimer:

I am fortunate (some may say unfortunate) enough in the given circumstances, to belong to no established Zen institution. My reputation and income and food and clothing are not dependent on making nice when things are palpably not nice. I am not afraid to lose my job or have my livelihood diminished. I love and owe a debt to Zen practice and acknowledge that openly. But I respectfully decline to be blindfolded -- to be bamboozled by idiot talk of an "unconditioned realm" which turns a truly blinded eye to what is by its very nature conditioned. I will not support or suborn sweet talk and other perjury. Eido Shimano was my first Zen 'teacher.' Later, I was fortunate to find a Zen teacher in Kyudo Nakagawa Roshi. Mr. Shimano taught me a lot. I am grateful for that teaching, but I would not, after 40 years of practice, wish that teaching on my worst enemy. And I do not agree with those who maintain that Mr. Shimano's shame does not touch and sully the entirety of whatever 'Zen in America' might be. His activities -- and the unwillingness to admit them openly -- have been appalling and deserve to be acknowledged and addressed as such. His lineage, to the extent that he has any, has been sullied and demeaned ... and with it, every other lineage. This is not just hyperbole.

August 5, 2011 12:16 PM

genkaku said...

Letter to DBZ II

For those who are not familiar with Eido Shimano's 50-plus-year life in the United States, I strongly suggest that they acquaint themselves with the the

Shimanoarchive on the internet. It is there, in document after document, that whatever good Mr. Shimano may have accomplished is given some perspective. Over and over and over again, Mr. Shimano was given the opportunity to act the part of a true man, to admit his missteps and malfeasances, and to seek forgiveness. Over and over and over again, he disdained the opportunities offered by the very people who fed and clothed and often loved him. Instead, he chose to maneuver and manipulate and lie outright. Never was it a specific wounded individual to whom he admitted his missteps and sought forgiveness. Always there was reference to "this matter" or some other vague, face-saving device, a device that his supporters often bought into and supported and encouraged ... and with which they sullied themselves in hopes that, really, things weren't all that bad and those who questioned Mr. Shimano were vindictive enemies or revenge-seekers and ... well, it's nice to make nice; let's do nice Zen, compassionate Zen, profound Zen, unified and unifying Zen ... phony-baloney Zen, smiley-faced Zen, corrupt and corrupting and 'authentic' Zen... the kind of Zen that may punch endless ladder-climbing tickets but skirts what was and is in front of our noses.

In the past, Mr. Shimano has addressed the various eruptions and sorrows with a well-walled contrition. This "matter" was deeply troubling to him, he said. And on more than one occasion he also asserted that his sexual predations were "none of your (sangha's) business." None of my business?! The very brothers and sisters who supported and comforted and encouraged my practice in the deepest possible ways were wounded and it was "none of your business?!" Well, divide and conquer may be an acceptable tactic among the power- and money-hungry, but it is not acceptable in any sangha I want to be part of. Put bluntly, the suggestion that it's "none of your business" is beyond obscene.

To its detractors, I will concede this point: The shimanoarchive and other evidentiary locations are largely circumstantial in nature. There is no smoking gun, no photo of Mr. Shimano with his hand in the metaphorical cookie jar. But 1. the circumstantial evidence is too overwhelming for any sane person to overlook or dismiss and 2. perhaps the FBI will be able to sort out and legally nail down the fiduciary and sexual predations that Mr. Shimano -- and by extension Zen Studies Society -- has been party to through the decades.

August 5, 2011 12:18 PM

genkaku said...

Letter to DBZ III

Beyond the "Fuck Follies" to which I was a partial witness in the 1970's and 1980's - - follies that disrupted the sangha in ways traditionally frowned upon in Buddhist practice -- there lies the simple question of integrity and trust, two pretty amorphous qualities that lie at the foundation of a spiritually-oriented organization. Mr. Shimano's activities have proved over and over again that he was willing to

breach and abuse and manipulate that trust. He has been a true man with a lot of rank. Failure to admit this, in all its inglorious splendor, is a failure to move to more fruitful ground. Admitting that blue sky is blue is important on an actualized and beautiful day.

From the beginning of the latest round of accusation and counter-accusation, offense and defense, debate and analysis, I have had only two hopes:

1. That Mr. Shimano would be cut off cleanly and completely from any access to or participation in whatever Zen Studies Society might hope to be. No more maybe's, no more just-but's, no more wishy-washy evasions. No more self-serving equivocations. Cut ... off ... cleanly ... and... completely. Mr. Shimano has proven himself worthy of this action -- an action advocated by the Faith Trust Institute among others. "No!" means no ... end of discussion. If the Americans Mr. Shimano was so willing to disdain as barbarians over the decades are too much for him to stomach, perhaps he will find a more civilized culture in which to elevate his sparkling self-image in Japan.
2. That Zen Studies Society would find a way to apologize specifically to the individuals who were, and in some cases continue to be, ravaged by Mr. Shimano's activities. This apology would, by its nature, include the specific, in-person admission that past and perhaps present boards of directors had been complicit in denying, lying about, camouflaging or papering over those activities. Everyone would like to save face or find 'reasons' for why they did what they did. But how can anyone save face without admitting to the face they have, through their actions, proved they already have?

Finally, I would hope that whatever, if any, Zen Studies Society emerges in the future will take into account that this whole discussion has little or nothing to do with philosophy or religion. It has everything to do with living, breathing human beings -- what Buddhists like to call sentient beings. To suggest that those human beings are precious is a bit precious, but under the circumstances, perhaps it needs to be said. To the extent that those human beings have joined in a sangha effort, they ARE the treasure that is called sangha. Individually. Personally. Profoundly ... THE treasure. The barbarians are the treasure. To squander or disdain or overlook that treasure -- individually, personally -- is a core mistake.

The good thing about mistakes is that we are all in a position not to repeat them.

adam fisher

August 5, 2011 12:19 PM

Mikey said...

This is an open invitation for "every single person who has been a part of the Zen Studies Society family" who, "must have the opportunity to be heard". Why this is a

very positive move by ZSS, should be obvious. Spike is right-- Curious, go! Take your position within the circle and be heard!! You too Genkaku, Kobutsu, Stuart Lachs, etc etc.

If you can find the time.
August 5, 2011 12:21 PM

You are Appreciated! said...

Genkaku,
Powerful! Thank you.
August 5, 2011 1:02 PM

genkaku said...

Attention all those who might be inclined to write to the address Shinge/Roko provided in her letter to sangha members and concerned others (office@daibosatsu.com):

My letter was bounced back as undeliverable with the following notations:

"----- The following addresses had permanent fatal errors -----

----- Transcript of session follows -----

... Deferred: Connection timed out with daibosatsu.com.
Message could not be delivered for 3 hours
Message will be deleted from queue."

So much for communication.
August 5, 2011 4:19 PM

Spike said...

"Survivor said...
Aww... Hey! lets all go back to the scene of the crime where we can feel safe and sit in a circle!

August 4, 2011 8:28 PM"

I get it. That otherwise beautiful place is a source of a horrific memory for you.

How can you go?

Shimano will not be there.

I believe that the facilitators and ZSS members who attend will be sympathetic if you choose to speak (or write something to be presented).

You can try to make a difference on behalf of your sisters, and on behalf of future students who entrust their right beliefs and efforts into the process that ZSS still wants to offer.

You have the most powerful, needed and convincing voice of all.

August 5, 2011 4:21 PM

genkaku said...

Spike -- I don't want to get into a cat fight about it, but I think it can be fairly stated that previous offers of reconciliation by those holding the reins have turned out to be bait-and-switch operations in which those who mustered the courage and trust to speak up found the rug pulled out from under them... all with a great deal of 'compassion,' of course.

Based on that history, I think it is understandable that those with the most to say might feel more comfortable in a 'neutral' setting, perhaps attended by mediators of their choosing. As a gesture of true reconciliation, ZSS might have taken note of previous betrayals and considered the implications.

I'm not saying the meeting is a bad idea. But I am saying it is unlikely to inspire the most wide-ranging and honest discussion.

August 5, 2011 4:42 PM

Spike said...

Ten times bitten, twenty times shy.

August 5, 2011 5:49 PM

Mik said...

This is different from previous times, Genkaku. Much more is known now than then. All the people there at the event I'm sure will be familiar with Eido's history, this blog and Shimanoarchive. Again, I agree with Spike, and feel about you when he said to Survivor that her voice is the "the most powerful and convincing of all". Trust in the process, open yourself to the possibility of a harmonious ZSS and you as a active member-- again, doing sesshin with your dharma brothers and sisters--before the long goodnight. Is the purpose to always battle and never seek peace?

August 5, 2011 6:15 PM

genkaku said...

For the second time, the letter I addressed to Zen Studies Society at Shinge's suggested office@daibosatsu.org has been returned and "deleted from queue."

Again the reasons for the return were:

"The following addresses had permanent fatal errors -----

----- Transcript of session follows -----

... Deferred: Connection timed out with daibosatsu.com.

Message could not be delivered for 3 hours

Message will be deleted from queue"

I will try to find another ZSS address to which I can send my observations, but I do think that inviting people to write to an address that doesn't work is a bit careless.
August 5, 2011 7:31 PM

genkaku said...

Much more is known now than then.

Mik -- With respect, the problem in the past wasn't that there was a lack of information. There was always plenty of evidence of what was causing the uproar. But that availability of information was only as good as the people willing to do something about it...or not. And perennially, the emphasis was on the word "not."

The purpose of what is going on is not so much to make a lifelong habit out of war, but to assure a peace that is more lifelike and realistic than the icy make-believe's of the past.

August 5, 2011 7:45 PM

Typo said...

I'd like to suggest, Genkaku, you change the .com to .org in that address given in Shinge's letter which I believe is causing your letter to keep bouncing back. I noticed while perusing their website that the email address ends in .org, not .com, So I would give it a shot and see if it works.

August 6, 2011 9:52 AM

Typo said...

Oops, it looks like you already tried it with .org? Or did you?

August 6, 2011 9:57 AM

genkaku said...

Thanks Typo ... I tried again.
August 6, 2011 10:03 AM

H. P. F. Zinn said...

That was a great letter, Genkaku. A part of me hopes it will be read by each and every member of the ZSS Board and by the senior students still so loyal to Shimano and / or Chayat and / or to the "beautiful zendos."

However part of me really, really doubts that it will make a difference. Why? It's simple: Shinge, the board, and the seniors have gotten used to things the way they are and resist change. They may think that nothing is really wrong. It's an odd way of thinking, to some of us, but it doesn't mean it is unique or unusual especially in the area of religion.

Further, I doubt that Chayat and the Board seriously think that having a "healing event" in the Catskills would bring back anyone except a handful of people, those willing to accept their terms unconditionally. But that's probably one of the real if unwritten points of the event.

While it seems that you and others here continue to think / hope / pray that this well propertied organization which has been corrupt since the days when the reigns were transferred to Shimano can be saved, I have decided that ZSS is just one of the weeds that grow in the larger garden of Buddhism.

Weeds are strange. They strangle healthy neighboring growths. They are usually pretty ugly. And they seem to persist far longer than other growths. Yet across cultures East and West weeds are pulled, and killed.

I think we need to keep that in mind when we tend our garden.

- HPFZ

August 6, 2011 1:20 PM

Let'sGet'Um! said...

HorsePuckieFZinn said:

"Yet across cultures East and West weeds are pulled, and killed."

Now comes a true Buddhist, if ever there was one!
August 6, 2011 4:09 PM

LeadAHorToCulture said...

A *weed* is just a plant, like any other. It can be cultivated for benign, ecological purposes by using understanding and intelligence.

Killing is immoral.

I guess you and Amy don't like rehab ...
August 6, 2011 4:20 PM

H. P. F. Zinn said...

LeadAHorToCulture said...

"Killing is immoral."

It had occurred to me that someone would take the killing the weeds part more or less literally. But I decided that most would not.

Many Buddhists would disagree with the blanket statement that "killing is immoral." Please study the various views on "ahimsa" (non-harming).

With respect to any widely accepted philosophical or religion view there will be some absolutists and some literalists. Doesn't mean that they are right. Usually it is not worth the effort to even discuss such thing with such individuals.

You want Zen Studies Society to continue without real fundamental change? You really want Zen Studies Society to resume letting Shimano teach, and letting people like Chayat and other to continue to praise this man and continue in his footsteps? Then there will always be some who will oppose you, what they have done and will continue to do. Not necessarily loudly or boldly or violently but you and they will be opposed.

If you think it's really possible to effect that change without ridding the organization of those who have been sucked in and morphed by the cult tendencies, and have the necessary time, resources, energy and inclination, do it in peace, like I said part of me will support you in one way or another.

I don't think it's possible. I think as many as possible should follow the advice provided in 1993 by the Dalai Lama and some 25 Buddhist teachers:

"Each student must be encouraged to take responsible measures to confront teachers with unethical aspects of their conduct. If the teacher shows no sign of reform, students should not hesitate to publicize any unethical behavior of which there is irrefutable evidence. This should be done irrespective of other beneficial aspects of his or her work and of one's spiritual commitment to that teacher. It should also be made clear in any publicity that such conduct is not in conformity

with Buddhist teachings. No matter what level of spiritual attainment a teacher has, or claims to have, reached, no person can stand above the norms of ethical conduct.”

There may be some governmental / legal remedies that will one day see the light of day.

This is my is my idea of pulling and killing the weeds that is Zen Studies Society.
August 6, 2011 5:11 PM

Don'tSayKill said...

HorsePuckieF****nZinn said:

"You want Zen Studies Society to continue without real fundamental change? You really want Zen Studies Society to resume letting Shimano teach, and letting people like Chayat and other to continue to praise this man and continue in his footsteps?"

They helped pressure Shimano out the door, you ninny! Brilliant teacher, or not.

You could go to the mediation meeting and try to help MAKE a change, you dumb d**kwad! They are offering you!

And then, when they have to rewrite the bylaws to allow voting, you can use your membership to oust any board member who is unable to justify to your liking their directorship philosophy.

I have my own view of Ahimsa, based on personal experience.

Of course it is possible to make
August 6, 2011 5:36 PM

Hmm said...

whut hopind?

August 6, 2011 5:38 PM

Phineas said...

Belligerence burn-out?

August 6, 2011 6:48 PM

Killer said...

Earned an A++ in belligerence training and execution.

August 6, 2011 7:00 PM

Phineas said...

Must have got an A+++ in assholism....

August 6, 2011 7:42 PM

Sangha for Stepping on It said...

Dear Board of Directors of The Zen Studies Society,

How have you responded to the latest communications from Kobutsu, Zogen, David Hill, Seigan, and Genkaku? Are their concerns so misplaced that they do not warrant a considered response from you?

In all your months of meetings and discussions as a Board, have you finally determined

who is the legal owner of the coop apartment the Shimanos reside in?

Do you know that in failed states (Libya, Egypt, Zimbabwe) a transition to a new regime cannot take place because the people cannot simply let the cronies of the deposed leader assume power? As handpicked members of the board who have not been able to unequivocally free yourself of Shimano's influence, have you not become cronies of Shimano?

Have you ever considered that Shimano does not deserve a pension settlement because of the irrefutable evidence that he ravaged and destroyed The Zen Studies Society? And that he was a predator? After what he has done to the Zen Studies Society, crippling the Society to the point where it cannot provide him with a pension, is he really entitled to a financial pay-off? Are you not willing to engage him if he threatens litigation because it is so "not Zen?" Does the "practice" of "sincere Zen Students" and a Dharma Heir exclude legal action to counter what is patently manipulative and based on the threat that you (board members) can be sued? Do you think Shimano will sue, and with Aiho, make a court appearance? Is this what you fear?

In your silence over many months, Zenshin, Roko, Soun, have you ever considered that the "wounded" (Genjo's term) are best served by a forum that can be truly healing?

--a forum independent of the influence of the Board and of Shimano? You made a good effort by inviting Marie Fortune, but promptly got rid of her when it was clear she was truly 'independent' of your attitudes and point of view.

Roko, we want you to be strong!

Soun, please be presidential!

Zenshin, as the one who has been a Director forever, for once, please do something for The Zen Studies Society!

If you answer the questions we raise in this missive, simply, clearly, honestly, then we will come to the meeting you have called. Otherwise, we do not think you are qualified or prepared to invite, host, or facilitate a gathering to "heal" the Sangha.

--Sangha for Stepping On It.
August 6, 2011 10:21 PM

H. P. F. Zinn said...
Don'tSayKill said...

"They helped pressure Shimano out the door, you ninny! Brilliant teacher, or not."

Still calling Shimano a brilliant teacher? Yikes! Brilliant teacher of what?

They? You mean the board.

You mean after 40+ the board responded to the needs of the abused members of the sangha and fired Shimano?

Note: A careful reading of the ShimanoArchive reveals that Aitken communicated Shimano's Hawaiian improprieties with some of the first board members serving with Shimano in the mid sixties.

DontSayKill, you are telling me it had nothing to do with the victimized. It had nothing to do with the years of revelations amde by former practitioners of ZSS who tried to manage to continue their Zen practice with other sanghas and with other teachers and in order to be clear and open they had to explain to their new sangha brothers and sisters over why they left ZSS. Of course it had nothing to do with Genkaku Adam Fisher who has been dealing with the issue in both private and public discussions and writing since the 1970's. Not Stuart Lachs who has been addressing some of the larger issues brought to light by the less than functional teachers he practiced with. Not Kobutsu Malone for his monumental undertaking of the ShimanoArchive, not Robert Aitken who staked his years of credible teaching to finally call out Shimano publicly. Not the 20 plus zen teachers who wrote to the board last December. Undoubtedly there are many, many others who indirectly finally got some minimal action by the board that was intended to be more cosmetic than real. From where I sit, Shimano has continually manipulated events to suit his designs like accelerating his retirement date and putting his choice, Shinge, in the abbot's position.

Yet there still is some concern about whether Shimano is really gone. Clearly he is not. Last I read above on this blog was that Shimano was stating Shinge and the seniors at DBZ were warmly welcoming him there whenever he saw fit to travel there.. Neither Shinge nor anyone else was reported to have contradicted that

statement. Further, Shimano was still expecting the same warm welcome at SBJ even though the ZSS president was not in complete agreement.

You full well know that at best the board is divided and the majority have really not been able to terminate their relationship with Shimano, the brilliant teacher.

As for real healing, changing metaphors from my preceding comment, IMO it makes more far sense to get out of a toxic environment in order get better than it does to remain in that toxic environment and believe you will be healed while listen to the infected demented "leaders" pronounce you unconditionally healed.

In fact, given your implicit support of current iteration of the leaders of the Society, and your continued praise of Shimano; I suggest that you may need to reflect upon the effects the toxicity may have had on you. May you find a way to heal.

August 7, 2011 2:32 AM

H. P. F. Zinn said...

Genkaku,

At the bottom left of this page there is a counter. Right now it shows 900071. What is being counted?

Regards,

- HPFZ

August 7, 2011 2:34 AM

Rocky said...

I support Genjo Marinello explicitly.

Eido Shimano was my teacher, and if he could get it through to a rock like me, he was indeed brilliant.

I do not support ZSS continuing a relationship with ES. He should never teach anywhere again period. He can just go to a bar like some of the rest of us.

When I get a vote to elect new board members, it will be to elect good people and to fire those who support continuing with ES, as well as to fire those who have failed to adequately address the abuse issue on behalf of survivors.

Re. mediation meeting: yes, I am totally out on a limb here. We shall see.

Didn'tReallyReadIt said:

"DontSayKill, you are telling me it had nothing to do with the victimized. It had nothing to do with ..., etc."

I specifically said "helped pressure", you nincompoop.

"You mean after 40+ the board responded to the needs of the abused members of the sangha and fired Shimano?"

Stupid comment beyond belief. There are different board members now, and they are the ones who did it.

I think you now qualify, as indeed I must too, for being an A++ a**hole. But you can still have your own special, evolved category of it, because whereas I try, to you it just seems to come naturally and 'unawares'.

August 7, 2011 6:38 AM

Janet said...

Speaking of "Stupid comment(s) beyond belief."

"There are different board members now, and they are the ones who did it."

Actually, the ONLY reason they did ANYTHING at all was because they were FORCED to by Kobutsu and his archive. They were totally reactionary, had they not been heavily pressured, they would have continued on with business as usual. Give credit where credit is due.

Oh yeah, "You nincompoop..."

August 7, 2011 7:42 AM

Nincompoop said...

Janet, I disagree. Besides Kobutsu, people like Genjo especially did a lot that I know of. As I specifically said, the board "helped pressure" Shimano, meaning that they helped and were instrumental in that effort, not that they were solely responsible. It took both outside and inside pressure.

I hope the letter I wrote directly to Shimano urging him to resign was one of many that, collectively, had at least some small effect. I think everyone else who made that kind of effort through the post, email, or in person deserves credit.

The worst knocks against this board, imo, are the two following. First, they let him resign instead of firing him. Second is incompetence in handling the survivor issue, and this is based on a comment by Linda on this blog, and on the idea, evidently supported by some on the board, that a survivor should meet face-to-face with Shimano, which would in itself be a form of abuse.

August 7, 2011 8:55 AM

genkaku said...

Genkaku,

At the bottom left of this page there is a counter. Right now it shows 900071. What is being counted?

Regards,

- HPFZ

HPFZ -- Oh lord ... hoist by my own petard! Yesterday, I saw a pretty kool counter on another site. It had little flags to indicate the country in which visitors lived. I wanted to have such a counter and set out to set it up. But when I did, I found that there was an advertising price to pay ... one I was unwilling to fork over. So then I tried to return to the original ... only to get further flummoxed. Aside from anything else, I had neglected to note the original number on the original counter. So I just picked a number (required by the counter site) ... which of course was idiotic. The more I think about it, the more I have to laugh at myself ... what common-sensical value does counting provide? If I could get an accurate count, I might do it.

Otherwise, I think I'll flush my bumbling down the drain.

August 7, 2011 9:09 AM

Janet said...

Listen to yourself... Genjo was condemming Kobutsu, Adam, Stuart and Robert Aitken just a year ago.

http://www.shimanoarchive.com/PDFs/20100609_Marinello_AZTA.pdf

Genjo was clueless before the archive hit... completely clueless. He remained in denial for a long time, his recognition of the truth took some time. Genjo got on board very late....

August 7, 2011 9:34 AM

Clueless said...

Credit to the young woman who admitted her affair with Shimano. After 15 years w/o incident reported, this was the big wake-up.

The archive was, I believe, implemented from a bottom-up approach, i.e., informing the grassroots first. Another approach would have been to go straight to the top, to the only people who could actually implement a corporate solution, and see if they would follow through, knowing all along that the grassroots approach, as well as the threat of it, would always be there to fall back on. If you value, respect or advocate for the right to privacy, then there is the (legal, ethical, etc.,) concern about

confidentiality, especially with so much info involved, without a thorough vetting by a lawyer, etc., that the material may not have gotten (if for no other reason than budget constraints).

When someone is wrong and they cop to it, say they're sorry and don't weasle, I tend to admire it. Then if they go further and lead the charge to right the wrong, they are acting responsibly and ethically.

Credit also to Aitken Roshi, who did his best.
August 7, 2011 12:15 PM

H. P. F. Zinn said...
Clueless said...

"Another approach would have been to go straight to the top, to the only people who could actually implement a corporate solution, and see if they would follow through, knowing all along that the grassroots approach, as well as the threat of it, would always be there to fall back on."

Clueless, point of fact: The earliest attempts were all "straight to the top."

E. g. Aitken's concerns to Soen Nakagawa and Hakuun Yasutani. Aitken's warnings to the earliest of Shimano's supporters and board members in NYC.

Further, the some of the women who were mislead, and abused by Shimano went to the board. In turn the board's approach was to support Shimano and discredit the women.

It seems that it became clear years ago that the "straight to the top approach" was not only ineffective in resulted in the besmirching of the accusers and an simultaneous attempt to elicit sympathy for the predator.

This observation is not to diminish the change of the legal and cultural sensibilities in America with respect to clerical abuse over the 40+ years.

Given the nature of the current board (i.e. handpicked by the administrators of ZSS), it is still highly likely that any "direct to the top approach" would continue to have been completely ineffective.
August 7, 2011 12:52 PM

genkaku said...

Another approach would have been to go straight to the top, to the only people who could actually implement a corporate solution, and see if they would follow through

Clueless -- And that, if you study the record, is precisely what happened, again and again and again and again. And each time, the top-down approach proved not only useless but also engendered more suffering. Discuss it with Eido Shimano? Fruitless. Bring it to the attention of the board of directors? Oh wait -- Shimano was the head of the board of directors and as such, guided their steps away from anything that might be considered forthrightness and/or repentance. The boards were repeatedly complicit ... but they had a good role model.

So here we are, stuck with what you call the grassroots -- the only place where decency and honesty might stand a chance...a chance to flower ... or a chance to be smothered anew.

August 7, 2011 12:59 PM

H. P. F. Zinn said...

Genkaku,

Thanks for clearing up the counter question.

Even though it was unlikely, I was kind of wondering if the blog actually was actually going to close in on million hits.

FYI -- You could set it to zero then write something after the counter -- [counter] "visits since August 7, 2011"

- HPFZ

August 7, 2011 1:11 PM

Janet said...

Even now, with the grass roots informed, hell the whole world informed — the "top" is still bumbling around, mired in God knows what... Forensic audit? -nada- Bylaws? -nada- Ethics investigation? -nada- and so forth, ad nauseam.

August 7, 2011 2:23 PM

Janet said...

Oh yeah, but let's consider an electronic lock that will let Shimano in, but only when there are no "students" around!

WTF?!!!!!!

August 7, 2011 2:26 PM

H. P. F. Zinn said...

Janet said...

"WTF?!!!!!!!"

Janet, it's not about locks electronic or it's about people. WTF is going on with the likes of Shinge, Zenshin, and their follows and their predecessors.

"WTF" is where I was stuck for a long time, and in some respects I still am. I accepted the situation at Zen Studies Society as intractable, but on some level it still felt unresolved and of course it still is.

Recently I read some article mentioned a few times on this thread and on ZFI that all too briefly reported the fact that some people are (and I really need better words for this) somehow "emotionally damaged". Certain types of "emotional damage" causes the sufferers to more strongly support rather than denounce or dismiss clerics, spiritual leaders, etc. who behave inappropriately: are verbally abusive, sexually abusive, steal, lie, etc. even if they are out and out sociopaths like Shimano (and in some group those far worse behavior than Shimano are still supported). The size of the groups seems to make little difference, nor does the underlying view i. e. Christian, Hindu, Buddhist, etc.

Tying it into our practice, I guess even if there wasn't a scientific language, much less a real cure, some 2000 odd years ago some folks codified it into something that more or less means "delusions are endless."

Hence, my current thinking is that the people ensconced in the leadership positions at ZSS are all "seriously emotionally damaged" beyond reason. More, importantly and sadly, they are beyond reach as they lack the conditions to change themselves beginning with really wanting to change. It's certainly best to practice elsewhere, and when the opportunity arises to strongly recommend that others avoid the group. Thanks to Aitken Roshi and Rev. Kobutsu, the Shimano Archive certainly details many reasons to avoid that group. As for effecting change in these "deluded" leaders in order to "heal" the group, I confess that I seem to completely lack the skill for that, and take no joy in that I seem to be in good company as not one person or group of people thus far has been able to effect real change. However, it does seem that collective effort I mentioned above seems to have recently done something to the organization even if the leaders' intent was just cosmetic as I suspect. When the individuals like Shinge, Zenshin, (the two most senior American students of Shimano) and the others finally understand that protecting and supporting Shimano is not right there's is no hope for ZSS.

August 7, 2011 4:47 PM

ThisIsHopelessWithSuchAholes said...**

BlindBoyZinn said:

"I seem to be in good company as not one person or group of people thus far has been able to effect real change."

That's right, ousting Shimano is no "real change"!
August 7, 2011 8:20 PM

Clueless said...

Genkaku: when did the archive go online? March 2010? The archive was brought to the attention of the board "again and again ..."? I don't think so.

When did the young woman stand up at DBZ to reveal Shimano's first indiscretion (consensual affair) in 15 years? Several months later? This was not a bombshell, eclipsing even the impact of the archive?

Congratulations on avoiding the mediation. I'm sure you will be joined by stay-at-homes Janet and HPFZen. 'It really doesn't matter.'
August 7, 2011 8:51 PM

Ben said...

Clueless,

Will you be going to the mediation event at DBZ? Or perhaps you are presently a resident there?

August 7, 2011 8:58 PM

genkaku said...

Genkaku: when did the archive go online? March 2010? The archive was brought to the attention of the board "again and again ..."? I don't think so.

Clueless -- The Shimanoarchive reflects activities that precede its inception by decades. Mr. Shimano's activities were brought to the attention of board after board after board. Are you willing to assume that the current board had no awareness of events that previous boards had been aware of and that they somehow woke up one morning with the Shimanoarchive as the first indicator of any malfeasance? This strikes me as a hopelessly naive approach, if true. Mr. Shimano's 'activities' were the talk of the town long before the Shimanoarchive began systematically collecting documents. In times before the Shimanoarchive got off the ground, individuals were left to fend for themselves in the face of board members willing to side with and lie for Mr. Shimano. This is not mere vitriol. It is just a statement of historical facts that, for anyone who has even briefly studied them, arouse and understandable suspicion of the current 'mediation' effort and its venue.

Hope springs eternal and certainly I would like to see something honest come from the Aug. 26-28 meeting. But I think you will need to exercise some understanding for those who, based on the historical record, are suspicious. Hope springs eternal AND, once bitten, twice shy.
August 7, 2011 9:18 PM

Kobutsu said...

Archive private distribution on disk commenced: 08/21/08

Archive public internet commenced: 03/25/10
August 7, 2011 9:21 PM

Clueless said...

Genkaku said:

"Are you willing to assume that the current board had no awareness of events that previous boards had been aware of and that they somehow woke up one morning with the Shimanoarchive as the first indicator of any malfeasance?"

I take Genjo at his word.
August 7, 2011 9:53 PM

Clueless said...

Kotbutsu: say more about that private distribution, please, thank you.
August 7, 2011 9:55 PM

Kobutsu said...

The first group of documents in the Eido Rōku™ files became available on August 21, 2008 and they were distributed to a number of scholars, investigators, Zen clerics and students worldwide.
August 7, 2011 10:07 PM

genkaku said...

Clueless -- One of the current board members, Zenshin Richard Rudin was at the time I began my 'studies' at Sho Bo Ji in the 1970's, a more senior student. I know for a fact that he was aware of what are occasionally referred to as the Fuck Follies of that era. Roko/Shinge was a student at DBZ during the same period. Since gossip in Zen Buddhism travels only slightly slower than it does in Hollywood, any suggestion that she was not aware is purely ludicrous.

I'm not trying to convince you of anything other than perhaps a willingness to look into things a little.

August 7, 2011 10:10 PM

Shodo said...

genkaku said:

Roko/Shinge was a student at DBZ during the same period. Since gossip in Zen Buddhism travels only slightly slower than it does in Hollywood, any suggestion that she was not aware is purely ludicrous.

Just to back you up on this one genkaku - Roko has totally known about Eido from the very beginning...

Two entries in the archive come to mind... page 7, entry 340... the minutes of the womans workshop at the DBZ Guesthoue considering "The Shimano Problem"... And on page 8, entry 373... Margot Wilkie's contribution, where she says:

""The head of the Syracuse Zendo [Sherry Chyat]{sic}, left with her husband [Lou Nordstrom]. She went back [to Shimano] and he was responsible for their break-up. She went back and studied with him and got transmission and runs a group and feels fine about it."

August 8, 2011 8:44 AM

Kobutsu said...

Just an FYI reminder:

The index numbers and even the page numbers are dynamic, they change with additions. The index and page numbers are used for short-term editorial reference.

In Shodo's post above, [page 7 entry 340] is more precisely file name: 19931022R_Womans_Workshop.pdf

and [page 8 entry 373] is more precisely file name: 19990600_Margot_Wilkie.pdf

The numbers at the beginning of the vast majority of the file names in the archive represent the year, month and day.

August 8, 2011 9:12 AM

Shodo said...

ahhh bugger, good to know... Thanks Kobutsu:)

August 8, 2011 9:16 AM

genkaku said...

An email this morning put me in mind of the following, unscientific and unprovable SPECULATION:

That thought was that as much as Mr. Shimano's detractors may thrash and yowl, still their efforts serve to keep him in a limelight without which he would be utterly lost: Someone is paying attention and that attention -- good, bad or indifferent -- feeds his sense of self-worth just as blood nourishes a vampire.

This is not to suggest that the detractors' efforts are mistaken or in vain. It is just to make a speculative observation.

Just noodling.

August 8, 2011 9:40 AM

Cocoa said...

Your observation is noted. Nevertheless, the one thing that Shimano can't stand is being ridiculed, and heaven knows there's been enough of that on this blog! Ridicule for him bursts his ever-so carefully crafted self-centered "mandala." Illusionary flowers in an empty sky....

Oh, and he has a very small, wilted weenie!

August 8, 2011 10:21 AM

H. P. F. Zinn said...

ThisIsHopelessWithSuchA**holes said...

"That's right, ousting Shimano is no 'real change'!"

I think to most ousted does not mean retirement at age 78 or so with a very generous pension and set of benefits better than many executives in private industry get. Ousted does not mean graciously welcomed back at any time (at DBZ at least and, I suspect, soon at SBJ as well). Ousted does not mean that he is still highly spoken of.

It seem to me that It was and is actually very important that the organization's public announcement had nothing to say about Shimano's long history of malfeasance. Sure, Genjo took point on this and spun the news to those "in the know" in the blogosphere so that the "real" deal story was "forced retirement." But what does this say about Zen Studies Society? What does this say about Genjo's integrity? Shinge's Zenshin's? Soun's? The other board members?

Further, In the reports posted here and on the ShimanoArchive we learn that Shinge and the leaders at DBZ still welcome him back and make him feel at home. And

Shimano was asking for access to SBJ - Not for help moving his possessions out just for access to them.

Ousted?No.

August 8, 2011 1:27 PM

Robert S. said...

Hello,

The current discussions as usual are interesting, even if as no new information has been added. To me they show how the practice has at least gotten under our skin if not into our bones or marrow yet.

* * * * *

Also, want to let Spike know I just got "Transformations of Consciousness: " by Wilber, Engler & Brown.

I do not find it a fast read.

Have not found anything yet that addresses Spike's contention above that Japanese are naturally better meditators.

* * * * *

Peace out, people.

North Americans, keep cool!

August 8, 2011 1:53 PM

Peace out? said...

"The current discussions as usual are interesting, even if as no new information has been added. To me they show how the practice has at least gotten under our skin if not into our bones or marrow yet."

Hey Bob, what practice do you speak of? These discussions are looped around the same issues over and over again till, I personally feel strangled by the mostly uninteresting, repetitive replies that go nowhere. Just knee-jerk reactions to anything that comes out of ZSS, without any serious efforts toward peace. Now after offering a forum for all to participate in the hate-mongers are as adamant as ever in their skill at belittling to not even take one small baby-step toward peace, instead dig deeper and deeper into their source of hate that animates their every thought. What would they do without this hate they feel? Is it the how to hate and how to

hate some more you speak of as what is practiced here? Or peace comes only when DBZ and SBJ are destroyed along with all who are its keepers?

August 8, 2011 3:51 PM

Janet said...

If you feel strangled, then don't read or take part. This is not about "peace" and "war," to think thus tends toward scapegoatism. "The hate mongers" a prime example... just who is the hater here? What is happening here is that people are thinking outside of the narrow confines of the very small box that Shimano has presented as "true Dharma." We are examining a bigger picture that brings into question long held assumptions.

"All who are its keepers"? Indeed, in here you may very well find many who WERE its keepers and were summarily discarded, or who were no longer willing to take part in an unethical enterprise geared more toward Japonification and fostering a personality cult around Eido Shimano than uncovering truth.

August 8, 2011 5:36 PM

BigSpike said...

Ben asked:

"Will you be going to the mediation event at DBZ? Or perhaps you are presently a resident there?"

Not a resident.

On August 16 at 8 AM Spike gets ALIF surgery. He will not be going anywhere for 6 weeks.

Spike is worried about his dog, aka 'Spike'. Spike and little 'Spike' (not her real name) are joined at hip. Last separation (24 hours), little 'Spike' howled all night due, perhaps, to separation anxiety, and subsequently lost her voice for several days. Reportedly, she hyperventilated. Reunited, little 'Spike' followed big Spike everywhere.

Little 'Spike' will stay at a progressive kennel for three days. Next Tuesday, please say a silent prayer for little 'Spike'.

August 8, 2011 6:07 PM

?? said...

"thinking outside the box?" , and 'examining the bigger picture?'. Then, Janet, why don't you head up to DBZ to the All Sangha Meeting with these lines to inspire you.

O right, EIdo was all about turing us into mindless clones dressed in Asian garb and mimicking Asian words. Its all a plan of Japanese buddhist to infiltrate the cultures of the western barbarians and bring them down, or at least hurt them in some deep way. You've uncovered the truth, Janet, we can all leave off our purported ways, and finally enter the light.

How did it go for you as one of its keepers? Did you feel mistreated? Let them know!! I've seen young kids talk about the abuse they suffered at the hands of a serial rapist--on T.V!! And b ring your complaints, concerns and criticisms with you.

It must be about seeking peace,

"If you feel strangled, then don't read or take part"

Would you say that to a burnt-out participate in talks between Israel and the Palestinians?

August 8, 2011 6:22 PM

genkaku said...

I've seen young kids talk about the abuse they suffered at the hands of a serial rapist--on T.V!! And b ring your complaints, concerns and criticisms with you.

?? -- Yes, TV might be a good venue, if that were possible. A wider audience sporting a wider view of human activity.

How long did parishioners bring their concerns to the very Catholic Church whose membership abused them? How long did that church shuffle the priests and dissemble and deny the facts and sidestep any honest redress?

And then the press -- not TV at first, but newspapers -- entered the fray and, for once, tried to do their job. A wider audience with a wider perspective brought light to bear on what otherwise would have been a spiritual soft-soaping, a 'caring and compassionate' hierarchy promising openness and investigation and ... well, it just didn't happen.

The situation is not 100% analogous since Zen Buddhism does not have a power structure akin to the Catholic Church, but I think the similarities are at a minimum intriguing. Only by moving outside the box was anything accomplished.

Outside the box ... and onto television, as you suggest admirably.

Anyone who thinks that peace means the absence of war is deluded. If you doubt this, take a look at history and wonder a little about the inability and/or unwillingness to open the can of worms and then, plainly, call them worms.

??, I mean no disrespect to your hopeful views of the upcoming meeting. A part of me hopes and prays that honesty will prevail and that those who have been and in some cases continue to be wounded are offered an open and contrite apology by the society that has, in the past (and I fear in the future), overlooked, misstated, and lied about the worms they encouraged. Please consider (just for a moment, if you can) the choice of venue and the effect it might have on those who could speak most forcefully about the worms. If you were a one-time altar boy who had been abused and you were invited to the Vatican for a 'reconciliation' or 'healing' after so many years of inaction and dissembling ... would you feel convinced that your case would be openly and fairly (as distinct from 'kindly' and 'compassionately') addressed? Would you believe it or would you be inclined, based on past 'open' meetings, to think that the result was more likely to be a self-congratulatory group hug riddled with kind words unmatched by kind actions?

I really hope the meeting accomplishes something honest and open. But I think you can forgive those who have been around this block before if they are skeptical at a minimum.

August 8, 2011 7:32 PM

YeahRight said...

Genkaku opined:

If you were a one-time altar boy who had been abused and you were invited to the Vatican for a 'reconciliation' or 'healing' after so many years of inaction and dissembling ... would you feel convinced that your case would be openly and fairly (as distinct from 'kindly' and 'compassionately') addressed?"

"I really hope the meeting accomplishes something honest and open. But I think you can forgive those who have been around this block before if they are skeptical at a minimum."

(There was only one other 'reconciliation' meeting I know of with Roko and other women at DBZ. I believe there may be a synopsis of notes in the archive.)

Horse puckie! You are just another whining wimp, a back-bench (stink) bomber no-show. You have surrendered your premier, ultimate cred for no cred at all, (similar to lesser lights Janet, HP, and all the other action-averse cowards). You are NATO: no-action-talk-only.

"I really hope ..." What a wuss!

(If you have to pee, just excuse yourself to your neighbor, and 'get up and go'.)

August 8, 2011 8:00 PM

genkaku said...

Dear Yeah Right -- I was counting the times Mr. Shimano stood in the zendo in the wake of sangha upsets ... leaving everyone more confused since he never addressed individuals or wounding situations in particular. It was billed as another means of 'clearing things up.' It didn't.

I hope your excited attitude is not the one planned for the Aug. 26-28 meeting. That would just extend the previous ad hominem arm-twisting-without-substance meeting formats.

August 8, 2011 8:33 PM

SayWha? said...

Shimano will be there?!

August 8, 2011 8:42 PM

ShowUpAndMakeADifference said...

He also complimented you, saying you had 'premier, ultimate cred'...

August 8, 2011 8:45 PM

Challenger said...

This blog is over. If you don't have the courage of your convictions, then that's as far as it goes.

August 8, 2011 8:48 PM

JustDreaming said...

A phalanx of Genkaku, Kobutsu, et al, would be awesome!

August 8, 2011 9:00 PM

H. P. F. Zinn said...

Dear YeahRight,

I am going out on a limb a bit and making an assumption that you have chosen to go by many names and that all if not most of the ones that seem to be from one person are in fact coming from one person.

In case you've been wondering, your inflammatory writing has not gone unnoticed. Your anger is pretty much wasted here except, for some sympathetic recollections by some of the more openly emotional among us.

Since your writing seems to imply that you have a an approach, a strategy, or even a complete solution, I invite you to express it without any further preamble.

However, unless and until you become civil, I see no point and so will not engage in discussion with you.

If instead, you have no solution; but have issues to get off your chest, do feel free vent away. Just do your best to be articulate and please do your very best not to direct your anger at your fellow bloggers here. Not one single person thus far has responded with like anger or hostility. Honest explanations of positions do not merit the hostility. You might get some interesting feedback or even support.

August 8, 2011 9:30 PM

H. P. F. Zinn said...

JustDreaming said...

A phalanx of Genkaku, Kobutsu, et al, would be awesome!

Hahahaha! The dream is truly ludicrous!

A handful of aging men does not a phalanx make. More like an adhoc group of expendables.

Genkaku: "Hey Kobutsu, did you remember to bring the spears?"

Kobutsu: "Yeah. I brought the long ones and the short ones."

HPFZ: "Spears? I have no throwing arm. My shoulder is throbbing from arthritis. Plus I think I tore a tendon, and my surgeon said the left rotator cuff is over rotated or something. If you have a couple of spikes, I might be able to poke someone.

Anon 1: "Will Medicare cover out injuries?"

HPZF: "Hey Spike get in your wheel chair and bring little spie. He can sniff someone out of DBZ." (Grumpy please note: I didn't say snuff, alright?)

Anon 2: "Hey! What about Janet? May be she's like Buffy the Vampire Slayer or that Greek Warrior princess?"

Phalanx? Better off to hire a couple of mercenaries ... for a couple hundred grand.

Actually JustDreaming it is the current sangha that should be having either these fantasies or actually organize themselves to rid themselves not just of Shimano but his supporters as well.

August 8, 2011 9:54 PM

Janet said...

Aging is no picnic... arthritis is at times beyond words. Perhaps there is relief in the unconditional realm?

Kobutsu won't be carrying or "chucking" any spears, he's had rotator cuff surgery on both shoulders recently. Yes, we're old-fogies... but even with all the infirmities, we're still getting better and better. :)

August 8, 2011 10:38 PM

Spike said...

HP: Leave my dog out of it, you little p***k ...

August 8, 2011 10:42 PM

H. P. F. Zinn said...

Hey Sp*ke,

Hope your surgery goes well.

I hear consuming lots of ginger activate natural opiates. Guess what, does does focusing on the breath.

August 9, 2011 1:27 AM

genkaku said...

Spike -- I second HFPZ's best wishes for a smooth surgery and a speedy recovery. Take good care of yourself.

August 9, 2011 8:13 AM

changeinthewind said...

May the road rise ever gentle to your feet Spike.

Mike

August 9, 2011 1:33 PM

Robert S. said...

Spike,

ALIF surgery? Anterior Lumbar Interbody Fusion Surgery.

Vertebrae fusion sounds pretty serious. Will the MD be inserting titanium rods? A friend in Florida had that done this past spring and he's says he's doing well.

Like Genkaku & Zinn I want to send best wishes that the procedure goes very well, that the healing is fast and complete, and that little Spike has such a good time at the progressive kennel that she hardly suffers in your absence.

- Rob

August 9, 2011 2:20 PM

Spike said...

Really helps. Gassho. 'I mean it.'

August 9, 2011 8:25 PM

genkaku said...

Does anyone happen to know if any provision has been made to take notes or record or film the Aug. 26-28 proceedings at DBZ?

August 9, 2011 8:44 PM

Spike said...

"Dear Spike:

In response to your email to her, Shinge Roshi asked me to send you this information about the upcoming Zen Studies Society facilitated discussion that is planned for Aug. 26-28. I am one of the mediators with An Olive Branch who will be facilitating the discussion that weekend. We appreciate your writing on behalf of those who feel victimized by events within ZSS. Since neither Rev. Chayat nor I participate in blogs, we request that you share the information below on the blog or via email with those who are interested and might benefit from seeing it. As noted in the letter from An Olive Branch (which follows Shinge Roshi's letter), if anyone (including victims) would like to speak to me, please ask them to contact me at this email address, and I will reply to them as soon as it is possible for me to do so. We are trying to talk with people expressing many different viewpoints about ZSS before the facilitated discussion takes place. Please note: This information is also accessible on the Zen Studies Society website at www.zenstudies.org.

Regards,

Dr. Barbara Gray

Mediator and Facilitator

An Olive Branch

The Zen Studies Society

Dai Bosatsu Zendo Kongo-ji

Shinge Roko Sherry Chayat Roshi, Abbot

223 Beecher Lake Road Livingston Manor, NY 12758-6000

p: (845)439-4566 f: (845)439-3119 e: office@daibosatsu.org daibosatsu.org
 August 9, 2011 11:02 PM

Spike said...

Part 3 pf 3

"Rev. Kyoki Roberts, our founder, serves on the Executive Team and Advisory Board of An Olive Branch.

She is our lead mediator and intake person. Kyoki is the Head Priest of the Zen Center of Pittsburgh, a

Soto Zen Buddhist temple, has served as vice-chair of the Soto Zen Buddhist Association, and chairs the

SZBA Ethics Committee. Kyoki has been mediating disputes and facilitating non-profit boards for more

than 25 years including 10 years as mediator and trainer for the State of Nebraska and Interchurch

Ministries of Nebraska, and has offered a workshop on Difficult Conversations across the United States"

On behalf of abuse survivors, I urge you to inquire what has been/can be done for them. Otherwise, if you have an agenda, let it rip.

August 9, 2011 11:07 PM

Thom M. said...

Unfortunately Kyoki Roberts is too close to Roko vis a vi her ties to Nonin Chowaney and the AZTA. It smacks of a biased, incestuous relationship.

August 10, 2011 12:20 AM

George said...

Thom, why don't YOU let Dr. Roberts know your concern and that you feel her too close relationship with Shinge is a biased and incestuous relationship--- and find out what SHE thinks about that?

August 10, 2011 1:51 AM

Penny said...

YOU again.... it's amazing how clearly your attitude shines forth no matter what name you use.

It's Rev. Roberts NOT Dr. – and you can rest your nasty little head easy, she WILL be informed.

August 10, 2011 2:08 AM

H. P. F. Zinn said...

Spike,

It seems that part 2 of 3 never got posted.

- HPFZ

August 10, 2011 3:58 AM

Janet said...

It's all up in the last archive entry....

August 10, 2011 4:18 AM

Janet said...

Narcissists Look Like Good Leaders, but They Aren't
 ScienceDaily (Aug. 9, 2011) — Narcissists rise to the top. That's because other people think their qualities -- confidence, dominance, authority, and self-esteem -- make them good leaders.

http://www.sciencedaily.com/releases/2011/08/110809184157.htm?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+sciencedaily+%28ScienceDaily%3A+Latest+Science+News%29

August 10, 2011 4:21 AM

H. P. F. Zinn said...

Clearly Thom M. is correct about Kyoki Roberts being too close to Roko vis a vis her ties to Nonin Chowaney.

Recall: Within the past year Marie Fortune (someone with far better credential than Kyoki Roberts) was called in and she actually made solid suggestions, the spirit of those suggestions were not followed. All the board could do is conjure up some kind of faux retirement where Shimano is still welcome DBZ and last month he let it be know that he still wants access to SBJ. The board could not fire Shimano, much less sue him to end any pension plan due to false representation and misconduct. (Notice that there's been no report of a forensic audit, no report of qualified independent lawyer examining the pension situation, no change in the by-laws.)

Recall: Within the last year Nonin was acting like ZSS' publicist manager. Now we have Nonin's student as a "mediator." (Not incestuous, George? Do you prefer nepotistic instead? Give us a break!)

But, wait, put that whole Nonin & student issue aside for a moment; look at what Shinge and the board are doing: They is having this "healing" event at DBZ where

just last month it was announced that Shimano is still welcome. How can healing being when the infectious agent is still present?

These people claim to want to extend the olive branch, but it's just a come on. They really want to win back a couple of minds and hearts. They want a couple to re-join them and to be happy in their bizarre world consisting of a 1200 acres field of psuedo-Zen Buddhist cultism. There is no other option on the table, is there? Think about it.

August 10, 2011 4:41 AM

George said...

"It's Rev. Roberts NOT Dr. – and you can rest your nasty little head easy, she WILL be informed"

YOU let us know here at genkaku's what she says, hear now?

August 10, 2011 5:18 AM

Spike said...

Sorry about no part two. Posting confirmation was obviously false. Will try again when time available.

August 10, 2011 8:28 AM

Spike said...

(P.S. George is George, not Spike)

August 10, 2011 8:32 AM

genkaku said...

Spike has left a new comment on your post "Eido Tai Shimano (continued)":

Part 2 of 3

Sorry, Spike is an idiot.

"An Olive Branch, a project of the Zen Center of Pittsburgh, is a facilitation and mediation organization

dedicated to the resolution of disputes within spiritual and non-profit communities.

With a strong

Buddhist foundation, we bring the calming influence of a neutral third-party to sanghas, churches, and

temples, to help them address those difficult situations that can rip spiritual communities apart. We share

our expertise with groups dealing with clergy misconduct, changes in leadership, interpersonal strife or

other difficult situations and conflicts. See <http://www.an-olive-branch.org>.

An Olive Branch has been hired to lead the Facilitated Sangha Discussion by the current Board of Directors of ZSS, which has legal decision-making authority for the Society. It is our understanding that the ZSS Sangha has been deeply wounded by the events of the past year. In order to facilitate healing within the Sangha and move past the fractures in the community, we intend to create a space in which the voices and feelings of all Sangha members can be heard and honored. In the true spirit of Sangha, we invite you to participate in this effort. Toward that end, we encourage each of you to bring two "gifts" with you: FIRST, a desire to share your heartfelt feelings about being a member of the ZSS Sangha, and SECOND, a capacity for deep listening to others whose experiences may have been very different from yours. We in An Olive Branch believe this is the best way for you to move forward as a community, and we will do our best to help. We will work within the context of the ground rules that we all set at the beginning of the discussion. Please note that this Facilitated Sangha Discussion is not an organizational meeting in which Sangha or Board business will be conducted.

If you would like to talk with An Olive Branch facilitators before the August 26th weekend or make an appointment to speak with us on August 26th, please contact Barbara Gray, barbara@an-olive-branch.org.

Meet the team from An Olive Branch who will facilitate the discussion: Dr. Barbara Gray serves on An Olive Branch's Advisory Board, is a Professor of Organizational Behavior and directs the Center for Research in Conflict and Negotiation at The Pennsylvania State University. Dr. Gray, who is the project leader for the ZSS project, has 35 years of experience studying, intervening in and writing about conflict, negotiation, and multi-party collaboration. She has provided third party expertise and facilitation for numerous public, not-for-profit and private sector organizations around the world and offered negotiation and collaboration training to many others. She has received precepts as a Soto Zen student of Rev. Dai-En Bennage and serves as President of the Board of Mt. Equity Zendo in Pennsdale, PA."

Dr. Katheryn D. Wiedman serves on the Executive Team and Advisory Board of An Olive Branch and is our lead facilitation consultant. She is President of CenterPoint Institute, a consulting firm providing capacity-building services to nonprofit organizations and foundations since 1988. She has facilitated many strategic planning processes and other capacity-building projects; planned and executed national and international conferences, and conducted and reported on research projects for over 160 nonprofit organizations. Dr. Wiedman's areas of professional expertise include management, strategic planning, facilitation, research, board development, project management, and volunteerism."

Posted by Spike to genkaku-again at August 9, 2011 11:59 PM
August 10, 2011 8:39 AM

H. P. F. Zinn said...

An Olive Branch has been hired to lead the Facilitated Sangha Discussion by the current Board of Directors of ZSS, which has legal decision-making authority for the Society. It is our understanding that the ZSS Sangha has been deeply wounded by the events of the past year. In order to facilitate healing within the Sangha and move past the fractures in the community, we intend to create a space in which the voices and feelings of all Sangha members can be heard and honored. In the true spirit of Sangha, we invite you to participate in this effort. Toward that end, we encourage each of you to bring two "gifts" with you: FIRST, a desire to share your heartfelt feelings about being a member of the ZSS Sangha, and SECOND, a capacity for deep listening to others whose experiences may have been very different from yours.

Emphasis is mine. Seems loaded to me.

I stand by what I wrote earlier:

These people claim to want to extend the olive branch, but it's just a come on. They really want to win back a couple of minds and hearts. They want a couple to re-join them and to be happy in their bizarre world consisting of a 1200 acres field of psuedo-Zen Buddhist cultism. There is no other option on the table, is there?

August 10, 2011 12:34 PM

genkaku said...

"We have all experienced a lot in the past year or so, and many positive changes have already been made. This important meeting will be a chance for us to face the past with courage and honesty, grateful for the Dharma gifts we have received, but

also cognizant of the difficulties, challenges, and pain we have experienced." --
Excerpt from Shinge/Roko Chayat letter

Just to notice:

Perhaps "the last year or so" would more factually be designated "the last several decades."

And "cognizant of the difficulties, challenges, and pain we have experienced" might be rephrased a little to reflect not just the pain "experienced" but also the pain "inflicted."

Just another nattering nabob of negativity, I suppose.
August 10, 2011 12:54 PM

H. P. F. Zinn said...

George,

I'm going to assume that you are not just a loyal Shimano enabler.

Before advocating attending this meeting at DBZ I suggest you take a look at the format of the "Samoan Circle" and its dynamics. Consider the assumptions needed beforehand. At best it is group negotiation. What is the ZSS prepared to give up? What is the ZSS prepared to do? Why hasn't it done so already? (Refer to my comments on Shimano's "ouster" above.)

Also, consider the likelihood of the ability of those familiar with this type of group work to resist manipulating the course of events. Who gets into the inner circle? Who is considered to best represent a point of view. How likely will those with really different views get a chance to speak? Bear in mind that the leaders want to know the positions of the participants in advance.

Will anyone there who is so used to being "lead" vis a vis the social structures of Shimano Zen think for a minute that the Samoan Circle at DBZ will be leaderless?

Again, not one of the things so glibly mentioned within the past year: forensic audits, changes in bylaws, etc. have taken place.

IMO, one needs to find the opportunity to look closely and carefully at related past events when predicting future outcomes particularly in social and political matters. It is not infallible, but it is reliable and helpful even if one wants to plant seeds of real change and not just predict outcomes.

Will ZSS really change substantially due to this circle? Doubtful based on all the reasons mentioned. At best the seeds for real change might be sown and the change will not happen for a decade or more.

As for real healing in the present and for really going forward, it makes far more sense to get out of that toxic environment than it does to remain in it when the infectious agents are still present, and when real cures (e.g. Fortune's recommendation) are not followed.

August 10, 2011 1:26 PM

George said...

"...to be happy in their bizarre world consisting of a 1200 acres field of psuedo-Zen Buddhist cultism. There is no other option on the table, is there? Think about it.

August 10, 2011 4:41 AM"

This is indeed George, not Spike, speaking.

May your surgery go smooth and healing be quick without complications, Spike.

Zen has always been cultish, for thousands of years now, and always will be. Not really a bad word in other languages, but I know what your getting at Mr. Zinn. Yet, I can't help but want, of all the places I've practiced, to practice there again, on those 1200 acres. Mt. Baldy is a close second, but they are too rigid--anywhere else in America is light years behind DBZ. They hit just the right balance between being rigorous without the rigidity. With Shimano gone from the practice activities it will be interesting whether or not the rigor of sesshin continues.

As for your wild speculation re participants at the upcoming forum and their connections to DBZ's current leaders and what their underlying motives are, I find paranoid and delusional. Going to all that trouble to convince a couple more students to enter the fold seems preposterous.

I believe it's a step in the right direction-- any such meeting like this one-- after what occurred this past year and in other years, is a step in the right direction. Healing will take a long time, there has been too much pain and confusion, and these facilitated meetings can be very helpful for those still invested in zen practice, or who have been invested in zen practice, at DBZ. You don't seem like you are, or maybe you were at one time. May I suggest you bring your concerns, questions and criticisms and join the group on the 26th. While you're there bring up your concern about Rev, Roberts being a clone of ZSS's publicist, Nonin, in a private meeting with one of the other facilitators, to get another opinion. But she will probably be "one of them" too, right?

"Just another nattering nabob of negativity, I suppose."

Indeed. Word-smiths love to quibble, it's their business. For the love of God why you can't see the "pain inflicted" as the "the pain experienced". You need to inject your negativity and belittle every thing that comes out of ZSS. Your epitaph will read, "Here lies Genkaku, he argued all his life against ZSS, Long after the demise of Eido Roshi"

That's right you've said the lineage is poisoned, therefore, nothing good will ever come out of it, and in your mind, nothing ever will.

"Also, consider the likelihood of the ability of those familiar with this type of group work to resist manipulating the course of events.."

Sounds like more paranoia, Mr. Zinn. How will you ever know if its not?
August 10, 2011 1:40 PM

genkaku said...

For the love of God why you can't see the "pain inflicted" as the "the pain experienced". -- George

George -- The Zen training I have learned to trust over the years inclines me to believe that if I am responsible for something, then it behooves me to take responsibility for it. I hope that I will never substitute a convenient and face-saving word like "experienced" when what I really mean is that I have "inflicted" something.

But of course this is all just words in some minds ... and has nothing to do with Zen practice, obviously.
August 10, 2011 1:49 PM

George said...

"...me to believe that if I am responsible for something, then it behooves me to take responsibility for it."

My religious upbringing brought me to that conclusion long before my zen training did.

So what you want is ZSS announcing, admitting the pain experienced by the women who were preyed upon by Shimano, was purposely inflicted upon them, and the one who inflicted the pain was shielded by others so that he could continue to inflict further pain and suffering. Is that correct?

August 10, 2011 2:13 PM

George said...

To inflict pain implies deliberate, purposeful action, with malice aforethought. So not only was he seducing women but reveling in inflicting pain upon them as well. Your way off here, G. I'm going out for a walk.

August 10, 2011 2:25 PM

Alphonse said...

George – actually Georgette... Don't you have some jisha work to do?

August 10, 2011 3:14 PM

Spike said...

Note: Part two of Shinge's letter that was formerly missing was restored somehow upcolumn. Thanks, G.

August 10, 2011 3:15 PM

Spike said...

(P.S. Alphonse is Alphonse! Sheesh. Has Spike become a bad influence?)

August 10, 2011 3:18 PM

George said...

Ah the wonders of walking!! How it can clear the head during a mentally taxing morning. I highly recommend it for all those not afflicted with serious physical ailments.

Alphonse said...

George – actually Georgette... Don't you have some jisha work to do?

Are you calling me a girl? Anyway, Alphonse, I wish I did. Beginning my third week of vacation, I just cracked open a cold one to while away another afternoon in the blog-a-sphere, before I have to return to reality and its mass of suffering humanity.

Cheers!!

August 10, 2011 4:27 PM

genkaku said...

George --

Just noodling ...

I (we) hurt you. Through thought, word or deed -- I (we) let you down and hurt you.

I (we) admit it. No face-saving or job-enhancing camouflage talk about 'issues' or 'situations' or warm and fuzzy 'compassion' -- I (we) admit it.

And I (we) am/are truly sorry. I (we) tell you personally and to your face ... I (we) am/are sorry.

Is that so extraordinary or out of bounds? Hard, perhaps. Requiring courage, perhaps. But isn't it a prerequisite for any real 'healing' or honest growth that might occur?

But that's just my version of pie in the sky. And we all know, "You'll get pie/ In the sky/ When you die./ It's a lie."

August 10, 2011 4:59 PM

George said...

"Is that so extraordinary or out of bounds? Hard, perhaps. Requiring courage, perhaps. But isn't it a prerequisite for any real 'healing' or honest growth that might occur?"

Didn't the man who caused these crimes admit his sorrow already; in addition, are you asking to have a formal letter of apology from the organization itself?

August 10, 2011 5:54 PM

H. P. F. Zinn said...

George,

Regarding place to practice zazen:

There's going to be a range of what is considered good practice. What is rigorous practice for one is impossible for another to do. What is rigid practice for one is well structured for another. There's going to be a range in each element: E.g. Chanting just in Japanese, or a mix with English, or just English. Some will prefer something over another. It is almost irrelevant to me at this time but I personally prefer a nice mix. Take each other element in turn, slower kinhin / faster kinhin. 25 minute sittings, 35 minute sittings, 50 minute sittings, 90 minute sittings.

You got used to practice format at DBZ, that is understandable. But It most certainly not light years ahead of other places to practice. It probably is light years behind other places in some respects particularly with respect to morality, common decency, artistry, social action, etc.

But your discussion of intentionality and experience is incomplete as it leaves out responsibility for consequences and it leaves our reasonable expectations.

From my recollections, and some of this is documented in the archive, Shimano seduced some of the women he was involved with if not all of them. Do you know what seduction means? It is aimed at least in part at sex and is based on a set of lie,

with no intention of a lasting relationship. I remember hearing stories how Shimano lied about his relationship with Aiho even only a few years after they were married, and how he used his feelings of "loneliness" to lead the women on and and eventually into bed. So when these women realized that he never had any intention of a normal relationship and the woman began to feel used, mistreated, demeaned, angry, and whatever they felt you want to say these feeling were simply those "experienced" and were not Shimano's "intended" outcomes.

I think you are playing fast and loose with action and the mindfulness of feelings and are avoiding the considerations of responsibility.

Please re-examine this kind of thinking.
August 10, 2011 6:21 PM

H. P. F. Zinn said...

George said...

"Didn't the man who caused these crimes admit his sorrow already; in addition, are you asking to have a formal letter of apology from the organization itself?"

Shimano never, ever publicly admit doing one specific thing wrong. He only left it up to the reader to fill in the blanks. In my opinion that bad habit just made him sleazier. Invariable later whatever misdeed we though he apologized for he was able to deny -- again!

As an example Just go back to September email of 2010 and then the subsequent denial supposedly sent into the NY Times. That's what lead to the 20 odd letters from other American Zen Teachers. Did you forget that one already?

August 10, 2011 6:51 PM

Shodo said...

George said:

"Didn't the man who caused these crimes admit his sorrow already."

Nope, he hasn't.

Find ONE LINE in any of his "apologies" that get specific.... ONE LINE that states what he has done.

August 10, 2011 7:46 PM

Shodo said...

Honestly... the reason I think he has never stated what he has done wrong is because he doesn't want anything getting back to Japan.

It reminds me of his original, limply-stated apology immediately followed by the retraction in december... The retraction had to be translated from Japanese didn't it? He doesn't want anything coming back to bite him in the ass from Japan... I bet if he got specific and it was put into the archives and then translated into Japanese it would expose him to a whole fresh pack of lies he's been telling in Japan to explain away what he has done here in the US for all these years.

August 10, 2011 7:55 PM

Janet said...

It appears that about three Japanese translations are being added a week to the archive based on the What's new page. The count of the Japanese documents on the Japanese archive page stands at 79. Given that there are now 633 documents total, that means that 1/8th or 12.5% of the archive has been translated into Japanese.

It HAS to be propagating in Japan, No?

August 10, 2011 9:40 PM

George said...

Genkaku said:

"I hurt you. Through thought, word or deed -- I (we) let you down and hurt you. Is that so extraordinary or out of bounds? Hard, perhaps. Requiring courage, perhaps. But isn't it a prerequisite for any real 'healing' or honest growth that might occur?"

Shimano said: "As a result, my sensitivity to feel the pain of others decreased. Now, as I reflect on the past, I realize how many people's feelings and trust in me were hurt by my words and deeds. Please accept my heartfelt apology."

Let the healing begin, Genkaku!

This ground has been covered before, I'm having a deja vu. See what I mean about this blog, we just keep going around and around, never the one direction necessary--forward.

There you go G, almost matches your terms word for word. Let-the-healing-begin.

August 10, 2011 11:57 PM

Shodo said...

Nice Shimano quote George...

He made that heart-felt apology on Sept 7, 2010.

He sent THIS, December 1st, 2010.

http://www.shimanoarchive.com/PDFs/20101201_Shimano_NYT.pdf

Seriously... if you are going to defend that sad little man you really should familiarize yourself with the contents of the archives.

Let the healing begin, Genkaku! my ass
August 11, 2011 1:02 AM

H. P. F. Zinn said...

OK George...

You speaking of healing, but I don't think you even know what it is you are talk about. It sounds like "Come back. Forgive and Forget. By the way we aren't changing anything. All you have to do is to understand how you feel."

For ZSS to begin to establish some credibility, given it's sordid history for day one let Zen Studies Society show a great deal of good faith. (Refer to the earliest documents in the archives records showing that Robert Aitken (later roshi) contacted Shimano's early supporters in the 60's and made them aware THEN what he had done in Hawaii. They moved forward anyway.)

Here are some starters. I am sure others can and will add to this and think of more important ones.

1. Make the Shimano Persona Non Grata in all ZSS temples and affiliates. This means move their belongs out. No reserved rooms. Any possessions that do not fit into their upper east side apartment must go into storage at their expense. (Note: Things like furniture should by rights belong to ZSS and not the Shimanos.)
2. Publicly announce in writing on ZSS stationery why the Shimano's are persona non grata. This can also be announced via email to the sangha and to online publications, but the admission must be clear and in writing.
3. Separately or together with the letter of expulsion, fully apologize for the harm the Shimanos have caused all the women and their families, and to successive generation of the sangha and the American and Japanese Zen Buddhist community and the Buddhist communities at large. Do with without the excuses, without the unconditional dharma penetrating eye drivel, and the without any "buts" at all.
4. Change the By-laws making ZSS a democratic membership organization. There are some good models around.
5. Post all ZSS tax returns online as recommended by the IRS so that all the organizations are transparent going back several years and forward into the future.
6. Announce that ZSS will highly recommend that the monks and nuns further or supplement their training with other teachers (Soto or Rinzai. Much in the same way that Kapleaus students did after this death.

George, Healing is a slow process. It is not a negotiated process. It has nothing to do with blame shifting or with he said she said but we love each other. It is not implemented by vague statement of questionable remorse. It is certainly not facilitated by facilitated Samoan Inner and Outer Circles at the scene of the crime run and run by the enablers (who like Shimano have not admitted wrong doing.. It needs action not words. And you know this is not rocket science.

Thank you for reading this. Please consider what I have written if you do attend the August meeting. Perhaps you can find a way to be the representative of my kind of thinking essentially it is real meaningful actions and not simply following the advice to never admit wrong doing and continue hiding it instead.

P. S. If you need just one point then I think it must be an immediate change to the by-laws making the board a) sovereign over the abbot, and b) making the board elected by the sangha for a fixed term with term limits. See if Shinge and others will go for that. If not start reconsidering how idyllic that place really is.

August 11, 2011 1:09 AM

George said...

Ms or Mr Zinn said: "By the way we aren't changing anything. All you have to do is to understand how you feel."

You forget Shimano will not be participating in the forum, nor in any other activities, scheduled throughout the years ahead. And if he does appear, it won't be for public consumption, I'm sure. So, in my mind a lot has changed already without She-man-o in the picture. In fact, that could be considered a major change. Of course you'll say he is not gone, he still has his rooms, someone said he isn't gone, he's draining the coffers, he needs to be punished much more severely than this.

Him gone is a lot of change right there.

Zinn, here's number 7 for your list of terms, 7: Reduce the voluntary contribution for daily sitting at Shoboji to 5 dollars, instead of 15. And bring back standing sun-bathing on the decks of DBZ during sesshin breaks.

Seriously, I would give those Samoan Circles a try, you might be surprised. Unfortunately, I won't be able to attend, though I would like to be there. And uh, I think the by-laws issue will be attended to in time, we'll keep an eye on that too.

August 11, 2011 1:55 AM

Olivia said...

George,

The fact is that in the 1970's Shimano did not have "sensitivity to feel the pain of others". Before that - let's see - let's go back to Hawaii - to the two women that Shimano had sexual relationships with or to his responses to and calculated manipulations of Robert Aitken. Aitken took time to listen to others including at least one psychiatrist. He tried to reason with Shimano. He very likely tried to explain the harm he was causing.

Exactly when did Shimano's sensitivity to feel the pain of others decrease?

Or let's go forward in time. How about the 1982 scandal or the one in the mid 1990's. I can assure you that sensitivity to the pain of others was in a state of "decreased".

Again, exactly when did this "decreased" sensitivity begin? Shimano was under pressure to write that statement. The game was up for him. He couldn't avoid it. It was not a statement made from a reflective moment leading him to wonder about the well-being of present and former students. That might actually look and act like sensitivity.

But having made that statement, exactly what is he saying that he did that caused this pain to others? Not a word about violating the sexual boundaries of students. This is the usual vacant dead rock language that I came to know quite well. It's very sad.

What Eido Shimano did was wrong. Zazen is not wrong. Japanese culture is not wrong. Shimano was wrong. The many times that the board did not take strong steps to protect the safety of students was wrong. It's really that simple. All else is buzz. All else is a distraction. The evidence is overwhelming.
August 11, 2011 2:13 AM

Spike said...

ZFI Post from Genjo:

(Part 1)

Dear all,

I want to pass on a link to an announcement from Shinge Roko Sherry Chayat Roshi, Abbot of the Zen Studies Society (ZSS) and Dai Bosatsu Zendo (DBZ).

http://www.daibosatsu.org/pdf/ZSSMediation_Site.pdf

In this announcement she speaks of the upcoming all Sangha meeting to be held at DBZ August 26-28. This meeting will be moderated by facilitators from An Olive Branch (see: <http://www.an-olive-branch.org/about>) with the intention of

providing a safe place to be heard, to heal and to express hopes for the future. One of the primary facilitators will be Barbara Gray, PhD. . I spent a couple of hours with her on the phone going over events since last May, and found her to be highly intelligent, motivated, and compassionate. If you are reading this and feel you have something to offer to process of healing and recovery at ZSS, please email her with your thoughts prior to the meeting, or better yet, please consider attending yourself.

I wish I could say that I had high hopes for this meeting in NY, where all view points could be heard and the focus could be on a positive healthy future for the organization, but given the fact that Eido Roshi is still welcome on ZSS property during this time of transition (all be it highly restricted access with no teaching), I fear the organization as a whole is still too attached to the past. I fear no one who has been abused or injured by that past will be willing to participate in this upcoming meeting. We shall see.

In order to really turn a corner for a healthy future, I wish Eido Roshi would volunteer to stay away from both ZSS properties for a year or more. As he is far from willing to do so, I think it falls to the ZSS Board to insist on at least some moderate hiatus. It was because the majority of this Board would not insist on taking this step that I could no longer continue to participate as a ZSS Board member myself.

In the course of investigating Eido Roshi's ethical breaches over the years it became clear to me that in addition to having many "affairs" with students, he at times actively and aggressively pursued some of the most psychologically vulnerable and vastly younger female students.

As I have said in a previous post, "given that the power dynamic can often be great between a spiritual teacher and their students, and if it is the case that the teacher is pursuing aggressively a much younger vulnerable student, such actions are so lopsided as to border on rape. I wish I had not heard stories like this and worse concerning Eido Roshi, but I have. If they are true, and I personally believe they are, then indeed the scars from such encounters can easily last a lifetime."

As I see it, the organization bears some responsibility to address these wounds directly. Even though I suspect Eido Roshi greatly assisted many more people than he harmed; nevertheless, to move forward, I believe the ZSS administration must do more than restrict his presence on campus for healing and growth to be possible.

August 11, 2011 8:36 AM

Spike said...

(Part 2 of 2)

At the upcoming ZSS Sangha meeting, I will try to put forward the following ideas: I believe it would be wonderful if the organization one day becomes a Mecca not only for serious Zen practice and training, but a safe refuge for those who have been

harmed by such abuse of authority and power. To get there, I think, 1) The Board should insist on at least a moderate hiatus of contact with Eido Roshi, 2) the organization must quickly enact more democratic bylaws, where the board is directly accountable to the practicing membership, 3) The Board should issue an open organizational apology for the ineptness of previous administrations to adequately address serial problems, 4) I would love to see ZSS actively organize workshops and seminars on and off campus to help restore and heal the sangha, especially those who have suffered the most.

Even with my expressed doubts, those who will attend this upcoming meeting will be serious about setting a positive course for the future of ZSS. Please support us as we make our best efforts in this direction. May the restorative power of True Dharma flower throughout American Zen because of our efforts.

With palms together,

Genjo

Abbot of Dai Bai Zan Cho Bo Zen Ji (Chobo-Ji) temple, Seattle, USA; psychotherapist and certificated spiritual director.

August 11, 2011 8:37 AM

H. P. F. Zinn said...

George said...

"7: Reduce the voluntary contribution for daily sitting at Shoboji to 5 dollars, instead of 15. And bring back standing sun-bathing on the decks of DBZ during sesshin breaks. "

These matters are not critical for reform.

What's the point of the sarcasm?

While a lower priority issue I would take the \$15.00 issue into account and handle it. I would not use that oft repeated Gempo Roshi story about how expensive medicine works better than cheap medicine, even though it is sometimes true with some people.

I'd handle it by having an announcement after the open zazen sessions from time to time that given the poor economy, high jobless rate,escalating utility costs, etc. that the \$15 amount is merely a suggestion, that the money contributed is earmarked for temple maintenance which like everything else in NYC (water, energy, etc.) is ever increasing. But if that is too much then contribute what one can, and it is more important to come and sit...

BTW -- When times are hard I'd not be in favor of asking for 100K to build a Sanmon Gate. Nor would I be in favor of creating a Japanese cultural fantasy land in the Catskills on the DBZ grounds at least. Might be a profitable enterprise elsewhere though if well done.

August 11, 2011 12:01 PM

Shodo said...

i have NEVER heard of a donation to sit zazen...

15 dollars just to sit in a space is a big red flag for me...

August 11, 2011 12:36 PM

genkaku said...

It's not entirely apropos, but I used to wonder about charging people to come here and sit. It's a very small place, not a 24/7 operation and I was not inclined to charge anything until one woman gave me something of a dressing down ... I really should create some way in which people could make donations.

So I built an unmarked donation box and created a seat-of-the-pants rule: No donations allowed until someone has come at least three times ... at which point we MIGHT consider it.

August 11, 2011 12:46 PM

Shodo said...

suggested donation is cool I think... leaving it optional.:

ZMM has a donation of 5 bucks for participating in the Sunday program, but I think that has more to do with that folks stay for a spaghetti lunch...

August 11, 2011 2:21 PM

Hear, hear... said...

ZFI post in response to Genjo's latest

"by Shusan on Thu Aug 11, 2011 5:33 pm

"Dear Genjo-

"I have appreciated your developing reaction to the Shimano situation. I think you continue to show a lot of courage in your statements and actions.

"One thing catches my attention in your latest note though. You say "1) The Board should insist on at least a moderate hiatus of contact with Eido Roshi."

"If, as even you say, Shimano's behavior has been so completely egregious as to "border on rape" (and many would say maybe it's crossed that border - perhaps that's a completely needless distinction anyway, often used by those who would minimize all kinds of violence against women) - then why need the "hiatus" with Shimano be "moderate"? Why must it be equivocal? It is important that most of the time we shouldn't be carried away on waves of negative emotion or clinging. But if ever a situation called for some "righteous indignation" maybe this is it.

"Thinking of nations that undergo revolutions, there is a long process of reconciliation by the victims of war on both sides of a conflict. This does not include those at the top who perpetrated the worst crimes. Authoritarian leaders are thrown out and even prosecuted. There is a clean break. The decks have to be cleared, so new leadership can establish a new chapter. New rules have to be written, totally new ways of relating and being.

"I think Shimano should be cut off. Pay him his pension, but cut him off. It is clear that he has no ability to admit what he's done, or even recognize it. He is like a creeping vine, just looking for any nook or crevice where he can start to spread again. In time I'm sure he thinks he can work his way back in, lurking around and biding his time, and be right back where he was - as you've said, the "kindly old grandfather", loved and respected. The roots need to be cut off. There simply is no real future for the ZSS if this doesn't happen, in my opinion.

"One problem is that there is no parent organization here - it would be better if the Rinzai school was in some position to just say "Right! We are taking this temple over, installing an impeccable teacher, and reorganizing the whole business, whether everyone likes it or not." Of course this is an impossibility, for numbers of reasons. Without a parent (and Shimano's hand-picked heir can't be that), these Dharma children are left wandering around squabbling and equivocating and whining and whimpering. The best are surely just leaving to lick wounds and find better alternatives. Or not coming in the first place.

"There isn't another kind of organization in the world today that would find out their head has a 40+ year history of sexual dysfunction and abuse of members and still be playing footsy with him.

"I don't know how, after everything that has been revealed, this situation continues to limp along with half measures and politic statements, still always thanking Shimano and hoping for reconciliation. Yank the tooth already!

"With respect."

August 11, 2011 6:03 PM

Shodo said...

Damn!

Well said!

August 11, 2011 8:30 PM

The ZSS is a Cult said...

"So I built an unmarked donation box..."

That's a good thing, it's handy to have a place to leave a donation.

So I'll tell you a church joke from a minister in my neighborhood. He frequently used humor to make a point, and one day he was encouraging everyone to be a bit more generous. Here's the joke:

A one dollar bill found himself in a wallet with a hundred dollar bill. So the one dollar bill said to the hundred dollar bill, "I haven't seen you in a while, where have you been?"

The hundred dollar bill said, "Well, I was in a beautiful calf skin wallet for a while with even bigger bills than myself, and the owner took us on a trip to Paris. He locked us all up in a hotel safe for a few days and then he turned us loose on restaurants and limo drivers, I was even a tip for a helicopter pilot. Where have you been lately?"

The one dollar bill said, "Oh, I've been pretty much on my usual terrain, traveling from church, to church, to church."

August 11, 2011 11:28 PM

Olivia said...

Shusan,

Thank you! I just re-read Katy Butler's "Encountering the Shadow in Buddhist America".

Much of it is like watching the same movie with different characters. She also has valuable cultural insights. Worth re-reading.

It's pretty clear that San Francisco didn't begin to heal until after pulling out the tooth and by-law changes were becoming realities. Even so, it was hard going for them.

Still hard to equate a fellow human with a tooth but I could get used to it under the circumstances.

August 11, 2011 11:50 PM

Robert S. said...

Genjo's follow up to Shusan on ZFI is extremely disappointing. He's still trying to have it both ways. But he seems to be making progress in some respects. This kind of writing may be indicate some other kinds of problems though -- "our true nature remains forever untarnished"; is this a Shimano-ism?

In any case, read the particulars on ZFI. Briefly:

Genjo advocates a temporary but extended hiatus from DBZ & SBJ for Eido. Genjo considers enforcing Eido's not teaching akin to putting him in prison. Genjo then says opposes life imprisonment. Oy!

<-begin sarcasm->

OK. How about this for a temporary hiatus. Since Eido started his known and documented series of inappropriate behaviors in 1964. It continued through 2010 (when it wound up in the NY Times). There is no reason to assume it stopped since he has never acknowledged what is has done is wrong and he is still fighting to return). So far that is 47 years. How about one year hiatus for each year of inappropriate from the time he stops acting inappropriately. He is going to turn 79 in October and 79 plus 47 is 126 That's if he turns it around within the next year. Assuming the outlives Joshu (Zhaozhou Congshen) who supposedly lived for 119 years or even Kyozan Joshu Sasaki who turned 104 in last April April. So, the earliest he return to teaching would be 2058 if he straightens himself out soon.

<-end sarcasm->

August 12, 2011 12:53 AM

George said...

Not a disappointing read to me Robert S.

In fact, I found it inspiring. Most former students of Shimano who disagreed with the way things were going at ZSS left and never came back. Genjo, on the other hand, acknowledges the faults and harm caused by its founder, at the same time sounds committed to seeing to it that "a day" will come when ZSS takes its place as a premier place of zen practice in America.

He has my admiration for not abandoning a very difficult situation and for all intents and purposes, appears to be willing to do the work that needs to be done.

August 12, 2011 10:04 AM

tenshin said...

George said...

And bring back standing sun-bathing on the decks of DBZ during sesshin breaks.

Does this mean people are not allowed to stand on the decks during kinhin or breaks?? Huh? Why the heck would someone ban standing on the decks in the sun?

Do they mean to imply that Zazen is only accomplished while sitting? Are they saying that standing in the sun is bad, but felatio during Sanzen is okay?

Someone sounds confused as to the difference between aestheticism and Zazen. W/T/F is the middle way, then?

Oy F.V.

-Tenshin

August 12, 2011 1:39 PM

Robert S. said...

George said...

"Most former students of Shimano who disagreed with the way things were going at ZSS left and never came back."

Answer this, George, Why did they not come back? The shit began in 1964, repeated big time in 1975, 1979, 1982, 1992, 2010 and small time in the intervening years. It has repeated over and over and over again. People did what they could to help rectify the situation. The Society has never done what it needed to do and still hasn't broken clean and stood up on its own two feet, so to speak. Are you saying that people are supposed to spend decades of their lives trying to fix the utter insanity at ZSS? That there's something wrong with them because they choose not to? Perhaps they took the injunction not to squander their lives seriously.

"Genjo, on the other hand, acknowledges the faults and harm caused by its founder, at the same time sounds committed to seeing to it that "a day" will come when ZSS takes its place as a premier place of zen practice in America. "

I see him straddling the fence for his own reasons. Consider the fact that he staked his reputation and his operations on the fact that he is a "dharma heir." He resisted but is now exposing Shimano, but is still looking forward to his eventual return. But I am sure he recognizes that there is little benefit to being the dharma heir of a sociopath, so he needs to support a dream. That dream is a nightmare -- a society set up by the sociopath. Still, to protect himself he resigned from the board even though he had far more real power vis a vis ZSS being on the board. He was in a minority position among of a bunch of sycophants, and no doubt the insanity was draining his resources emotionally and financially.

By some measure you should be loving Genkaku Kobutsu and others. Oh, they are committed just not in the manner that you deem fit.

After all they haven't abandoned ZSS either, not really, have they?

Over the years, they and I wanted the organization to clean itself up as well as get Shimano the help he needed (documented in the archive), It is others like me who now know that after 5 decades it is impossible to salvage the mess created by the sociopath and his devoted sycophants. The way it's going it will self-destruct. I for one would love to see another Zen group with far more integrity and a disdain for sycophantic behavior take it over; I at least I know that is nearly impossible and a bulldozer may be the only way to make International Dai Bosatsu Zendo to become complete. Finished!

Bear in mind, George, there aren't many like you who are going to want to stick around the organization when its history is well known and understood and that the organization could never summon the wherewithal to do what was needed.

Like, someone above wrote would it have been nice if the Rinzai organization stepped up and took the organization over. That didn't happen even if it could have. The organization has still not woken up but only has made the feeblest of gestures.

Hopefully your time away will start clearing your thinking about the organization vs. what you yourself have brought to the practice both good and bad, real and imagined, vs. doing zazen, chanting etc. Think about the effects being around such people have had and will have on you. Can you seriously be around and support the sycophants who have enabled Shimano for so long -- some for over 30 years that more more than half of their lives? Are these people even relatively healthy not to mention fit to run a "premier practice center"? Think on it.

Take care.

I wish you the best.

Sincerely,

August 12, 2011 2:12 PM

George said...

There on some on this side of the fence some on that side. What you see as straddling the fence, I see as position which, as Genjo said, acknowledges a "debt of gratitude", at the same time realizes that this teacher to whom he feels this debt is also a flawed man, with a dark side. But the practice itself needs to and will continue, not with Shimano.

"Bear in mind, George, there aren't many like you who are going to want to stick around the organization when its history is well known and understood and that the organization could never summon the wherewithal to do what was needed."

That is why I will return to DBZ again and again. Because I was a part of its past, feel partially responsible for the harm caused to the women, and unlike your idea of bulldozing the place, I want to see it prosper, and like Genjo, believe it one day will.

It is my pray to make that happen by active participation and constructive contributions.

Peace out

August 12, 2011 3:05 PM

Spike said...

Robert S. opined:

"Consider the fact that he [Genjo] staked his reputation and his operations on the fact that he is a "dharma heir." He resisted but is now exposing Shimano, but is still looking forward to his eventual return."

Horse Puckie. Genjo is his own man. Chobo-ji, as it builds and expands, proves it. Did you sign "the petition"? Then you endorse forgiveness too.

Robert S. further yeefed:

"Still, to protect himself he resigned from the board even though he had far more real power vis a vis ZSS being on the board. He was in a minority position among of a bunch of sycophants, and no doubt the insanity was draining his resources emotionally and financially."

Hey! You mean he lied about why he resigned? And I thought that I was the cynical one!

August 12, 2011 5:12 PM

Kobutsu said...

I wrote an essay back in September 2003 and shared it with Roko Sherry Chayat who advised me not to publish it, warning me that if I published it, it would damage my reputation. I had lost the document until this afternoon when I found a copy on an archive disk made from a hard drive of an old computer that crashed six years ago. I have put it up in html format and I am in the process of adding it to the archive in pdf format.

<http://www.hoodiemonks.org/html/inkastinkadoo.html>

–
August 12, 2011 6:37 PM

genkaku said...

Genjo's latest addition to ZFI:

by Genjo on Fri Aug 12, 2011 10:20 pm

Shusan wrote: As I said, I can't imagine any other organization in America TODAY (not historically) whose leader is found to be a basically unrepentant (by Genjo's account) apparently totally compulsive serial abuser of women, who would be talking about having a brief "hiatus" before he was allowed back to participate in the leadership of that organization (and one can't imagine him acting in any other capacity than authoritative). But, hey, this might just be me.

Dear Shusan,

I didn't say Eido Roshi should take a "brief hiatus" from coming on campus, I said AT LEAST a moderate hiatus, and I certainly never implied any kind of return to leadership or teaching. Eido Roshi is fully retired and must remain retired from all leadership or teaching for me to have anything to do with the organization. I have not left the organization precisely because the Board is united that Eido Roshi will never again have leadership or teaching responsibilities at ZSS. However, it is my position deep healing will not be possible and that new growth will be severely hindered if Eido Roshi isn't prohibited from being on campus entirely, and here the majority of the board and I disagree. It would be simplest to say that he would be forever banned. However, forever is a long time and I can at least imagine sufficient change in the organization and Eido Roshi that some future rapprochement becomes possible. For example, if the other goals I outlined above were all accomplished and there was a believable shift in Eido Roshi's position and understanding about his history, then the possibility of some minimal rapprochement should not be excluded.

The important point that I don't think you are hearing is that I too think Eido Roshi's exclusion from coming on campus is necessary. I don't see how the organization will do anything but limp along without this step. I felt so strongly and so estranged from the majority of the board on this point, that the only recourse left to me was to leave the board and publicly make a case for this position. Despite Eido Roshi's September 2010 apology, "I would like to acknowledge the pain and unnecessary suffering you went through in your hearts due to my faults. I have a profound feeling of remorse for my actions." he has since implied that this apology was forced and said in my presence that "if I did not accept the advances of these women, worse karma would be created than by accepting their overtures." First of all, there is a mountain of evidence that more often than not he made the first advances, secondly his overall lack of understanding of the harm he has done is nearly inconceivable. Furthermore,

one of the believable stories I've heard, includes a woman who says in the 80's she was plied with alcohol and then forced into having sexual relations with him. Given known facts and mountains of circumstantial evidence that have piled up over decades, there is no way to justify the fact that Eido Roshi still has rooms reserved for his use on both properties, and in my mind he should be excluded from setting foot on either campus. I hope with his exclusion and other good efforts of the organization that the women who were manipulated or abused one day soon feel safe enough to give their first person accounts. I want to hear them, I want the organization to hear them, I want them to have a chance to find some closure and be fully affirmed that it was not their fault.

With a grieving heart,

Genjo

Abbot of Dai Bai Zan Cho Bo Zen Ji (Chobo-Ji) temple, Seattle, USA; psychotherapist and certificated spiritual director.

<http://www.choboji.org>

August 12, 2011 6:40 PM

can't con a conner said...

"if I did not accept the advances of these women, worse karma would be created than by accepting their overtures".

Made me almost hysterical with laughter, reading this, how about you?

August 12, 2011 9:48 PM

Parsley said...

It was true compassion on his part. How could he possibly deny them the golden rod of true enlightenment?

August 12, 2011 10:06 PM

Robert S. said...

Spike said ...

"I thought that I was the cynical one!"

Aii, it's Spike.

Sorry, Spikey, I'll leave the role of cynic to you, if I get your promise to use it.

I must admit that I find myself thinking that any criticism of Genjo is going to piss off Spike. Not that my criticism is necessarily right or wrong, just that any criticism of Genjo, you are so sure to condemn it as wrong.

(I've even wondered if it's some kind of transference.)

As for me, I think for a number of reasons I am almost all out of personal loyalty. Consequently, I am finding it hard to be mindful that many others still have that extremely volatile capacity, and, like nitroglycerin, a little loyalty isn't such a bad thing. And lots of loyalty can be positively useful as a tool of destruction. Look to ZSS and other cults for proof of that.

Walk gently with that stuff, will ya? No knee jerking, now.
August 13, 2011 12:13 AM

Olivia said...

Genjo said...

"I hope with his exclusion and other good efforts of the organization that the women who were manipulated or abused one day soon feel safe enough to give their first person accounts. I want to hear them, I want the organization to hear them, I want them to have a chance to find some closure and be fully affirmed that it was not their fault."

Dear Genjo,

I have known for a long time that "it's not my fault". The person who needs to know "it's not my fault" is Eido Shimano and board members that support him in stunningly unhealthy ways. This would put many issues to rest within the Sangha and remove from them emotional burdens they should not have to carry - which may happen in this upcoming meeting at DBZ. I don't mean to make it sound as if they are children but it's the responsibility of leadership to create a reasonably safe place of practice.

Actually, it's for Shimano's own sake as well. In an ironic twist I might say "for the sake of the Dharma" which was the line given to me when he asked me to lie for him. As I once wrote in a letter, I hope that some day Shimano will explain to us what that Dharma is that requires the dishonesty and manipulation of others.

I once heard a story that in Samoa (I think) when a person has been harmed there is an option for the person impacted by the harm to be served by the offender until the offender genuinely feels the unique and personal suffering they inflicted. (yes, inflicted). Then and only then are they free to end that bondage.

I believe that the spirit of this is what you are trying to say. It's an interesting concept and approach to healing, and one worth thinking about more fully. Eido Shimano's removal is based on the tangible reasons of his own denial and continued deceitful manipulations AND also the lack of genuine empathy and compassion. Clear and Clean.

I'm right now imagining the line that would be forming if the Samoan form of restorative justice were put in place for Shimano. Then again my present community of friends may be different from yours. Nevertheless it's an interesting concept for deciding why he leaves without visitations, what he is to do in the meantime, and when on the mysterious timeline he is invited back to ZSS.

As Genkaku has said on his blog ... just noodling ... but I do like it.

Olivia

ps - I've never been able to get an account on ZFI, so if someone would please copy this in over there I would appreciate it.

August 13, 2011 12:36 AM

Robert S. said...

Kobutsu,

Just scanned that article. I have to go back and read it a few times. "Dharma Error" instead of "Dharma Heir." Great line. Did Eido actually say that? I wonder if Soen said the same thing about Eido.... to his face. Or did it just get back to him.

In reality Roko's advice was the politically correct one (except if you are Karl Rove on one of his ilk). Yet she also help to further protect and enable Shimano by never addressing the issues you brought up in the article.

I really think your portrayal of the Shimanos as being racist, classist, elitists, as well as sexist is on point.

August 13, 2011 12:39 AM

Spike said...

Robert S. said:

"I must admit that I find myself thinking that any criticism of Genjo is going to piss off Spike. Not that my criticism is necessarily right or wrong, just that any criticism of Genjo, you are so sure to codemn it as wrong."

Wanna never again hear me stand up for Genjo who does not participate in this blog? Take it over to ZFI, where you can criticize Genjo to his face (a picture of), and you might get the response you might actually deserve from 'not Spike'.

August 13, 2011 8:30 AM

genkaku said...

ZFI maintains a kind of tightly-held dignity. This blog is dedicated to the rabble.

August 13, 2011 8:48 AM

Olivia said...

I tried to register again over at ZFI. Now it tells me that it recognizes my email address but will not send resend a password which I've long forgotten. I've never posted anything on ZFI only tried to register.

Do any of you have a direct email for the host or administrator of that thread - Sexual Misconduct...?

Thanks

August 13, 2011 9:35 AM

genkaku said...

Olivia -- I couldn't find an email contact point on ZFI (doesn't mean it's not there, just that I couldn't find it) but Genjo is listed as a moderator among the moderators, so maybe he could lend you a hand: zenquaker@choboji.org

August 13, 2011 9:52 AM

Christopher::: (ZFI) said...

Hi All.

Just read your post over there, Olivia. I think the easiest option would be to use a different e-mail and re-register (writing your password down where you wont forget it). ZFI has rules about double identities but you never used the original one, so I seriously doubt it would be a problem.

The other way would be to contact Gregory (the admin) which I can help you do but I'm unsure if he'd be able to fix your original account.

August 13, 2011 10:07 AM

Robert S. said...

genkaku said...

"ZFI maintains a kind of tightly-held dignity. This blog is dedicated to the rabble."

Personally, I trust the straight talking honest rabble stinking up any issue far, far more than I trust the sweet smelling, the dignified, the circumspect and the political. Also, I never trust a person with a better robe than mine.

Sit sedentem cave!

Love, yah, man!

:-)

August 13, 2011 1:17 PM

Shodo said...

Genjo's response to Olivia...

Hello Olivia,

Hopefully, whatever trouble you are having signing on to ZFI will soon be resolved and at the very least you can read my response as a guest.

I couldn't agree with you more, and indeed when I said, "fully affirmed" that being approached, taken advantage of, manipulated or abused by Eido Roshi was not your fault, I meant being fully affirmed by the ZSS Board and wider ZSS sangha (and ideally perhaps one day by Eido Roshi himself).

I don't know if you gave a first person account of your experience to the ZSS Ethics Committee or the Faith Trust Institute, but if you did not feel well heard or affirmed by the experience I would definitely like to know about it. If you have not given a first person account of your experience and wish to share it with me, I would be honored to receive it, by email, phone, or video Skype. If you wish to talk further, please send me a private message here at ZFI and we can work out the details of further communication.

Genjo

August 13, 2011 5:09 PM

Olivia said...

Shodo,

Thank you! I ran out of time to try and fix my ZFI login problem. Some rabble still have to work.

But I did get a new password and will try it out along with an open response to Genjo. My immediate sense is that it could be more healing and useful to everyone if

I keep the communications open as much as possible, but I do appreciate his offer to speak privately.

August 13, 2011 9:01 PM

Christopher::: (ZFI) said...

Thank you for your efforts and sincerity, Olivia.

August 14, 2011 1:12 AM

genkaku said...

PART I

Dear Friends -- For all I know, the future of Zen in America is destined to be little more than a squishy circle-jerk. I honestly don't know but I do know that such a destiny, if true, leaves me sad ... and a bit cranky.

In the lead-up to the Aug. 26-28 meeting planned at Dai Bosatsu, I and others have been in contact with members of An Olive Branch, the agency hired by Zen Studies Society to help 'facilitate' that meeting. Since I cannot be at that meeting, I had thought such contact was a hopeful sign that serious/multiple points of view about the difficulties at ZSS would be considered. My contacts were pleasant, if dutifully non-committal.

But a little at a time, as the brief of An Olive Branch grew clearer in my mind, I came to regret my participation. As I understand it, there is to be no recording of the meeting, no after-action report except that which ZSS may choose to cherry-pick, and An Olive Branch sees its role as purely one of 'facilitator' -- a 'facilitator' unwilling to inform itself of a decades-long history (and who could blame them?) ZSS will have to do the actual work, I was told. And what is not resolved during the Aug. 26-28 meeting in a venue that does not favor open discussion by a wider constituency can easily be addressed at "future meetings," I was told.

The Faith Trust Institute made very specific recommendations in the past -- recommendations that went largely ignored by ZSS. The Aug. 26-28 meeting is thus a "future meeting." And I suspect its outcome and fruit will be much the same as that which befell the Faith Trust recommendations ... little or no transparency, little or no straight-forward addressing of honest issues ... just a mad, if 'compassionate,' scramble to preserve and maintain the organization and property under ZSS control. However ill-founded my suspicions may be, still I suspect the intentions of the Aug. 26-28 meeting and prefer not to think that a compromised organization might represent my opinions at that meeting.

For that reason, I have written to An Olive Branch and asked them to keep my name and the views I hold out of any presentation they might choose to make at DBZ. I am appending the letter I wrote below not because I think I'm 'right' but because I think

transparency (however badly expressed) is better than the whispering and gossiping that is one of the hallmarks of Buddhism in America. I realize that those taking part in the meeting may consider such a withdrawal the action of a spoilsport, someone who could not see the matter through. No doubt they will find a 'compassionate' way to paper such a withdrawal over and claim the high ground. Certainly this is their right, but I do think that ZSS is on-course to commit suicide with its inability and unwillingness to face issues squarely. Frankly, I do not want to add my voice to a squishy blood-letting and needless demise.

August 14, 2011 8:51 AM

genkaku said...

PART II

Anyway, please excuse this lengthy note. I am not trying to justify what I have done. I just feel that transparency -- even when wrong-headed and badly formed -- is better than the alternative.

"Dear Katheryn -- After reflecting for several days in the wake of our communications and after becoming somewhat better informed of the brief and intentions of An Olive Branch members at the Aug. 26-28 meeting at Dai Bosatsu, I would like to request that you keep my name and the ideas I expressed freely to you out of the weekend discussions.

I can live with the notion that if I were present at the meeting, my ideas might be set aside or dismissed. But I would prefer not to have them presented in a manner that would allow those addressing those ideas to gloss them over in a make-nice 'healing' hug.

I can appreciate that An Olive Branch would not want to involve itself in a long, intricate and distasteful history. An Olive Branch was hired, as I understand it, by Zen Studies Society and so if Zen Studies Society feels that reunification without honest and transparent examination is the job at hand, well, that's their choice. I can well imagine that ZSS would not see (or at least present) things in this way. From my point of view, any unpalatable or difficult matters that might be brought to the fore ... well, if you can't solve it with a group hug, there's the escape hatch of "future meetings." Right ... first the Faith Trust Institute whose suggestions were pointedly not adopted; and now An Olive Branch.

Obviously, this is just my point of view. I would prefer it if you shared neither it nor my name nor any of my ideas at the meeting. As I say, I am sorry I cannot be present in person, but since I cannot, I would prefer, assuming my ideas were put forth at all, that the agency reporting them were less, through no particular fault of its own, compromised.

Thank you for honoring my request."

August 14, 2011 8:52 AM

genkaku said...

Chris -- I don't know why but this post didn't make it either, though it did end up in my email box.

Christopher::: (ZFI) has left a new comment on your post "Eido Tai Shimano (continued)":

Hi Genkaku and all,

I made a post yesterday here, which disappeared for some reason, perhaps because I'm writing from overseas. The gist of it was a suggestion that those involved consider writing to media agencies. Inform them of the Aug. 26-28 meeting planned at Dai Bosatsu, of the history of Shimano's story. Provide links to the Village Voice article, Robert Aitken's blog, Kobutsu's archive, the letters concerning events in Hawaii early on, the NY times article, Sweeping Zen, etc.

Tell the media outlets about your personal observations and experiences, and if you are willing to be interviewed let them know that, even if you would rather be interviewed anonymously.

Cause it seems to me everyone looking to ZSS and their leadership to "resolve" this issue is probably wasted energy. You all feel powerless, but you are not. You know what happened, you have your stories, these should be shared.

To do so may be the best way to bring really powerful change, imo.

A few addresses:

PBS Frontline (select "story idea):

<http://www.pbs.org/wgbh/pages/frontline/contact/>

ABC Nightline (Ideas accepted for stories)

<http://abcnews.go.com/Site/page?id=3428117>

NBC Nightly News

I HAVE A STORY IDEA—WHERE SHOULD I SEND IT?

Story tips and suggestions can be emailed to nightly@nbc.com

The above addresses are for television news. In my opinion that's the direction you all should go. The story was published in the NY Times, that gives you a foundation, but to really get this out there it might be best to have your stories heard, interviews, voices of people really involved.

Folks are getting ready to speak out. Make sure you're heard.

~Chris

August 14, 2011 10:03 AM

Christopher::: (ZFI) said...

Thank you! I just sent it to you by e-mail. For some reason my shorter posts are getting thru. I hope the suggestions are helpful.

August 14, 2011 10:09 AM

genkaku said...

Christopher::: said: Folks are getting ready to speak out. Make sure you're heard.

Chris -- Would you be so kind as to be somewhat more specific and a little less peacemaker-gushing?

What people are you referring to specifically? Do you know? Do you mean to say, "I applaud the efforts planned at DBZ Aug 26-28 and support the idea that it as a step forward in a confusing and painful situation?" That strikes me as a more direct and honest assessment, one that people are free to agree with or disagree with, applaud or ridicule. Own it.

August 14, 2011 10:15 AM

Shodo said...

Olivia,

I received a PM from Gregory Wonderwheel, he wants you to email him at:

wonderwheel@pon.net

To help get your ZFI registration issues taken care of.

August 14, 2011 10:21 AM

Christopher::: (ZFI) said...

Hi Adam. I'm addressing the issue of how voices have been heard by the leadership of ZSS, even the wider Zen community, but nothing is done. So I'm suggesting to

seek further media attention. Alert reporters of news outlets so they may send vans, cameras, reporters. Cause frankly, you all have made the NY Times already, your story has been certified as legitimate, you have insiders like Genjo beginning to speak for you, but until some NOISE is made I'm just doubtful that much will change.
August 14, 2011 10:27 AM

Christopher::: (ZFI) said...

Doubtful that much will change in terms of Eido Shimano. Big changes are happening, yet he and his supporters don't budge. Reporters at his apartment, following him seeking an interview, in front of ZSS- that would be something new, no?

August 14, 2011 10:31 AM

Jack said...

Christopher::: Where's the story? Make all the noise you want, the press won't touch it if there is no story. If you're so up in arms about the press, why don't YOU go to the Japanese press? They have been totally silent...

YOU go make some noise.... let us know the result.

August 14, 2011 12:37 PM

Shodo said...

I wish the abbot of Ryutaku-ji would respond to Kabutsu's letter...

August 14, 2011 3:01 PM

Christopher::: (ZFI) said...

Until the US television press covers this the Japanese press won't go near it, imo. Where's the story? Here:

<http://www.nytimes.com/2010/08/21/us/21beliefs.html>

And here:

http://www.shimanoarchive.com/html/19820400R_Zen_Seduction.html

And here:

https://www.facebook.com/note.php?note_id=155962831118899&id=332428918537

And in each of your individual stories...

And in the upcoming meeting at DBZ....

etc....

August 14, 2011 3:51 PM

Jack said...

That's "old news".... it doesn't float in journalism.

Bear in mind the old newspaper adage: "It it bleeds, it leads."

August 14, 2011 4:51 PM

olivia said...

Genkaku said....

"And what is not resolved during the Aug. 26-28 meeting in a venue that does not favor open discussion by a wider constituency can easily be addressed at "future meetings," I was told."

Did they tell you what exactly they will be trying to resolve - or list of things?

The Samoan Circle stuff doesn't bother me as a mediation tool. What really bothers me is that ZSS is putting 40 years of failed responsibility on students. But maybe they're not asking them to discuss issues like should or should not Shimano be removed or come for visits. Should or should not Shimano be allowed to sexually abuse a student if he does visits.

Ya know what - I'm kind of cranky too.

August 14, 2011 11:02 PM

genkaku said...

Olivia -- As far as I could figure out, the role of An Olive Branch as perceived by An Olive Branch is to make sure everyone plays nice. It is not, as I get it, to display or encourage a wider understanding or investigation.

August 15, 2011 6:55 AM

genkaku said...

On Sept. 2, 2010, the Faith Trust Institute made the following six recommendations to Zen Studies Society:

-- Eido Shimano must end his tenure as Abbot as soon as possible. As long as her remains in this role or in any other official capacity, the integrity of ZSS is compromised.

-- If there are students who wish to continue to study with Eido, they may do so on their own but not under the auspices of ZSS.

-- Eido Shimano should make a full public apology acknowledging his misconduct and his regret for harm done to ZSS.

-- Conduct a formal financial audit for the organization. Issue a summary audit report available to the Sangha members.

-- Consult with your Zen colleagues who have gone through major restructuring to address misconduct issues, e.g. ZCLA, to help with bylaws revisions and restructuring.

-- Read Marilyn R. Peterson's *At Personal Risk: Boundary Violations in Professional-Client Relationships*.

Source: http://www.shimanoarchive.com/PDFs/20101024_Fortune_Malone.pdf

The current role of An Olive Branch as moderators at the Aug. 26-28, 2011, meeting at DBZ seems to differ from the Faith Trust suggestions in that Faith Trust appeared unwilling to enable, whether tacitly or actively, the future denial of bedrock corruption.

August 15, 2011 6:17 PM

Bodacia said...

The role of "An Olive Branch" is clear, they were hired by the ZSS board to "heal" the fractures existing within the people remaining associated with ZSS. They were hired to help consolidate Roko's power. They are not interested in hearing from survivors or survivor's advocates. An Olive Branch are hired enablers.

It was not long ago that Roko was bemoaning the reality of not enough people were coming to dokusan with her. In her latest talk she advocated people embrace each other and fawning over the beautiful buildings.

Roko is clueless about Zen... her only interest is consolidating her power. Don't forget, this woman has functioned as an enabler for decades. She has not changed, he pseudo-obsequious platitudes aside, she is a wolf and will betray and crush anyone who she perceives is in her way with no hesitation.

August 15, 2011 6:52 PM

Robert S. said...

Bodacia said...

"An Olive Branch are hired enablers.

...

"Roko is clueless about Zen... her only interest is consolidating her power. Don't forget, this woman has functioned as an enabler for decades. She has not changed, he pseudo-obsequious platitudes aside, she is a wolf and will betray and crush anyone who she perceives is in her way with no hesitation."

Bodacia seems to a member of the true rabble.

Genkaku may be among the few to travel freely in among the rabble even if he isn't of the rabble.

It seems clear that these olives branch bearers are not even trying to deal with the real situation, but instead are willing to ignore it or sweep it under the carpet if that's what the check writer wants.

The assessment that the Olive Branch meeting will really be used as an attempt at power consolidation for Sherry Chayat surely means that no real good can possibly come out of it, right? This situational assessment puts me at the polar opposite of Christopher in that it makes me once again nearly tearfully sad and almost angry, and surer than ever I leaving this group was for the best.

Yet this bloodless takeover using groups circles and group hugs will not produce anything that merits any further or more serious warnings than before, does it? If she does consolidate power, does that mean that the Shimanos are a little bit more out of the picture? Is the dirty old man gone for good yet? Wait we know he's not. But worse his thought processes may have even a longer lasting effect; if, by now the Shimanos have not just Chayat's ear but have won over her heart and mind. For example, she does not seem to want to change the non-membership nature of the society not enact democratic by-laws does she? There's been no mention of these since she assumed the high chair, donned the abbot's bib and began scarfing down and tossing around the gruel.

(I wonder if this changes were merely Genjo's take and / or spin a few months back. Was there ever anything more to it?)

Every day Master Zuigan Shigen used to call out to himself, "Oh, Master!" and would answer himself, "Yes?" "Are you awake?" he would ask, and would answer, "Yes sir, I am." "Never be deceived by others, any day, any time." "No sir, I will not."

Sit sedentem cave!

Let the sitters Beware!

August 15, 2011 9:02 PM

genkaku said...

Robert S. wrote: it makes me once again nearly tearfully sad and almost angry, and surer than ever I leaving this group was for the best.

Tearfully sad, yes. Pass the Kleenex, please.
August 15, 2011 9:07 PM

Joni said...
Break Time.....

<http://www.youtube.com/watch?v=bcrEqIpi6sg>
August 15, 2011 10:47 PM

Mitchell said...
"So when you can see from above the clouds and from below the clouds, you really shouldn't be afraid or amazed by anything".

Joni Mitchell

Be of good spirit - you are not Eido Shimano. Live it - who you are.
August 16, 2011 12:10 AM

Robert S. said...
Genkakku,

Thanks for the gesture.
No tears were actually shed. It's been too long for me. The crap generated by Shimanos and his enables has been going on for so f-ing long in the Zen Studies Society.

The mere fact of a change of management gave me a a tiny bit of hope, but not really ... all things considered.

Joni,

Thanks. Good song

Mitchell, good advice.
August 16, 2011 1:33 PM

Gallileo said...

Pretty quiet here. What's up - or down?

August 18, 2011 5:18 PM

Robert S. said...

Gallileo said...

"Pretty quiet here. What's up - or down?"

Perhaps that's good for a while. I vaguely remember reading sometime ago a good line that went "The most precious moments in our lives are often silent."

Silence alone doesn't make for a lively discussion group, but in every good discussion there comes a spell of silence, perhaps nothing more can be said or needs to be said. On this thread, given the cycle of events and lack of new significant developments, silence seems very good.

August 18, 2011 10:37 PM

Robert S. said...

BigSpike said...

"On August 16 at 8 AM Spike gets ALIF surgery. He will not be going anywhere for 6 weeks."

Today being August 18th:

Hey, Spike, hope you're doing OK! Little Spike, too.

August 18, 2011 10:45 PM

Janet said...

Think of it as the calm before the storm Gallileo...

August 18, 2011 10:53 PM

Robert S. said...

Also,

Spike best get out his "Transformations of Consciousness" book as soon as he's fit for duty.

Recall that is the book Spike used to justify his claim that "Japanese are better at meditation than Americans."

Here're some early teasers:

P. S. Few are going to find this exciting or useful.

As I suspected the tone of the book is in a scientifically circumspect manner. The forward states that the 'theory' presented is in its early stages and is not generally validated.

Only one of the authors claims any practicing familiarity with any Eastern meditation tradition; that is Jack Engler who claims to have studied Thervadin Buddhist psychology and Vipassana meditation. He studied these in India as a Fulbright Fellow. He also says he studied with the late venerable Mahasi Sayadaw (1904 to 1982). Apparently Sayadaw's style was a variant of anapanasati, the great, great, ..., great grandmother of zazen.

August 18, 2011 11:14 PM

genkaku said...

Spike -- Hope you are healing and hale. The good thing about spiritual practice is that it (occasionally) teaches patience.

Be patient. Get well. Raise hell.... in that order. :)

August 19, 2011 7:59 AM

Excellent summation & recommendation said...

http://www.shimanoarchive.com/PDFs/20110819_Hamacher_ZSS.pdf

August 19, 2011 12:13 PM

genkaku said...

Chris' letter to ZSS:

Toronto

August 17th 2011

The Zen Studies Society
c/o Dai Bosatsu Zendo Kongo-Ji
223 Beecher Lake Road
Livingston Manor, NY 12758 U.S.A.

Dear Society,

Further to my letter to you dated September 4th 2010, and to the recent appeal by Ms. Shinge Roko Sherry Chayat Roshi, Abbot for submissions to the upcoming facilitated meeting at your monastery, here is my opinion on the current Shimano situation. I would appreciate it if you could read this letter aloud at the meeting and enter it into the minutes.

To move straight to the point, I no longer find the situation unfathomable. Though I still cannot imagine any other charitable organization continuing to associate with a man such as Eido Shimano, I have recently begun to make sense of your handling of the scandal. In particular, the revelation that apparently sixty students have pleaded for Shimano's return to teaching has made it clear to me that the Zen Studies Society is no longer entirely composed of emotionally healthy people.

On the contrary, please consider the possibility that, over the course of his tenure as abbot, Eido Shimano has been able to corrupt his remaining students into becoming pathologically dependent on him and his teachings. Indeed, though Zen is ostensibly a practice of personal emancipation, Shimano's devotees are evidently willing to reconcile his transgressions with their consciences in order to ensure that he will remain in their lives for as long as possible - even at the expense of the greater good, e.g. restitution for his many victims. Since both the Society and Ms. Chayat Roshi still have not, even one year later, been able to squarely address his wrongdoing by name, let alone issue a formal apology, some irrational element must be involved. Whether this stems from some pseudo-Buddhist teaching of "not dwelling in the past", gratitude for any perceived good Shimano may otherwise have done, or some other dependency is irrelevant. The point is that a pathological situation has come into being which no amount of discussion, however well-intentioned or expertly mediated, will remedy.

As a result, instead of continuing with your current plans, I urge you to consult with an authority on cults and other irrational religious groups immediately. I believe that until this is done and corresponding recommendations implemented - presumably including the removal of long-time Shimano followers from positions of leadership - the Zen Studies Society cannot be considered a legitimate place for spiritual development.

Sincerely,

Christopher Hamacher
August 19, 2011 1:25 PM

Olivia said...
Christopher,

Thanks for the letter - mine coming soon.

Spike,

Take it easy - by the way, I'm also Joy who once reached across the great divide to shake hands with you on Aitken's blog. I'm consolidating.

August 19, 2011 2:16 PM

Henry said...

Chris,

Do people such as Shinge Chayat and the other senior students of Zen Studies Society who are very deeply involved in a dysfunctional religious group actually see themselves as being in a cult and that the cult behavior is really not good for them?

August 20, 2011 7:14 PM

Janet said...

Henry:

The answer is obvious, they see themselves as practicing "True Dharma" and that all those who would intimate otherwise are deluded people with grudges. Roko is at the helm of a sinking ship floating in the ocean of a sinking country. They will not recognize their behavior and their support of ZSS as being pathological. If they could, they would leave like the rest of us...

August 20, 2011 7:42 PM

genkaku said...

Warren Jeffs, a man with 78 wives, 24 of them under the age of 17, was recently sent to prison for assaulting two girls, aged 12 and 15, he had taken as brides. To the end of his trial, he maintained in a variety of ways he was doing God's work. Many of his Fundamentalist Church of Jesus Christ of Latter Day Saints followers thought of him as God's spokesman on earth. He did not think he had done anything wrong. Many of his followers agreed. The court did not.

I have no doubt that many FLDS followers are convinced of their true and righteous course. Living an insular lifestyle can encourage such righteousness and imagined purity. From their point of view, it is their detractors who are nuts, vindictive, and too impure to understand.

When someone utters the word "cult," a cult member is likely to reference Miss Piggy on the Muppets: "Cult??!! Moi??!!" It is impossible through kindness or logic or any other means to suggest their history and activities are anything less than elevated and compassionate and, just possibly, divine.

August 20, 2011 8:22 PM

I said...

As I was going to St. Ives...
August 20, 2011 9:22 PM

Henry said...

I said...

"As I was going to St. Ives..."

Sorry, "I", but the reference is not clear.

Is this it: The town, St. Ives, was the site of a particularly notable atrocity during the Prayer Book rebellion of 1549. The English Provost Marshal (Anthony Kingston) came to St Ives and invited the portreeve, John Payne, to lunch at an inn. He asked the portreeve to have the gallows erected during the course of the lunch. Afterwards the portreeve and the Provost Marshal walked down to the gallows; the Provost Marshal then ordered the portreeve to mount the gallows. The portreeve was then hanged for being a "busy rebel".

As for the Prayer Book rebellion "In June 2007 the Bishop of Truro, the Right Reverend Bill Ind, described the Church of England's role in the massacre of thousands of Catholic rebels during the suppression of the Prayer Book rebellion as an "enormous mistake"."

But at least there was an apology...550 years later!
August 20, 2011 11:46 PM

Henry said...

Isn't it beyond weird how some ostensibly religious people from virtually any religion that has existed can behave so poorly?

Yet at the same time other more or less ostensibly religious people of those same religions can behave so well be it in the areas of socially beneficial behavior (aka compassion) or in digging into the depths of human understanding (knowledge and wisdom)?

It's so obvious yet not really. We keep being surprised [or appalled] by the details as in the court case Genkaku cited.
August 20, 2011 11:59 PM

I said...

As I was going to St. Ives
 I met a man with seven wives
 Each wife had seven sacks
 Each sack had seven cats
 Each cat had seven kits
 Kits, cats, sacks, wives
 How many were going to St. Ives?
 August 21, 2011 12:19 AM

Henry said...

Janet,

Early Buddhists, Theravada Buddhist, Yogic practioners from at least the time of Patanjali and most Mahayana Buddhists including most Tibetan Buddhist have emphasized and continue to emphasize without a doubt the necessity of establishing good ethical behavior early on, yet we have a hundred or so people affiliated at ZSS thinking otherwise.

{Rhetorical Questions}

What is the responsibility of the "Mahasangha" is to these brothers and sisters who are practicing in an incorrect or deluded way?

How is this to be reconciled with such teachings as "Do not speak of others' errors and faults"?

I tend to think that it is not a bad idea to speak of problems that have occurred without being specific. but, if specifically asked then one is obligated not to lie, but also to be gentle, skillful and at the same time realistic.

August 21, 2011 12:22 AM

Janet said...

Your rhetorical questions are what perpetuated the Shimano reign for so long. You can't deal with people like Shimano "gently"... they will take advantage and walk all over you. This is what happened time and time, and time again for forty years until a certain Irishman had enough and exposed the whole stinking mess for all to see.

Skillful? Aye... Realistic? Finally!

August 21, 2011 12:52 AM

Alphonse said...

Shitmano used to refer to "problems" that occurred as "this matter" hiding the truth, never owning up to what he had done. Genkaku and Kobutsu both speak of him pulling this stunt.

August 21, 2011 1:20 AM

Observer said...

"March forward, march forward, march forward. They have lost and used everything, and their last resort is their lying campaign. Now, this is the ending."

Moammar Gadhafi Aug 21, 2011

August 21, 2011 2:34 AM

InterestedOutsider said...

I'm not asking this to denigrate all the work you've done, but exactly what is that they - ZSS - continues to "lie about"?

They've admitted to his misconducts and had him retire without teaching or unsupervised visits. They're offering a healing weekend for active students. Even if it's fuzzy wuzzy it's attending to their needs in some way.

Interested in your comments

August 21, 2011 3:45 AM

Curious said...

Interested: "lie about" - where did that quote originate? The only occurrence of "lie about" on this whole page is in your post.

August 21, 2011 8:34 AM

genkaku said...

Henry wrote: "How is this to be reconciled with such teachings as "Do not speak of others' errors and faults"?"

Henry -- I always liked the conciseness of Christians willing to enunciate the legitimate Christian prayer, "Dear Lord, please give him/her a swift kick in the ass."

Buddhism is replete not only with kindly and wise words aimed at correcting errant ways but also with quite direct and uncompromising kicks in the ass. I think fondly of my Zen teacher's teacher, who, after listening to a relative newcomer prattle on and on about the wonders of Buddhism as they walked down a street in New York, finally pushed the fellow into the gutter.

There's a difference between making nice and being nice.
August 21, 2011 8:41 AM

genkaku said...

It occurred to me this morning:

I really think it's OK for anyone participating on this blog to admit with full-frontal nudity that this is a dreary business. Here we all are, to one degree or another, involved in a good-news business (enlightenment, peace, balance, whatever) and yet hip-deep in bad-news conversation. And it goes on and on. Occasionally, someone will wriggle and squirm and try to put a smooth and serene face on it all, pointing out the brightness that Buddhism's experience can offer ... trying to soothe ruffled hearts, trying to suggest everything turns out of the best, trying to re-establish the moving, candle-lit procession: If we just talk nice, everything will be nice.

But being the age I am, it all reminds me a bit of the facts that aging brings with it. Well-wishing relatives and friends may gather brightly around the hospital bed saying, "get well soon," "you're gonna be OK," and "the future is bright." But the patient is stuck with the facts -- a fragile heart, grumpy and debilitating joints, circulatory decline, etc. S/he too may remember a time of bright energy, but in order to attain any realistic equanimity, s/he has to confront the facts in every detail. Talking sweet and making nice may encourage the loved ones speaking the words, but they don't do shit for the one facing the reality. And it's dreary -- insistent and dreary. Somehow the patient needs to get square with the facts ... and turn away from the fictions. Whatever tomorrow's health may be depends on today's willingness to honestly address the illness. Failure to do so guarantees a less honestly-peaceful future and creates a perennial cripple.

Suggestions from well-wishing Zen teachers or other concerned parties dance around and skirt the issues as they relate to Eido Tai Shimano and Zen in America. They speak more to the desire to be shut of this dreary business than they do to an honest health. Warming hugs and candle-lit, good-news processions may hold the shadows at bay, but ... the

shadows don't disappear just because anyone shuts their eyes and hums a hymn of bright praise.

Yes, it's a dreary business. Or anyway, I think so. But does the child become invisible just because s/he covers his or her eyes? Do the aches and pains disappear just because a smiling well-wisher says, "you'll be good as new?" Does the wriggling and wishing reverse the course of an aging or inflicted body?

It's dreary and perhaps "as a Buddhist, I didn't sign up for this," but what other choice is there? When making nice doesn't work and when "fuck it!" doesn't solve anything ...

Well, I haven't got the answers, but I do think anyone might allow himself the observation that it's a dreary business...one worth avoiding, if possible, in the future.

Just noodling.

August 21, 2011 9:41 AM

Henry said...

Dear all,

Thanks for responding.

I find some of what you all are saying difficult to take in.

I sincerely wish you well regardless of how difficult your situations are.

Metta,

Henry

August 22, 2011 12:46 AM

genkaku said...

Olivia wrote:

Christopher,

Thanks for the letter - mine coming soon.

Very much looking forward to yours, Olivia.

August 22, 2011 6:42 AM

Spike said...

Spike is fine, recuperating, but will not be blogging for a while.

August 22, 2011 9:50 AM

genkaku said...

Spike -- Glad to see/hear you are well enough to post an update. Don't worry -- it'll get easier.

Best wishes.

August 22, 2011 10:02 AM

Robert S. said...

Hey Spike,

Glad to see your miserable and cantankerous presence on this Buddha forsaken blog.

Heal well!

- Rob

BTW -- I've been chewing on your "Transformation of Consciousness" book and spitting out the bad science it contains. Holy smokes, Spike!

E.g. They used the Rorschach test to determine depth of meditative insight. Huh? OK, I'll bite... it might prove interesting. However, I couldn't believe that the authors accepted the South Asian meditation "master's" use of the sequence of the test cards presented like Ox Herding pictures as a valid indication of the depth his enlightenment. Oh my! Using his results to show thinking outside the box, sure. Using his results to show that he is an experienced teacher trained to be able to turn any situation into a teaching moment, fine. Beyond that, hmmmmm....

Reminds me of that removed line from the Sermon on the Mount: Blessed are the gullible for they serve in the kingdom of the con artist.

Oh boy.....

August 22, 2011 12:35 PM

Olivia said...

My letter has been sent. I also sent it to Kobutsu and asked him to include it in his archive - asap - since the meeting is coming up soon.

Gotta tell many many of you (including Spike) that the first time around in trying to tell this story I felt terribly isolated, confused and alone. Not so today.

Thank you

August 22, 2011 2:51 PM

genkaku said...

Here, segmented and minus the email, is Olivia's letter:

PART I

An Open Letter To: Shinge Roko Sherry Chayat, Abbot, and Board Members of Zen Studies Society.

From: Olivia

Date: August 22, 2011

I am writing this open letter in anticipation of your August 26-28, 2011 meeting at Dai Bosatsu Zendo. Since I am unable to attend, this letter will serve as my contribution for sharing with the group as solicited in Rev. Shinge Sherry Chayat's letter to the Zen Studies Society Sangha on August 4, 2011. I received a Dharma name from Eido Shimano and served for some time as Tenzo.

One year and 2 months ago, I came across Robert Aitken Roshi's blog in which he called out Eido Shimano for the many reports of his abuse of women over a 40 year period. What followed has been a renewed and unprecedented outpouring of public statements. The overall intent has been to help Zen Studies Society disassociate completely from Eido Shimano while empathizing with complex and difficult loyalties. To date this clean and strong separation has not occurred for the benefit of all. As some letters have pointed out, such a separation could even lead to the benefit of Eido Shimano himself.

Largely missing from these public statements are first hand public letters from actual female victims of Eido Shimano. Many female victims have gone to great lengths and personal sacrifice to bring their experiences directly to the attention of the current board and previous boards, but have not gotten the response they hoped for: understanding of their experience and changes in policies that reflect that understanding. Perhaps this is because there remains some confusion about what constitutes a consensual "love affair" as opposed to sexual abuse and intentional deception (psychological abuse). Although I have a right to protect my privacy, as do Sangha members engaging in a healing weekend, I feel a responsibility to myself and others not to continue to hold in secrecy actions that damaged me and others. Until the past is fully acknowledged and the current board has taken fully appropriate actions as indicated by many people, the conditions for real, lasting, and deep healing are not in place.

To the extent that I was not healed enough from abuse prior to meeting Eido Shimano, that complicated my initial inability to say "no" to his sexual advances and run fast and far, I offer my deep apology to the Sangha and greater Zen world for being any part of the anguish and divisions that followed.

I ask that you accept this heart-felt letter and all that it contains (including this introduction) to be read by Rev. Shinge Sherry Chayat, or Rev. Genjo Joe Marinello during this upcoming meeting, and to include it in the minutes of your next board meeting.

While a new resident at Dai Bosatsu Zendo, I was sitting alone in the upstairs library room totally engaged in drawing a copy of a beautiful ceiling to floor Japanese sumi-e brush painting of Jizo Bodhisattva. Eido Shimano came into the room, sat next to me, and told me the very moving story behind the creation of that original brush painting. He then placed his arm around me and kissed me on the lips.
August 22, 2011 3:06 PM

genkaku said...
PART II

At the time I was young and very vulnerable. At the age of 16 I had been raped and sexually abused by a popular teacher at my high school for a period of one year. When I sought protection and help, the people I spoke with often responded with disbelief or with concern for the reputation of the school. Survival at that time often meant I had to pretend that nothing out of the ordinary was occurring. It wasn't until I learned that a friend had the same experience with this teacher that we found the mutual validation to reveal the teacher's abuse to the principal. Nothing changed in part because laws protecting students were not in place or made public as they are today.

When Eido Shimano made his sexual advance, he was aware of my history of being abused. My immediate thought was, "Oh please, not this again". He told me that he felt he could help me have a "good experience" rather than a traumatic one. All I felt was incredible anxiety. Yet, even while my whole being shrank from him, I was unable to articulate for myself why his sentiment didn't seem sincere. I had no sexual desire for him and felt sickened by the complications of such a relationship with a prominent Zen teacher and a married man. When I asked about his wife, whom I had never met, he sighed and shook his head, then said she was mentally unwell and living in Japan. When I couldn't think of any other "reason" to say no to him, something in me froze, and I felt unable to stop him from continuing with his advances.

That night was the first of many sexual meetings over more than a year, always initiated by Eido Shimano. For example, he would signal me in a hallway or during Dokusan he would ask me to come up to his private apartment. While at home visiting my parents during a Christmas holiday, he called and asked me to meet him in NYC. He also insisted that I keep these meetings a secret because it could cause him difficulties. Only many years later was I able to understand why I was incapable of rejecting his sexual advances. It was far from a consensual relationship between equals. He exploited the spiritual trust I had placed in him and impeded my own innate ability for healing and personal strength.

He exploited my isolation from my family and outside friends, and his knowledge that I had been abused previously. Our relationship was not “healing” for me and the ending was very traumatic. That ending, as well as how I became a resident at DBZ, is a story in itself and too lengthy to include in this letter.

One important issue I have not seen in writings regarding Eido Shimano was the fact that he spread sexually transmitted diseases from his multiple relationships. While a resident at DBZ, I had absolutely no sexual contact with any other person anywhere. Eido Shimano, however, was simultaneously sexually active with at least two other female residents, as I later found out. I became aware of one of these relationships near the end of my stay, and learned about the other woman after leaving DBZ. I now know that it’s possible he had other sexual liaisons as well, with residents, students at the NYC Zendo, or nonresident students. Eido Shimano led me to believe that our relationship was exclusive, though.

During a sesshin I developed symptoms of a sexually transmitted disease. When I told Eido Shimano, he said he was suffering from the same symptoms. I told him that I needed to go home immediately to a doctor who could diagnose and treat it. Eido Shimano gave me a glass jar containing a sample of his urine and asked me to take it to the doctor. He asked me to submit it anonymously because he needed to remain at DBZ to lead sesshin. I thought it highly unlikely that a doctor would test the sample under such circumstances, and I was right.

August 22, 2011 3:08 PM

genkaku said...

PART III

I found out that I had a fully treatable STD. Eido Shimano later told me that he had also received medical treatment. He said he would never forget the discomfort of that sesshin. However, that experience did not keep him from disregarding the health and safety of other female students – or himself – at that time or in the future. This experience caused me to begin to move toward leaving DBZ. Although I eventually gave my entire story to members of the board (this letter reflects my partial story), nothing was done to remove Eido Shimano for the safety of his female students and their present or future partners. His needs and self interests, and the reputation of Zen Studies Society, continued to be the primary concern of a complicit board, at the cost of common moral integrity, the precepts, and the well being of students. I was fortunate not to have been infected with any other STD, especially a life-threatening one. In 1990, Katy Butler published an article called “Encountering the Shadow in Buddhist America” that describes a community with a sexually promiscuous Abbot who gave AIDS to at least one of his followers.

I am a woman who knows the dynamic and beautiful practice of Zazen. I also had a strong affinity for the natural surroundings of DBZ. I loved the lake, the Buddha across the lake, the Jizo on the hill, the trees growing out of cracks in the rocks, the rain on the

roof, and the color of everything. I became Tenzo and loved (most of the time) getting up before the sun to make oatmeal, start new batches of bread, and bring it all out to the tables to serve fellow students. I had wonderful help from the head monk. Most of what I learned about the practice of Zazen and the art of being Tenzo came from this monk. Although for obvious reasons I tended to keep myself apart from other residents, there are memories with Sangha students that I treasure. It was painful to leave all of that behind, as well as the possibilities that I imagined for the place as a whole. Unlike Eido Shimano, I was essentially banished from the monastery. In the aftermath of one of his own scandals, Eido Shimano has written that he “bravely marches on”. Marching on over the lives of women and men he has directly impeded, slandered or thrown aside – with the overall support of the board - is hardly a form of courage.

The practice of Zazen is not in question here. Japanese culture is not in question here. Lineage is not my concern here. What Eido Shimano did was wrong. What the board failed to do to not safeguard the practice for everyone was wrong. The often cited “again and again and again” of covering up or whitewashing the facts caused by Eido Shimano’s destructive actions was wrong. That time and energy could have been used to encourage focus and creativity on a vibrant and life-giving practice that begins the moment we step off the cushion just as much as when we bow to it and begin sitting.

August 22, 2011 3:11 PM

genkaku said...

PART IV

To this day, immense amounts of time and energy are consumed by this focus on Eido Shimano. That energy should belong mostly to supporting and guiding the healthy development of Zen students. Members who have withdrawn from the board of directors (some current members include; Banko Randy Phillips, Genjo Joe Marinello, Seigan Ed Glassing) large numbers of former ZSS students, and scores of Zen teachers have pointed out that Eido Shimano has caused inestimable harm to the Sangha, and to the future of Zen Studies Society. Students like me (and sometimes their families and friends) who were directly harmed have experienced immeasurable loss of potential, community, and even health.

Until Eido Shimano is asked to leave without visitation privileges, or until he has expressed genuine empathy and remorse – rather than shame at being exposed - to a substantial number of students, ordained monks and nuns, and heirs; a voting membership becomes a reality; and plans for restitution to injured parties in a restorative justice program are in place, students will continue to have to replay the wheel of sorting out what Zen Studies Society has yet to accomplish despite the leadership’s long-standing responsibility to act.

The word “victim” indicates real injury, but not a real identity. My identity comes from something that is irrepressible and unsullied. It opens unexpectedly, such as on a walk by the ocean or sharing time with a beloved while both are free of agendas. This is what

causes me to feel awe and joy. Whatever that aliveness is that can re-emerge as constant and true despite what many of us have been through is what I bow to, and I bow to it in you.

In a recent online Dharma talk given by Norman Fischer called "When You Greet Me, I Bow", he eloquently summarizes the relational space between a Zen teacher of old and his student ... " simply being together with warm-hearted kindness, dropping storylines, and appreciating each other's profound human presence is the whole of teaching."

If it is trust in this grace and life-affirming power of the Dharma that you wish to wholeheartedly uphold, rather than the floundering of an institution, and you believe Eido Shimano has important work to do to recognize and make amends for his past harmful actions, then I truly believe that such a refuge will naturally unfold toward the benefit of all.

Olivia

(This pseudonym is for privacy to allow my own life to unfold without further trauma from either Eido Shimano or Zen Studies Society. It is not secrecy. At some point I may be willing to use my real name but until then I ask that you respect my anonymity. Relevant people know who I am. Some of my present activities include being clerk for a Committee on Peace and Social Concerns within the Philadelphia Yearly Meeting - Quaker)

August 22, 2011 3:12 PM

genkaku said...

Thank you, Olivia. You've done us all a big favor and I for one am grateful.

Gassho.

August 22, 2011 3:18 PM

changeinthewind said...

Ahh. Your story tears out my heart, Olivia. And we are all blessed by your strength.

what you do is (what is meant) when it is said,

"Go straight on."

August 22, 2011 3:32 PM

Hats off!! said...

A very courageous and powerful letter, Olivia. Many bows of gratitude...

August 22, 2011 4:42 PM

Robert S. said...

Dear Olivia,

Thank you for your intensity and honesty and your strength as expressed in that letter to Sherry Roko Shinge Chyat, Abbot Dai Bosatsu Zendo and Chair of the board of directors of the Zen Studies Society.

For many one-upon-a-time practitioners at one of the ZSS temples, these stories were accepted second, even third hand but accepted as we trusted each other more than we were ever able to trust the members of the board much less the Shimano's.

Your straight forward recounting of your involvement that is made accessible to the ZSS sangha and the Maha sangha is what has been missing through the years, I believe.

A deep bow with palms together.

P. S, Did you also send this to the Olive Branch people facilitating the weekend? Didn't I read that everything needs to pass by them first?

No surprises = No Honesty = Prepared Spin = Those in Power are Safe.
August 22, 2011 4:54 PM

Robert S. said...

Henry,

I kind of like your approach of using the Dharma and precepts as a guide to action. The ancient teachings attributed to Shakyamuni within a few centuries of his death in some ways taught a very different way of living: calm mindfulness, very reflective and prudent. I believe we all lack this, I know I do.

However, regarding the precept "Do not speak about the wrong doing of others" I suggest you do some research for further elucidation

For example I found this rather quickly which some believe is "correct criticism"
"In the case of words that the Tathagata knows to be factual, true, beneficial, but unendearing & disagreeable to others, he has a sense of the proper time for saying them."
- Abhaya Sutta: To Prince Abhaya (On Right Speech)
See <http://www.accesstoinight.org/tipitaka/mn/mn.058.than.html>

Incidentally researching the possible basis for your comments, I have found a treasure trove of teachings in the Tripitaka which I previously ignored. Thank you.
August 22, 2011 5:11 PM

The ZSS is a Cult said...

Thank you, Olivia, for your narrative on how sexual abuse takes place at the Zen Studies Society, some of its ramifications, and the lack of accountability, response and restitution from the Board.

Eido Shimano's continuing presence on the organization's properties, the Board's charade of "taking action" in the past year, and the appointment of the deceptive Sherry Chayat to the lead the organization, is yet another destructive chapter in the sad history of the ZSS.

Thank you for shedding some light on the matter, Olivia. Thank you and be well.
August 22, 2011 7:04 PM

Spike said...

<http://www.youtube.com/watch?v=8nHwILs8bdo>

August 22, 2011 7:54 PM

genkaku said...

Somehow, I don't know how, that was precisely on-target for me, Spike. Thanks.

August 22, 2011 8:39 PM

genkaku said...

And, having gotten hooked, here's another version: <http://youtu.be/W6QINqkVVdY>

August 22, 2011 8:57 PM

Rinzler said...

Thank you for being so brave, Olivia.

August 22, 2011 9:48 PM

PassingBy said...

Well, Olivia - I picture it more like this now...
thank you

<http://joyinbirthing.com/wp-content/uploads/2011/05/woman-jumping.jpg?PHPSESSID=47ff0dae3d226979930b0027ac0e4a94>

August 22, 2011 10:16 PM

Robert S. said...

Found this right after viewing Spike's video link while searching for more videos to watch:

Cutl Hotline and Clinic

Thinking back to Chris' statement, in as much as there has always seemed to be clear and obvious cult like behavior among the people who make up the majority of the board and almost all if not all of the senior active students, I wonder if the Olive Branch people did sufficiently research prior to accepting their contract. If not they are actually acting inappropriately and unprofessionally by mediating and facilitating a "reconciliation." The other option is worse: willingly facilitating a cult. I guess they could deny that ZSS is a cult, but anyway it's analyzed it doesn't look too good. Can they be held legally accountable for enabling the leadership of a cult?

August 23, 2011 2:31 AM

Janet said...

<http://notwoo.wordpress.com/2011/08/23/regarding-the-shimano-case/>

MADHUSHALA -□□□□□□□□ lit. honey house fig. tavern ...

Regarding the Shimano Case

I am writing again about the Shimano Case because there is a meeting coming up at Dai Bosatsu in a few days and decisions will be made at that time that may impact future directions.

A new document [pdf] has appeared on the Shimano archive website that gives some indication of the predatory practices and lack of regard for students which Eido Shimano has practices.

“Olivia”, in a open letter to the new abbot and ZSS board has written some of her story in an effort to attempt to bring further results to the severance of Shimano from that organization. There seems to be a great reluctance to let go there and numerous members have even called for a continued teaching relationship with him.

Students have left, board members have quit, outside parties have become involved yet the dependence for some is such that no amount of evidence will allow clarity of thought and vision.

In the letter, the author states that she received a sexually transmitted disease from Shimano and that even though she thought she was the only one he was involved with in this way there were several others simultaneously involved.

You can read the letter yourself at the above link for her story but a portion I want to quote here. After describing her joy at Zen practice and the surroundings of Dai Bosatsu she writes:

It was painful to leave all of that behind, as well as the possibilities that I imagined for the place as a whole. Unlike Eido Shimano, I was essentially banished from the monastery. In the aftermath of one of his own scandals, Eido Shimano has written that he “bravely marches on”. Marching on over the lives of women and men he has directly impeded, slandered or thrown aside—with the overall support of the board—is hardly a form of courage.

Olivia has shown great courage in revealing her story to add some perspective to the issue. These are not abstractions but human beings who have been injured, ignored and who must live with the way they have been betrayed, not only by Shimano but also by those who would not hear words against their teacher-god.

I don't know what kind of Zen that is.

I don't know what kind of Buddhism that is.

I don't know what kind of never ending dream some choose to abide within.

Such fear.

August 23, 2011 3:51 AM

Anonymous said...

Thank you, and best wishes, Olivia.

DaiAn

August 23, 2011 12:32 PM

genkaku said...

Robert S. wrote: I wonder if the Olive Branch people did sufficiently research prior to accepting their contract. If not they are actually acting inappropriately and unprofessionally by mediating and facilitating a "reconciliation."

Robert -- I had several email communications with An Olive Branch and asked in several ways how much their representatives were aware of ... had they read the shimanoarchive, etc.?

I came away with the distinct impression that they viewed their contractual brief as that of meeting 'facilitator', i.e. not to introduce or suggest or call into question, but rather to make sure that everybody played nice. It was not entirely clear to me how they could assure everyone was, in fact, playing nice without studying the background particulars, but I guess if they get their money, they can go home satisfied.

August 23, 2011 1:17 PM

Olivia said...

Robert,

to answer your question - I think it was yours - yes, it was simultaneously emailed to the two facilitators from An Olive Branch.

PasserBy,

"<http://joyinbirthing.com/wp-content/uploads/2011/05/woman-jumping.jpg?PHPSESSID=47ff0dae3d226979930b0027ac0e4a94>"

Wow - yes, that's more like it. Enough of the Ramona stuff.

Take a look at the archive. Kobutsu added a pic to my letter from John Daido Loori's "The Zen Art Book" (online page 8-9 has the story too) and is a photograph of the exact 2 millionth brush painting of Jizo that was (still is?) in the upstairs library at DBZ. Anyone know if it's still there or where it is?

August 23, 2011 3:17 PM

Kobutsu said...

The posted image is not from John Daido Loori's book. It was taken from "Namu Dai Bosa" between pages 134 & 135.

August 23, 2011 4:30 PM

Olivia said...

I compared the two images and Kobutsu's is the correct one - was working - distractions here.

August 23, 2011 6:00 PM

Oh brother said...

Thank you Olivia for your wonderful letter. I would love to go to a safe Dai Bostatsu someday and "see" the beauty you describe. You are helping that happen.

...and yes, PLEASE enough with the Ramona stuff. Ugh.

August 23, 2011 8:35 PM

Olivia said...

Here's a response to my letter from Genjo. I asked if I could share it and he said yes...

"Olivia,

I look forward to getting to you know you better in the years to come.

Here is what I wrote Shinge Roshi and the ZSS Board tonight...

Dear Shinge Roshi,

I hope plans for this coming weekend are going well. I think it would be advisable and appropriate to follow Olivia's requests in this matter. It is a well thought out letter and I support both her analysis and conclusions. Even though she is choosing to remain anonymous, I believe if we are ready to follow her council we will collectively demonstrate that this organization is ready to hear the deep hurt and damage Eido Roshi has caused over these many years, I then predict we will be flooded with first person accounts of this sort. To really be ready to receive and hear these first person accounts, is the minimum we should be offering those who were abused or taken advantage of by Eido Roshi. As I see it we must be big enough to at least partially atone for the sins of our Dharma Father. I hope you will decide to read it to the group gathered this weekend, but if you decline her offer, I hope you allow me to read it to all in attendance as requested.

With gassho,

Genjo

Please let me know if there is anything more you think I should do or say that might contribute to healing the great harm done.

Sincerely,

Genjo"

August 24, 2011 12:59 AM

tenshin said...

Genkaku said

I came away with the distinct impression that they viewed their contractual brief as that of meeting 'facilitator'

I was told, in writing, by Barbaram, that:

"One point of clarification, however. We are not preparing "findings...." ... However, no "official" business will be transacted at this meeting."

I take this to mean, they are doing this in a non-official capacity to protect An Olive Branch from potential malpractice claims. Not official, no payment, just a friendly cocktail chat.

-tenshin
August 24, 2011 2:02 AM

Willy said...
Ah... unofficial hired enablers! Now it's clear...
August 24, 2011 2:50 AM

Chris A. said...
"...until he [Shimano] has expressed genuine empathy and remorse – "

After decades, so little is admitted of this deeply sick man.
August 24, 2011 3:14 AM

Janet said...
Olivia's letter on The Buddhist Channel

<http://www.buddhistchannel.tv/index.php?id=22,10409,0,0,1,0>
August 24, 2011 11:21 AM

genkaku said...
Janet said: Olivia's letter on The Buddhist Channel

Just to be clear, the writing, which includes a link to Olivia's letter, comes from Marnie Froberg.

And, as a matter of interest, take a look at the books advertised down the right hand side of the entry.
August 24, 2011 11:38 AM

genkaku said...
Received in email, though it somehow didn't show up here:

Janet has left a new comment on your post "Eido Tai Shimano (continued)":

http://www.mercurynews.com/california/ci_18736966

Buddhist monk is facing accusations of sex abuse

LONG BEACH: Local temple has ordered Camnong Boa-Ubol to return to Chicago.

By Phillip Zonkel, Staff Writer
Posted: 08/22/2011 09:56:43 PM PDT
Updated: 08/22/2011 11:54:34 PM PDT

LONG BEACH - A Buddhist monk who has been accused of sexually assaulting two girls and fathering a child with one of them at a Buddhist temple in Chicago in 2000 has been told by the head monk at his Long Beach temple to return to the Windy City and address the accusations.

Temple officials at Vipassana Foundation in Long Beach told the Press-Telegram on Sunday they first heard about the accusations against monk Camnong Boa-Ubol that afternoon when members and supporters of the Survivors Network of those Abused by Priests, or SNAP, handed out fliers detailing the allegations against Boa-Ubol. Boa-Ubol has been living at the Westside temple on and off about two years, said temple member Samantha Bunma.

The allegations of sexual abuse by Boa-Ubol became public last year when a woman from the Chicago area filed a lawsuit against Boa-Ubol, the Wat Dhammaram temple and P. Boonshoo Sriburin, the temple's head monk, alleging negligence, intentional infliction of emotional distress and gender violence, according to a report in the Chicago Tribune. The woman alleges in the lawsuit that Boa-Ubol began sexually assaulting her in Wat Dhammaram when she was 14 and continued for nearly a year until she became pregnant. A recent DNA test concluded with a near 100 percent probability that Boa-Ubol was the father of her 11-year-old daughter, the Tribune reported.

In their response to the lawsuit, Wat Dhammaram and Sriburin acknowledged the woman "probably became pregnant as a result of an act of sexual intercourse with defendant Boa-Ubol" and the DNA testing "was reported as showing that defendant Boa-Ubol was probably the father," the Tribune reported.

In the other alleged incident, Boa-Ubol had turned off the lights during a tutoring session with a 12-year-old girl, lifted her shirt and kissed and fondled her breasts while pressing against her, the Tribune reported.

The girl's family immediately reported the alleged abuse to monks at Wat Dhammaram. Shortly after, Sriburin wrote a letter to the family, saying the temple's monastic community had resolved the matter and that Boa-Ubol would return to Thailand. But within months of the November 2000 letter, Boa-Ubol was back in the U.S., at another temple and continued to interact with children.

Sriburin said in an interview that the head monks at Wat Dhammaram chose not to inform the Long Beach temple about Boa-Ubol's alleged sexual abuse. He said that under the structure of Theravada Buddhist temples in the U.S., Boa-Ubol was free to continue practicing, the Tribune reported.

When Sriburin told Pramuan Simsriwatna, the head monk at Long Beach's Vipassana Foundation, on Sunday night that he knew about the accusations against Boa-Ubol, Simsriwatna asked: "Why didn't you guys take care of this? It happened at your temple? Why is he here in California?" Bunma said.

Following that telephone conversation, Simsriwatna questioned Boa-Ubol about the accusations and then said, We don't know if you did it or didn't do it, but you can't stay here anymore. You need to return to Chicago and take care of this, Bunma said.

"We want to do the right thing," Bunma said.

"We want to do the right thing." I don't know about you, but I'd pay quite a lot to hear those words issuing from DBZ ... coupled, of course, with some unvarnished follow-through.

August 24, 2011 11:43 AM

Robert S. said...

Folks,

Thanks for addressing the issue that the Olive Branch will be liable for continuing the harm being done on many levels at the ZSS temples by facilitating the meeting. I still can't see that O. B. is a legitimate and ethically professional psychological service if they do it without intentionally and adequately addressing the real, underlying problems: e. g. numerous kinds and instances of unethical behavior, and cult like manipulations and distortions. I suppose that O. B. can conjure up a professionally reasonable, even if intentionally immoral explanation akin to Shimano's one time favorite line "in the readiness of time."

To me however the biggest most serious problem is that they will be giving many a symbolic seal of approval to the a position that accepts but minimizes Shimano's flaws while tightly embracing him and actually holding him up on a very high pedestal - we have "The Deep Penetrating Dharma Eye" coming in from the right side; and we references to "Our Dharma Father" coming in from the left side.

Makes me hope all the more than Olivia's letter will be an eye opening game changer; not for the highly dysfunctional group, but for some individuals still in the group.

August 24, 2011 2:45 PM

genkaku said...

And, as a matter of interest, take a look at the books advertised down the right hand side of the entry.

The list of Shimano books has been replaced. Dang!

August 24, 2011 2:45 PM

Robert S. said...

genkaku said...

And, as a matter of interest, take a look at the books advertised down the right hand side of the entry.

The list of Shimano books has been replaced. Dang!

Sorry G,

What list??? Please explain where this list is/was that your comment makes reference to.

R.

August 24, 2011 2:51 PM

genkaku said...

Robert -- When I first clicked on the link that contains Marnie Froberg's latest opinion piece (containing a link to Olivia's letter), down the right hand side was a list of Eido Shimano's books. Something automated caught hold of his name in Marnie's piece, I suspect, and inserted the advertising automatically.

It had a nice bit of irony while it lasted.

August 24, 2011 3:01 PM

Janet said...

Here's the link: <http://www.buddhistchannel.tv/index.php?id=22,10409,0,0,1,0>

August 24, 2011 3:13 PM

Dx4.3P.A. said...

Robert S. said:

"I still can't see that O. B. is a legitimate and ethically professional psychological service if they do it without intentionally and adequately addressing the real, underlying problems ..."

That's because you are too stupid and arrogant to understand that they do not set the agenda, and that their function must be neutral in order to insure fairness and no intimidation or prejudice towards any given point of view that *PARTICIPANTS* express.

August 24, 2011 6:39 PM

Fester said...

Ah... courteous input from the delusional section. English as a second language? Nasty little bitch.

August 24, 2011 7:10 PM

genkaku said...

Dx4.3P.A. wrote: That's because you are too stupid and arrogant to understand that they do not set the agenda, and that their function must be neutral in order to insure fairness and no intimidation or prejudice towards any given point of view that *PARTICIPANTS* express.

Dx4.3P.A. -- I assume from your assertion that you have some clearer understanding of the role of An Olive Branch. If so, perhaps you could clarify:

1. Does "participants" mean only those physically present? If this were the case and if everyone in the room agreed that Eido Shimano should be allowed once more to rule the roost, then it would be "fair" that An Olive Branch representatives not mention, for example, the findings of The Faith Trust Institute or such matters as those alluded to in "Olivia's" letter?
2. If "participants" include only those physically present, how does this square up with Shinge's open-arms invitation to one and all? I take it that it would be somehow "unfair" if AOB reps mentioned this in the face of a well-oiled agreement among those present?
3. Am I wrong to assume from your assertion that statements that carefully omit contrasting points of view would not be a matter of interest to AOB in its attempt to "insure fairness" and sidestep "intimidation or prejudice?"

All of this and more like it is really quite hard to understand. AOB does not "set the agenda" but is there to insure "fairness." Being fair requires judgment. What is hard to understand is the parameters of that judgment and the willingness to judge ... in the interests of "fairness." Does "fairness" mean open and complete discussion (with the omitted bits added in) or does it mean breaking up any potential cat fights and screaming fits?

Any light you could shed would be greatly appreciated.
August 24, 2011 7:34 PM

Dx said...

1. Specious argument on your part. "Yes".
2. "Well-oiled". Ha! I.e., 'They got paid, so they're in ZSS's pocket'. + "Ryoki likes Nonin". You are not prejudiced! I personally have written a contrasting point of view. It will be read while I am not present, one way or another.
3. Yes, you ninny!

AOB cannot insure fairness. They can only try.

Who said AOB is/should be a judge?

It is beyond my ken if they will be succesful.

August 24, 2011 8:58 PM

genkaku said...

Then is it correct to assume that the sole role of AOB will be to assure that participants do not hit each other with sticks?

I did not say AOB "is/should be a judge." I said fairness requires judgment. If AOB is to be "fair," then they will need to judge things. Any other definition of fairness would be either conveniently twisted or lunatic. And if AOB "can only try" to be fair, my question is, what are the parameters of that effort? If there is no answer, then it's hard not to wonder if fairness really is an objective.

But perhaps it would be better if no one asked such 'specious' questions; if dana were gratefully accepted and 'compassion' spread around like fairy dust; and if the past and its implications were kept quietly and tightly out of sight?

I am sorry I cannot attend and simultaneously grateful I cannot.

August 24, 2011 9:33 PM

Methinks said...

Dx said

"2. "Well-oiled". Ha! I.e., 'They got paid, so they're in ZSS's pocket'. + "Ryoki likes Nonin". You are not prejudiced! I personally have written a contrasting point of view. It will be read while I am not present, one way or another."

Hmmm. As mysterious as it is incoherent. I would have suspected the ETS loyalists to be oiling the arguments, but since you protest so quickly, I'll have to keep my mind open to AOB greasing the works, too. I don't know a thing about AOB, but I'm utterly mystified what the point of this exercise is, unless it's a group hug for those who want to show up.

August 24, 2011 9:39 PM

Robert S. said...

Dx4.3P.A. said...

Robert S. said:

"I still can't see that O. B. is a legitimate and ethically professional psychological service if they do it without intentionally and adequately addressing the real, underlying problems ..."

That's because you are too stupid and arrogant to understand that they do not set the agenda, and that their function must be neutral in order to insure fairness and no intimidation or prejudice towards any given point of view that *PARTICIPANTS* express

Dear Dx4.3P.A.,

Firstly, I'll overlook the explicit insults as most likely you found my comments insulting to you.

Second, with respect to the "agenda" would you please state what the 'agenda' is.

Third would you post your contrasting point of view so that we may analyze, examine, and better understand your point of view.

Fourth, what is your position is regarding the fitness for leadership of Eido Tai Shimano, Sherry Roko Shinge Chayat, and those board members and senior students who have loyally supported him for many, many years?

I'd like to know if you approve of what Shimano has done as eloquently expressed recently by Olivia? Why? Further, do you approve of what he did as expressed in the essay by Robin Westen entitled Zen and the Art of Seduction? Why?

Do you agree that given the total lack of reform in Zen Studies Society since Chayat was handed the reigns by Shimano, in essence this meeting will do nothing more than put a seal of approval on extending the board's historical majority position of denying that Shimano has acted improperly and unethically with impunity for some 46 years? That denial has been expressed in several ways by ignoring the acts, or by denying the acts, by blaming and finding faults with the victims and their representative, by sweeping the acts "under the rug," or "shoving them into some closets," or by "hiding the dirty underwear;" " Is this the position you are defending? If not then what is it?

My sense is partly that you think that "people are entitle to their opinion." If that is so, then your understanding of that platitude is a mistaken one. The murderer may think he has the right to kill, but civil society does not. The rapist may think he has the right to rape anyone of his choosing, civil society does not. The thief may think he has the right to steal, but civil society does not. Civil society has set up laws, law enforcement, the court system, and the penal system set up. Each component may be something less than perfect and subject to abuse, but there is general consensus much of the time.

Here we have Shimano and his enablers thinking he can do whatever he pleases and still teach, but the members of an essential moral and civil society do not. Instead they want the house that Shimano thinks he built cleared out, apologies and amends made to victims, that there be a new democratic structure to the organization.

So, Dx4.3P.A., what are you taking offense to besides my supposed ignorance and arrogance? What "agenda" positions are you really defending? is it the right to commit crimes and immoral acts because some good acts have also been done? That clergy abuse and all sorts of offensive behavior should be accepted and tolerated but essentially glossed over, because you and a few other seniors of Zen Studies Society wish to set the agenda, be in control, and lead the way regardless of morality, or much else that is normally and widely included in as the teachings in the "Buddhist" part of Zen Buddhism (and truth be told in the "Zen" part as well), not to mention healthy society.

I await your response.

August 25, 2011 1:14 AM

genkaku said...

Recently added to the Shimanoarchive:

SHINGE'S RESPONSE TO "OLIVIA'S" LETTER:

http://www.shimanoarchive.com/PDFs/20110824_Chayat_Olivia.pdf

Dear "Olivia,"

I am beyond saddened by your devastating account, which is so courageous and clear, so profound in its insights.

Be assured that I will read it aloud this weekend, although I can't promise to read it without sobbing; that I am listening acutely to what you say, and that my heart is pierced by it.

You are right, the complex and difficult loyalties have not allowed a clean and strong separation. I hear you.

Thank you, dear Sister.

Gassho,
Shinge

"OLIVIA'S" RESPONSE TO SHINGE:

http://www.shimanoarchive.com/PDFs/20110824_Olivia_Chayat.pdf

Dear Shinge,

Thank you for your simple and touching words and your willingness to read my letter.

I look forward, as do many people, to seeing important changes that reflect your expressed sentiments.

I am beyond saddened when I hear the accounts of other women (and men) who have also been victimized. I am infuriated, and hope to act, wisely. I don't believe it is tears we need as much as direct and affirmative action.

Gassho,

"Olivia"

August 25, 2011 12:42 PM

genkaku said...

"Olivia wrote:" I look forward, as do many people, to seeing important changes that reflect your expressed sentiments.

"Olivia" -- Thank you for your direct and miraculously-restrained thoughts. You speak for many of us. More important, you speak for yourself.

Thank you.

August 25, 2011 12:46 PM

4.3P.A. said...

robert s.:

1. thanks a lot
2. <http://www.an-olive-branch.org/facilitation>
3. No Shimano
4. Shimano: unfit
Shinge: fit
Board: mostly unfit; should all step down immediately; caretaker board to include outsider(s), then elected board
Afafe: unfit
Genjo: fit
Seigan: fit

"Do you agree that given the total lack of reform in Zen Studies Society since Chayat was handed the reins by Shimano, in essence this meeting will do nothing more than put a seal of approval on extending the board's historical majority position of denying that Shimano has acted improperly and unethically with impunity for some 46 years?"

No!

August 25, 2011 1:20 PM

Open your eyes said...

Chayat is so full of shit that I find it hard to read anything by her. She so reflects Shimano's penchant for hyperbole- even here (in replying to Olivia) she is bullshit like her mentor- "so profound in its insights," "without sobbing" and "my heart is pierced by it." Who can take her bleeding heart seriously.

But then to finish with "You are right, the complex and difficult loyalties have not allowed a clean and strong separation. I hear you." is adding insult to injury when it is exactly Chayat and her fellow Board members over a forty year period who refused to hear the many Olivia's passing before them while they supported Shimano, hid his transgressions, attacked his victims and accusers often forcing them to leave, and maintained and advertised Shimano's supposed piercing insight and his "dwelling in the unconditioned realm" even until a very short time ago. Is Chayat trying to maintain that this is the first time she has heard a story like Olivia's or is she saying that she is finally hearing it? Interesting, in either case that she finally acts like she hears it when it is impossible to act otherwise because of the public outcry as a result of, thanks to Kobutsu, the Shimano archive shining a light on Shimano's long history of abusive and disturbing behavior and the power of the internet making public what Chayat and her like minded friends have been able to hide for the past forty years. It is just more bullshit flowing from some one trying to maintain a last hold on her privileged but seriously flawed position.

Chayat is a fraud and a black mark on Zen as is her mentor Shimano who she mimicks!

August 25, 2011 1:39 PM

Hurricane Irene said...

I might be next...

http://www.huffingtonpost.com/2011/08/24/hurricane-irene-travelers_n_935761.html

August 25, 2011 2:36 PM

Dx'ed said...

You have directly corresponded with or spoken to her? She has been on your radar how long? She has been on the board how long? She has been abbot how long?

When this meeting is over, you will be eating crow.

Bet you could go to the meeting, but you won't.

You're just like the other 'heroes and heavyweights' who won't show up and lend a needed in-person presence: NATO (no action, talk only). Thankfully Genjo will be travelling there from Seattle, and since he's not on the board, it'll probably be on his own dime.

Robert S. is a fraud and a black mark on himself!
August 25, 2011 2:42 PM

Aenod said...

Er... excuse me, he's still on the board (for 60 days after his resignation was submitted). Its doubtful he will be flying into a hurricane... must be a "mysterious Dharmic arrangement" eh?

Nice attitude Dx... kinda all warn and fuzzy, lotsa loving kindness.
August 25, 2011 2:51 PM

genkaku said...

Dx'ed -- You seem to have a rather unkind view of anyone who does not attend based on your expectations. Surely, anyone who really cared would make the trip to an out-of-the-way and largely inconvenient (not to mention freighted) location ... is that it? And pay money to do it under cover of 'dana?' A bunch of limp wimps who don't know or care the first thing about the Dharma? A bunch of sissies who, because they do not agree with you, deserve your lash?

You ask, "She has been on your radar how long? She has been on the board how long? She has been abbot how long?" But you do not ask how long she has been aware and perhaps helped to camouflage Mr. Shimano's depredations. Or is that one of the sissy questions the sissies aren't supposed to ask?

FYI, I believe that technically Genjo is still a member of the board since the sixty days after his resignation has not yet elapsed.

After eating crow for so many decades as regards Mr. Shimano's and various boards' approach to those who were wounded, I have considerable doubt that the current meeting will signal a change in diet. Hugs and kisses, here we come... although I would dearly love to be proved wrong.

August 25, 2011 3:06 PM

Dx'ed said...

"FYI, I believe that technically Genjo is still a member of the board since the sixty days after his resignation has not yet elapsed."

You are a pissant. Personal communication: he is not in the loop.

"But you do not ask how long she has been aware and perhaps helped to camouflage Mr. Shimano's depredations. Or is that one of the sissy questions the sissies aren't supposed to ask?"

Au contraire, since you thought of it, you should be the sissy to ask her. But of course, you won't. You prefer to snipe from a distance. As far as confronting ZSS individuals, you are gutless.

"

August 25, 2011 3:15 PM

And then she said...

You're ugly... (personal experience).

August 25, 2011 3:26 PM

Bug said...

You're so right!!

August 25, 2011 3:34 PM

ToTheBone said...

... and it's not just the folds of fat or the purple wart hidden under my red beard ...

August 25, 2011 3:35 PM

Sicko said...

... and after I turn *pretty*, you'll probably still be gutless ...

August 25, 2011 3:45 PM

BigTalk said...

Hey Robbie:

<http://www.youtube.com/watch?v=pBhJJPn5vRI>

August 25, 2011 4:27 PM

Robert S. said...

BigTalk said...

Hey Robbie:

<http://www.youtube.com/watch?v=pBhJJPn5vRI>

I loved it!

R.

August 25, 2011 5:31 PM

Boner said...

The only read beard you've got is between your legs...

August 25, 2011 6:14 PM

RedBeard said...

Write Shinge yet? Or still a long-distnace p***y?

August 25, 2011 6:21 PM

Robert S. said...

[Dx]4.3P.A. said...

1. thanks a lot

Thank you for responding courteously if very succinctly and without elaboration.

Facilitation IS needed when a group faces more difficult challenges, different frames of reference within a group, or high-stakes decision making.

With that particular link and the answers you gave and the lack of response on some questions, I think I sense some willingness on your part to be honest, forthright and, perhaps, accommodating, and that perhaps your loyalties are not blind.

Still, I personally need to learn that a great deal of real systemic change has really occurred at ZSS before I even think of visiting one of its temples ever again. It goes without saying that I would warn off anyone mentioning visiting the organization's temples.

It has been over eight months since Sherry Chayat was handed over the helm at least in name. I had a tiny glimmer of hope, but thus far she has not really done anything significantly different. Further, as Open your eyes pointed out she is still using the Shimano style of speaking which we have learned is a jab of insincere concern followed by a few punches of dissembling and followed with a couple of kicks of "this is none of your concern." It has been a losing strategy for 46 years and will continue to be so.

In the end, regardless of which opinions are right and which are wrong, we will see what happens at ZSS in the months and years to come, if it even lasts that long. It's numerous intractable problems cause nothing but more problems.

[Dx]4.3P.A, I wish you well.

R.

August 25, 2011 6:21 PM

BigPussy said...

."It has been over eight months since Sherry Chayat was handed over the helm at least in name. I had a tiny glimmer of hope, but thus far she has not really done anything significantly different."

Right. Every board iteration has offered mediated reconciliation.

Still a p***y. Step up.

August 25, 2011 6:27 PM

Robert S. said...

Dx'ed -

I have a book for you to read, The No Asshole Rule: Building a Civilized Workplace and Surviving One That Isn't by Robert I. Sutton (No relation, but a refreshing inspiration.)

The concepts of the book can be applied to such people in Zen centers and on blogs as well.

Sorry you feel that you need to be insulting and vulgar. Such behavior is unacceptable, should not be tolerated, and is counterproductive to whatever is on your agenda.

Do take care of yourself, your temper, and you communication skills.

R.

August 25, 2011 6:32 PM

ReallyBigPussy said...

Sorry that you need to feel insulted by an asshole. As for communication skills, I have challenged you to confront ZSS individuals, and you have failed.

August 25, 2011 6:41 PM

WalkingOneAndOnly said...

To: Shinge Roko Sherry Chayat, Abbot, The Zen Studies Society

Via: An Olive Branch

8/22/11

Dear Shinge Roshi,

Thank you for providing this forum. I would like to respectfully request that, as abbot, if you have not already done so, you now take sole occupancy of the designated abbot's rooms in Dai Bosatsu Zendo and in Shobo-ji. In my opinion, these rooms should be used by you, the abbot, and you alone, and not by anyone else when you are gone. Are there personal items in these rooms that need to be forwarded to Eido Roshi? Please enlist the help of those present to pack these items, to store them temporarily, if necessary, or to ship them immediately to their owner. Please accomplish this before the end of this meeting.

For some people, these rooms may have unfortunate or unhealthy associations. It may help heal or neutralize those associations for some to know that this has been accomplished. It can symbolize what many hope will be a fresh chapter in Zen Studies Society history. It may also be of help to Eido Roshi, who may have lingering possessive feelings towards what an abbot's room represents, and who may have difficulty, including a physical challenge to an 80-year-old, in packing and moving such things.

You might want to allow a one-hour 'open house' in these rooms after the packing and moving is complete, especially the one here at Dai Bosatsu Zendo, to allow meeting participants to 'make of it what they will'. Please leave the stairway and library doors open to let people walk completely through, without spending time in the room.

With Gassho,

'Spike'

Good afternoon,

I forwarded your letter to Shinge. Thank you for your efforts on behalf of ZSS.
Sincerely,

Rev. Kyoki Roberts

Director, An Olive Branch

August 25, 2011 6:51 PM

Robert S. said...

An associated subject was brought up by Open your eyes in his comments about Chayat imitating Shimano's speech patterns.

I think that Chayat's writing and speaking like Shimano is indicative of the fundamental flaws in Shimano's training of his students e.g. the lack of independent thought and speech.

I was at some event at another Zen Center several years ago. In passing, during a talk, the speaker, a dharma heir of that center's abbot, talked a bit about his relationship with his teacher. He revealed that his teacher told him to stop speaking and acting like him. That is indicative of the training going on at that center.

August 25, 2011 6:52 PM

Robert S. said...

Spike,

A nice symbolic gesture.

Hope that means you are "on the mend."

R.

August 25, 2011 6:55 PM

RedBeard said...

Robert S. said:

"The only read beard you've got is between your legs... "

You should know!

August 25, 2011 7:00 PM

She then said...

Take the doors off the hinges and remove them permanently.

August 25, 2011 7:02 PM

Spike said...

Symbolic?! Getting that a**hole's shit off the premises?

What have you tried to do lately?

August 25, 2011 7:03 PM

Robert S. said...

ReallyBigPussy said...

Sorry that you need to feel insulted by an asshole. As for communication skills, I have challenged you to confront ZSS individuals, and you have failed.

RBP,

Oh, please... cut the crap.

I just don't agree with either the "attend the meeting" or your "march on Dai Bosatsu approach."

As many others have said many times before, the ZSS needs to change from within on it's own. Yet, given it's track record, it will never happen.

The most effective and productive effort has been the pressure from outside the organization. Even that effort hasn't been very effective in changing the group's principal people's deeply held beliefs.

Better than a confrontational meeting would be to generate ideas that

- get the facts out about the organization (if it's possible to do more than what the archive already does),
- then that information will show why no donations should be made to the organization
- and it will to show why no one should affiliate themselves with the organization.

Seeing the organization starved of both money and members, then there might be some real change effected when the current leadership give up and steps aside. I do not recommend wasting time waiting for that to happen.

RBP, I hope you have seen Genkaku's message and send some money to Kobutsu so he can do some mailings, etc. Further I welcome reading what other ideas you may have. Given your anger, you obviously care. Just know that insulting and embarrassing people generally fails produces the desired effect and backfires eventually.
August 25, 2011 7:47 PM

Robert S. said...

RedBeard said...

Robert S. said:

"The only read beard you've got is between your legs... "

You should know!

I didn't say that.

There's a useless, pointless nastiness going on.

So it goes....

Spike,

It not that's it's a bad idea. I still think that the intent is symbolic. After all, does it matter where Shimano's things are, does it matter where Chayat hangs up her robe and sleeps. Of course not. They really need to break free from Shimano. Shipping out Shimano's things is not going to accomplish that.

Do you really think that they will clear out Shimano's room as long as they are still warmly welcoming him at DBZ?

These are pseudo-Japanese, the former abbot and founder must get the best room, especially this self important one. They'll wait until he passes away. Unless one day Chayat further imitates Shimano and turns against him like he turned against his teacher. Fat chance.

August 25, 2011 8:06 PM

genkaku said...

I know it may sound bizarre from anyone as foul-mouthed as I can be, but I for one would appreciate it if everyone tried to rein in the use of epithets to describe others; cutesy grade-school cuss word names as self-describing monikers; and sweeping generalizations about others' positions that include defamatory language.

As far as I can see, everyone here knows the words and can appreciate their impact, but I also imagine people have serious points of view that can just as easily be made without recourse to cussing.

I'm not going to ban/delete anyone for disregarding my request, but I would be grateful if you didn't disregard it.

August 25, 2011 8:09 PM

στρατηγία said...

The best strategy is to simply not feed the troll... don't respond.

August 25, 2011 8:15 PM

Olivia said...

Spike,

Good one to Olive Branch practical real step thanks I could send some ceremonial matches and lavender gasoline incense. ... Uh oh ... time to cry? ... Nope .. been there done that. Besides, I'm afraid you'll send another miserable youtube. Maybe time for a little ice cream - Mint Chocolate Chip. Anyone?

August 25, 2011 8:28 PM

Dummy said...

"Do you really think that they will clear out Shimano's room as long as they are still warmly welcoming him at DBZ?"

You mean he will be attending the meeting? When is he next invited to teach there? Who specifically has said that he is warmly welcomed?

August 25, 2011 8:32 PM

Spike said...

Olivia:

Your longtime affair with Shimano does not come close to Spike's rape, IMSO, by his biological father, on his bathroom floor, before dawn, the suppression, the repression, the denial, the withdrawal, the wreckless behavior, the professional, legal sanctioned ***** . Using that bathroom for years, being in the same house, his old-age breakdown notwithstanding, no therapy, no support sought. Spike's savior was music: Harry Belafonte 'Quiet Room', Brasil '66 (Portugese, totally soothing, Dylan, etc.). Spike's downfall was Nam.

No more youtube for you. Pearls before swine. Choke on a chip.

August 25, 2011 8:50 PM

Spike said...

"I for one would appreciate it if everyone tried to rein in the use of epithets to describe others;"

Ok G. Spike out forever.

August 25, 2011 9:40 PM

Robert S. said...

Who specifically has said that he is warmly welcomed?

That was reported from an alleged eye witness at the July "important meeting."

I had no intention of implying that Shimano will be at the August meeting.

Given the reports of the path forecasted for hurricane Irene 2011, I wonder if they will just cancel if a substantial number of people were expected to attend from NYC or by way of NYC buses and air. Evidently if Irene follows the primary path of the forecast, they will shut down part of the subways, some parts of the outer boros will be evacuated. It also looks like the Catskills will get drenched.

See

http://www.youtube.com/watch?v=Kz-ml7CFyew&feature=player_embedded#!
For video of announcement by mayor

<http://gis.nyc.gov/oem/he/index.htm>
for the areas in NYC to be evacuated by address search.

Maps:

http://www.nhc.noaa.gov/refresh/graphics_at4+shtml/205112.shtml?5-daynl
National Hurricane Center

http://www.washingtonpost.com/local/hurricane-irene-swings-north-on-path-that-will-rake-eastern-seaboard/2011/08/25/gIQAjz3neJ_story.html

Washington Post

August 25, 2011 11:30 PM

tenshin said...

Spike said

does not come close to Spike's rape, IMSO, by...

I'm going to take a step back, here. But do you guys actually hear what the hell you are saying?

Whether one person's assault was bigger than someone else's is (a) subjective and (b) an insensitive and moronic approach.

Rape and assault are binary (it either happened or did not); consent and non consent is binary (someone gave permission or didn't); and the law views it as such. I know some men are fixated on the size of things, but this is just plain rude and insensitive.

August 26, 2011 12:23 AM

Olivia said...

Spike,

I'm so sorry to hear this. Those words don't convey much, but there's a point beyond which it doesn't make sense anymore to compare pain or the causes. I know where that beyond place is whether you can believe me or not, but for me Nam is unimaginable except my imagination is too good - but not quite good enough.

I used to sneak a radio into my bed when I was a kid and move the dial around until I found the sounds I liked. Lines moving around each other like conversations along a woodland path. I didn't know Dylan or Belafonte or the Beatles. The music I found didn't

have words, just colors and shapes and every human emotion and counterpoint. I'm happy that someone spoke to you then to keep you company and to keep you going against the worse beyond nightmare that can happen to a child. I wish I or someone could speak to you now and take away some of your agony but personally I couldn't. I couldn't rely on words to do that. But I wouldn't walk away. Please be gentle on Spike.
August 26, 2011 12:23 AM

genkaku said...

PART I

DAI AN'S LETTER TO SHINGE

http://www.shimanoarchive.com/PDFs/220110825_DaiAn_Chayat.pdf

August 25, 2011
Shinge Roshi
c/o An Olive Branch

Dear Shinge Roshi:

I write in response to your recent announcements inviting those of us who have been a part of the Zen Studies Society and associated sanghas to provide input for your discussion on August 26-28.

Since I have been unable to return to the Zen Center of Syracuse after learning of Eido Shimano's long history of misconduct, and because I am not a direct victim of his abuse, I am not entirely certain whether my input is invited or relevant. One might ask, how is it my place to comment on these matters? After much thought, I have concluded that as a survivor myself, and as a long-time legal advocate for the abused,

"I cannot sit idly by in [Syracuse] and not be concerned about what happens in [Dai Bosatsu Zendo]. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

--Martin Luther King, Jr.

Given the courage shown by people such as Kobutsu, Genkaku, Genjo Osho , "Olivia" and our own brother Kensei, how can I remain silent? I am here. Injustice is here. So, I must speak in solidarity with those who have been harmed directly by Eido Shimano, as well as with those who have been shunned for speaking out against the grossly inadequate leadership response to his misconduct.

As you will recall, the specifics behind my leaving the ZCS, given its continuing association with Eido Shimano, are described in my January 5, 2011 letters to you and to

the Zen Center of Syracuse Board of Trustees. In response to my letters, I did receive an apology, but was asked to keep it private while the Zen Studies Society Board of Trustees completed its difficult deliberations concerning Eido Roshi. I did honor that request. But in all of these months since then, that same apology has never been extended to those directly harmed by Eido Shimano. Furthermore, it appears that Shimano has been allowed to retire "with honor", and continues to be allowed access to and influence over the Zen Studies Society and its affiliates. Since these concerns have not been addressed, I believe that the risk of further harm to unsuspecting vulnerable people continues to be great.

Through all of this, I experienced a tremendous loss from not being able to return to the Zen Center of Syracuse. Like Dai Bosatsu Zendo, it is a very beautiful place in its own special way, and I have missed it. I spent many happy moments sitting there with the sangha. I was invited in, trusting in explicit assurances that my vulnerabilities and sensitivities as a survivor and advocate were understood and respected. I felt that I had at last found a safe haven. It was therefore the last place where I expected to find that its guiding teacher is a sexual predator. The continuation by the ZCS of its relationship with Shimano felt like a denial of the kind of suffering caused by him and those like him.
August 26, 2011 6:03 AM

genkaku said...

PART II

DAI AN'S LETTER TO SHINGE

While in a state of shock after learning of Eido Shimano's history and the ZCS' continuing relationship with him, I knew that I could not stay at the Zen Center of Syracuse. One Sunday in the Spring on 2010, I entered the zendo, removed my robe and rokasu from their "special hanger" (an inside joke) and put them on for service one last time. I chanted my heart out, while catching glimpses of my beloved sangha. After the chanting had ended, I left the zendo along with my Dharma brothers and sisters, and then walked slowly down the driveway and across the street to my car. I sat there and watched as the zendo filled again and the door was closed shut for zazen (crying my eyes out). I never have been able to return, and it has taken a long time to find adequate words to express how the ripple of Shimano's unchecked misconduct effected me.

Although I believe it is too late for me to return (my practice has now taken a different path), I do hope that the Zen Studies Society and the Zen Center of Syracuse will be able to take the steps needed to become places where people like me can feel safe and supported. To accomplish this, I believe that the Zen Studies Society and the Zen Center of Syracuse need to completely disassociate themselves from Eido Shimano and also take the following steps:

Those who ZSS and ZCS would take on as students should be affirmatively and completely advised of the history of the "Shimano lineage", especially the misconduct of Eido Shimano;

All survivors of Eido Shimano's misconduct, including those harmed directly and indirectly, should be given a safe and appropriate opportunity to be heard by a completely neutral body, outside of Zen Studies Society premises. Then, at the very least, they should receive a detailed written apology from both Eido Shimano and those in leadership who disregarded the possibility that that his harmful behavior might continue;

Those heirs who would continue to teach should themselves refresh their training under another teacher; and

Eido Shimano's honorific as "Retiring Abbott"; his retirement package in lieu of compensation for his victims; and his presence and influence at the ZSS and its affiliates should all come completely and abruptly to an end.

Please receive my best wishes for a meaningful discussion that will lead to real action to benefit those who have been harmed by Eido Shimano.

Let True Dharma Continue!

DaiAn

* I trust that this letter will be shared under my Dharma name only, since the use of my full name could result in harm to innocents who are still living.

August 26, 2011 6:05 AM

genkaku said...

Dear DaiAn -- Thank you for your effort and aptness.

Especially, from my point of view, thank you for referring us to a wider vision and encouragement. Buddha, Dharma and Sangha are sometimes glowingly referred to as "the Triple Gem." This is not just some religio-philosophical eyewash. It is, for those who honestly practice, a serious matter, one worth heeding. As a mother cat may defend her offspring with fierceness and kindness, so it behooves us all to note the ripple effect of the current Shimano upheaval... note and act as a mother cat might when any of her young, her sangha, is wounded. Sangha is not some spiritual claptrap on the tongues of the pseudo-compassionate. Sangha is our very blood, our honest Buddhist life. To hurt any is to hurt all ... really. And it behooves us not to paper over or avert our eyes. How can there be healing without an unflinching willingness to investigate the wound ... much as a mother cat might?

Sorry DaiAn ... I got a little carried away. I am grateful for your mama-cat efforts. Your children, near and far, thank you.

August 26, 2011 6:27 AM

Anonymous said...

You are most welcome (and I thank YOU as well).

Meow!

DaiAn

August 26, 2011 9:02 AM

Olivia said...

DaiAn,

Your letter and integrity are beautiful. Thank you. I went back to find your other letter which was archived, and linked it here.

Your Dharma teaching now is greater, in my opinion, than whatever it is that ZSS strives to protect and pass on to the future. About your leaving, the greater loss is to the Zen Studies Society of Syracuse and affiliated Sanghas.

http://www.shimanoarchive.com/PDFs/20110105_DaiAn_Chayat.pdf

August 26, 2011 9:18 AM

Robert S. said...

Dai An, thank you very much for allowing your letter to be placed in the Shimano Archive / Eido Roko™.

I believe that one of the key problems at Zen Studies Society after a failure of values and integrity, has been the keeping of secrets.

You mentioned in your letter that you sent an earlier letter in January of 2011 and that Chayat wrote back in response to that letter with some sort of an apology but also asked you to keep it private while the Zen Studies Society Board of Trustees completed its deliberations concerning Eido Roshi.

Think about that. Secrecy about a written protest of some 40 years wrong doing by Shimano and the ZSS board. Secrecy about a apology for that protest and the pain making it caused. Who could possibly benefit from that request of secrecy?

Secrecy has been one of the key reasons why Shimano "survived and thrived" as long he did.

Clearly, Chayat telegraphed her true position in that morally bereft request for secrecy.

And, so the hand picked successor continues the same sick practice; it's just business as usual.

I wonder if and when her supporters, her "students" will realize how destructive this is.

R.

August 26, 2011 12:48 PM

changeinthewind said...

Spike,

Ride your bike. Regain your balance. Take good care of yourself.

This can be seen as pissant stuff if you have a a personal hell. For all here its personal and for some it's a really a big and long term hell.

Sound familiar?

A break is good. Done it before. Ride the bike. But dont shut up or cease your effort here.

Mike

August 26, 2011 1:07 PM

Janet said...

Secrecy is what Roko urged Kobutsu to maintain when he wrote his Inka-Stinka expose eight years ago. Guaranteed she promptly copied it to Shiamano ("there's trouble on cushion 15"). Roko is, in Aitken's words, "part of the problem." She is duplicitous and is grasping at straws to shore-up the Shimano Dharma transmission mythology. Roko is truly a legend in her own mind.

DaiAn, please publish the apology they sent you... enough of this secrecy bullshit. Roko needs to get real and cease dispensing her pseudo-obsequious platitudes in imitation of her "master" who she has lied for and protected for forty years.

It's time to hold these enablers accountable and let the bright light of day shine in on the stinking putrid morass that is the Zen Studies Society.

August 26, 2011 1:16 PM

genkaku said...

Robert S. wrote: Dai An, thank you very much for allowing your letter to be placed in the Shimano Archive / Eido Roko™.

Robert -- FYI, it's an interesting slip, but I believe the correct title is "Eido Roku™." "Roko" is Chayat's Dharma name.
August 26, 2011 1:28 PM

Robert S. said...

G. said:

FYI, it's an interesting slip, but I believe the correct title is "Eido Roku™." "Roko" is Chayat's Dharma name.

Yes. Thank you.

No doubt I spent too much being pleased with finding the "™" symbol that I failed to notice the "o" instead of the "u".

R.

August 26, 2011 4:04 PM

A fan said...

Dear Spike,

An horrific story, felt like a blow to the solar plexus, it knock the wind out of me.

I find nothing 'rude' in you revealing this to us at this time, but rather inspiration. That someone could have suffered like you must have for years at the hands of his own father, in my mind, is unimaginable. For someone to have suffered as you have and to see this present situation with Shimano and the ZSS with such clarity and understanding, again, to my mind and in my life's experience, is nothing short of inspiration. Thanks, Spike. So please as Mike has suggested. "don't shut up", you add too much to this basher's blog to remain silent.

August 26, 2011 8:05 PM

To Dream said...

<http://www.youtube.com/watch?v=r5KeGccP9Jk&feature=related>

August 26, 2011 9:01 PM

genkaku said...

A LETTER FROM SEIGAN ED GLASSING

http://www.shimanoarchive.com/PDFs/20110826_Glassing_OB.pdf

PART I

August 26, 2011

A letter from Seigan Ed Glassing to The Olive Branch Facilitators to be read during an open circle.

Please do not make the same mistake that I made. I started practicing with Eido Shimano in 1985 and despite hearing rumors that he slept with his students; I didn't really want to believe that. I wholeheartedly trusted in my teacher, and whatever he did; whatever he said was a "teaching". When the first scandal occurred (that I experienced in 1993) although many Sangha members left, I stayed. I was a loyal monk, I was not going to quit and I was not going to judge him. I felt that it really wasn't such a big deal after all, whoever he had slept with was an adult too and capable of making decisions for herself. I scoffed at people, who seemed puritanical and snobbish, I learned elitism, I learned arrogance, I learned self-righteousness and I learned how to separate and compartmentalize. Perhaps you think, "Well, what's done is done, now lets move on." Or maybe "I owe Eido Shimano my life and I am grateful to him no matter what." To those who think this I would ask you to think. I ask you to be curious, to ask questions, to stand up to what you believe in. Study the history of the organization, read books such as "Sex and the Spiritual Teacher" and "Spiritual Bypassing". Please don't make the mistake that I did thinking that Zazen is all you need. Please don't keep your head in the sand of the Absolute; thinking that everything is OK when it is not. I enabled this kind of thought. Now I see things in a different way.

The Teacher/Student was breached repeatedly not just once...but for decades. Do not forget this. Many, many people suffered Sexual, Emotional, and Psychological abuse stemming from the actions of Eido Shimano. There was a culture of blindness regarding "the Teacher". I want it known in this meeting that there was definitely an effort on the part of some Board members, and Senior Students to diminish the gravity of the abuse, to sweep it under the rug and to protect Shimano after the scandal broke. This is why I left. I could not be part of an organization that talked about Compassion, Truth and Wisdom and yet so unwilling to actually face the Truth, be Compassionate and wake up to the Wisdom of reality.

August 27, 2011 7:46 AM

genkaku said...

PART II SEIGAN ED GLASSING

Part of the problem is an over attachment to the "Teacher". I see the same over attachment happening again with Shinge Roshi. Given the best of intentions, the ZSS became over the years cult-like in its worship of Shimano and good people have come to believe in the myths and stories told to them for decades. Stop it, stop the manipulation, deceit and pathology.

I offer a few suggestions to those who want the Society to heal and move forward- take them or leave them.

- I want it to be known that in order to heal Trust must be restored. For this to happen the entire organization must acknowledge over and over again (NOT JUST ONCE) the terrible pain that was inflicted on women by both Eido Shimano and the cover-ups by past Boards. I want them to admit that there were repeated ethical breeches between Teacher and Student and that this caused great suffering. Face it, admit it, acknowledge it and don't ever get tired of saying it. Have it become a part of the mandala.
- A clear and direct Apology to the victims who suffered is warranted and this should be announced to the larger Buddhist community on the web in publications and in tesiho. This apology should be a permanent feature to the ZSS website.
- Reaching out to the abused should be priority.
- A healing and reconciliation meeting like this should be held again and again.
- A Ceremony held each year to acknowledge the pain, reflect, confess, purify and heal through ritual and spirituality the shadow history of the ZSS. Learn what "Fusatsu" is and incorporate into the practice.
- Many who left the ZSS are written out of history and/or attacked. I want this to stop, there are more people who left the organization throughout the years then there are people who stayed behind. None of them deserve to be character assassinated.
- I want the structure of the organization to be completely rebuilt from the bottom upward. I want the bylaws rewritten. I want a democratically elected Board.
- I want a separation of powers so that the new Abbot concentrates solely on the Spiritual teaching of students. The Abbot should not be the Chairman of the Board or associated with the ZSS Board or have voting powers.
- I want the Dharma Heirs to rotate as they do at San Francisco Zen Center.
- Finally, I want the ZSS to make a clean and final break with Eido Shimano disavowing any kind of teaching or visits by him in the future. He is history; don't rewrite it with golden myths, flowery lies and hero worship. Be honest enough and have the courage enough to see things and him as they are.

August 27, 2011 7:48 AM

genkaku said...

Seigan -- To borrow from the Christians ... "From your mouth to God's ear!!!"

Thank you.

August 27, 2011 7:59 AM

הלל said...

It's actually Jewish לאלוהים שלך מהפה

August 27, 2011 8:35 AM

genkaku said...

OK.

August 27, 2011 9:37 AM

Robert S. said...

Seigan,

Thank you for your letter. It is strong and clear.

I believe I agree with all of your points. However, I think considerable and various kinds of outside support is required for this group to finally become healthy; if it is even possible without totally abolishing it and starting over from scratch. Borrowing from Dai An's letter and toparaphrase and add to what a few others have said the heirs must refresh and continue their training under another teacher for the community, local and at large, to considered them legitimate, well trained Zen teachers.

August 27, 2011 1:09 PM

changeinthewind said...

ZSS is like burnt toast. Scrape it and scrape it and all you get are burnt crumbs and a mess on the counter and its still black inside.

Those crumbs, scattered here and there? Can you pick em all up and put the toast together again? I suppose you can try.

Better to just wash em down the drain.

Get some fresh bread and try again.

THEY should

August 27, 2011 1:46 PM

Abler Baker said...

changeinthewind said...

"ZSS is like burnt toast."

I disagree. Since Shimano took over it has actually been really bad bread. Made from a bad recipe, that was poorly followed, and baked at the wrong temperature. It should have never been baked but since it was it should have been threw into the garbage as soon as it was tasted.

It is now so moldy it is toxic. No number of penicillin jokes will justify using it in any way. Even starving insects, birds, and animal naturally avoid it. The lethal symptoms develop slowly and are reversible once exposure to it ends.

"Better to just wash em down the drain."

Better still to put it into the compost heap and the the fungi and bacteria continue the dissolution.

"Get some fresh bread and try again."

Completely disagree:

Let's study and experiment and develop delicious recipes, record them and follow them carefully and bake just the right amount of time at the right temperature.

Truth be told I prefer whole grain rolls and cookies.
August 27, 2011 3:39 PM

George said...

Robert S. said..

"...'to paraphrase and add to what a few others have said the heirs must refresh and continue their training under another teacher..."

Hi Rob

Who would you have these heirs train with exactly, to consider them legitimate? Here in the US...let's see...I can think of...Sasaki Roshi? I hear he had few affairs himself. Genpo? silly me... Glassman? Well, his teacher was s/w of a predator too, so he would be disqualified; indeed, he would need some re-training himself. So, which teachers in the US haven't been trained by a sexually preoccupied teacher that wouldn't disqualify them from re-training those who have been. I can't think of any, can you Rob? Most of the zen center priests in San Francisco have been trained by those trained by Baker, and we all know about what he did..So who does that leave to train the wrongly trained?

Since everyone is fond of quoting the Dalai Lama, I imagine him to be the only pure teacher, but that would involve a whole other branch of Buddhism...anyone else come to mind?

I await your suggestions
August 27, 2011 3:43 PM

Kabimora said...

There is only one clean Rinzai teacher working in the USA: Ven. Shodo Harada Roshi
August 27, 2011 4:17 PM

George said...

Kabimora said...

There is only one clean Rinzai teacher working in the USA: Ven. Shodo Harada Roshi

How do you know he's clean? Have you had him investigated?

August 27, 2011 4:41 PM

Kobutsu said...

For your information:

On Sunday afternoon the shimanoarchive.com site will be offline for an hour or two in the afternoon for server equipment upgrades. The site will return to service soon after.

August 27, 2011 5:20 PM

Olivia said...

"There is only one clean Rinzai teacher working in the USA: Ven. Shodo Harada Roshi"

In the past I've listened to all his online video/audios - at least 10 times each. Here's one other Rinzai name for the "clean list"- Kankan Kurt Spellmeyer Roshi - very different from what we're used to unless you found, as Genkaku did, another teacher.

August 27, 2011 5:44 PM

genkaku said...

GENJO LETTER TO SHINGE/DBZ MEETING MEMBERS

(Posted on Zen Forum International at

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1331>)

Dear Shinge Roshi and meeting participants,

I was so glad to learn that almost everyone who planned to attend the All Sangha Meeting could make it, and that yesterday's meetings went so well. I hope today's meeting is really productive. Though I'm not physically present at the meeting, because of being turned around by Hurricane Irene while changing planes in Chicago, I am sending strong Nen (supportive thought energy). I was able to return to Seattle just before midnight. Not only were all flights into NYC canceled, I also learned that my return flight from JFK to Seattle on Monday was canceled. Today I'm catching up with packing and organizing the move to Chobo-Ji's new practice center, which will take place next weekend, so in one way it is fortuitous that I was not able to get to DBZ. As for my input, I believe I made my voice clear in my letter to the ZSS Board, which was mostly posted verbatim in the following ZFI post:

[viewtopic.php?f=73&t=3584&start=1295](http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1295)

and my follow up to this post:

viewtopic.php?f=73&t=3584&start=1300

I further hope that your early deliberations today will set ground rules that will allow participants to report on the meeting to others who are not able to attend. I know very well there is a necessary tension between confidentiality and transparency, and of course I want the meeting to be a "safe" place for people to share heartfelt concerns, which will necessitate a measure of confidentiality, but I hope the ground rules are not so restrictive that the need for transparency is not also honored. I do think it will be very unfortunate if reporting on the meeting is somehow restricted to only official ZSS channels.

May everyone at DBZ and traveling home be safe and may your deliberations not be overly stormy and conclude with a positive collective vision for the future.

With palms together,

Genjo

August 27, 2011 7:35 PM

Robert S. said...

George,

You raise a good point. It does seem that all the main large lineages have had serious problems. It is an issue worth considering deeply for many reasons. I have a few ideas. Nothing fully worked out. It always seemed to me to be a good idea to get training from more than one person even for those who have transmission from a squeaky clean teacher. The form of the additional training may be fluid be it through so called dharma combat during pilgrimage or an extended stay with another teacher after getting transmission. I know of a very few people who seem to have done or are doing just that for whatever reason.

As an ad hoc solution I'd take Kabimora's and Olivia's suggestions seriously and not just shrug them off. We should use whatever is at our disposal to examine that the teachers under consideration are not just more of the same.

Harada has been called a 'teacher's teacher" and I have never heard anything bad associated with him. His writing isn't bad either. I know of couple of men and women who trained with him for shorter or longer time and not one has had any ethical complaints about him. The only criticism I've heard is that he doesn't do social chit chat well; no how's the wife/husband/children sort of thing, it's just realize, realize, realize.

I only heard about Kankan Kurt Spellmeyer Roshi from Olivia's comment above. A quick search show he received permission to teach from Glenn Webb, I would not automatically assume the worst of him.

Actually I am concerned that you sound somewhat pessimistic about finding experienced sitters who are good people and who have been certified to teach and who are not abusive, etc.. Not all lineages are bad or do you really think so? What do you think should be done: forgive, and just say it's impossible not to find a Zen teacher who is a psycho- or socio-path. I hope not. I for one would not (as if that's not obvious.)

But may be you are on to something and the Dalai Lama could be consulted especially if the ZSS dharma heirs approached his people with these concerns. He helped out before in the early 1990's as you see every time you get onto the first page of the archives. Why wouldn't he help again? Problem is I doubt that he personally knows each Zen person certified to teach who speaks in English well. Even so it may be worth a consult for suggestions and perspective.

R.

August 28, 2011 12:30 AM

genkaku said...

This morning, I copied "Olivia's," Dai An's and Seigan's letters as a package post to the Zen Forum International site. Who knows if they will survive?

But as I skimmed those letters over and considered their allegations and implications for the umpteenth time, a small scenario and query crossed my mind:

I can imagine that the defenders of Eido Shimano and Zen Studies Society may secretly and not so secretly harbor the thought that the substance of those letters is a biased, judgmental, narrow-minded, unbalanced, insane, vindictive, unforgiving, un-Buddhist and vile apostasy.

But since "to study Buddhism is to study the self" as Dogen put it, I wonder if those same defenders ever considered their own points of view as a biased, judgmental, narrow-minded, unbalanced, insane, vindictive, unforgiving, un-Buddhist and vile apostasy.

I don't mean this as an accusation ... I'm just mildly curious.

August 28, 2011 9:18 AM

Christopher::: (ZFI) said...

genkaku, thank you so much for sharing the letters of Olivia and the others over at ZFI... Just brilliant, clear common sense and honesty - like knives cutting right thru all the bullshit. They will most definitely survive there. Everyone in the larger Zen community, every American Zen teacher, should read these. Deep bows to all of you here and thanks.

August 28, 2011 11:30 AM

Greg D. said...

It's amazing how Genjo Marinello can be so supportive over in ZFI. Only a year ago he put out this gem:

http://www.shimanoarchive.com/PDFs/20100609_Marinello_AZTA.pdf

And Nonin... he remains silent. He wasn't so silent when he wrote this garbage:

http://www.shimanoarchive.com/PDFs/20100522_Nonin_Declarations_ZFI.pdf

The way he treated Kobutsu with his application to the AZTA was beyond disgusting:

http://www.shimanoarchive.com/PDFs/20090224_Chowaney_Malone_AZTA.pdf

These guys need to do some serious reflection followed by genuine public apology to the men who exposed Shimano for what he really is. These men are Dharma heroes, not fence sitting opportunists.

August 28, 2011 12:51 PM

changeinthewind said...

Dear Able Baker,

I am a painter and not a baker.

If, in the early stages of making a picture, I make a mistake in design or color relationship I have found it virtually impossible to get the picture back on course, once the misjudgement is noticed.

It is far more productive to scrape it down, white the panel over, and begin again.

Or, go ahead with the evolution as made and try to find a new harmonic in the current image.

Perhaps this second way is what is being attempted at ZSS. BUT. Its damn hard to do if the first picture remains, is held onto, in the process.

August 28, 2011 1:21 PM

Abler Baker said...

Dear Changeinthewind,

I can't speak for painting. It just seems that some mistakes can be fixed, but some can't. ZSS has proven time and time again for over 40 years it belongs in the latter category.

Genkaku hit it on the head with "I wonder if those same defenders ever considered their own points of view as a biased, judgmental, narrow-minded, unbalanced, insane, vindictive, unforgiving, un-Buddhist and vile apostasy." Clever move posting those letters on ZFI, by the way.

Unless there is a change in ZSS administrative personnel, as well as a fundamental change in governance, there no reason to expect that things will ever improve with this group.

But isn't this obvious?

Ah well.... Delusion and ignorance are undoubtedly endless. Let their karma unfold as it must; but let's do what we can not let them ruin other people's lives. Right now the cupcakes have cooled so now it's time to ice them.

August 28, 2011 7:33 PM

genkaku said...

If anyone has any first-hand feedback on the Aug. 26-28 meeting at Dai Bosatsu, I for one would be happy to hear it ... what happened, what the upshot was, etc.

Thanks.

August 29, 2011 7:27 PM

George said...

Robert S. said

"Not all lineages are bad or do you really think so?"

Rob,

Which ones do you practice with? And which ones (in US) are not dirty?(do not belong to corrupted lineages, e.g. Shimano, Maezumi, Baker, Sasaki, Katagiri)

BTW, Spellmeyer shares the same teachers as Genjo. Since the suggestion is for heirs to retrain and since only 2 'clean' teachers have been offered (though I would still need further confirmation they are, indeed,clean), am I to assume Shimano's heirs are to re train with one of these two before they continue can with their teaching duties--that is amongst others requests being put forth per above letters?

August 29, 2011 7:41 PM

Chris A. said...

The private proceedings of the meeting at DBZ, which may include confidential discussions by the mistreated or abused, should be available only to committed and discrete participants, and not to voyeurs like gencocku.

August 29, 2011 8:54 PM

genkaku said...

Chris A -- I would be exceptionally surprised to hear if even a single victim of Shimano's actually attended that meeting.

Or is that the manufactured excuse for not offering a straightforward report of the proceedings?

So much of what has been "committed" and "discrete" in the past has amounted to self-serving camouflage that I just wondered if perhaps a new sense of transparency were available.

August 29, 2011 9:11 PM

Olivia said...

I wasn't suggesting that Genjo or any other Shimano heir study with Kurt Spellmeyer. I don't think that would work for Genjo, but who knows.

I was adding Spellmeyer to the "clean" list to make it encouraging to see more than one name on it. Clean is apparently possible. He also has a genuine enthusiasm for zazen and the benefits of practice that are refreshing.

August 29, 2011 9:27 PM

Shodo said...

Chris A. sounds like somebody who just can't seem to come to grips with the fact that his beloved teacher is a predatory douche.

August 29, 2011 9:29 PM

Chris A. said...

The first rule of any commitment is to show up. If you chose not to, then you are not subject to the ground rules. That is the undeniable truth that you don't care enough. A d**wad like shudu can whine all he wants, but the truth is he didn't care enough to attend the free event and voice his opposition against the abuser shimano.

Let the heroes who courageously showed up chart the future of ZSS. F**K the rest of you.

August 29, 2011 10:36 PM

Shodo said...

"Whine"...?

I'm just pointing out the obvious - there is no need to "whine" the fact that Shimano is a serial predator, user and abuser.

Hell, if anyone new to practice asks me about DBZ I tell them that as long as Shimano is there that the place is dangerous and to avoid it like the plague...

"Let the heroes who courageously showed up chart the future of ZSS. F**K the rest of you."

You speak as if you were there?

Was there a large group?

August 29, 2011 11:20 PM

Shodo said...

Oh... and I forgot to also say.

You don't get to dictate to me terms to anything, and I don't care if you think what I am doing is legitimate or not.

Couldn't...

Care...

Less...

August 29, 2011 11:40 PM

genkaku said...

Chris A -- I live in Red Sox country. The Red Sox, as you may be aware, is a baseball team that makes its home in Boston, the capital of Massachusetts. When the Red Sox play, there are a lot of interested parties -- some of them quite rabid -- who cannot or do not show up for the game. Nevertheless, television and radio and newspapers will give blow-by-blow reports of the game. The information is not limited to those who showed up. The caring is not limited to those who did go to the game. And no one pretends that because you didn't show up, you are somehow less worthy of knowing what happened. It's not a closely-held secret, something reserved only for the 'truly devoted' who did show up.

Certainly you are free to disdain and cuss out the rest of us, but in what way does that speak well of the hopefully-healthier-and-more-transparent path ZSS may have charted? Why is knowing who hit a homer and who struck out information to be withheld from the great unwashed? Is it because they may not agree with you and anyone who was actually at the meeting would obviously agree? If this is so, then what harm is done by depicting

the nature and progress of that agreement? Any adult knows that agreements always have supporters and detractors. But adults take responsibility.

Or anyway, that's what I think.
August 30, 2011 8:41 AM

Chris A. said...

Spoken like a true spectator. The point is to be on the field as a player, a rare chance, not in front of a tv watching as others make their best effort.

How many games do the Sox play? ~160? How many (untelevised) sangha meetings do you think will be held? Opportunities to show up, do something, and make a difference are strictly limited.

You can't even accomplish a contemporary letter.

You are really leading from behind.

P.S. The fewer people who know sensitive or confidential information about vulnerable people, the better.
August 30, 2011 11:02 AM

Janet said...

Quite obnoxious aren't you?

P.S. There are far more people on this blog that know sensitive and confidential information about injured parties than Roko and the ZSS Board. Far more by orders of magnitude.
August 30, 2011 11:09 AM

Shodo said...

A brief rundown from Genjo:
(I guess he doesn't share Chris A.'s opinion...)

As for the Aug. 26-28th meeting, I was turned back by Hurricane Irene and was not able to attend, but this is what I've heard: There 30-40 people in attendance. Three were facilitators from An-Olive-Branch (see: <http://www.an-olive-branch.org/about>). About a half-dozen people in attendance were staunch Eido Roshi supporters, and objected to the idea that any "intervention" was made against Eido Roshi in this last year, and also objected to the idea there had been any "sexual misconduct" by Eido Roshi. It was also reported that evidently one ZSS Board member's car was vandalized because of his support of restrictions on Eido Roshi being on ZSS property. A collection was taken up to repair the damage. Friday was mostly taken up with a ZSS Board meeting (it is my

understanding only 4 board members were present) and small meetings with facilitators so they got a good idea of the range of opinions held by those present. Saturday was taken up with presenting a time line of ZSS history, and examining significant dates with those present. Then the main event on Saturday was an "adapted Samoan Circle" (see: http://www.daibosatsu.org/pdf/ZSSMediation_Site.pdf) where the idea was that everyone would have a chance to be heard. I believe it was during this time that 10 letters received by people who were either not able or did not feel safe to attend were read to all present, including the three posted above by Genkaku. All letters basically insisted that complete separation from Eido Roshi was necessary for any healing to be possible at ZSS.

Sunday was devoted to expressing what steps would be needed to allow for a healthy future at ZSS. It appears that the minority was as stubborn as ever, but that the majority urged that further separation from Eido Roshi was necessary, and that bylaw reform was necessary to ensure a more democratic board. Participants also advocated that further steps be taken to reach out to those who were taken advantage of, manipulated or abused, and that ZSS issue to an organizational apology (but there was board resistance to an organizational apology because of legal issues). How accurate is this account? I don't know for sure because unfortunately I wasn't there.

What the ZSS Board will do with this split in the sangha and how they respond to the majority remains to be seen.

Genjo
August 30, 2011 1:03 PM

genkaku said...

Thanks Shodo and thanks Genjo. Any other accounts, first-hand or otherwise, welcome.
August 30, 2011 1:13 PM

Robert S. said...

Thanks for the cross post from Genjo, Shodo.

George you never answered my question about other lineages. Nor addressed the implications.

Also, George, do you see all problems the same way. E.g. do you see Maezumi's sexual problems as very much the same as Shimano's? I do not. But they all are wrong but in different ways.

Further, as an example, do you equate Maezumi's attempt to address his problems the same way Shimano addressed his (never admitting to anything specific and doing the same things again and again?

I will tell you I am practicing with a lineage descending from Yasutani / Yamada and Maezumi's lineages teacher completed training with Maezumi and then Glassman after Yamada's then Maezumis death.

Do you equate Glassman's problems with Shimano's? Why?

In general I think White Plum is a quite a bit ahead of ZSS.

Yes, these lines are not perfect. Like I said there's problems that need to be addressed.

From this perspective, training with someone like Harada makes a great deal of sense.

BTW What is the problem with Spellmeyer? Genjo got inka from Shimano, but Spellmeyer from Glenn Webb. And I know nothing about Webb.

Please clarify your position on ethics and lineage, I am not sure what your problem is.

My position is not one of impossible and idealistic ethical purity.

Shimano's 45+ year history of sexually abuse behavior caused to have me believe that he could be wrong on many issues -- that lead to learning his sociopathic "morals are for the little people," and continued onto the fallacies and divisiveness inherent in his Japanese superiority crap, some of his other teachings are historically and / or philosophically questionable, further his mandala, i. e. biography, reads like a blatant cult leader's narcissistic self promotion, which then has me question everything else about him and to causes me to finally question anyone who chooses to be his heir given all the above.

August 30, 2011 4:31 PM

Robert S. said...

Chris A.

Clearly, you are ignorant of some facts.

Read the introduction to his thread and review the archives. Genkaku, Kobutsu and others have been involved for perhaps more years than you are alive.

You need to understand the extent of the disenfranchised former participants. Not to mention the emotional investment and commitment of hundreds if not thousands of others since the mid 60's.

They are no arm's length casual spectators as you think they are. The enablers as well as the Shimano's are responsible for their leaving due to their insane intractability.

At least show some willingness to learn and grow if not some respect.

August 30, 2011 4:53 PM

Shodo said...

Robert S said:

Also, George, do you see all problems the same way. E.g. do you see Maezumi's sexual problems as very much the same as Shimano's? I do not. But they all are wrong but in different ways.

Further, as an example, do you equate Maezumi's attempt to address his problems the same way Shimano addressed his (never admitting to anything specific and doing the same things again and again?)

I will tell you I am practicing with a lineage descending from Yasutani / Yamada and Maezumi's lineages teacher completed training with Maezumi and then Glassman after Yamada's then Maezumis death.

Do you equate Glassman's problems with Shimano's? Why?

In general I think White Plum is a quite a bit ahead of ZSS.

I posted a while back a interview with the current abbot of ZCLA, Wendy Egyoku Nakao where she talked about the scandal and it's aftermath with Maezumi... and going by that interview, it was crystal clear that Maezumi had great remorse and atoned in a significant way.

it's podcast number 72.

<http://itunes.apple.com/us/podcast/urban-dharma/id83326050>

IMO... Eido and Maezumi are not even comparable.

(PS - We are in the same family. My first teacher was John Daido Looi, and now it's with the current abbot of ZMM Konrad Ryushin Marchaj. Howdy cousin^^)

August 30, 2011 5:06 PM

Chris A. said...

RobertS:

I am a 'disenfranchised former participant'.

At least I showed up. At least I said my piece face-to-face. At least now I know who the actual enablers are with my own eyes and ears. At least I respect confidentiality, just like Genjo-san, and will continue to.

By comparison, to show how much you care, you have:

... what, blogged?
August 30, 2011 5:27 PM

watcher said...

Let us not get distracted with lineage and training. Let us focus back on Shimano's and current sangha's split after Samoan Circle meeting. It seems there are only a half-dozen member that follow Shimano stubbornly, contrary to 60 letters/supporters mentioned a few months ago. Let the six practise with Shimano in different place (apartment/studio). Let the rest shape the ZSS new.
August 30, 2011 5:30 PM

genkaku said...

Like Genjo, Nonin left a comment on Zen Forum International:

Tue Aug 30, 2011 7:20 pm

I agree, Carol, that a lot of necessary steps have been taken at ZSS, and I also agree that many more steps need to be taken. That the transgressions by Eido Shimano occurred over such a long period of time without any organizational correction is indicative of major structural and ethical flaws in the organization, an appointed board, secrecy, and cover-up being three of the worst.

Whether ZSS is able to right itself and change its by-laws to include things like an elected board remains to be seen. The ethical gravitas of the organization also needs to be changed and their current Ethics Statement needs major revision and expansion. Most importantly, taking institutional responsibility for the wounding of so many women over the years needs to be at the forefront of the healing process.

I know Roko Sherry Chayat (Shinge-roshi), ZSS's current abbot, fairly well, and I trust that she knows what needs to be done to steer the organization on the right track. Whether she and others will be able to do this in the face of opposition both from within and without remains to be seen. I hope so, but right now the organization is so severely wounded that its recovery is not a given.

Hands palm-to-palm,

Nonin
August 30, 2011 5:36 PM

On May 26, 2010 The Prairie Windbag said...

Eido Shimano has spoken for the past fifteen years. He's been teaching the dharma, building a strong lay and ordained sangha, maintaining a vibrant monastery, ordaining priests, transmitting them, and, as far as I and his closest disciples know, has changed the behavior that got him in trouble so many years ago. In other words, he has kept his nose clean as regards sexual relationships with students. If Robert Aitken, Stuart Lachs, and Adam cannot let this go after so many years, it's their problem.

Hands palm-to-palm,

Nonin

Don't take anything that buffoon says seriously
August 30, 2011 8:10 PM

genkaku said...

Posted by Genjo on Zen Forum International:

Nonin wrote:I agree, Carol, that a lot of necessary steps have been taken at ZSS, and I also agree that many more steps need to be taken. ...

Whether ZSS is able to right itself and change its by-laws to include things like an elected board remains to be seen. The ethical gravitas of the organization also needs to be changed and their current Ethics Statement needs major revision and expansion. Most importantly, taking institutional responsibility for the wounding of so many women over the years needs to be at the forefront of the healing process. ...

(Genjo's comment)

I couldn't agree more with all these points, especially the need for a more democratically selected and independent board, and most of all the need for the institution to reach out to those harmed with an organizational apology. In my mind these steps are absolutely essential. Regarding the needed organizational apology, the ZSS Board should not hide behind any legal liability fears. As the Faith Trust Institute told us, it has been demonstrated that sincere open apologies diminish the likelihood of civil suits. The ZSS board revamped their Ethical Guidelines in June of 2010, but given what the organization has been through, it should be very clear to all spiritual communities who are aware of the plight of ZSS, that every group should review and probably strengthen their ethical guidelines to insure that for serious accusations there is a truly independent form of investigation and determination of consequences.

Genjo
August 30, 2011 8:31 PM

Robert S. said...

Shodo said...

"Howdy cousin."

Back at ya!

I have met and like Ryshin myself and I think he is a straight ahead guy. If ZMM wasn't so far a commute for me that I can't get there even once a month, I'd probably be your "brother."

August 30, 2011 9:48 PM

Robert S. said...

Chris A. said...

"At least I showed up. At least I said my piece face-to-face. At least now I know who the actual enablers are with my own eyes and ears. At least I respect confidentiality, just like Genjo-san, and will continue to."

You mean you didn't know who the enablers are? You had to return to confront them? I respect that. During my time I knew who the enablers were. It was clear. Still it was unfathomable that they glossed over and ignored what Shimano was doing. Nice to my face? Sure. Did they change anything? Nope. Not everyone but the functional majority.

Due to other similar experiences with similar people, I no loner deal with known two-faced people by direct means; it's pointless. Other means are needed.

I sympathize with your directness and intensity, but I do not identify with it.

So you're sure that things will change as long as you hold whatever promises were made in strictest confidentiality, I am restraining myself from being naturally sarcastic and will only say, "OK then, we'll see now, wont we."

August 30, 2011 11:10 PM

Have been wondering said...

As I recall, it had been stated that there were about 60 people begging for ER to return to teaching. A report from the DBZ meeting said there were about 12 staunch supporters of ER attending. That leaves about 48 people unaccounted for. Given, travel could have been an issue. But were there any letters sent and read from any of those unaccounted-for loyal-to-ER's? Is it remotely possible that the number "60" was invented? Because that would be more of an invention than an exaggeration.

August 31, 2011 9:26 AM

Janet said...

It was actually only half a dozen according to Genjo:

"About a half-dozen people in attendance were staunch Eido Roshi supporters, and objected to the idea that any "intervention" was made against Eido Roshi in this last year, and also objected to the idea there had been any "sexual misconduct" by Eido Roshi."

That a Board member's car was vandalized speaks volumes about these rabid "supporters."

August 31, 2011 1:21 PM

Robert S. said...

Re:

6 vs. 60. That sounds about right. I remember thinking and even reading (or did I post) that the 60 number was probably made up. After all wasn't it Shimano who claimed that 60 people favored his return, do I remember that correctly?

I wonder. What do the "rabid" mean when "objected to the idea there had been any "sexual misconduct" by Eido Roshi."

Do they really think that all the accusations are false? Do they think that all the "victims" were consensual partners who felt jilted and then became bitter? Do they think that any sexual experience with the "master" cannot be "misconduct" by definition? Do they think that lying for the "master" will in the end preserve and enhance his legend?

August 31, 2011 2:18 PM

Amongst the Disenfranchised said...

When Nonin writes, "I know Roko Sherry Chayat (Shinge-roshi), ZSS's current abbot, fairly well, and I trust that she knows what needs to be done to steer the organization on the right track."

What does he think he knows about Chayat and why, what does he base his "knowing" on? What changed his opinion from May 2010 to August 2011. To do a 180 in fourteen months without an apology or some kind of acknowledgment of error demonstrates a kind of shallow thinking.

Hence, He sure seems to be earning the title of Prairie Windbag. (Def.: Windbag - A person who talks at length but says little of any value.)

Oh wait, could it be he changed his opinion in part because his student is a principle of An-Olive-Branch. That would also explain why he is still singing Chayat's praises, at least until she gets her fees from ZSS.

Oh, dear. That's "conclusion" comes close to seeing that he's not just being a Prairie Windbag.

Makes you want to give him some advice, starting with, "Go find a good photographer. And take your hand away from your face."
August 31, 2011 2:49 PM

Phineas said...

They definitely don't see Shimano and Chayat as seriously delusional consummate liars.
August 31, 2011 2:49 PM

Old timer said...

Nonin's estimation is absurd, Chayat knew full well what was going on for decades, she was a prime enabler, a betrayer of confidentiality and champion of the cover-up. She had ample time to "to steer the organization on the right track" but deliberately chose not to to protect Shimano (and her "credentials" inexorably tied to the resident of "the unconditional realm").

Nonin is a pompous fool of the highest order.
August 31, 2011 3:25 PM

Erasmus The Obscure said...

From Genjo over in ZFI"

"I've just learned that at the conclusion of the ZSS Sangha meeting held last weekend that Eido Roshi's staunch supporters plan to organize an effort to buy the New York Zendo, Shobo-Ji, from ZSS so that Eido Roshi can continue to teach them and others. Their first step will be to see if Eido Roshi is open to the idea. It is fine with me if his staunch supporters want to continue to meet with him at some venue of their choosing off campus, but I think the idea of selling Shobo-Ji to Eido Roshi or the Eido Roshi faction is ludicrous and morally bankrupt. It is apparent that one or more of the few remaining ZSS board members thinks this idea has some merit. If the ZSS board were to agree to sell Shobo-Ji to this faction of enablers they would become enablers themselves. I also know that if you asked the majority of those still practicing at Shobo-Ji since Eido Roshi's departure, they would be aghast at the idea of selling their center out from under them. I call on an immediate vote of the ZSS board to firmly close the door on this possibility.

Turning any part of ZSS property over to a known serial abuser of basic ethical guidelines, who has seriously wounded many lives with his sexual misconduct with students over decades, would be a travesty beyond measure. Surely it is not asking too much of the ZSS board that assures us that Eido Roshi will not teach again on its property, that it will not sell to a faction of supporters that will encourage him to teach again!

Genjo"

August 31, 2011 3:50 PM

genkaku said...

Assuming this proposal is anywhere near a serious consideration ...

It is morally craven ... damn near unspeakable!

Not that morality has played a significant or vital role in ZSS' past decisions.

August 31, 2011 5:24 PM

Janet said...

The interesting thing is that Shimano is totally behind this.... those rabid supporters can't tie their shoelaces without his OK.

August 31, 2011 6:17 PM

MoneyThoughts said...

"Not that morality has played a significant or vital role in ZSS' past decisions."

Thanks Genkaku, needed a laugh even if a morbid one.

So what's the possibility that they (including Shimano) could buy Shobo-ji with the idea in mind of protecting the financial interests from being sued? I wonder how much of his money would be infested (opps, meant invested) in this action should it actually occur.

Wild. Really Wild. Perpetrators unite. A place for you is coming.

August 31, 2011 7:40 PM

Luke said...

Ha! Shimano behind it.... It's doomed to fail. Look at his ridiculous pathetic attempt to back away from his admission of guilt with that fake letter to the New York Times reporter. Shimano is a two-bit player... a legend in his own mind.

August 31, 2011 7:54 PM

Chris A. said...

What you fools don't realize/admit is the enormous financial leverage Shimano wields over ZSS via his A-fable-awarded retirement package.

ZSS is up against it. Although they may not be able to afford to keep all their property, they should certainly resist selling to the serial abuser.

August 31, 2011 9:04 PM

The ZSS is a Cult said...

His supporters propose “to buy the New York Zendo, Shobo-Ji, from ZSS so that Eido Roshi can continue to teach.”

Another illusion. The idea is to give away the monastery in the Catskills (Dai Bosatsu) to Mr. Shimano's current business partner Mr. Yamakawa (successor to the deceased former business partner Abbot Tani Kogetsu of Shogen-ji monastery in Japan); this includes the money from the “sale” of New York Zendo.

This has been the general plan for quite some time and the ZSS bylaws were re-structured in 1993 and again in 2003 to accommodate it:

- Split off the real estate in NYC (Shobo-ji temple on East 67 Street) from the real estate in the Catskills (Dai Bosatsu monastery), with Mr. Shimano continuing to control the Shobo-ji and to live nearby.
- Mr. Shimano was given complete control over the Board when they made it impossible for the ZSS to fire him (a unanimous Board vote is required)
- Mr. Shimano has always made certain that there are 4 Board members who will provide a majority vote for him in other matters. There are only 4 people that actually count in the ZSS; the illusion of additional fans is window dressing.
- Mr. Shimano has repeatedly tried to persuade the Board to give him the parsonage outright (East 69th Street) so that when it is sold he can keep the money, rather than the money going to its legal beneficiary (the ZSS). His first attempt to grab the parsonage, in 1984, alienated the benefactor who donated ALL of the real estate, Mrs. Chester Carlson.
- The ZSS Board of Directors has essentially always been comprised of one person : Mr. Eido Shimano (plus the lawyer).

And yet, each Board member somehow thinks that Mr. Shimano's contempt, deceit and lack of respect is directed at their colleagues but not themselves. Wrong. Mr. Shimano views his Board members as emotionally dependent “bumpkins” who are easily manipulated; ease of manipulation is their singularly most important qualification for serving on the Board.

...

Much has been made of Mr. Shimano's assaults as a serial sexual predator, rightly so. But in my view, the emphasis on sex is misplaced.

- He is a predator, plain and simple.
- His main preoccupation is power and control.
- He is an unusually weak character who feels strong when engaging in perverse sexual episodes with his parishioners and clergy, but the issue is power, not sex.
- A primary benefit of the sexual abuse is to corrupt and control the onlookers (his Board and clergy) who lie to cover up for him.

Read the bylaws. Follow the money.

August 31, 2011 9:32 PM

Shodo said...

Chris A. said...

What you fools don't realize/admit is the enormous financial leverage Shimano wields over ZSS via his Afable-awarded retirement package.

Why do you think that that hasn't occurred to anyone but yourself?

August 31, 2011 9:53 PM

Robin said...

Get clear... Andy Afable did not award Shimano any retirement package. It was done by a full ZSS Board of Directors. Afable and those Board members were coerced into doing what they did by Shimano.

August 31, 2011 11:47 PM

MoneyThoughts said...

"Get clear... Andy Afable did not award Shimano any retirement package. It was done by a full ZSS Board of Directors. Afable and those Board members were coerced into doing what they did by Shimano."

And add their weasel of a lawyer at that time, Robert Greene, I think. Another student.

September 1, 2011 5:31 AM

Chris A. said...

Read the archives. Authored by Afable and lawyer. Afable coerced? Mr. macho man?

Oh, okay then. He's a wuss. Board was not coerced! They loved doing this! Plus, as someone else said, they were being 'stupid', especially in not understanding organizational finances. They were all Shimano appointees, and all were his students, to boot. Co-opted, but not coerced.

September 1, 2011 6:52 AM

genkaku said...

Those with an on-going interest in the subject matter here might do well to check in periodically at ZEN FORUM INTERNATIONAL, where several people, Genjo among them, have chosen to post their thoughtful ideas.

Eg.

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&p=104196#p104196>

September 1, 2011 7:37 AM

George said...

"Please clarify your position on ethics and lineage, I am not sure what your problem is."

Sexual misconduct is what it is, by any teacher. The fact that Maezumi slept with his students (and had a drinking problem) puts him in the same league as all the rest who have behaved this way, ignoring the precepts. Why should he get a pass? Why should the students he trained not need new training too, his clarity of mind may of been tainted by his lust and debauchery.

September 1, 2011 8:25 AM

Ralph said...

Looks like the six rabid supporters got their noses outa joint and decided to descend on genkaku-again. Watch your cars folks, these people like to scratch paint...

September 1, 2011 9:48 AM

Shodo said...

George said:

Sexual misconduct is what it is, by any teacher. The fact that Maezumi slept with his students (and had a drinking problem) puts him in the same league as all the rest who have behaved this way, ignoring the precepts. Why should he get a pass? Why should the students he trained not need new training too, his clarity of mind may of been tainted by his lust and debauchery.

Everyone screws up George, the important thing is how we atone for it.
Maezumi didn't get a pass.

If you make moral perfection a per-requisite for being a Zen Teacher then I am afraid you are never going to find a zen teacher who lives up to your standard.

September 1, 2011 9:51 AM

Shodo said...

Look's like a ZFI moderator has gone and deleted Shusan's post, the one after Genjo edited his own post to take out the snarky reference to Genkaku's blog...

September 1, 2011 10:16 AM

Shodo said...

Looks like Nonin is power-trippin' again...

He deleted Shusan's post as well as my post asking where it has gone.

September 1, 2011 10:29 AM

genkaku said...

CORRECTION CORRECTION CORRECTION

I suggested in good faith above that people concerned with the subject matter in this blog might check in with ZEN FORUM INTERNATIONAL from time to time because some of the posts there were relevant and intelligent.

What I failed to mention was that viewing ZFI needs to be taken with a grain of salt. Like all 'Buddhist' venues, ZFI has moderators who keep order and, as an extension, revise and delete what they claim to find out-of-bounds. There is always a viable excuse for doing this, but the result, in instances where the subject matter is touching, tends to sanitize the issues ... if not promote the agenda of the ones doing the revising. Things end up sounding as if someone were looking through the wrong end of a telescope ... everything small and at a distance and well within the confines of a given 'wisdom.'

When it comes to ZFI, "with a grain of salt" strikes me as a correction that's warranted. I apologize for not saying so earlier.

September 1, 2011 10:50 AM

And then he said...

They also deleted reference to the prime enabler Korin Sylvan Busch who died in 1987.

September 1, 2011 10:56 AM

George said...

'If you make moral perfection a pre-requisite for being a Zen Teacher then I am afraid you are never going to find a zen teacher who lives up to your standard.'

LOL. So, we should practice with the ones who are less morally corrupt than the others, I guess, right? It's all a matter of degrees. Some are closer to perfection than others. How you doing, Shodo, keeping your nose clean?

I never considered moral perfection or any other kind of perfection in my zen teacher, as a pre-requisite or a post-requisite. Its all in the posture and breathing. Dig it.

September 1, 2011 11:26 AM

Shodo said...

George said:

LOL. So, we should practice with the ones who are less morally corrupt than the others, I guess, right? It's all a matter of degrees. Some are closer to perfection than others.

Listen to yourself man!

Life isn't black or white... morally pure or morally corrupt.

People fuck up. You, me and zen teachers too. What's important is how they make up for it and how they change because of it.

The way you sound, people are incapable of going past their mistakes... and in the case of zen masters, their mistakes are eternal, and are passed on to their successors as if it were original sin.

But then you say this:

I never considered moral perfection or any other kind of perfection in my zen teacher, as a pre-requisite or a post-requisite. Its all in the posture and breathing. Dig it.

Then what the hell are you saying?? On one hand you say stuff like:

Sexual misconduct is what it is, by any teacher. The fact that Maezumi slept with his students (and had a drinking problem) puts him in the same league as all the rest who have behaved this way, ignoring the precepts. Why should he get a pass? Why should the students he trained not need new training too, his clarity of mind may of been tainted by his lust and debauchery.

...and now it's all posture and breathing? What is the point you are trying to make?

September 1, 2011 12:20 PM

George said...

I was responding to the requests/suggestions in the letters written to ZSS that outline requirements the letter-writers felt were necessary for ZSS to recoup its good graces. One of them being to retrain the heirs of ES.

got it?

September 1, 2011 12:39 PM

Shodo said...

Got it?

No... I don't get it.

You didn't address my points.

What does Maezumi have to do with any of that...?

Do you think that Eido and Maezumi are equivalent, even though Maezumi made significant steps to change and DID change and Eido has never once in his 45 year history of fucking up even admitted clearly to what he has done...?

September 1, 2011 12:47 PM

George said...

One point at a time.

Shimano's heirs, many feel, need to study with other teachers before they continue their own teaching. This is because, many feel, Shimano is morally imperfect due to his sexual predatory nature.

You say Maezumi is better (superior to) than Shimano because he atoned for his sins and CHANGED his behavior. He stopped sleeping with his students and got help with his drinking problem, right?

The POINT was if the sins are the same why don't people feel the heirs of Maezumi, et al, need to retrain as well since their teachers were/are morally corrupt also. i.e., sleep with their students. But you answered that already (atonement) so lets not prolong this any further. Maezumi is superior to Shimano, he atoned for his sins.

September 1, 2011 1:22 PM

Fido said...

My dog's better than your dog!

September 1, 2011 1:59 PM

Shodo said...

Shimano's heirs, many feel, need to study with other teachers before they continue their own teaching. This is because, many feel, Shimano is morally imperfect due to his sexual predatory nature.

I have wondered this too... but not just because of his moral failings. I wonder about him because of Soen not including Eido in the lineage charts. I wonder about Eido because of his evasive and pathologically manipulative and unrepentant nature... his willingness to bleed his own organization dry for his own retirement unless he gets what he wants. I wonder about him because he seems be completely unable to admit any fault in a convincing way whatsoever - and this behavior goes back to the 60's when he was preying on women in a psych ward!

I mean... how "clear" can he be...?

I don't think I am the only one who wonders if his successors could pass the same koans they passed with Eido if under another teacher.

The POINT was if the sins are the same why don't people feel the heirs of Maezumi, et al, need to retrain as well since their teachers were/are morally corrupt also. i.e., sleep with their students.

Well, to your point, I personally wouldn't study with Genpo... but I would study with Chozen - both of who had their failings...

Here is a letter from Chozen to Maezumi's daughter Kirsten, it shows WHY I would study with her and not him.

Can you see why?

<http://sweepingzen.com/2011/02/24/response-to-kirsten-mitsuyo-maezumi/>

Does this illuminate my point better?

September 1, 2011 2:01 PM

Shodo said...

I guess basically what I see you doing is making this argument:

Eido fucked his students.

Maezumi fucked his students.

If you want Eido's heirs to undergo further training because he fucked his students, then you should ask the same of Maezumi's heirs.

If that is your bottom line, then there's a problem with this view. It's not just because they both had sex with students.

It's because for reasons I stated above, as well as many more, that the possibility that there is something really wrong with Eido - a pathology... a sickness...

What does it mean to be authorized a teacher, if your teacher was a sociopath?

September 1, 2011 2:39 PM

Robert S. said...

My 2 cents regarding the additional training debate.

Some of Maezumi's heirs actually have continued their training elsewhere. For example, Chozen Bays in now affiliated with Shodo Harada.

But more importantly, in general, even without being part of a scandal ridden group headed by a sociopath, it is not a bad idea even morally upright teachers have their shortcomings, quirks, bad habits, prejudices, misunderstanding, limitations, etc.

Also it might be help to read and consider why some of the more well known and respected "ancients" made a point of it to note that they continued trained with masters other than the one they got "transmission" from. It was either by extended stays with another sangha or more often my shorter stays exemplified by instances of so-called dharma combat, etc. In my opinion they probably had the basics down and also the ritual down, but it was ascertaining, and deepening which they wanted to work on.

George, since you really don't want to answer questions and have a discussion but just make an assertion, consider the assertion made particularly if Shodo paraphrased it correctly.

Even though it may illogical and tending to immorality and accepting a false teaching as real "insight" some will and do agree with you, nevertheless. Others will not, and they can tell you why they don't. Still others, usually the majority, don't give a hoot at least until it's too late for them.

Decisions lead to actions and actions will have consequences.

Good luck with your decisions and the consequences they reap.

Peace.

September 1, 2011 3:42 PM

Brilliant, Shusan! said...

Shusan over at ZFI clearly sees what a few of us at ZSS also saw when our eyes were ripped open by the explosion of the scandal last summer.

Thank you, Shusan, for articulating this so well!!

'by Shusan on Wed Aug 31, 2011 5:27 pm

'Christopher said 'it might not be such a bad outcome for a healthy outside Zen Buddhist organization to come in and simply start over with ZSS, from scratch.'

'This is another level of the tragedy of all this. This small, faltering organization that was begun by such a seminal figure, DT Suzuki, was to my mind hijacked by Shimano; it was a tiny little study group until Shimano used it as his escape hatch from Hawaii, and platform to build his empire of predation and control. it would have been a minor footnote in American Buddhist history if Shimano had not arrived when he did. And so much more the loss.

'I've written some things about Adi Da Samraj; I've found him to be a classic case study in pathological inflation and cult development, but sort of on steroids. The parallels with Shimano are in some ways quite striking.

'They were born about the same time, and their stars rose in the same era of post-hippie boomer idealism and cultural experimentation. They were both heavily into a theatrical, costume-y, hierarchical, authoritarian, highly sexualized, psychologically manipulative pseudo-spiritual scene. Both ended up totally alienated from their more traditionally-rooted teachers. They both coasted for decades on large endowments and donations that the era made possible for them to get control of and build some gorgeous compounds with. Many of their followers claim they demonstrated extraordinary personal charisma and "spiritual power." I could go on. I'm a Gen X'r myself, and I can't imagine being attracted to either one of these guys - I think they precisely delineate certain psychological shadows of an era.

'The ZSS as a org. doesn't have the historical or current institutional legs to say "we were this other thing before - we can bring in new leadership and reconfigure." They were a few years old teacherless 'zen study' (not practice) 'society' (not temple or center) before Shimano came in and developed this utterly dysfunctional cult over 45 years. There is no one there who predates him, or some tradition to fall back on. It's Shimano's cult - it's not a respected "Rinzai" institution, with deep ties to a larger organization or constellation in Japan or the US (Rinzai teachers in Japan have little respect for Shimano - he is considered something of an embarrassment by most, and there are serious questions about his fundamental credentials, much less his behavior. We know what most American teachers think about him.) The majority of his own heirs have cut the cord with him and ZSS precisely due to his abuses - yet none that I know have cared to give up the titles granted by him, which I find interesting.
September 1, 2011 4:28 PM

Brilliant, Shusan! said...
SHUSAN, PART II

'This is exactly a large part of the problem. If it had been either of those things, there would now be some support to fall back on, some people to appeal to. But as I've said already, I think the only way forward for the ZSS community would be to completely restructure with a new, non-Shimano related teacher, and new board. As I've also said before, if this was a corporation, the entire board would be tossed over, an interim board would be instituted, the thing would be rebuilt, there would probably be radical dispensation of property, etc etc etc.

Instead its limp limp squabble "moderate hiatus" type talk. How could it be otherwise, when everyone involved is utterly, completely, and totally compromised by being where they are (as teacher, monk, student, or board member) solely due to Shimano himself?

'Of course it would be heinous if Shimano's closest, most denial-bound groupies (who let's not forget included nearly everyone still involved until not very long ago - read the Aitken blog comments from last year) get their hands on one of the properties and perpetuate their cult, further alienating the majority who I'm sure are primarily motivated by noble intentions to just have a place to gather and practice with each other without all of this psychodrama. But the whole thing was built on psychodrama. The language of his teaching and even that of his heirs is still psychodramatical. There was a cancer growing within the body of the thing since the day Shimano showed up. The body is riddled with it. There are decades of documents tracking his activities, and the organization covering for him, apologizing for him, hiding his misdeeds, silencing and alienating his accusers, perpetuating in every way his actions. It is not "Bad Shimano" separate from "Good Organization that predated him." That's exactly the kind of f-ed up compartmentalization that got everyone into this mess in the first place. I guess my argument is that they are at this point utterly inseparable, as demonstrated by the way this has all been (largely mis-) handled over the last year, to today.

‘Yes, time will tell. It's a serious black eye for Buddhism in America, but a positive sign that the the truth will out, and of a slowly but surely maturing American sangha. And you think young people today (the Gen Y's and Millennials) interested in Buddhism would go for a teacher like Shimano? I seriously doubt it...I wouldn't have. We're hopefully learning a few things from the hard won lessons of our forbears.’

September 1, 2011 4:29 PM

Observer said...

This is what Nonin and his ilk would censor.... shameful. If Marinello had any balls, he'd speak up and insist that Shusan's post be reinstated.

Orthodox censorship at its finest.

September 1, 2011 5:10 PM

Briliant, Shusan! said...

Shusan's post is still there (p. 68 of the blog, Wed Aug 31, 2011 5:27 pm)...

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&sid=dcab0f36fb1fb456c32eebaed5b2a3b&start=1340>

September 1, 2011 5:45 PM

YeeBoy said...

Marinello doesn't have any ballocks whatsoever. He is totally distracted by the Seattle Sangha, and re-inventing Chobo-ji, at the expense of railing against Nonin, Rudin, Phelan, Fujin, et al. All he does is publish teishos, give dharma talks, conduct dokusan, fundraise for his group, as if he can be a helpful teacher. As if! You can tell, from his published teishos and comments on ZFI, his resignation from ZSS responsibility, his explanation for his resignation, etc., just what kind of guy he really is.

September 1, 2011 5:55 PM

Another Shusan post of note said...

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&sid=dcab0f36fb1fb456c32eebaed5b2a3b&start=1340>

“by Shusan on Wed Aug 31, 2011 12:32 am

“again, I find the hypothetical discussions about general organizational practices interesting, but overlooking in some key ways the distinguishing marks of this situation. It seems like so much whistling past the graveyard.

“I think even more important than the similarities with other not-for-profit orgs are the differences for a Zen community. Especially this Zen community.

“time will tell. I can't imagine with everything that's now known that ZSS will be able to attract any kind of vital new membership. If a new teacher isn't going to be brought in from completely outside the profoundly dysfunctional and highly suspect community that Shimano built around himself with zero peer oversight (save the periodic issuing of calls for him to step down), well, as I say, who with the sense of a billy goat would pick ZSS over another organization? I don't know the numbers, but it seems like there are some expensive properties and other financial commitments - these seem like not only giant drags on an organization, but obstacles to more radical and healing treatment of what ails this community.

“I don't know what kind of endowment is currently supporting all this, but I doubt membership dues or donations at this time are even making a dent - they surely must have trickled to virtually nothing. And how is it all going to survive until a whole new community can be generated to support the structure - full of people that don't care about the history? That'll take years, IF everything continually goes right - and so far nothing has. Can the ZSS exist without dues or donations for a year? Two? Five? This is part of what is so weird about the ZSS - there was a huge endowment thrown at this charismatic Asian guy who built a cult around himself populated by (sympathetically) ignorant Americans, a rotating cast of whom decided that as long as it didn't happen to them or "he's stopped now", he could do what he wanted and they could live the dream. Though I don't doubt the good intentions of most, or that real practice occurred.

“There wasn't the normal grass-roots, "a few students are attracted to a teacher and build a community together" kind of thing, with organically grown checks and balances. Or a teacher who simply had an ethical lapse or two along the way. Shimano attracted people with flash and flourish and a questionable charisma, plus a whole lot of fancy Japanese exotica bought with someone else's dime (someone who lived to regret it). Meanwhile he pathologically stalked and sexually molested dozens of women, continually cheated on his wife, lied, manipulated others to lie, on and on, year after year. He wasn't "good" and then went "bad". He was a hot mess from the get go. Now his balloon has gone poof, and you have a crippled, imploding org. stuck with a pretty, expensive, hollow shell.

“Me, I'd bag it, get therapy, and find another teacher not trained by Shimano. Hopefully with some beat prefab zendo, in a trailer maybe, with a neon-pink plastic Buddha from Hong Kong”

September 1, 2011 6:11 PM

BigTalk said...

Bagging it doesn't have to be the main option. Bagging it is giving up. It is like a choice between therapy and the death sentence. Do you believe rehabilitation is possible? Is that how to work it, or is alienation and avoidance the proper response? Construct/rebuild, or destruct? Lock it out and blow it up? Or can a sangha converge?

Vote the board out.

Write new bylaws.

Make ZSS financially viable.

Humbly fusatsu forever.

Don't burn it down. Rebuild it up.

Let Shinge and Genjo do what they must to regain legitimacy in the eyes of their sangha.
September 1, 2011 6:34 PM

balloon gone poof said...

"balloon has gone poof, and you have a crippled, imploding org. stuck with a pretty, expensive, hollow shell"

THERE'S NOTHING TO REBUILD.

September 1, 2011 6:42 PM

changeinthewind said...

How do you get an old turtle out of his shell?

There is only one way to do it. Rip him out. Then you have empty shell. And a very dead turtle mess to clean up.

Sound familiar?

Best to just leave him in there, in his messy shell.

Doing this really does hurt for a while, but, it works if you have the strength to break the dependency, if you do with right heart and right mind and for long enough for true change to come.

IMO.

September 1, 2011 7:28 PM

Shodo said...

Just wanted to say... the post by Shusan that was removed was between Genjo's last post and Tenshin's post... on page 68.

September 1, 2011 8:55 PM

Robert S. said...

BigTalk said...

"Vote the board out."

For some reason there is a lingering belief that the "sangha" has rights, including the right to vote for board members. This is incorrect, the only rights the sangha has is to attend and contribute. In the end the only vote that counts is the one made with one's attendance, energy and resources. The by laws intentionally made it either or.

This is way when somebody suggests that those of us who left don't care just does not really understand yet.

I have wondered how someone really trained, skilled and experienced in organizing people and in political activism would come at this kind of problem. It certainly would not of the the sort I read here recently, which said effectively "I went. You didn't. Therefore I am better than you."

The closest to group action so far was the Eido Shimano Resignation Petition which got 193 signatures as of 8/24/2011.

I can imagine that things would become very uncomfortable, for a while at least, if the Sho Bo Ji sale goes through and a substantial number of current and former members had some sort of demonstration with press releases etc. Still, I agree with the sentiment that there is nothing to rebuild upon or salvage.

September 1, 2011 10:32 PM

Thomas said...

I think that Kobutsu, with Aitken Roshi's help, and It would appear numerous other sources, was the most significant group action.

September 1, 2011 11:02 PM

Chris A. said...

No. Olivia and her sisters deserve that distinction.

September 2, 2011 2:12 AM

BigTalk said...

Robert S., you are correct. ZSS voting rights is a movement, not yet a reality.

But it will be.

ZSS will never get donations if they don't make such a fundamental reform, along with bylaw rewrite, endless fusatsu, etc.

September 2, 2011 2:18 AM

Back at you said...

"What does it mean to be authorized a teacher, if your teacher was a sociopath?"

And what does it mean to be authorized a teacher, if your teacher was a drunkard who liked to seduce his students?

September 2, 2011 12:13 PM

watcher said...

Aha ... selling Sho-bo-ji to ES group? It means you give Shobo-ji for free to ES. As soon as ZSS receives the proceeds, ES will ask his pension and severance pay for his-not-teaching. Good trick!

September 2, 2011 1:38 PM

Heisenberg said...

Selling Shobo-Ji to a Shimano group would be tantamount to kicking Dorris Carlson in the teeth once again... Shimano himself did that enough.

September 2, 2011 2:06 PM

Robert S. said...

Thomas said...

"I think that Kobutsu, with Aitken Roshi's help, and It would appear numerous other sources, was the most significant group action."

I do not want to imply that the combined efforts of the team of Aitken and Malone were not effective, they most certainly were the most effective efforts to date in most respects; but I did mean group in a larger sense. While I can't split hairs over the meaning of group as the strictest definition is simply a number more than one, but I meant a greater number of people let's say greater than or equal to 20.

However this wish to take over and reform probably just my lingering attachments at work. All things considered, I think it's best to just let the organization die the death it is destined to die due to all the corruption and perversion of "dharma" over the past 40+ years.

Impermanence!

September 2, 2011 2:46 PM

Let it die said...

!
September 2, 2011 3:02 PM

Robert S. said...

Heisenberg said...

"Selling Shobo-Ji to a Shimano group would be tantamount to kicking Dorris Carlson in the teeth once again... Shimano himself did that enough."

Any thought about how to stop it?

What reasons are there to stop it and just let it decay instead?
(I have a few but would like to hear yours.)

Do you think that the six sick enablers along with the Shimanos will really revive and create a thriving center there? May be for funeral services for old fashioned Japanese in the US.

BTW -- The least of our problems is Carlson's legacy. I believe it should be considered it the single biggest curse after Shimano's sociopathology. She should have managed her gift with strict conditions creating checks and balances instead of simply giving it to the Society. In her favor, all I can think is that she did not realize in time that the board of directors would be such willing enablers.

September 2, 2011 3:04 PM

Robert S. said...

Shodo,

With respect to to ongoing argument regarding certification.

Some Points of Information:

Maezumi's story always included the fact that he received recognition from three teachers, one of whom was a Rinzai Zen Master; is this correct?

Daido, if I understand correctly, claimed to have received Soto transmission as well as Rinzai transmission. If this is correct, where did the Rinzai transmission come from. But didn't his Soto transmission come from Genpo and not Maezumi directly? Didn't Genpo actually get transmission from Glassman? If fact don't all the White Plum teachers trace their lineage through Glassman to Maezumi?

BTW -- I liked Daido and thought he was one of the "good guys."

Also, any idea of what was the time frame of Maezumi's alcoholism and his sexual escapades.

Besides Chozen Bays and her husband, have other White Plum teachers gotten further training beyond what Maezumi and Glassman "imparted" and acknowledged"?
September 2, 2011 3:42 PM

Shodo said...

Robert S. asked...

Maezumi's story always included the fact that he received recognition from three teachers, one of whom was a Rinzai Zen Master; is this correct?

3 lines actually.

The Soto line from his father, the Sanbo Kyodan line from Yasutani Roshi and the Rinzai line from Koryu Osaka Roshi.

Daido, if I understand correctly, claimed to have received Soto transmission as well as Rinzai transmission. If this is correct, where did the Rinzai transmission come from.

From my understanding, it was Maezumi's intention to give inka to Tetsugen, Genpo and Daido... but he died shortly after giving inka to Tetsugen - so Tetsugen gave inka to Genpo, and Genpo gave it to Daido... that is how it was explained to me.

Daido had already gotten Soto transmission (shiho) from Maezumi in 1986, the inka came from Genpo - but not because Daido was Genpo's "heir" or anything like that, but because it was Maezumi's intention to give it to him already, but died before he could.

Here is the Harada-Yasutani lineage charts - and you will see that intention reflected there.

<http://www.ciolek.com/WWWVLPages/ZenPages/HaradaYasutani.html>

Hope that clears things up.:)

September 2, 2011 5:39 PM

Shodo said...

Robert S. said:

Also, any idea of what was the time frame of Maezumi's alcoholism and his sexual escapades.

Early 80's... like around 1983.

Besides Chozen Bays and her husband, have other White Plum teachers gotten further training beyond what Maezumi and Glassman "imparted" and acknowledged"?

Hmmm... no clue to be honest.

BTW -- I liked Daido and thought he was one of the "good guys."

He was an awesome teacher, though I was too young to see it at the time...:)
September 2, 2011 5:45 PM

Shodo said...

Genjo's newest letter to the ZSS Board!

Dear Board,

The question is how can the ZSS board demonstrate plainly that any impasse has cleared. I think the answer is relatively simple. I know a sincere effort was made at the Sangha Meeting, August 26-28, to bring the two factions together to hear each other so that movement could be made to arrive on the same page towards a healthy future, but it seems clear from the little I've heard of the meeting that the staunch supporters of Eido Roshi cannot even concede that there was sexual misconduct. Therefore, it is time to move on; please let the majority of those present be assured by your prompt actions that you heard them.

If together you can manage to quickly, 1) declare that under no circumstances will any ZSS property be sold to either Eido Roshi or some consortium that supports him, 2) exclude Eido Roshi from being on ZSS property indefinitely, 3) remind staunch supporters of Eido Roshi that they can train elsewhere, 4) offer an organizational apology to those the organization was not able to protect from serial abuses over decades, 5) adopt bylaws that allow for significant democratization of the board and the limiting of the role of abbot to conducting practice style and schedule, 6) announce that significant resources will be devoted to healing the deep wounds of those directly and indirectly harmed during Eido Roshi's tenure as Abbot, then and only then will this board be able to establish the credibility it needs to chart a healthy recovery and future. Take at least the first two steps immediately and I will rescind my resignation from the ZSS Board. The construction of the new Chobo-Ji Practice Center is nearly complete, and I have confidence that the root being planted will grow even if I remain a bit distracted by events in New York. However, if you are unable to take at least these two steps, then I will be approaching Chobo-Ji's board to end all affiliation with ZSS, at least until this impasse has cleared.

In my mind, only by taking these steps can the current board and abbot offer any evidence that the organization is capable of honoring the good Eido Roshi has done. I know many critics will say that he could not have done any good given his flaws, but I will continue to adamantly disagree and say unequivocally that anyone who thinks only in black and white or good or bad has learned nothing about what Zen Buddhism has to offer. He was for me and many others a significant catalyst in our own unfolding, and for this I will be forever grateful. However, since he has proven himself incapable of discerning the great damage he has done, it falls to the current abbot and board to do it

for him. This is truly the only way the gifts he has given have any possibility of being appreciated over time. It was an error not to have any mention of why Eido Roshi retired so precipitously at his retirement Dec. 8th, at Shinge Roshi's installation Jan. 1st, at the "special announcement" July 2nd, or even in the recently released ZSS newsletter. I completely agree with Seigan

[<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1333>] that there should be repeated acknowledgment of the terrible pain caused by both Eido Shimano Roshi and the organizational structure that allowed his abuses to go on for decades. May we all work concertedly to see that the wheel of Dharma turns with deep self-reflection and openheartedness at the practice centers we are associated with.

With palms together,

Genjo

September 2, 2011 7:21 PM

tenshin said...

A reminder...

I look out my window that faces the Olympic Mountains, and see the crescent moon rising this evening. It is a reminder that Ramadan has ended.

Please, everybody, take the time to notice that thin sliver in the sky.

tenshin

September 3, 2011 12:28 AM

Barry (Ryokan) Whinesteen said...

Ryokan's Caustic Comments on the Recent Sayings and Doings of Genjo Osho

"He [Shimano] was for me and many others a significant catalyst in our own unfolding, and for this I will be forever grateful."

Catalyst is an interesting choice of words.

It's like saying "I did 99.9% of the work."

It also says he gives Shimano far too much credit.

Perversely taken, does he unintentionally credits Shimano for his use of enzymes?

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Now he wants to reverse his resignation but conditionally. As if his presence on a board with a majority of enablers will change the final outcome.

Does he really think Chayat and the majority board of enablers (AKA Sherry Baby and The Enablers) will say "Yes! Let's end 47 years of denying and ignoring perverted behavior, prejudice and corruption, and pretending that Shimano is a great Rinzai Zen Master because we need and love Genjo-san so much."

Tossed the psych training, have you now?

Reminder:

"We've got to find a way that he [Shimano] can say, "I'm a crook."

- Robert Aitken

Even on his death bed this great one remembered and practiced The Great Vows.

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"May we all work concertedly to see that the wheel of Dharma turns ..."

It's poor Genjo who's spinning his wheels. He says otherwise but is he really that dumb? Is this "Son of Shimano" really well intentioned? Will he in the end renounce the title granted by one who really had none to give? Will he forever maintain that life is full of nuanced and shaded colors? Hmmm...

But can he say "Yes, I am proud that I got my precious inka from a man who, all through his entire adult life abused women and who demanded and agreed to an inappropriate and unaffordable pension)."?
Sorry, but this just doesn't play well.

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"... I will be approaching Chobo-Ji's board to end all affiliation with ZSS"

He's coming to his senses, at last!

There's at least hope for him after all!

Don't push him too hard. Don't tell him he's wrong, he doesn't like that.
but then, who does?

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"Who is the one who doesn't like to be told he's wrong?"

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Ryokan

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The ninth month of 2011, Year of the iron Rabbit

September 3, 2011 3:03 AM

Chris A. said...

Good for Genjo. Reasonable request, and within bounds for rescinding his resignation, per old bylaws.

New bylaws may be close. If term renewals of board members are addressed therein, then maybe something really just and efficacious can be done.

P.S. Elvis: sorry you have left the building.

R.I.P. Elvis.
September 3, 2011 8:17 AM

BeenThere said...

Shodo: take it easy on the late-night alcohol.
September 3, 2011 11:43 AM

Shodo said...

BeenThere said...
Shodo: take it easy on the late-night alcohol.

Ahhh yes!
Sage advice Georg...oh... "BeenThere" is it...?;) I will be sure to follow it, If I ever start drinking.
September 3, 2011 12:53 PM

Barry (Ryokan) Whinesteen said...

Genjo should add this word to his Shimano-speak vocabulary "unsalvageability."

Ryokan
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September 3, 2011 2:49 PM

Janet said...

Mysteeeeerious unsalvageability....
September 3, 2011 2:59 PM

Truth be told said...

Shodo, Shodo, Shodo. . hmm..be careful you don't fall into the trap of spreading misinformation and presenting it as fact when you recount the White Plum's past, as I am sure you know how misinformation quickly becomes written down and argued as historical fact and everyone suffers. For those of us who were there it is known that Maezumi did indeed drink up to the day he died. He drowned intoxicated and I myself got very drunk with Maezumi on a few occasions in the early and mid-nineties. Not something I am proud of! He struggled with his alcoholism over the years and did indeed

have periods when he was sober but sadly, as it eventually contributed to his far too early demise, he never completely beat his alcoholism.

Maezumi never 'gave' inka to Glassman. The inka poem that Glassman said was his final transmission as Roshi, was discovered after Maezumi died. At the time it was stated and well known in LA that the seniors 'believed' (I recall that Roshi's brother Kuroda Roshi also said something to this effect but my memory is a little hazy here)that Maezumi had intended to give it to Glassman at some stage but sadly for all of us, he died before an actual ceremony could happen. At no time was it ever mentioned that Genpo or Daido were also to receive inka from Maezumi. Indeed , at the time of his death, Maezumi and Daido's relationship was not good and hadn't been for some time so to my eyes it is unlikely that he would have given it to him at that stage. Shodo,I understand you are, or were, a student of Daido's. Haven't you ever wondered why he never visited Daido's center, after Daido's rushed transmission, even though he was frequently on the east coast with Glassman?

This inka tale is a funny one. Over the years I have listened as this story was selectively edited until eventually the time-line was completely rewritten and Glassman instead of receiving inka posthumously, received it when Maezumi was alive. To my mind not a big deal either but deceit is manipulative and usually people get hurt as a result so I find myself writing something here. This type of rewriting and, to be blunt, lying, within zen lineages only seems to cement and rarefy the authority of a teacher usually all to the detriment of the student and the sooner it ends the better.

By the way Shodo. I don't check in here often but when I do I enjoy your entries. I just wanted to put something straight. . .well as straight as anything can be put in these circumstances. Some zen teachers can be so competitive, needing to appear powerful and spiritually elevated through lineage or transmission or some sort of 'specialness' and hence unassailable, at least in my experience, that events that occurred in the past are frequently selectively edited and re-told to reinforce this spiritual authority. To steal genkaku's phrase. .just my two cents worth!

September 3, 2011 5:12 PM

Shodo said...

Truth be told said...

For those of us who were there it is known that Maezumi did indeed drink up to the day he died. He drowned intoxicated and I myself got very drunk with Maezumi on a few occasions in the early and mid-nineties. Not something I am proud of! He struggled with his alcoholism over the years and did indeed have periods when he was sober but sadly, as it eventually contributed to his far too early demise, he never completely beat his alcoholism.

If he drank up to the day he died, you would know better than me - I never met Maezumi. But you aren't really sharing anything new - since Maezumi's Wiki page even states that he died after drinking with his brothers in Japan. He drowned in his bath.

Maezumi never 'gave' inka to Glassman. The inka poem that Glassman said was his final transmission as Roshi, was discovered after Maezumi died. At the time it was stated and

well known in LA that the seniors 'believed' (I recall that Roshi's brother Kuroda Roshi also said something to this effect but my memory is a little hazy here)that Maezumi had intended to give it to Glassman at some stage but sadly for all of us, he died before an actual ceremony could happen. At no time was it ever mentioned that Genpo or Daido were also to receive inka from Maezumi.

Well, that's all fine and good... but I don't know you - and I am only repeating what I heard.

It says this much on his page - "Not long before dying he had given inka to Tetsugen Bernard Glassman. He did this to emphasize the Harada-Yasutani connection of his past into the Dharma transmission tradition of White Plum Asanga, naming Glassman President of the organization in his will."

Indeed , at the time of his death, Maezumi and Daido's relationship was not good and hadn't been for some time so to my eyes it is unlikely that he would have given it to him at that stage.

First I heard of it, Daido never in my years of knowing him said anything disparaging about Maezumi, in Teisho or in conversation with me.

Shodo,I understand you are, or were, a student of Daido's. Haven't you ever wondered why he never visited Daido's center, after Daido's rushed transmission, even though he was frequently on the east coast with Glassman?

No, I didn't think much of it.

Glassman didn't visit ZMM much either - are you saying that Glassman hated Daido too...?

Some zen teachers can be so competitive, needing to appear powerful and spiritually elevated through lineage or transmission or some sort of 'specialness' and hence unassailable, at least in my experience, that events that occurred in the past are frequently selectively edited and re-told to reinforce this spiritual authority.

That's true certainly.

If it is any conciliation, Daido didn't give inka to any of his successors... and as far as I know, have made no move to try to "get" it with Tetsugen.

So, the point is moot since the inka ended with Daido.

Obviously, if what you are saying is true, I support 100% having the history re-written to what it is supposed to be... but even Tetsugen's Wiki page states "He received Dharma transmission in 1976 from Maezumi and then inka in 1995 shortly before Maezumi's death.

September 3, 2011 6:03 PM

So? said...

Irrelevant to this blog.

Pull the plug.

September 3, 2011 7:15 PM

Shodo said...

I only talk about it because people ask...

September 3, 2011 7:56 PM

tenshin said...

Barry (Ryokan) Whinesteen said...

Does he really think Chayat and the majority board of enablers (AKA Sherry Baby and The Enablers) will say "Yes! Let's end 47 years of denying and ignoring perverted behavior, prejudice and corruption, and pretending that Shimano is a great Rinzai Zen Master..

Barry, I think you are missing a key point, here. "Sherry Baby and The Enablers," or, as I put it, "The Attached Ones," are not the majority. They are a shriveled minority that is hanging on for all life because without the Zen charade, they have nothing.

This is fundamentally why they enable this crap. These are the very people that people like Ikkyu and Hakuin were ranting about centuries ago. It's the same old bull shit. The only difference is the names of the victims from Hakuin's time have been forgotten. Because of the technology we have today, those who have been hurt by Shimano are not going to be forgotten. and I know for sure there are people that are not going to let this go quietly in the night. Shimano may not go to jail in this country, but he may one day find himself not entirely welcome in this country, which he hates so much. And since he had to give up his Japanese citizenship to become a US citizen, he may find himself homeless. He has money, much more than people realize, but he will no longer have the one thing that matters to him - power over others.

And Japan isn't going to be his playground either, because that population will not be willing to embrace the man because they all know the truth.

He's finished. If ZSS wants to remain tied to him, then they are finished as well. It's terribly simple.

-tenshin

September 3, 2011 9:32 PM

Robert S. said...

Tenshin said...

""The Attached Ones," are not the majority. "

Tenshin, great rant. I hope you are right especially in the second half of your post.

But please clarify what majority are you referring to from the post by Barry?

I believe he referred to the majority of the board, not the majority of those practicing at the ZSS temples. Is this correct?

At this point in time, legally and practically speaking it is the board and the abbot who control Zen Studies Society, is this not correct?

If the majority of the board are hardline Shimano supporters, then for all those decisions just requiring majority votes, they control the board. And for any other decisions requiring more than a majority, they will always get their way or just gum up the works.

If instead you are saying that the board is not controlled by Shimano's hardline enablers, then what is going on? Why still no clean break? Why not clean house? Why no new by-laws, etc., etc.

A further question: Is Chayat still part of the enablers hard or soft or corrupt (i.e. pretending to want change but actually does not.)? But then even if she wasn't does it matter if the hardliners control the board? Further, if she wasn't an enablers why not just go back to Syracuse and join Genjo as part of the "loyal opposition."

Also, working within the ZSS framework that reform can occur, if your implication that the majority of the board is not now composed of hardline enablers, then why did Genjo make his resignation conditional, his voice and vote would then be more useful.

Again, please clarify.

September 3, 2011 11:18 PM

Robert S. said...

So? said...

"Irrelevant to this blog."

No, the analogous discussion is not irrelevant to this thread on this blog.

If in the end we are just playing with myths and fantasies from the time of Shakyamuni until now. That is important. If there are no real Zen teachers in America that is relevant.

If the White Plum lineage has been intentionally creating myths and re-writing history that is relevant.

If the White Plum lineage as well as the Zen Studies Society has no real legitimacy except in the "eyes of the beholder" that is relevant.

"Pull the plug."

Pissant!

September 3, 2011 11:26 PM

Barry (Ryokan) said...

Poem Written at the Midnight Hour after a Brief Reverie

Many years past, I trained with Shimano.
 Never once did he check my posture.
 Never once did he say, "job well done."
 Still Sit Still

He and his team managed to secure money to build two temples.
 "Not bad!" I thought.
 "Quite nice," I felt breathing in fresh, moist silent air at 5:00am.
 Still Sit Still

In time I saw in him greed, anger, lust and stupidity.
 "Just Like me," I thought.
 "But he's a teacher and he's not behaving so well. That's Not good!" I felt.
 Still Sit Still

In time I saw the confusion and suffering he created.
 But he denied it and denied it and denied it.
 "He doesn't care. he's worse than me," I thought.
 Still Sit Still

"Not a role model to respect," I felt.
 "We are all left less than powerless in this place," I felt
 At that I left.
 Still Sit Still

And I've learned things only got worse and worse and worse.
 Dear friends, please learn from feelings, from thoughts, from experience, and each other.
 Still Sit Still.

Ryokan

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Written by a big fool In a Year of the iron Rabbit

tenshin, genjo,
 You know far more than I about the current specifics.
 All my knowledge is old rotten second hand garbage.
 May your respective efforts not be in vain.

☸

September 4, 2011 12:21 AM

Shodo said...

Robert S. said...

If the White Plum lineage as well as the Zen Studies Society has no real legitimacy except in the "eyes of the beholder" that is relevant.

To be complete, "Truth be told" may also just be plain wrong and the inka ceremony happened...:)

The Soto side, the shiho was completely legitimate with Maezumi, so the "no real legitimacy" seems a bit overstated to put it lightly.

But if Truth Be Told is correct and the inka ceremony for Tetsugen never happened, but Maezumi's last words are on Tetsugen's inka documents - then really what his argument boils down to is do you accept Maezumi's intention to give inka to Tetsugen as authorization enough - even though he wasn't there in the flesh to shake the fly whisk and pass the staff.

If you ***DO*** accept Maezumi's last words on Tetsugen's inka documents as proof enough of Maezumi's intention, then Truth Be Told's argument crumbles. Tetsugen is "authentic", so is Genpo and also Daido.

If you ***DON'T*** accept the last words of Maezumi on Tetsugen's inka documents as Maezumi's clear intention to give inka to Tetsugen... well, that seems to defy logic if you ask me...:)

September 4, 2011 12:35 AM

Shodo said...

Damn Ryokan, that was fantastic!:))

September 4, 2011 12:47 AM

tenshin said...

Barry (Ryokan) said...

And I've learned things only got worse and worse and worse.
 Dear friends, please learn from feelings, from thoughts, from experience, and each other.
 Still Sit Still.

Ryokan

Ryokan,

What you say resonates really deeply with me. Keep centered and keep your eyes open.

Adam/Genkaku has said to me that he would not give up the crap he has been through, and neither would he wish it on someone else. I get that.

Isn't that what this practice is about? It's gotta be in your own lap. You learned, I suspect, a helluva lot. Somewhere I read recently - might have been Viktor Sogen Hori - that there are five things that, like Zen, can't be done by anyone else but yourself: eating, shitting, sleeping, pissing, and making love (I think). any teacher who claims to give their students insight - run like the plague as far away as possible. In fact, get on a jet and get the hell out.

And none of this is magic. It's plain old common sense. Street smarts should never be abandoned at the door to the Dojo/Zendo.

When Roko whines that not enough students are coming to her for Dokusan, is she saying this for her student's welfare or because she is missing out? It's not even a fair wager, is it? To me, her whining is one peeling loud klaxon, ringing, "DANGER."

You obviously heard that loud and clear with Tai Shimano. That is much insight.

The truth is that ZSS is absolutely irrelevant. It's only claim to fame is it scammed the Carlson's for money. A bunch of sheetrock, studs, glass, and plumbing doesn't make a monastery.

Have no doubt 'cuz you made the right call.

-tenshin

September 4, 2011 1:47 AM

Chris A. said...

"Why not clean house? Why no new by-laws, etc., etc."

Yes. Doubtless new bylaws may facilitate housecleaning. Believe this to be inevitable, and happening maybe even soon.

They said they would do it and they are doing it. I will make my vote count if any board spots go up for election.

Re. dokusan attendance: so great that students are making their own choice on this. So telling. This issue will help ZSS evolve. It can only be a good thing.
September 4, 2011 6:19 AM

Robert S. said...

Chris A. said...

"Yes. Doubtless new bylaws may facilitate housecleaning. Believe this to be inevitable, and happening maybe even soon."

Chris, you don't seem particularly confident about the situation, are you? You don't even seem to be "in the loop." If it isn't obvious, I'm long out.

For a while, during my time, a favorite encouragement within the sangha was "If not now, when?" The first ten times I thought it was a good encouragement. It merits a brief return run.

I am no expert in how to effect organizational change, but it seems to me that every day that Chayat, the board, the seniors and the newcomers wait to really change things, the likelihood of change diminishes. In this organization change is not coming from the top down or from the bottom up, or even the unlikely spreading from the middle. Further, I believe reading during some psychology of institutions course I took, that it is well established that any change that are in response to outside pressure is just going to be reactive and is most likely begrudging and almost certainly superficial.

Given that the majority board has been made up of [weak | seriously dysfunctional | morally bereft | corrupt | enablers | attached | ignorant | deluded] people since Shimano took over the Society in the sixties as well as the fact that Chayat has been an integral part of the dysfunctional history pretty much since the seventies, and that she is Shimano's own pick for a successor the likelihood of real systemic change is virtually zero. In fact I would not be surprised if it takes a turn for the worse in the months and years ahead.

As for dokusan, Chayat's statement underscores the fact that hairstyles, robes, whisks, titles and "transmission" do not ensure acceptance by many or even any in a sangha. Little wonder why some consider these symbols merely theatrical props.
September 6, 2011 4:40 PM

Chris A. said...

Robert S. said:

"In fact I would not be surprised if it takes a turn for the worse in the months and years ahead."

You forgot to say: "I hope!" (Always wanted to say that)

You can reach Soun at office@newyorkzendo.org. Since you are not an outsider, you ostensibly have a better chance to effect change. Support Genjo's challenge to the Board, and his reinstatement to it. IMO Genjo is the best hope to lead ZSS to change. Publish your constructive effort at persuasion here. Fight for change in the face of all challenges. Inspire others. Don't wuss.
September 6, 2011 6:42 PM

Robert S. said...

Chris,

You seem to have glossed over what I wrote, or you didn't understand what I wrote. If I was not clear, my apologies.

September 6, 2011 10:48 PM

Robert S. said...

Chris said...

"Fight for change in the face of all challenges.

Inspire others.

Don't wuss."

Exactly! Right!!

Thanks!!!

Dear All,

Don't waste any more time with ZSS it is completely dysfunctional and has been for going on five (5) decades.

Find and sit with another group. You will be welcomed (as much as Zen groups are welcoming) with an open heart and you can help the next group through your experience and insight. Be prepared, you will bring your problems with you, but they are just yours and not those compounded by the ZSS organization. Just be patient and deal with the changes in form and ritual

Chris, This is the best advice I can offer to anyone still with ZSS. I really have great hope that THIS change can be effective! It will end the dysfunctionality of ZSS, it will end the distraction the dysfunctionality causes many people.

September 6, 2011 11:02 PM

Chris A. said...

Dear Robert,

So sorry about your apparent deep bitterness. ZSS is really about its people, notwithstanding that a minority of entrenched Shimano supporters still color it. The people I speak of are people I have sat with at NYZ, not just those whom I admire like Seigan and Genjo. I like them, and to me they seem like good people who will help remake the organization.

I have not been on this site long enough to know your history. I know that at least one brave woman shared some of her story of abuse here. I hope it helped. If you were victimized in any way (including other than at ZSS), I hope you find solace and healing, if not here, then somewhere else.

Sincerely,

Chris A.

September 7, 2011 7:54 AM

Robert S. said...

Chris,

I appreciate your sincere concern and healing thoughts; however, you are over reaching.

My opinion are not formed out of bitterness or personal abuse. They have been and are continually being formed by 1) the awareness and memories of direct abuse of members who at one time were part of the ZSS sangha, 2) my personal observations of other aspects of the organization (e. g. autocratic, and teacher centric instead of dharma centric, 3) those things in the Shimano Archive that I was formerly unaware of as they occurred a) before I practiced there, b) occurred while I was there but was kept in the dark about them, c) after I left, and, 4) discussion with other practitioners including zen teachers and reflection over these things.

At one time I shared your view; now I see it as being unrealistically optimistic because it is extremely naive.

I would like to know how many aspects you have considered in your intention to reform ZSS. First and foremost I hope you realize that reformers won't get anywhere without substantial financial backing to carry ZSS (e. g. the operating expense of Kongo-ji, Sho Bo-Ji as well as the salary and benefits of Shinge and the ordained and still with ZSS, and of course the pension and benefits of Eido and Aiho) for few years assuming the tiny handful of reformers (you, Genjo, Seigan, etc.) could deal with those who must be guided to reform or asked to or forced to leave. But how will you reformers wrestle legal

control? The legitimacy of the heirs of Shimano issue will just be another of many obstacles to deal with. Just to prime the pump for you.

To me all things considered this will require so much energy and thought and negotiating and compromise that one should at least consider what is outside the ZSS box; hence the advice I proposed above. Further as Tenshin and many other have pointed out: what is the need to be attached to this people and property making up this organization.

Echoing you, I hope you find solace and healing wherever you find yourself.

Best Regards.

September 7, 2011 5:17 PM

Olivia said...

Hi Chris,

Chris, I think that what Robert is saying, and he'll have to clarify, is that many people have given valuable time and care to ZSS and at some point it becomes energetically negative to continue to focus on Shimano or ZSS - possibly not even wise. That's different from bitterness especially in light of the fact that Shimano has time and again survived because of the "minority of entrenched supporters". Don't underestimate Shimano or that group or their possible influence on the board.

Robert doesn't sound very victimized to me. He sounds like someone who knows how to move on yet still care enough to stick around and speak up about facts of history. No idea who he or she is, but thanks.

You too, Chris - a thriving practice anywhere is a beautiful idea.

September 7, 2011 5:24 PM

Olivia said...

Forgot to mention - has there been any response to Genjo's letter to the board?

September 7, 2011 5:30 PM

Chris A. said...

Robert S. said:

"At one time I shared your view; now I see it as being unrealistically optimistic because it is extremely naive."

Try rereading the last letters of Seigan and Genjo. There you will see the courage and fight I espouse.

"But how will you reformers wrestle legal control?"

Already wrested it from Shimano! Big victory! As new bylaws are formed, more democratic control will be inevitable, as will new board members (no Shimano to appoint them!). There are good sitters at ZSS, and the shared practice is worth saving. If everyone fights with strong voices and votes, I believe we can prevail in the face of even the negativity you seem resigned to.

When I was younger I loved to blow things up. But now I don't want to see these good people and their practices blown up. That would be akin to a Shimano victory, i.e., "You can't get along without me!"

Glad to hear you say you are unscathed by it all.
September 7, 2011 6:58 PM

NYZ Member said...

Chris A.:

Both Olivia and Robert S. are outsiders. They have no stake or even interest in saving our practice. You are tilting at windmills.
September 7, 2011 8:48 PM

Janet said...

Ha! and here it is.... "outsiders" defined by "leftovers"...

Let's just revise history and write out the contributions of thousands of people who poured their hearts and souls into DBZ and label them "outsiders." Shimano historical revisionism at its finest!
September 7, 2011 9:13 PM

Proud NYZ Memeber said...

Janet:

Your comments are gratuitous and irrelevant. Bottom line: You are not a member. You probably would absolutley never consider membership again. You have moved on. Except: you cannot resist sniping.

The term 'leftover' is patently pejorative and feels like it is meant to denigrate activists like me who want to share their practice with other current ZSS members, free of the sick venom and vituperation of destructive and hurtful former non-members, who have made their personal and legitimate choice to move on.

Except when it comes to blogging!

September 7, 2011 9:28 PM

genkaku said...

Dear Member -- Do you find anything informative about studying and acknowledging the past with an eye to a healthier future? What do you think of the Shimano Archive, for example? Is the archive just another example of venomous sniping by vituperating outsiders?

I'm not trying to be snide. I would really be interested in your answer.

September 7, 2011 9:39 PM

Shotgundo. said...

I'm impressed with the comments of The Proud NYZ Memeber (sic). No matter what anyone says, it is obvious that Shimano's Dharma has been transmitted. The self-centered and self-serving attitudes of "I've got mine, you get lost!" and the convenient parsing of history ("personal and legitimate choice") are in the finest traditions of ETS and his Gaijin Yakuza. Namu Dai Bosa, indeed.

September 7, 2011 9:40 PM

NYZ NYZ! said...

Genkaku:

The Archive was wonderful because it helped bring down Shimano. Whatever privacy was punctured, it was worth it.

I think that the ZSS majority I am acquainted with is relieved to have Shimano gone. But there is the problem of unaffiliated former or non- members whose self-righteousness knows no bounds, and who could care less how their toxic and destructive wishes might affect my practice.

September 7, 2011 10:06 PM

Shotgundo said...

Namu Dai Bosa, indeed.

September 7, 2011 10:26 PM

Not Genkaku said...

Whoops! I left out: I read back where, not only could you not be bothered to 'show up' at the sangha meeting, but that you rescinded the presentation of a letter you composed, essentially because the mediators were too 'neutral', and were not there to implement an (FTI) agenda. Really: how are you not the ultimate disengaged sniper, willing to take

potshots from afar, but not really interested anymore in helping current, committed ZSS students rehab ZSS?

Would you not, in fact, be happy to see ZSS fail, even if it meant an obvious victory for Shimano?

September 7, 2011 10:33 PM

Former DBZ cleric said...

The archive is not just about having "Shimano gone" it is also a deeper call to examine the destructive and poisonous culture Shimano leaves behind. That work is not yet fully grasped let alone accomplished. This saga is ongoing.

How does the man who created the archive and stuck his neck out by publishing it fare? Is Kobutsu an "insider" or an "outsider"? Does the effect of all this on his practice matter? Hell, he's disabled, destitute and lives in a HUD subsidized apartment on a social security check. Must be expendable — he's an "outsider"....

September 7, 2011 10:34 PM

Former Altar Boy said...

Insider: member. Outsider: not.

Note: the majority of current ZSS students are not destructive or poisoned.

Kobutsu is not the only one with serious problems.

September 7, 2011 10:56 PM

Not Olivia said...

"Olivia said..."

Forgot to mention - has there been any response to Genjo's letter to the board?"

Of course, if she really wanted to know, as opposed to just kvetch, she'd ask a principal.

September 7, 2011 11:00 PM

Janet said...

Members of a non-membership organization, how quaint.

Perhaps not destructive, perhaps not poisoned.... deluded?

September 7, 2011 11:02 PM

Robert S. said...

Olivia said ...

Chris, I think that what Robert is saying, and he'll have to clarify, is that many people have given valuable time and care to ZSS and at some point it becomes energetically negative to continue to focus on Shimano or ZSS - possibly not even wise. That's different from bitterness especially in light of the fact that Shimano has time and again survived because of the "minority of entrenched supporters". Don't underestimate Shimano or that group or their possible influence on the board.

Olivia, "energetically negative" is a great, succinct way to put it. Thanks!

R. S.

September 7, 2011 11:04 PM

Still Energetic said...

Insider: member. Outsider: not.

So I'm confused, is the Sangha composed of insiders + outsiders? Or only insiders?

The present NYZ "members" have the club-house, they are rid of Shimano. Why do they come in here? Is something missing at the club-house that necessitates coming in here to poke sticks into hornet's nests?

If it's a blog you want, start up a "ZSS Clubhouse Blog" (insiders only)... and blog to your heart's content.

September 7, 2011 11:18 PM

Olivia said...

NYZ member said...

"Both Olivia and Robert S. are outsiders."

Insiders and outsiders and "Our Practice" - that's where your zazen practice has taken you?

Robert, perhaps they are doing us a favor?

NYZ member, you really don't know what interests me or doesn't interest me. So, I'll tell you in a general way. What I'm willing to stand for is what gives life (removes obstacles) and opens doors through zazen practice. It doesn't matter where you park your cushion for that practice. You might try loosing everything but continue sitting anyway and see where that takes you. But in the meantime, if you want to park it inside ZSS which has a history of almost zero integrity then your words are matching that history - not helping.

Genkaku's question to you is interesting. Looking forward to an answer.
September 7, 2011 11:21 PM

BigAdventure said...

Are you saying that my fellow sitters at NYZ lack integrity? How would you know?
Looking forward to an answer.

I pay. Even when they raise the rate. That's my mebership contribution.

I'm betting Roko will cede to Genjo, at least for a term, as is the model at SFZC.

You missed the answer to Genkaku.

Peewee's clubhouse gang comes here to push back against the self-righteous who would try to negatively influence others.

September 7, 2011 11:44 PM

Chuang-Tzu said...

To push back against the self-righteous who would try to negatively influence others? Do you think that makes sense? How long have you been a Zen student? Ten minutes?

September 7, 2011 11:51 PM

Robert S. said...

Janet said...

Ha! and here it is.... "outsiders" defined by "leftovers"...

Let's just revise history and write out the contributions of thousands of people who poured their hearts and souls into DBZ and label them "outsiders." Shimano historical revisionism at its finest!

Janet, despite their rhetoric and apparent tunnel vision, I hope some of this gets through to these folks who think that they can pull a real spiritual practice of out the ZSS Members Only Club Magic Hat. I have a feeling it's already happening.

But, it is difficult to discern what has happened with these members this far into the future since we left. Don't forget they tolerated a great deal of unethical, manipulative, and autocratic behavior far worse and, possibly far longer than some of us did, except for the direct victims of abuse.. The effects will take a while to dissipate and will depend ont their own dispositions as well.

Clearly if their writing is correct and sincere these brothers and sisters want to take over, want some self empowerment, but while on the one hand simply think that Shimano's

lack of presence is the key, yet on the other hand they may be beginning to see, on some level that they still have to deal with Shimano's inadequate and invalid teachings as well as that of his "heirs." Yet they do seem to have little regard for our caution based on what we have seen in and further learned and continue to learn from the past. It is the attachment factor. Even if they've freed themselves from Shimano's short leash, they are attached to place, and perhaps form and ritual. Which is an issue some of us had to deal with. I know I did.

Yet one or more of these folks seem intent on a very clear separation of "you left you bad," "I stay I good." Is it anger, immaturity? A warped version of the years of Shimano's essentially cultist teachings? I don't know.

Further, they have no plan as they don't even hint on having considered how they'll get to their goal other sincerity, enthusiasm and riding on someone's back. (Genjo, Seigan.) Alternatively they've dumbed down the goal to simply the absence of the Shimanos at the temple(s).

Most if not all of their conversation is reactive and not proactive. Perhaps this is a partial answer to questions in "Still Energetic's" September 7, 2011 11:18 PM post.

Maybe visiting this blog is being driven by instinct or intuition; in any case from reading the archives one can see that there were always some writing to or visiting other centers seeking help and guidance - and no one was fooled by Shimano's nonsensical separatist propaganda that among Rinzai, Soto, and the hybrid Harada/ Yasutani lineages ""authentic Rinzai Zen™""*.

* "Authentic Rinzai Zen™" is the trademark of E. T. Shimano
September 8, 2011 12:25 AM

Larry said...

Somebody's been hitting the Righteous instead of the Cheerios...
September 8, 2011 12:27 AM

Not Larry's Interpreter said...

Larry said...
Somebody's been hitting the Righteous instead of the Cheerios...

Righteousness and Cheerios the same thing, something.

The Righteous:

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Cheerios:

The Big G stands for Goodness"
 "Go with the Goodness of Cheerios"

Thought that might be important to show....

Sliding into colorlessness....tastelessness...
 September 8, 2011 12:38 AM

Olivia said...

Big Adventure said...

"Are you saying that my fellow sitters at NYZ lack integrity? How would you know?
 Looking forward to an answer."

I said that the history of ZSS has a lack of integrity and your words here are matching that - meaning - well, you put it nicely - a kind of clubhouse gang mentality. It's not exactly Samoan Circle.

But you're right - I don't know you and I'm not making a blanket statement of all ZSS sitters. I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why? What is your hope and vision for the a ZSS future? Why would you not want to see what other teachers have to offer you?

Yes - saw the genkaku response.

Uncovering a history of lies and distortions has all kinds of influences. It can be threatening right down to the core of the organization. So what's the lesson? I don't say that with the answers, by the way, especially in terms of organizational direction. Personal direction, yes. That one became very clear to me.
 September 8, 2011 12:51 AM

No Point At All said...

"Chuang-Tzu said...
 To push back against ..."

Yes. You are right.

"Robert S. said:
 (Genjo, Seigan.) Alternatively they've dumbed down the goal to simply the absence of the Shimanos at the temple(s)."

False.

"Robert S. said:

Yet one or more of these folks seem intent on a very clear separation of "you left you bad," "I stay I good."

No.

"Still Energetic said:

The present NYZ "members" have the club-house, they are rid of Shimano. Why do they come in here? "

Point taken.

September 8, 2011 6:23 AM

IgnoranceIsBliss said...

"Robert S. said:

But, it is difficult to discern what has happened with these members this far into the future since we left."

Not difficult to have a self-serving opinion about them, though!

September 8, 2011 8:49 AM

genkaku said...

Of no particular relevance:

This morning, my mind, which sometimes seems to have a mind of its own, lighted on the quote that is often attributed to Honoré de Balzac:

Behind every great fortune there is a great crime.

And my unrepentant mind chimed in, "And if you want an example of a great good fortune, you need look no further than the Dharma."

It would be a pity to overlook the foundations of a great fortune, I think.

September 8, 2011 9:06 AM

GangOf... said...

"Olivia said:

I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why?"

Unbelievable that such a question could be conceived. Some must see most ZSS students as snakes in a pit.

September 8, 2011 10:25 AM

Pandora said...

Perhaps we just begin to see a rather aggressive faction appearing...
September 8, 2011 11:48 AM

genkaku said...

GangOf said:

"Olivia said:

I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why?"

To which Gangof replied:

Unbelievable that such a question could be conceived. Some must see most ZSS students as snakes in a pit.

Interesting ... the question is asked politely but goes unanswered as if the one asking were unaware of the most obvious assumptions. Why is there no equally polite response that addresses the question instead of parading the respondent's ... uh ... amazement?

More generally, am I wrong in thinking that, if we leave aside the snips and snipes that have arisen during close to 7,000 posts, when a polite or reasonable question is asked of what might roughly be called the Shimano-skeptic crowd, there is generally someone willing to give chapter and verse (again) of why s/he feels skeptical based on past, concrete evidence. But when the tables are turned and a Shimano-skeptic puts a reasonable and polite question to what might roughly be called a Shimano- or ZSS-defender, the willingness to engage in straight-forward conversation gets sidetracked.

Those who defend a brighter tomorrow at ZSS may be somewhat forgiven in the sense that they are trying to see a future that no one can predict. But when they say, "Well, Shimano's gone, right?" and "A code of ethics is in the making" and "An audit has been promised" and "Let's nourish a strong practice," why is there an apparent unwillingness (inability?) to consider how and why this time might be any different from past years in which very similar promises were made and routinely broken?

I don't mind if someone wants to go by blind faith or gut instinct. Hell, we've all done that. But it seems to me that it behooves anyone doing so to own up to the basis or lack thereof on which they are extending their faith. If answering directly (and politely) is not in the cards, OK. But I doubt that this brings any credibility to the (non)-argument made.

Just thinking out loud here.

September 8, 2011 12:41 PM

Gang of Snakes said...

!

September 8, 2011 2:52 PM

Olivia said...

GangOf....

My question to you was fueled from hearing about the 60 or 65 letter requesting that Shimano be retained by ZSS as an active teacher. On top of that we heard of a board member's car being vandalized at the Aug DBZ retreat because Shimano was not allowed to attend. Therefore, ONE of my questions was...

"I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why?"

Aside from the explanation behind the question, several people here know how hard it is to leave what has been experienced as valuable. They know what it was like to give time and money and energy to helping ZSS. But if you want a future for ZSS then you'll have to bring values to it that have been completely shredded in ZSS history - along with plenty of people. It's really kinda simple - not easy. Why waste more years.

September 8, 2011 3:06 PM

Snake Pliskin said...

False chivalry on your part.

False argument and bad read, too.

Notice that although you like to answer on behalf of someone else, you haven't recently done so when questioned directly yourself. This makes you seem as if you are 'above the fray', too 'whatever' to participate, even on your own blog. It also reinforces the original question re. why your apparent willful disengagement arises, especially at the most crucial times.

Makes you feel better to see things fall apart?

It probably might since it reinforces the majority opinion on your blog that ZSS students are cult-influenced ("ZSS is a cult!" ironically notwithstanding its present, most uncharismatic leader), and that their practices at ZSS cannot be legitimate because of their ex-teacher, and therefore should be taken up elsewhere.

How was 1982 really goodbye?

September 8, 2011 3:10 PM

Escape From NY said...

"Adam Fisher said:

This is a time for potential new beginnings – yours, mine, the sangha's. Always new beginnings."

Not if there ain't no sangha no more. Not if there ain't no intact sangha.

September 8, 2011 3:14 PM

Just Noodling said...

Let's get rid of Roko and make Fujin Abbot.

September 8, 2011 3:36 PM

Olivia said...

Genkaku,

I'm wondering how many times I've seen you say "Zazen is no liar" - always in defense of what you gained from zazen practice at NYZ/DBZ.

SnakeP.. said...

"Makes you feel better to see things fall apart?"

It makes me feel better to see a history full of cracks in ZSS woodwork open up and details of a toxic culture begin to fall out.

I'm sure that Shimano would be loving this chaos among students. It keeps the responsibility of cause off of himself as he expects students to be blaming and angry at each other. I remember he talked to me about exactly this expectation and the benefit it had for him and of course the continuation of the dharma because he would remain while others feel apart. Really - it was frightening to watch such mental manipulation.

Don't waste time and don't misplace anger.

September 8, 2011 4:15 PM

Escape From NYZ said...

"Olivia said:

I'm sure that Shimano would be loving this chaos among students."

Probably the more ZSS and its sangha gets ripped and crippled, from the inside or the outside, the better Shimano will like it.

If he read this blog to see how some people feel about his former students, he would, I'm sure, love it!

Hey Adam: again, you don't have to answer. Somebody else did it for you.

September 8, 2011 4:51 PM

genkaku said...

-- Snake Pliskin wrote:

How was 1982 really goodbye?

-- Escape from NYZ wrote:

"Adam Fisher said:

This is a time for potential new beginnings – yours, mine, the sangha's. Always new beginnings."

Not if there ain't no sangha no more. Not if there ain't no intact sangha.

Snake, Gangof and Escape -- I will respond to any direct question put in good faith (i.e., I will receive the same in return). Far from feeling myself to be above the fray, I have said on more than one occasion what my general position is. If you missed it, it boils down basically to two points: 1. Eido Shimano and the ZSS boards he controlled have proved themselves through several decades to be documented liars, manipulators, abusers, hypocrites, sociopathic, etc. His presence and the presence on any of the tactics he used so skilfully over those decades deserves to be brought out into the open and addressed directly... i.e. excised if ZSS really hopes to find some future life. Papering over the past because this one wants to maintain his or her Zen position or because some students find it inconvenient to their 'Zen practice' is not good enough. The bullshit of Eido Shimano's "unconditioned realm" deserves to be called out. 2. The men and women Eido Shimano has manipulated and abused over the decades deserve a straightforward and personal apology, not just some generalized so-sorry that acknowledges and repents of nothing except the fact that he got caught.

Basically, that's about it. In aid of those two tenets, I have maintained this blog as a place where anyone is free to state his or her opinion, concerns, anger, fear, love or whatever. Generally speaking, it's no-holds-barred. The maintaining of this blog may not be much in your eyes and I may wish I had the energy to take a more active role than I have ... but I think this blog is some proof of concern and interest. Have you started a mirror blog that might uplift and defend Eido Shimano and the good works of ZSS? Perhaps you would post the address here.

Now as to the specific nudges quoted above: How was the 1982 goodbye really a goodbye? It was a goodbye in the sense that I left ZSS and was fortunate enough to find a Zen teacher. It was also a goodbye in a wish-I-could sense: I spent nine years giving what I could, eating what shit I needed to, and denying what I should not have denied under cover of 'Zen Buddhism.' How I wished I could erase the sense of sorrow and anger and confusion at having been so blind-ass wrong. How I longed to forget about it all and go

back to a time when the "unconditioned realm" made me swoon and succumb. In short, like all goodbyes, it was not a goodbye at all, but simply something that needed doing.

As to "new beginnings" in 1982. It was a time of new beginnings for me ... to flounder outside the cuddling confines of ZSS. And flounder I did. Likewise, it was a time in which Eido Shimano could find new women students on whom to prey, new configurations of the cult of personality ... better times free of at least one more pesky petitioner. Look, he got himself a new hat. How grand.

With or without sangha there are always new beginnings, don't you think?

PS. I still haven't seen a direct answer to Olivia's query: "I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why?"

Posturing, sputtering, wriggling and jiggling ... but no honest answer.
September 8, 2011 6:11 PM

Robert S. said...

Today I noticed that Kobutsu posted somethings that got my attention. He posted excerpts from some along ago newsletters. One from the 1970's is entitled "The plans of construction regarding The International Dai Bosatsu."

See http://www.shimanoarchive.com/PDFs/19700000_circa_Brochure.pdf

What I found interesting is that every name mention is Japanese. Tai-san's of course, that was to be expected, Soen's for sure, but also Yasutani and Sensaki as well. I have now nor ever had a problem acknowledging them as honorary founders abbots, whatever. But it is now so glaring to see that there was not one mention of any of the Americans who were integral to building the upstate center, those were footing the bills with their large contributions, or those who had been doing any of the actual leg work from find the real estate to choosing the architects and contractors, etc.

At best this simply reflects a very autocratic, authoritarian, top down style; but why fail to acknowledge the endowments and other efforts that made the whole shebang possible? Would the benefactors and workers be left out if they were Japanese patrons?

At worst this might actually be an unintentional expression of a racist attitude.

Dale Carnegie wrote "How to Win Friends and Influence People." If Shimano really needs the money should write the definitive book on "The Zen Way of Self promotion While Steamrolling People Who Grovel and Say Thank You". Probably it'll be snapped up by his hedgefund manager friends.

September 8, 2011 6:14 PM

Question said...

Escape from NYZ said...

"Hey Adam: again, you don't have to answer. Somebody else did it for you."

What the hell was the big deal question?

Ah yes, chaos rules. Except, I don't believe in chaos. Rearrangement - and this time it will not go well for Shimano and appears dim for ZSS given the raw anger, almost hatred, behind some of their comments. Not a helpful advertisement for a renewing ZSS.

Just a true outsiders view.

September 8, 2011 6:19 PM

Darwin said...

Pandora said...

"Perhaps we just begin to see a rather aggressive faction appearing..."

Hell, we saw some of earlier version of the dark-side of Shimano, who knows how much darker it got.

These are the Latter Day Students of Shimano.

After years tolerating all manner of abusive and unethical and aggressive behaviors, such people, mutated students of dharma, if you will, were bound to appear. And no doubt they have absorbed a good amount of the meanness, shortsightedness, stubbornness, insensitivity, arrogance and urge to survive of their "psycho-spiritual progenitor."

September 8, 2011 6:28 PM

Rattler said...

"Genkaku said:

... I may wish I had the energy to take a more active role than I have ... but I think this blog is some proof of concern and interest."

You composed a letter for the sangha meeting, ostensibly to do some good. You then use 'extra energy' to rescind it. Your 'don't have the energy' defense don't hold up."

Your blog accomplishes nothing constructive regarding ZSS rehab. It's all pure teardown.

"I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why?"

How could this not be true? Do you think that ZSS students are unethical, robotic snakes? You've already heard about the six vocal Shimano defenders ... How can you ignore the rest of us, or worse, seem so certain that everyone at ZSS is a Shimano supporter? That is what I mean by 'unbelievable'.

September 8, 2011 6:47 PM

There's a worm in my apple said...

"Genkaku snarked:

Have you started a mirror blog that might uplift and defend Eido Shimano and the good works of ZSS? Perhaps you would post the address here."

There you have it. Pure snark and stupidity. In your own undeniable words. A "Defend Shimano" blog? You think ZSS students want THAT? Your blog comes closer by nurturing hatred of what remains of ZSS. Just re-read the crap spewed by Robert S., 'ZSS is a Cult!', etc. Shimano is laughing up his gold-brocaded sleeve at all of you!

Three decades comes to this.

September 8, 2011 7:14 PM

genkaku said...

Rattler wrote

[Olivia's words]"I was very interested to hear that you or at least one of your gang is actually relieved that Shimano is "out of the way". Is this true and why?"

How could this not be true? Do you think that ZSS students are unethical, robotic snakes? You've already heard about the six vocal Shimano defenders ... How can you ignore the rest of us, or worse, seem so certain that everyone at ZSS is a Shimano supporter? That is what I mean by 'unbelievable'.

How can you ignore the rest of us,

Excellent question. Clearly you think that some more benevolent and sane faction has been overlooked and thereby demeaned. Ergo, the first part of Olivia's question gets a response: Some people -- current members of the ZSS community -- ARE relieved at Eido Shimano's reduced presence.

What about part two of the question? Why (on what basis) are you relieved? It seems to me that there might be any number of plausible reasons, so perhaps you could pick one or two and share them?

In an attempt to be clear ... why (on what basis) do you feel the way you feel? Is that too complex or intrusive?

September 8, 2011 7:39 PM

Rattler said...

Justice. Saving ZSS. Respect for ethical practice.

September 8, 2011 7:42 PM

Crap eater said...

Too bad you don't try to similarly respond.

September 8, 2011 7:44 PM

genkaku said...

Rattler said: "Justice. Saving ZSS. Respect for ethical practice."

OK.

And justice in this instance consists of?

The ZSS worth saving is defined how?

And an "ethical practice" means what to you?

Crap eater wrote: "Too bad you don't try to similarly respond."

If that was directed at me, perhaps you could state a specific question to respond to.

September 8, 2011 8:14 PM

Patty said...

Robert S.:

The latest archive entry that caught my eye was:

http://www.shimanoarchive.com/PDFs/19710600_Sangha%20Newsletter.pdf

This quote in particular: "The plans of construction regarding The International Dai Bosatsu Zendo are underway. If things are going well by the fall of 1972 we can use The Zendo for our sesshin. As the first deed of the property took place in 1776 and Uncle Tom's Cabin by Harriet Beecher Stow was written at this Beecher Lake. The Zen Studies Society wants to complete all construction by the spring of 1976 and on July 4th of that year, together with the 200 years anniversary of The United States of America, the dedication of The International Dai Bosatsu Zendo will take place. Tai-san, though he is the real founder, invited Soen Roshi to be the first Abbot. Soen Roshi accepted this but

wants to honor Nyogen Senzaki's half a century work In America, so he will be the honorable first Abbot. His ashes will be burlled In the sacred place near the lake.”

Having known Eido Shimano for over twenty years, worked as his secretary, I can spot his writing (particularly in raw form) a mile away. There is no doubt in my mind that Shimano himself wrote the above quote. The Engrish, the cadence the grammar... it's his unique style. The dead give-away is of course the single glaringly passive/aggressive line, "Tai-san, though he is the real founder,"

September 8, 2011 8:28 PM

Mick said...

Really, cockatoo, I don't need a disengaged, sniping inquisitor like you to bow down to. Propose a hypothesis, and if I feel like it, I'll confirm or deny.

Look up 'justice'.

ZSS is people.

If you don't know how ethical practice is defined by now, you're worse off than Robert S.

"you don't know what's going on
you've been away for far too long
how can you come back (3 decs later)
and think you are so fine?
you're out of touch my baby
my poor discarded baby
i said: baby, baby, baby
you're out of time"

September 8, 2011 8:32 PM

Robert S. said...

Rattler said...

"Your blog accomplishes nothing constructive regarding ZSS rehab. It's all pure teardown."

Yes! Hello! You are still not understanding!

When you say "Rehab," I hear "Let's rearrange the deck chairs on the sinking Titanic!"
But ike the Titanic there are no fixes to save it from going down. But Read on before you get more upset.

Examine the word you use, Rattler. Rehab. It is short for rehabilitation.
from an online dictionary -

Rehabilitation:

1. To restore to good health or useful life, as through therapy and education.
2. To restore to good condition, operation, or capacity.
3. To reinstate the good name of.
4. To restore the former rank, privileges, or rights of.

The key phrase is to restore. Zen Studies Society since the mid sixties has been corrupt. That's since Shimano took it over. Aitken tried warning those involved in the 1960's helping Shimano establish himself in NYC. They ignore those warnings. In a very short time, Shimano found loyal, unquestioning supporters. They were the first generation of enablers.

There is no "rehabilitation" possible. Restore the organization to what state? A state of lesser corruption? Impossible! A state prior to Shimano is too long ago. Too irrelevant as it was a way to support D. T. Suzuki's academic efforts in the USA.

So, believe it or not, whatever sincere efforts you undertake essentially require you and others who support you to build something fresh from the ground up. That is if you really think you need to do this instead of looking to join a more functional group.

Within the larger sense of ZSS Sangha (former and present, there is some precedence of this. In the late 70's through some time in the 80's, I believe, a group of former ZSS students meet regularly in one person's large artist's studio. There were dedicated students but there were some serious health issues problems of the studio owner and those problems eventually caused the group to fall apart. However there were some decent places already arising: Zen Center at Riverdale, a little later the ZMM with a city temple started in Manhattan not sure when they started this is before they went to Bkln), and Kyudo Nakagawa's Soho Zendo.

So sure, think of how you want to set up a Zen Center. just realize It has nothing to do with rehabbing the entity "Zen Studies Society." Can you recover any of the physical resources from ZSS? Do you really need to? What are the legal steps involved? What money will be needed? What about leadership? It sure seems that some of the reformers now writing don't seem particularly enamored of Shinge, not that they should be; I further I sense a lukewarm feeling towards Genjo as dharma teacher. So that's yet another area of you to be concerned about.

Also, there are other models to look at they might avoid some of the problems in the autocratic model. If I recall, someone name Stuart Lach's did a paper or two on some on this.

But, if you think you are just going to march in and just quietly take over ZSS and change that thing, I wish you plenty of luck. But, keep us posted.

September 8, 2011 9:04 PM

Kobutsu said...

Robert S.

Please consider giving me a call (207) 359-2555

September 8, 2011 9:30 PM

Comfortably Numb said...

"Robert S. said:

When you say "Rehab," I hear "Let's rearrange the deck chairs on the sinking Titanic!"

That's because you are titanically stupid and self-serving! Self-serving, especially.

"There is no "rehabilitation" possible. Restore the organization to what state? A state of lesser corruption?"

Rehabilitation is certainly possible because there are plenty of eminently uncorrupt people, including current and former ZSS members, who support it.

So take your big butt and butt out! If you are not going to be part of the solution, than you are part of the problem. Go fight evolution/climate-change-denying Republicans, the Taliban, talibanical evangelicals, etc. But "Hey, teacher: leave those (ZSS) kids alone!"

September 8, 2011 9:32 PM

Janet said...

Accusatory statements seem to be an acceptable mode of communication for you "Numb." Such behavior is not a secure foundation for a healthy structure to rest on.

Consider your position...

September 8, 2011 9:47 PM

Shodo said...

Rehabilitation is certainly possible because there are plenty of eminently uncorrupt people, including current and former ZSS members, who support it.

Don't hold your breath, 40 years now and folks are still waiting for that particular horse to cross the finish line...

Is it possible? Sure.

Will it happen? Forgive my skepticism...

So take your big butt and butt out! If you are not going to be part of the solution, than you are part of the problem.

You understand I hope, Eido is going to bleed your ZSS dry unless he gets what he wants. He is using his unsustainable retirement package as a bargaining chip to acquire Shobo-ji.

If he gets Shobo-ji, ZSS loses.

If he doesn't get Shobo-ji, ZSS gets bled dry like a slaughtered pig.

There are at least 1 board member, possibly more, that sees the selling of Shobo-ji to Eido as a viable course of action.

Personally, I don't think you all (I assume you are one of the many who DON'T want Eido to acquire Shobo-ji) are going to ultimately win this fight.

Too many mistakes in the past have been made, now it's crunch time and tough choices are being going to be made and NONE of them are good.

If the above is incorrect in your view, please elucidate why.

September 8, 2011 10:02 PM

Walt said...

Observation, not accusation.

But yes, I have been too hard on Robert S.

I will leave him my Gran Torino.

September 8, 2011 10:03 PM

Rattler said...

Shodo said:

'etc.'

Finally, someone catches a glimpse of the ox.

September 8, 2011 10:06 PM

Shodo said...

Rattler said

etc.

Figures.

What is your assessment of what I said.

September 8, 2011 10:23 PM

Sam G said...

Mr. Shodo:

You have correctly identified the financial conflict that casts a shadow over all good efforts to make ZSS whole again.

Only one upfront board member in favor of selling SJ? Good. Believe new bylaws will beat a forced sale, so that new directors will thwart it and stall any such Shimano tactic.

He is not getting any younger. He may lose the motivation to attempt a takeover of SJ, especially if ZSS drags the process.

His retirement package is real leverage. Not many people get this, but you do. A major stall and pushback will be necessary by a new board.

September 8, 2011 11:15 PM

Janet said...

He may lose his motivation... but the she-banshee behind him will want every last drop of blood.

It's a shame the Board didn't start off on the "retirement package rescinded for cause track." Had they done that, and Shimano sued, he'd now be being forced into deposition. Were he foolish enough to pursue the matter to court, I'd buy a ticket to see him under cross examination in an American court room – thing is, he'd never let that happen. Apparently the Board in their unconditional wisdom lacked the foresight and intestinal fortitude to see things clearly at the outset. He's a coward but they feared him...

September 8, 2011 11:33 PM

Olivia said...

Rattler said...

"How could this not be true? Do you think that ZSS students are unethical, robotic snakes? You've already heard about the six vocal Shimano defenders ... How can you ignore the rest of us, or worse, seem so certain that everyone at ZSS is a Shimano supporter? That is what I mean by 'unbelievable'."

1 - With names like "GangOf, SnakeP, and Rattler, and your venomous responses (very defensive and very angry) it was not possible to know who you are or where you stood in regard to Shimano staying or leaving. Were you one of the 6 vocal defenders? I finally picked up one or two sentences that pulled me in the direction of getting that you and a few other of your "gang" commenting here are part of what you now describe as ZSS students who stand for a "just, and ethical" entity.

Well now, I'm wondering what the others sound like.

2. Ok - now that I've got that straight, let's talk about trauma - with or without a capital T.

No reasonably sane person who has found some of their identity to be intertwined with zazen practice via ZSS gets off without some form of trauma. You can call it another word if that's too strong or offensive. You can use upheaval, disturbance, upset, stress, loss. When you put in the time and practice you have, your core identity becomes involved with the surroundings in which you experience it. It's natural. Zazen goes to the core of us. It's meant to do that. Sitting in the Zendo and having the direct experience of sesshin after sesshin is immensely powerful and immensely beautiful. We agree on that, no?

I'm going to guess that many people on this blog have experienced that. I have. Adam has. Robert has, and on we go.

THIS is our common denominator. All the rest is reaction to the trauma that your teacher (or our past teacher), has some major things seriously wrong with him. On top of that the entire structure of ZSS has allowed itself to be complicit with the damage that resulted.

You are now faced with how to save that core and sort out your identity as to things like affiliation and values and consequent action. No easy job. Unlike previous students, you have a "retired" Shimano. This gives you a sense of freedom to gather what is worth gathering. But get very clear that if you're in it to save false identifications and misplaced angers rather than your core you will miss all the beauty of the people here as well as your own. You'll just end up as a new ZSS round of bickering and posturing. You'll throw out words like justice with venom in your mouth. You'll say ethical and diss former students at the same time because they choose to dismantle what was essentially unethical and unjust. And when they weren't heard they did the only wise action - leave.

Think about it. Go for the core and find words that speak from there and maybe - just maybe - you can start something new in terms of an organization that does justice to the spirit of a simple zazen practice. I would stand behind you all the way for such an effort.
September 8, 2011 11:45 PM

Shodo said...

I was wondering something then it hit me...!

I wondered how the ZSS could have screwed up time and time again, letting Eido get away with everything that he did.

Then I realized that as Buddhists, we are called to see the good in people... to see the perfection that is there. Not to assume the worst in anyone. I can see how they could have let him get away with so much, hoping that each apology, this time, Eido Roshi would correct his ways.

It's so sad to see from after reading the shimano archives, and seeing everything happen today, that the only reliable predictor of Eido's behavior was a simple asking of yourself: "What is the more hurtful path"...

The only way they could have avoided any of this was from assuming the worst in him from the very start...:(

September 9, 2011 12:46 AM

genkaku said...

GENJO POSTED AT ZEN FORUM INTERNATIONAL

PART I

Genjo on Fri Sep 09, 2011 6:06 am

Genjo wrote:.... quickly, 1) declare that under no circumstances will any ZSS property be sold to either Eido Roshi or some consortium that supports him, 2) exclude Eido Roshi from being on ZSS property indefinitely, 3) remind staunch supporters of Eido Roshi that they can train elsewhere, 4) offer an organizational apology to those the organization was not able to protect from serial abuses over decades, 5) adopt bylaws that allow for significant democratization of the board and the limiting of the role of abbot to conducting practice style and schedule, 6) announce that significant resources will be devoted to healing the deep wounds of those directly and indirectly harmed during Eido Roshi's tenure as Abbot...

Several people have asked me if I have heard anything from the ZSS Board after sending this letter. Yes, three board members have contacted me about it including the Board President and Shinge Roshi. Shinge Roshi has said the Board will NOT be selling Shobo-Ji, the New York City Zendo, and is making her best efforts to support and encourage the practice there. The board president tells me that bylaw reform and completion of an audit are currently their top priorities. A third board member told me a report about the Sangha Meeting should be out soon and assured me that the "pro-Roshi faction" is not monolithic and some have even given praise to the boards actions, up to a point. Regarding the proposal to have Eido Roshi supporters buy Shobo-Ji, Shinge Roshi assured me it was not being considered by the board, but thought the idea had merit because it demonstrated thinking out of the box.

In my mind, this idea is more like thinking in the box, the box that has allowed Eido Roshi to continue to abuse the most vulnerable females under his spiritual care for decades despite multiple well documented egregious violations of ethical guidelines and precepts. It was not so long ago that I too demonstrated "in the box" thinking. I will forever regret not paying more attention to Eido Roshi's history and not taking care that Ethical Guidelines with teeth and the Precepts were more prominent in our practice.

I definitely feel that the steps the ZSS Board are taking are good and necessary, but, in my mind, so far insufficient. As Shinge Roshi admitted to Olivia, "You are right, the complex and difficult loyalties have not allowed a clean and strong separation. I hear

you"; in other words, a clean and strong separation has yet to be accomplished and is sorely needed. The most direct way to accomplish a clean and strong separation is to include in the board's next public offering some sort of statement that reads, "We are greatly saddened to conclude that Eido Roshi's continued lack of understanding of the great harm he has caused this sangha and American Zen necessitates that his presence be precluded from ZSS property indefinitely." Such a statement would go a long, long way to abating reasonable peoples fears that the abusing grandfather is still a presence on campus.

September 9, 2011 7:22 AM

genkaku said...

GENJO POSTED AT ZEN FORUM INTERNATIONAL

PART II

I know that ER does not have a key to NYZ, I know that he is not allowed to teach, and I know that he does not visit often, but it is much more than the most radical factions who need to see a "clean break" with Eido Roshi by the ZSS board. Despite his many flaws, Eido Roshi also has shown great genius, and sometimes he reminds me of other historical figures who have demonstrated both great gifts and great flaws. I believe that the organization owes Eido Roshi a lot for the gifts he has given, but I also believe that the organization owes a lot to those who have been harmed over the decades and were not adequately protected by the ZSS organization. It adds insult to their injuries, like rubbing salt in a wound, not to have Eido Roshi cleanly and completely excluded from the use of the properties. The fact that until recently ZSS Ethical Guidelines with teeth (admittedly they need additional refinement) and the Precepts were not more prominent in our practice, means to me, that the least we can offer those we did not adequately protect is to say he is around no more. This will give at least partial relief to those he abused, and I think much relief to the Maha-Sangha, which is watching carefully to see if the board can really turn 180 degrees away from the sordid past. As I see it, we must at least partially atone for the sins of our father. I know the Board is taking time to integrate the input received from the Sangha Meeting; I only hope this integration will lead to bold additional steps to help heal the ZSS sangha. To say Eido Roshi is "fully retired" is simply not enough.

Over this last year, what has hurt terribly is coming to realize the full extent of Eido Roshi's serial abuse of females under his spiritual care, yet more painful was watching him dissemble, rationalize and backslide from taking responsibility for his actions. As I have said many times, if he can't take and hold responsibility for his actions, it falls to us to do it for him. Though I am no longer on the board, I still have a lot of years invested in this organization and lineage, and I want it to right itself and thrive in time.

I've been told by those still attached to Eido Roshi that I have been hostile and power hungry, don't represent a balanced view and even compared to Mubarak refusing to yield to reason, to them I say I truly believe we are all doing our best under very difficult trying

circumstances. I want to also point out that this kind of rhetoric has been used to describe everyone who has stepped out of the box.

With palms together,

Genjo

September 9, 2011 7:23 AM

genkaku said...

Shodo wrote: The only way they could have avoided any of this was from assuming the worst in him from the very start...:(

Shodo -- With respect, I think one of the lessons learned from this entire sandstorm is that assuming anything of one person/thing or another is a foolish adventure. Elevating the Buddha, demeaning the ego, elevating the teacher, diss-ing delusion ... we've all done it as a means of encouraging ourselves, but the plain fact is that it simply doesn't work out very well in a practical, down-to-earth and even Buddhist-practice way.

My take is that we are not left with some glum, frown-faced conclusion but rather with a step into adult-hood ... which is not to demean the childhood any of us may have had. That adult-hood includes a sometimes-faltering ability to be patient, to get a handle on our own needs and hopes, and to take people as they come -- not so much according to their promises or snake oil and more according to their actual-factual actions. In the end, what is is both more informative and more delicious than what might be. It can be something of a wrenching experience, outgrowing hope and belief, but my take is that that is what Buddhists are called to do: Grow up and stop pretending they are not at peace.

Just noodling.

September 9, 2011 7:48 AM

Olivia said...

Now it's getting interesting. My take is that Buddhism teaches that there are obstacles to that core or basic goodness or causes of suffering or compassion or whatever words works. That's not to assume a child-like scenario of that core. I don't think Shimano was teaching Buddhism or practicing it. More later.

September 9, 2011 8:05 AM

Rattler said...

"Some must see most ZSS students as snakes in a pit."

Said in response to Olivia's amazement that anyone affiliated with ZSS could possibly be happy that ER is out.

Hey Olivia, you want a snake? You got it.
September 9, 2011 8:22 AM

Just Askin said...

How many of you wrote to the ZSS board in support of Genjo, and the fulfillment of the first two conditions in his earlier letter?

How many of you wrote to Genjo, at least to say 'good on!' in your fight to reform ZSS?

How many of you are proud of your constructive acts or words on behalf of ZSS reform activists (Genjo, Seigan, anonymous bloggers, etc.)?

September 9, 2011 8:27 AM

Rattler said...

"Though I am no longer on the board, I still have a lot of years invested in this organization and lineage, and I want it to right itself and thrive in time." --Genjo

Anybody want to get on board with that?

Strictly a rhetorical question.

"What do you think about grenades?
You know, like a frag ..."

Why, we love them!
September 9, 2011 8:35 AM

Robert S. said...

Re: Genjo's post this stands out:

"Despite his many flaws, Eido Roshi also has shown great genius, and sometimes he reminds me of other historical figures who have demonstrated both great gifts and great flaws. "

So what was Shimano's genius?

With all the references to snakes, including Genkaku's, it hit me. Shimano's genius was (and I mean was) the ability to sell snake oil. But it's wasn't so much as a bait and switch to a real nitty gritty practice of Zen as much as self-promotion in which he'd have us believe that his self-promotion was Zen.

September 9, 2011 9:07 AM

Janet said...

Shimano's "genius" involved conning superstitious blue-haired wealthy old ladies out of wads of dough. He tried being a liar, but he was never very good at it despite his own self-estimation.

September 9, 2011 9:33 AM

Robert S. said...

Re: Shodo's post:

"I wondered how the ZSS could have screwed up time and time again, letting Eido get away with everything that he did. Then I realized that as Buddhists, we are called to see the good in people... to see the perfection that is there. "

All due respect but I disagree this view.

First, it seems it is very necessary to clearly distinguish the board of ZSS from the non-board member students.

To deal with the errors of ZSS one has to look at the Shimano's and the board, as Rattler correctly pointed out a couple of times, the non-board member students tended and probably still tend to be strongly ethical and all round decent people. But he fails to accede that the the Shimano's and the board have done everything possible to disempower them as meaningful voices in the organization.

When I speak of ZSS addressing those who have been and are running the show.

So....onto my point.

It was not that the folks on the ZSS board considered themselves Buddhist and were being big hearted and endlessly forgiving.

There might have been a sense of sympathy at first by the first board members I can see them saying in effect "let's set aside what happened in the 60's, that Aitken may have overreacted." But then came all that lead to the mass exodus of Fuck Follies #1. And then Fuck Follies #2. And then the Westin incident. And onto the 90's when American Zen teachers finally formally, but privately joined together to try to get some sense into the board, but were rebuked by the then president and a chief enabler.

Tolerating this kind of behavior has noting to do with being Buddhist, Shodo. Something else is / was going on with these people. Some kind of sympathetic sociopathy. Some might have been self-deluded considered themselves compassionate, but that quite the opposite of the clear seeing that is a "goal" of real Buddhism. These folks have had some

pretty serious emotional problems and I doubt they were thinking some kind of endless forgiveness.

September 9, 2011 9:43 AM

Olivia said...

Rattler said...

"Said in response to Olivia's amazement that anyone affiliated with ZSS could possibly be happy that ER is out."

Sorry, rattler, I never said that. "Amazement" was Adam's take and word. As I've been saying in at least 2 or 3 other responses, I was initially trying to differentiate you out from the 6 or so who remain staunch supporters of Shimano and trashed a board members car.

"Hey Olivia, you want a snake? You got it."

Nope - it's yours if you want to keep this going. I don't do snakes - other things, but not snakes. I also generally don't do threats.

September 9, 2011 10:17 AM

Robert S. said...

Janet said...

"Shimano's "genius" involved conning superstitious blue-haired wealthy old ladies out of wads of dough. He tried being a liar, but he was never very good at it despite his own self-estimation."

Point taken, and it is a very good one.

The only thing is that I'd be kinder and gentler when referring to those older wealthy women who gave generously to organizations like ZSS based on a misperception of people like Shimano. I don't like the negative connotation of the word "superstitious." While superstitious literally means ignorance of the laws of nature and a belief in magical phenomena, I would not go so far to say that and I don't think it fair to say that Dorris Carlson and others were superstitious as opposed to being open to a the possibility of the spiritual and the metaphysical. I would just say that their openness was taken advantage of.

However, Janet, to lend some support to your statement I believe somewhere in the archives is a reference by Carlson's on her reliance on her "psychic gifts." Sometimes gut feeling and intuitions are called "gifts" when they turn out to be correct.

Anyway I have been faulted for including her as important and integral part of the ZSS problem because I expressed a belief that she should have set up checks and balances in

her donations which were in excess of \$2 million dollars to ZSS alone. So I want to give her some respect as well.

September 9, 2011 2:16 PM

YoungWoman said...

Janet,

While your practicing giving some respect, how about doing away with "blue-haired old ladies" as well.

September 9, 2011 4:06 PM

Janet said...

OK, openness.... "blue-haired old ladies" stands.

September 9, 2011 7:43 PM

Robert S. said...

YoungWoman,

FYI -- The term "blue-haired lady" is not a pejorative but a complimentary expression. It referred to a greying smartly dress woman of means would have a "blue rinse" with the intention of looking younger and better. Certain hair styles like "buns" caused greying hair to turn yellowish. Hair stylists through the 70's, I believe, tried to take out the funky yellowish color out the hair with the blueing agent. When it didn't work, or too much agent was used the women's hair actually looked light blue. It was somewhat more popular but not limited to wealthier older women.

My maternal grandmother would get such a blue rinse before attending special events like weddings.

The original blue hair punk ladies they were not.

It's seems that now-a-days women (and men) in their 70's and 80's just dye their hair a normal color or use highlights. It does help create the illusion of youth better than the blue-rinse did.

[Note: This is a non verbatim repost they apparently did not take earlier today.]

September 9, 2011 7:54 PM

YoungWoman said...

good for you, big ass old balding fart.

September 9, 2011 8:05 PM

YoungWoman said...

Robert S.,

Respectfully, my last comment was not intended for you but for "Janet". I suspect a woman would not use this description and something tells me it is not with the complimentary overture you suggest. Interesting, however. Thank you.

September 9, 2011 8:11 PM

YoungWoman said...

PS:

Robert S., my maternal grandmother is 71 years old. Her hair is completely white and looks great on her. Sometimes she puts it in a bun. I wonder what would make that turn greying hair color yellow. Will tell her about this and the days of blue haired women. Interesting conversation in the midst of all of this. Maybe you should consider doing more of it here.

Sounds like Eido Roshi is a guy to avoid. Another bald old fart. The hissers here are over the top.

September 9, 2011 9:11 PM

YoungWoman said...

PS PS:

Robert S.

Last question here if you don't mind.

How the hell did the bald old fart stay out of jail??! Eido Roshi, not the other old fart who may or may not be bald.

September 9, 2011 9:34 PM

Robert S. said...

YoungWoman asked...

"How the hell did the bald old fart stay out of jail??"

I way I understand it, none of Shimano's victims haved wanted to press charges I guess mainly for the usual reasons like not wanting to rel-live the experience in a public courtroom.

Further, I suspect that their cases were not very clear cut such as say, rape. Taking advantage of women, seducing women, is not illega if the victim is an adult. Further, the

real case in my opinion would be clergy abuse i.e. initiating a sexual relationship out of a trusted pastoral relationship is not yet illegal in NYS (it is in other states). If such laws pass I wonder what would happen if there were be a retroactive clause.

Back in the 1980's Robin Westin claimed to be one of Shimano's victims. Her way to deal with it was to expose Shimano and ZSS by writing an article. You may find the article relevant to your question as well. In doing the article she interviewed other ZSS women and painted a good picture of the way he operated (sick, abusive, but perhaps not in violation of city, county or state laws). Unfortunately the article was never picked up by a publisher. She recently made it available in the www.shimanoarchive.com a site by Kobutsu Malone.

See Zen and the Art of Seduction

However, i have found a more recent letter by someone calling herself "Olivia" more personal, and heart wrenching. It was written as an open letter to the current abbot of ZSS, Shinge Roko Sherry Chayat.

See "An Open Letter from 'Olivia'"

Shinge privately responded via email to that letter.

We have yet to see an public or open apology to Olivia by Shimano, the current abbot, or by the full Board of ZSS to Olivia or to any other of the victims of Shimano's clerical abuse.

Further, we have not seen any of the significant changes needed to be done within the organization to finally create a healthy and safe climate. (E.g. Complete severance of the Shimanos from ZSS, also the severance of the Shimano's major enabler may be needed or may happen as a matter of course, and a major revision of the by laws to 1. remove the abbot as the center of power and authority, 2. impose term limits on the members of the board, 3. make ZSS a membership organization 4. make the board directly responsible to the sangha at large and not just the abbot by having them elected by the sangha, 5. ensuring complete fiscal transparency of all the Society's assets, etc. etc.

Oh, I am still of the opinion that none of this will ever happen. I have often been told this is a wrong view, but to be honest the corruption has continued since the mid sixties. That's 46 years so I think my skepticism is at least understandable. More recently we have seen statements made since the time Shimano's handpicked successor became abbot in January 2011 but this is September and in nine months not a single change has been made since she took over the reigns. You can read some of the more recent developments on this blog and on Zen Forum International.

September 10, 2011 12:14 AM

Esquire said...

"We have yet to see an public or open apology to Olivia by Shimano, the current abbot, or by the full Board of ZSS to Olivia or to any other of the victims of Shimano's clerical abuse."

No Shimano lawyer would ever under any circumstance advise or allow such.

For ZSS, it is trickier.

"Further, we have not seen any of the significant changes needed to be done within the organization ..."

Not seen yet, but Genjo has reported that he has been told about the board's priorities to get done, which are new bylaws and the forensic audit.

September 10, 2011 6:41 AM

Observer said...

New by-laws, yes... not such a daunting proposition. ZSS can make inquiries of any number of apparently "healthy" Dharma organizations for templates for new bylaws. (ZSS is still operating under the set of bylaws from 1993: http://www.shimanoarchive.com/PDFs/19930130_ZSS_Bylaws.pdf)

A "forensic" audit will not be done; the depth of investigation and the time period involved in a thorough ZSS "forensic" audit would necessitate hundreds of thousands of dollars worth of investigative time. It is doubtful ZSS is in a position to ante-up for such an endeavor. A "comprehensive" (non-forensic) audit will eventually be produced, but in all likelihood will not be made public.

(No doubt a statement will be forthcoming to the effect that an "audit" was done, no serious deficiencies were noted but some "sloppy bookkeeping" was uncovered and remedied... now, as we march on to the unconditional realm, go back to your cushions, sit down, shut up, and keep still – but mostly stop asking questions.)

September 10, 2011 7:23 AM

genkaku said...

Robert S. wrote: Oh, I am still of the opinion that none of this will ever happen. I have often been told this is a wrong view, but to be honest the corruption has continued since the mid sixties. That's 46 years so I think my skepticism is at least understandable.

FWIW, I agree with you, Robert S. Like some dwindling twilight, I think this whole Eido-Shimano sandstorm of confusion, anger, anguish, analyzing, desolation, hard work, criticism and elevation will sink or is sinking beyond some distant hill. The upshot is likely to be a faltering, mediocre hug festival at ZSS -- something promoted as 'true Zen'

and rife with crocodile-tear 'compassion.' The mediocrity of 'authentic' organizational 'Zen' will prevail.

In 1986, in an interview (<http://www.blackmoonzendo.com/zenabbot.shtml>) with my Zen teacher, Kyudo Nakagawa (a Dharma 'brother' of Eido's and also a student of Soen (no relation) Nakagawa), I asked him about the various sex scandals cropping up in Zen centers in America. He replied: "I wish I could answer. I don't know about these things. All I know is that I am not interested in power and money. Well, maybe I am a little interested in money (laughs) but it isn't coming. It costs \$20,000 a year [to run the zendo]. But about these things, I don't know. In my opinion, maybe it's a matter of background. Too many desires."

Too many desires. And, on another occasion, Kyudo and I were talking about Eido, Kyudo made his position clear. He had visited Eido on a couple of occasions at Sho Bo Ji. In one instance, he was pointedly seated at the rear of the zendo. On another, above the Buddha statue in the main zendo, he noticed a prominent photo ... of Eido Shimano. Kyudo did not criticize what had happened or what he saw. But he did sum up his relationship with Eido by saying, "I am finished with him."

Finished with him. For a lot of us, perhaps the reaction is, "nice work if you can get it." And yet, in the end, "finished with him" is a sentiment we might all wish for. Can any of us be finished -- block out, forget about or disavow the past? No. Can we set about creating a healthy life that does not rely on foolishness? I'd say yes.

Not for a minute would I suggest that all of the effort that has gone into efforts like the shimanoarchive or all the thoughtful or anguished reactions to Eido Shimano's depredations should be shoved under some spin-doctored, 'true Zen' rug of forgetfulness. These efforts may become a footnote to the course of Zen in America, but they are a true footnote, one that will honestly enrich that which has been so dishonestly enriching.

Mediocrity will probably prevail and I do think that efforts to say "no" to such mediocrity are warranted, both now and in the future. I am happy to have been and be a part of that footnote, that effort, that anger and anguish and confusion. Honesty counts, whatever its price and whatever its missteps.

Dwindling sunlight after a sparkling day. No need for regret, now or in the future. Let others lower the banner if they must. We are the lucky ones.

Sorry for all the prattle.
September 10, 2011 8:32 AM

Fight said...

"The mediocrity of 'authentic' organizational 'Zen' will prevail."

Counterpoint: Seigan, Genjo and many goodwilled and willing to work ZSS students.

Like somebody else said, you forgot to say: "I hope!"
September 10, 2011 8:49 AM

Counter – Counterpoint said...

Counterpoint: Seigan, Genjo and many goodwilled and willing to work ZSS students.

... who have only just woken up and have a lot more "processing" to do before they are able to become free of confusion and attachment to orthodoxy.

Time....

September 10, 2011 8:54 AM

genkaku said...

Fight wrote: Counterpoint: Seigan, Genjo and many goodwilled and willing to work ZSS students.

Fight -- I mean no disrespect towards anyone when I say that EVERYONE is "good-willed." If you doubt this, all you have to do is ask them. :)

But one of the things I learned both as a newspaper reporter and as a Zen student was this: Sincerity is not enough. The fine print of action (based on as clear an eye as anyone can muster) is what tells the tale.

September 10, 2011 9:00 AM

Awake said...

"But one of the things I learned both as a newspaper reporter and as a Zen student was this: Sincerity is not enough. The fine print of action (based on as clear an eye as anyone can muster) is what tells the tale.

September 10, 2011 9:00 AM"

You just love to read what you write or is it you read with one eye closed?

Read Fight's sentence again, then what you wrote, again.

I think the key phrase here is "willing to work".. Got it? Act, its a verb. Willing to do not just talk.

September 10, 2011 9:15 AM

genkaku said...

Awake wrote: I think the key phrase here is "willing to work".. Got it? Act, its a verb. Willing to do not just talk.

Awake -- OK, if you insist. But perhaps you'd do me the courtesy of reading what I wrote. All sincere people are willing to work or at least claim that willingness. Talking about action is not quite the same as action itself ... as for example a forensic audit; as for example an open and specific and clearly-stated apology to people who were harmed; as for example ... well, fill in the blank.

I am perfectly willing to concede the good intentions anyone might espouse or enunciate. I am willing to concede that they are sincere. I am willing to concede that (more or less) they have good hearts.

I await their actions ... in action.

I know it requires time and patience and that nothing happens overnight. After all, nothing happened overnight in four-plus decades, why should now be any different? But there is a difference between a sincere tongue willing to act (and is not yet actually a "verb") and the action itself.

All this is probably splitting hairs. I do hope that the best wishes and best intentions find a fruitful result... in action.

September 10, 2011 9:32 AM

Fight said...

"...EVERYONE is "good-willed."

!

Dangerous naivete.

Any number of Shimano survivors can refute that.

Free-willed, yes. That refutes automatic good-willed.

Old man, your time has passed. The fight has moved on.

September 10, 2011 10:39 AM

Fight said...

"I do hope that the best wishes and best intentions find a fruitful result... in action."

No you don't. You couldn't be bothered to show up at the Sangha Meeting, much less even allow presentation of a letter that you already composed.

'Good-willed'?

Show up: action. Present: action. Not you.

September 10, 2011 10:44 AM

Ralph said...

Spoken like a spoiled child.

September 10, 2011 12:11 PM

Ralphed said...

Good argument!

September 10, 2011 1:07 PM

Suleiman said...

It is a good argument, especially when one throws out any mutual or perceived aspersions on the characters of the arguers. I, for one, am delighted to hear of an in-house opposition to Shimano continuing in any power over the ZSS. But Genkaku's point is that to date, over a long history, no real action to recognize or redress the endless crimes of ETS and the Board has been taken by anyone still within the ZSS. The large group of exiled former students are not quick to trust the various PR spins and events which purport to be such action, having had all inclination grant any benefit of doubt burned out of them years ago. The last Sangha Meeting that was supposed to address these issues, the Women's Workshop in 1993, resulted in no change whatsoever. The present Board has done nothing discernible to address these issues besides run for cover under the light of exposure, and mutter about the difficulties of dealing with the retirement package.

So what exactly is this argument about? Whether a large group of former students are determined to destroy the ZSS or not? Probably a great many are convinced that it is beyond saving, and incapable of change. Vituperative attacks are an excellent way of convincing them of the validity their convictions. How about we all look for what we can agree on, and see if we can work from that?

September 10, 2011 2:04 PM

Bartolomeo said...

"Whether a large group of former students are determined to destroy the ZSS or not?" is irrelevant. The present ZSS Board is doing that job admirably themselves.

September 10, 2011 4:01 PM

Suleiman said...

It's relevant to the active ZSS members who do not necessarily support either ETS or his hand-picked board. These students deserve any help the estranged ZSS Sangha can offer

them for genuine reform. They have no more control over the Board than the exiled students.

September 10, 2011 4:14 PM

Fight said...

"Genkaku's point is that to date, over a long history, no real action to recognize or redress the endless crimes of ETS and the Board has been taken by anyone still within the ZSS."

Action: they (the board, current and former students) helped force Shimano out.

Action: Sangha Meeting. Just because Genkaku eschewed attendance doesn't mean it wasn't a significant attempt to 'redress'.

Action: ethics committee formation.

Action: rewrite bylaws (in progress).

Action: Genjo and (former board member, not still within ZSS) Seigan call for apology, fusatsu, etc.

I don't think you two are paying attention.

September 10, 2011 4:14 PM

Suleiman said...

And we don't think you are. Shimano isn't necessarily out, to the outside observer. And just because Genkaku eschewed attendance doesn't mean it WAS a significant attempt to redress anything, leaving aside for the moment the question of validity of his motivation not to attend. Let's not forget how the Faith Institute got blown off. This isn't the first "Ethics Committee" anyone ever heard of in these parts. Things "in progress" don't impress us much, especially with no details offered of the "progress". Which one of the purported two sides of this "argument" Genjo and Seigan are on is a very open question. Both sides here would claim them, I think. Do you want to fight about who is paying attention, or do you want to talk about what we should all be paying attention to? To quote Jesse Winchester, "if you want to fight, go on and fight, if that be your desire", but I really can't see what we have to fight about. If you're truly committed to reforming the ZSS, why waste your energy and time alienating potential allies?

September 10, 2011 5:03 PM

genkaku said...

I just listened to Colin Powell talking about his role in selling what would be the U.S. invasion of Iraq. He admits his role in that sales job, concedes his horror when he sees what he had been party to, and, when asked, he tells al-Jazeera "of course I regret it" <http://youtu.be/hHIIJLxw7qw>

Naturally, the horse is out of the barn and there is no putting him back, but that statement of regret sounds suspiciously like a kind of integrity that is just plain missing in the public (and sometimes private) arena.

September 10, 2011 5:17 PM

Fight said...

"Which one of the purported two sides of this "argument" Genjo and Seigan are on is a very open question. Both sides here would claim them, I think."

Anyone who could possibly say such a silly thing could never be an effective ally of mine.

September 10, 2011 5:30 PM

Fight said...

Meanwhile, ...

Genkaku prattles about Colin Powell.

His proxies have his back.

After all, it's his blog

Donald, duck!

September 10, 2011 5:33 PM

genkaku said...

Dear Fight -- OK, you win. All your arguments and observations are clear-headed and true. Mine are craven and without substance.

Is that enough or do you want me to change your diapers as well?

September 10, 2011 5:39 PM

Suleiman said...

You know, maybe you're right. Maybe I'm not paying attention. What are the two sides you might be talking about? I have been assuming that you were dividing the anti-ETS factions into the present "active" members of the ZSS and the former "non-active" members, and were representing the former in attacking the involvement or the activities or something of the latter. Which would put Seigan where? I know for sure that Genjo and I are on the same "side", or we certainly were the last time I corresponded with him. Or are you just on the blog to rag on Genkaku? I'm beginning to lose track of what your point is with all this venom, Snake.

September 10, 2011 5:44 PM

Deluded said...

So Powell garners a sympathetic nod from Genkaku. He and his cronies should be tried for war crimes for the countless lives they slaughtered.

Yet ER who slept with, fondled, kissed and groped (nobody died) is the manifestation of evil.

Twisted, man.

September 10, 2011 5:55 PM

Nuremberg said...

At least Powell expressed some regret. And I guess the ZSS suicides don't count, huh?

September 10, 2011 5:59 PM

Fight said...

"I have been assuming that you were dividing the anti-ETS factions into the present "active" members of the ZSS and the former "non-active" members"

Not at all. The two sides I see are the genkakoos who trash the current ZSS, including trashing the current and former students and the board members who wish to reform it, and the other side: their opposite numbers.

I am glad to hear that you support Genjo, and that you also correspond with him. More should try to do so.

Glad to hear that my bite has some venom. I hope it numbs the hell out of the hand that would demolish rather than rebirth ZSS.

September 10, 2011 6:03 PM

Valerie said...

Ah... an army of one. A hero in its own mind.

September 10, 2011 6:29 PM

Fight haha! said...

Oh Valerie! You give me heart attack

Oh Valerie! You put me on the rack

Oh you say that I'm history, you say I'm no good

Then you want to be two babes in the wood

That's what I call playing to the gallery

Well I'm a-wait, wait, waiting for Valerie

Hey Valerie! She got a scar down here
 Valerie! She got gold in her ear
 A figure like this, lips like that
 Red fingernails, teeth like a cat
 She never gets home till five or four or three
 Well I'm a-wait, wait, waiting for Valerie

Well I'm soft in the head, I give her hard cash
 She spends all my money on junk and trash
 Nylon fur, plastic shoes
 And fifty-seven things she's never going to use
 Never, never, never going to use
 Oh Valerie! Oh Valerie! Oh Valerie!

Well Valerie! You're going to choke or drown
 Valerie! Why don't you put that down?
 If you don't get over this eating jag
 They're going to take you home in a body bag
 I can't stand to see one more calorie
 Well I'm a-wait, wait, waiting for Valerie

Now every time I turn my back
 She's 'round the corner, looking for a crack
 It's going to be the ruin of me
 Well I'm running on nervous energy
 Running on nervous energy

Oh Valerie! She want to move out of town
 Valerie! She want the money down
 She want leopard-skin this, tiger-skin that
 Matching luggage, lipstick, hat
 I can't afford her on my salary
 Still I'm a-wait, wait, waiting for Valerie
 I'm a-wait, wait, waiting for Valerie
 Hmm I'm a-wait, wait, waiting for Valerie

Valerie! Oh Valerie! Well! Whooo!
 September 10, 2011 7:04 PM

Olivia said...

Suleiman - (and present students for a new ZSS

Part 1

A little more than a year ago when I discovered Aitken's blog, Adam's 1982 letter and it's reappearance here, the Shimano Archive (Kobutsu's work, and his very real love for Aitken Roshi), Jiro's Petition and several highly positive conversations with him, I had a vision of going back to DBZ. Since I had not stopped sitting and often found myself in the back corners of whatever sitting groups I could find (zen or not) it was not within the realm of lost possibility for me.

As naive or potentially real as it might be, it essentially had a quality of liberation about it - the kind that is always exuberant when the possibility of freedom from oppression and abuse and coercive management is loosed. For that shaking up and out of ZSS and ETS, I have much to thank for the above mentioned people and many I don't even know. Now I'm hearing that there are presently active ZSS students to thank for their motivation toward a more wholesome ZSS – if the bedrock for it can be made possible. Genjo and Seigan are moving through there own process, but their message is clear – Shimano needs to go, and major changes need to be put in place.

However, until all the old potentials for abuse are clarified and removed (acted upon), the new values and actions will have a hard time thriving. This is no halfway measures liberation. The last meeting for example, was intended for healing and both presently active and past active students were invited. I actually considered going, but as the goals of the meeting became clear I realized that it was jumping ahead of itself. As I looked on the website for An Olive Branch I saw the scroll down tab for “facilitation” - which was being offered. Then I saw the scroll down tab for “intervention”. The following is included in the description.

“It includes identifying and hearing the concerns of the membership, stakeholders, victims and their families, and the leadership structure of an organization, while at the same time addressing the financial and legal questions that arise. It then moves into identifying the conditions that gave rise to the ethical breach and its prevention in the future.”

September 10, 2011 7:11 PM

Olivia said...

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September 10, 2011 7:14 PM

Olivia said...

Part 2

“It includes identifying and hearing the concerns of the membership, stakeholders, victims and their families, and the leadership structure of an organization, while at the same time addressing the financial and legal questions that arise. It then moves into identifying the conditions that gave rise to the ethical breach and its prevention in the future.”

ZSS was moving past this unfinished business that in some ways started with Marie Fortune. Presently active students were asking for and definitely deserve(d) help coping with the changes and upheavals, but to make it MORE than that kind of support BEFORE the critical phases of intervention and “identified conditions” were complete and acted upon didn't make good sense. The best I could do was write a letter.

Going back again to that initial vision of a liberated ZSS, I imagined a few other things taking place at DBZ and SBJ. What I was concocting in my mind looked in many ways like Mt Tremper and maybe a touch of Kripalu Yoga Center (don't worry – just a touch). If I leave out other centers it's because I don't really know what they're offering. In any case, there were outlets for creativity and active connections to the earth (off the cushion work). The missing component in both of the above mentioned places was that DBZ would fulfill a role in offering education and modeling on issues of power and sexual abuse and exploitation – in other words just another form of liberation to both victim and perpetrator. The positives for future Sangha brothers and sisters would be immeasurable. The core is still zazen practice (and a touch of yoga and energy work – hey, Harada Roshi uses it).

Ultimately, for me, I could go to Mt Tremper (if I could afford it) or connect to a growing and healthy local zen group, or just stick with yoga and random stop-ins with any group with cushions on the floor and some ability to sit still. But something in me likes the idea

of this vision (should the bedrock be put in place) whether I ever go back to DBZ or not. One last point to my young and vital present students - it very definitely includes a warm welcome (should some of them by some miracle ever decide to visit) and respectful acknowledgement to older Sangha brothers and sisters who have worked hard to make your vision of a new ZSS a possibility whether they were last around one month ago or three decades ago. I wish you well and thank you for the vital spirit toward a new ZSS
September 10, 2011 7:15 PM

Suleiman said...

That's a rather generous (i.e., expansive) charge on Genkaku, I believe. Unless you wish to hold him responsible for all the posts on the blog, while ignoring those that don't support your position (including your own posts, I suppose). It is certainly a very open question how much movement would have been seen to call ETS and the Board to task without this forum for open discussion on these issues. He may not have expressed a lot of confidence in the future of the ZSS, but if your responses are an indication of the tenor of the possibilities, it's certainly easy to see why not. And I can't say you've managed to bite much: just spray venom. Or snake oil. Again, how about trying to focus on constructive possibilities? How about calling for a general open meeting outside the official auspices of ZSS for anyone concerned in any way with the future of ZSS Sangha? A grass-roots political movement within the ZSS, allied (or at least associated) with the "concerned public" might be a more effective tool for reform than the outside pressures alone have been so far. It would give you a chance to find out who your real enemies are. Or aren't. You might be surprised.
September 10, 2011 7:22 PM

Olivia said...

I missed adding into the first part ...

Part 1

To Suleiman and present students for a new ZSS.
September 10, 2011 7:27 PM

Olivia said...

yi - sorry for the double post and interruption of sorting out the rattler interactions. I've also had venom spit at me several times here already.
September 10, 2011 8:05 PM

Rattler said...

"The best I could do was write a letter."

More than most could manage. + you even had it published!
September 10, 2011 8:44 PM

Saint Pliskin said...

"I've also had venom spit at me several times here already."

So ready to be a martyr/victim ...

September 10, 2011 8:47 PM

Fight said...

"Again, how about trying to focus on constructive possibilities?"

Oy, this guy totally ignores the contents of my posts!

September 10, 2011 8:51 PM

Rattler said...

Yeeha! Nightclubbin' in Manhattan!

So long, suckers!

September 10, 2011 8:52 PM

Suleiman said...

I guess I was hoping that your posts actually had some content. I have definitely been ignoring most of the apparent content. Perhaps ignoring the entire oeuvre would be the wiser course. So long.

September 10, 2011 9:32 PM

Olivia said...

Saint (Snake) Pliskin/Rattler/Fight,

If all you can best do is abuse I guess all you see is victim. Too bad, must be a pretty lousy life. Don't forget to take the diapers with you.

So long.

September 10, 2011 10:01 PM

Observer said...

The latest addition to the archive is a financial report from 1974.

http://www.shimanoarchive.com/PDFs/19740801_Financial.pdf

It illustrates the poor financial planning of the Board at the time relative to the construction costs of the Monastery envisioned by Eido Shimano. There is an interesting line in the document: "Eventually, through the monies realized through monthly sesshins,

Logging operations, and other projects, we will be self-supporting; but it will take at least 10 years to achieve this situation."

The reality was that the Monastery never ever achieved "self-supporting" status. In fact, Eido Shimano sabotaged every program of self-sufficiency that was implemented by staff. The maple syrup program was scrapped due to its seasonal nature (it didn't always fit in with Shimano's "monastic" schedule.) The logging operations were mismanaged to the point of absurdity and complete lack of oversight by people who were more interested in the ritual of Shimano's culture than what was happening around them in the real world. To learn recently that the garden had been abandoned for some years indicates the depth of neglect of the real world propagated by Shimano. If DBZ is to survive, it needs to strip down the ritualistic aspects of the practice to an absolute bare minimum and spend the next twenty years simply nurturing the real world environment around the monastery.
September 11, 2011 11:36 AM

Yosarian said...

Hmm... looks like little Eido was pitting the squeeze play on Mrs. Carlson for more dough....

September 11, 2011 11:59 AM

genkaku said...

Observer -- Was that plea for money before or after the \$3 million donation that was made at one time? If before, there should have been more than \$2 million after expenses, based on the \$900,000 plea. What happened to that money? If after, what was it spent on or where did it go?

September 11, 2011 12:07 PM

Holmes said...

the genkakoos ponder the latest from the Kobooboo collection of historical miasma.

"If DBZ is to survive, it needs to strip down the ritualistic aspects of the practice to an absolute bare minimum and spend the next twenty years simply nurturing the real world environment around the monastery."

OK,

To do list: Increase logging: more roads, trucks, equipment; rebuild Sap House-check; homes for students so that they can start families a la Green Gulch, check; Invite more groups; cut back the 6 sesshins a year to 2 or maybe just 1; have more new age type workshops and seminars, charge enormous fees, check. The ideas for raising funds are as endless as Eido's desire.

then Yosarian speculates,

"Hmm... looks like little Eido was pitting the squeeze play on Mrs. Carlson for more dough...."

she didn't need it after all did she, such a wealthy woman, how could she spend it all herself.

could monies be missing and unaccounted for still?

G himself is concerned

"What happened to that money? If after, what was it spent on or where did it go?"

He placed in an off-shore account for future use. In the interim while he played the role of sincere zen buddhist monk, he dreamed of when he could unleash his revenge on the Allied forces the only way he knew how to, by seducing as many of their women as possible by buying them nice gifts; eat only in the finest restaurants; buying as many historical scrolls and statues he felt like, of Japanese design of course; purchasing hundreds of brocade raksus; and using the last of the funds to build a Big Japanese Gate. All this while the aging building's pipe's leak, walls crack, doorknobs fall off, and his students struggle to keep body and soul intact. The world of Japan forever, firmly and deeply rooted in this barbarian land. BTW this plan was loosely put together with Yasutani and other Japanese imperialist zen buddhists back in the mid-60s when they realized Tai-san would be a good choice in seeing their plan to fruition.

O heck, we gotta find that money.
September 11, 2011 7:11 PM

YoungWoman said...

Robert S.,

Thank you for your excellent summary. I am going to call the National Organization for Women in NY State and see if anyone there is working on laws for clergy sexual and emotional abuse.

September 12, 2011 5:00 PM

Robert S. said...

genkaku said...

Observer -- Was that plea for money before or after the \$3 million donation that was made at one time?

.....

I still haven't seen the answer to your question. But the money needed to accomplish something continues to interest me regardless if it for a Zen center, a recreation center, a community center, or a prison.

Flipping it around, does someone have a handle on how much it cost to buy and renovate the building 223 East 67 St, NYC that became Sho Bo Ji, and how much did it cost to buy the Beecher Lake property which had originally, what, one building on it? How much did it cost to build Dai Bosatsu Zendo including the caretaker's residence, garages, equipment sheds, etc.

Also the acreage of DBZ seems to have gone down from 1400 to 1200 acres. What happened to the missing 200 acres? Why was it sold, how much was it sold for and to whom?

Further I found a site that claims to be able to compute equivalent amounts over time. That site assumes an reasonable average annual inflation over this period was 4.30%. So, accord to the site <http://www.dollartimes.com/calculators/inflation.htm> the stated annual operating cost of \$70,000 in 1974 would be over \$330,000 in 2011. Which to me says that the 1974 was probably greatly exaggerated or included things other standard operating costs of the facility.

But even if the current operating costs are now around \$120,000 how are they managing that on top of the Shimano's pensions and benefits packages?
September 12, 2011 5:15 PM

genkakoo said...

genkaku said...

Dear Fight -- OK, you win. All your arguments and observations are clear-headed and true. Mine are craven and without substance.

Is that enough or do you want me to change your diapers as well?

September 10, 2011 5:39 PM

September 12, 2011 6:16 PM

Prattler said...

Looks like he desperately wants you to change his diapers, Adam. But he's so full of it, it would probably be a pointless act. Probably best to ignore the petulant little pest entirely.

September 12, 2011 6:47 PM

Robert S. said...

YoungWoman said...

"Robert S.,

"Thank you for your excellent summary. I am going to call the National Organization for Women in NY State and see if anyone there is working on laws for clergy sexual and emotional abuse."

YW --

I think that is a good idea to follow up on the Clergy Abuse laws for NYS, thank you. If you learn anything of value from NOWNYS please consider reporting it here.

Also, if you haven't done so already, I highly recommend spending a little time pursuing the [shimanoarchive.com](http://www.shimanoarchive.com) to further familiarize yourself with the Shimano's history in the event that NOW has any interest in this particular case. You might even want to give particular attention to what has occurred beginning August, 2010.

As far as I know the last widely reported episode of clergy abuse found it's way into the New York Times in August of 2010. See
Sex Scandal Has American Buddhists Looking Within

I have no idea if Shimano has made any further attempts. As you have read in those articles I recommended last time, he does his very best to elicit sympathy and secrecy regarding these affairs.

Prompted by that latest incident a complaint made to the NYS Attorney General Division of Social Justice, Charities Bureau. The office responded saying they would be looking into the complaint.

See http://www.shimanoarchive.com/PDFs/20100823_NYSAG_Fisher.pdf

I have not read nor heard anything since.

In September of 2010 Shimano allegedly wrote an email in very vague terms may have intended to be construed as addressing the incident and other events leading to the Times article. However in that email he admitted to nothing specific:

http://www.shimanoarchive.com/PDFs/20100907_Shimano_Sangha.pdf

Then we learned that Shimano supposedly sent a letter to the New York Times stating I do not want this article and my retirement to be linked. One has nothing to do with the other - there is no cause and effect." See

http://www.shimanoarchive.com/PDFs/20101201_Shimano_NYT.pdf

The author of the Times article posted an entry on his blog that gave a very thorough response to the points Shimano made in his letter:

http://www.shimanoarchive.com/PDFs/20101228_Oppenheimer_Blog.pdf

Note: That the board never officially announced that the retirement and the history of clergy abuse were linked in any way.

After the NY Times article and before Shimano installed Shinge Chayat as abbot of ZSS and then retired, there was a great deal of activity. Two things that have stood out in my mind was a petition for Shimano's resignation (although that word was never actually used for some reason). See <http://www.sanghaconvergence.org/> Also, a number of American Zen teachers sent letters to the board of ZSS letters asking that Shimano "not be allowed to continue in any capacity that allows him access to students." Most of those letters were open and were uploaded for public viewing here: <http://monkeymindonline.blogspot.com/2010/12/letters-from-zen-teachers-to-zen.html>
September 13, 2011 1:58 AM

One of the seduced said...

I slept with Shimano.

One of the reasons I am posting this is because, from reading Genkaku's blog for the past months, if I did not know better, I might think Shimano slept with only a few women through these fifty some years – the few mentioned on the blog. I know other posters believe this.

From my short time around ZSS, I know, personally, three other women who slept with him, none of which have been mentioned.

The more tragic thing is that I know two young women, both about 18, whom Shimano tried to seduce but they were strong enough to refuse. One was extremely traumatized by the attempted seduction. The other, with great maturity, told me she looked at it as a good thing: to never, ever trust men of authority.

So that was 6 attempts, 4 successes, within a few short years. Six that I know of! How many do you think he slept with or attempted to seduce through all these years?

I will not get into the details of my experiences. I have considered "telling all" through these past months but after much consideration, have decided "no." What good would it do to tell all? Certainly would not consider talking to the ZSS board. And I don't know who's on this blog. Very few people (myself included) have the courage to use their real names – so I see no point in telling my story to a group of anonymous people.

But – to get to the point: Great appreciation to Kobutsu and Genkaku for all that they have done. If I had had access to this blog and the archives, I would never have connected with ZSS in the first place.

Which brings me to the purpose of this letter. Who knows what will happen down the line with ZSS. Who knows if ES will find a way to start teaching again. My one hope is that there is a way that the blog/archive information is made available to any person who may possibly come in contact with ES in the future as a student.

I don't know how this may be accomplished. I am hoping there is a way!

One request to Kobutsu: You have put endless hours of work into creating and maintaining the archives and I apologize for asking for more. But . . . several months ago, when I first started reading the posts, there was so much information I was not able to get through it all.

Could you possibly choose the most relevant & powerful posts – maybe 10, 20, 30 – and create a new page – a condensed, mini-history of the past 40, 50 years which could be used as a post to which we could refer people. Then, possibly, this could be compiled and distributed to future students, if it should come to that, to warn them of who they are choosing as their teacher.

These months (well, years actually) have been so difficult for so many people. Personally, knowing at least that others will be warned would be a huge part of healing.
September 13, 2011 4:25 PM

Perpetuator said...

How many innocents would have been spared trauma if this information had been forthcoming in a timely manner?

By all means, don't contact ZSS or its ethics committee. No one will blame you for not risking re-traumatizing yourself. As for future innocents ...
September 13, 2011 5:24 PM

VeryGoodPoint said...

A most important service rendered by this blog & the Eido Roku is, indeed, the warning to any prospective practitioners about Shimano and the long, sordid history of ZSS.
September 13, 2011 5:31 PM

Jeffrey said...

.
There is only one single first hand account by a survivor who slept with Shimano in the archive; and that by Olivia only twenty two days ago...
September 13, 2011 6:00 PM

2ArticlesEnough said...

One doesn't need a first-hand account. Just the essay below (which is based on material in the archive) and the Robin Weston article (which is in the archive) are enough to form an accurate assessment of Shimano & ZSS.

http://www.thezensite.com/ZenEssays/CriticalZen/Aitken_Shimano_Letters.html
September 13, 2011 6:17 PM

2ArticlesEnough said...

Weston's article is actually a first-hand account...

September 13, 2011 6:18 PM

Perpetuator said...

"One doesn't need a first-hand account. Just the essay below (which is based on material in the archive) and the Robin Weston article ..."

To beat the ZSS Board over the head in order to effect needed reforms, and to prevent further abuse, every firsthand account must out.

September 13, 2011 7:29 PM

Noch Einmal said...

"TO PREVENT FURTHER ABUSE"

September 13, 2011 7:38 PM

Ad said...

Check out Brad's Warner's interview with Davind Chawick, if you haven't already, on Hardcore Zen, watch it to the end for its sardonic take on all the "sexual intrigue" occupying the times and minds of zen buddhist, while ignoring other, as serious, concerns.

Shimano's sexual appetite appears insatiable and if what we are hearing about him is true he would fit right in with these monkeys doing what monkeys do in the film DC mentions.

September 13, 2011 9:49 PM

Sloppy said...

Sorry about that name, DC

September 13, 2011 9:53 PM

Olivia said...

One of the Seduced,

I'm the "Olivia" (I did not use my real name) who wrote my first hand account as an open letter to the ZSS board and gave permission for it to be placed in the archive as a public witness. It's not my full story.

I agree with you totally that writing privately to the board has been fruitless. But public knowledge and pressure is very powerful and began to push ZSS into beginning to make changes. Sad but true.

After following the archive and blogs for more than one year I felt that someone had to break through the false assumptions that Shimano's "affairs" with adult women were "among equals" - that they (or the ones I knew about) were consensual or even (and this is pretty outrageous) initiated by the women involved (what Shimano would like everyone to believe). Nonsense!! In some ways it's been freeing and healing to write it and put it out publicly, but no one should pressure you to do this - including me.

I would love to talk to you anyway, and that conversation would be private and not go beyond me. I told Kobutsu how to reach me if you are interested. Hope so.
September 13, 2011 10:49 PM

tenshin said...

One of the seduced said...
I slept with Shimano.

First, I am so sorry of what you have been through. I also applaud your courage in telling part of your story.

As someone pointed out, there is only one first-hand account in the Eido Roku of Shimano's actions – that being Olivia's letter to the ZSS Board of Directors. (The Robin Weston piece doesn't qualify because he failed in his attempt with her.)

Olivia's account is remarkable because of the courage she displays in sharing it. For those of us who have known Shimano for years, it also includes descriptions of behavior that are very recognizable as his. This helps to convince me that her account is dreadfully true. As is often said, you can't make this stuff up.

The first-hand accounts are critical for a couple of reasons. First, they are not hearsay and more difficult for people to pass off as improbable – a defense still being used by the remaining handful (and, yes, it is only a handful) of Shimano devotees. Second, they reveal the depth of his depravity and indifference to other sentient beings. Third, they lessen the unjustified stigma felt by some victims by simply reinforcing the fact that they are not alone and not to blame for what happened – they were hunted by a very skilled predator. Fourth, the more people that speak up the greater the pressure imposed on Shimano, and the more pressure there is the more people will know, which will disarm his ability to manipulate, abuse, and rape in the future.

From personal experience, I know the difficulty of speaking of one's own experience. I also know that speaking out can be liberating both by releasing the negative force one can feel subjected to and by knowing that speaking out protects others from becoming future targets of predation. Disclosing the details of one's experience I believe is liberating,

although the shame response, which is probably our most influential emotion wishes us to believe otherwise.

Lastly, I think the record of the trail of destruction needs to be known. Not knowing ensures that either he or others in the future will succeed and society will not learn from the past. Because I believe Shimano could be one of the largest sexual predators alive, the world needs to know, first-hand, the damage that he has caused. And to accomplish this we need to hear the experiences of those impacted by him.

We also need people with access to ZSS communications to make those available, anonymously, to the archive. I personally know of a couple of people who have relevant and recent documentation that frankly needs to be made public. People need once and for all to say no to this situation, and the release of those documents is necessary to put a final stop to this.

Fear is a powerful force – just ask those who experienced the tactics used by the fascists of our time: Mussolini, Hitler, Pinochet, and B*sh. Fear hides the truth, and hiding the truth increases the power of those hiding the truth. Revealing the truth is how democracies remain democracies.

To me, there is no difference between a cult and a fascist society. A despot is a despot, whether they wear Armani, brocade robes or Kesa, military uniforms, or galabeya.

Folks with first-hand experience and those with documentation, please for the sake of society, reconsider making your stories and documentation public. Anonymity can be retained. It is that simple.

Peace,

tenshin

September 13, 2011 11:17 PM

Robert S. said...

One of the seduced said...

"I slept with Shimano."

OOTS -

Please consider what you wrote and Tenshin's thoughtful response and request to say more and let it go into the archive.

While some of us realize that it was not just a few women, the notion for some is difficult to get their minds around. Thank you for at least pointing that out. But bear in mind that, it is one thing to make assertions, it is quite another to tell some part of one's own story.

Some of the things that Shimano said that I personally heard and learned that others heard were shocking, bizarre, even pretty disturbed at times. Here's an example:

I'll never forget that Shimano told me with no one when around that sesshin participants should pair up and have post sesshin sex, because it would be great. Being a young single male at the time, I'd didn't think to much of it at the time, other that it probably was true if both partners attended sesshin and had a relationship, but that simply "pairing up" didn't make a hell of a lot of sense. Then after a subsequent sesshin at DBZ a female friend approach me and put one of her arms through mine and said to walk with her past Shimano. Already in a post sesshin haze, I was even more confused, but I complied but didn't make the connection until she explained. She said she did that because she wanted Shimano to believe we'd paired off and so he would leave her alone.

Clearly she knew what was going on, but for some reason still wanted to do not just do the sesshin but to finish the kessei without having anything to do with Shimano. The more time passes the sicker the whole thing sounds to me.

If you do choose to tell your story, OOTS, perhaps Olivia's approach was the most practical in terms of protecting her privacy yet telling her story by admitting upfront that she wrote under a pseudonym.

September 14, 2011 12:24 AM

Just a tobacco farmer said...

Ya'll know, all this back-and-forth ain't gonna change much beyond where it is at. Roko is compassionately and intellectually lacking, and plus she gets paid to do very little. She is a featherbedder.

So, here's an idea. Why not a class acion suit against ZSS by all of those who are sick of the organizations unwillingness or inability to clean up this hog wallow? I mean, "you're a member and must pay your dues," oh, but they were never a membership org. That is fraud.

Or, our teacher Tai Shimano is sanctioned to teach, yet he does not appear in either the Ryutaku-ji records or the Myonshin-Ji records. Uh, Fraud.

Donate money for X, and discover it was used for something else. Fraud.

I suspect it's a long list.

Why not put an end to this by taking them to court, and force the dissolution of this fantasy? It's like Mt. Wu Tai... go see Manjusri and magical rainbows. Shut the frigging place down, once and for all.

And deport the nutria that he is.

Just a thought.

September 14, 2011 1:04 AM

Philip Morris said...

TF, you're calling Shimano is a "nutria"?

I can see a slight resemblance, but the nutria are cuter.

A multi-faceted fraud case? Covering just about everything from falsification of qualifications, flagrant clerical emotional / sexual abuse, numerous financial improprieties, Interesting...

First motion should be to video tape the entire proceedings!

With all the dirty laundry that would have come out of all the closets, even if we "lost" some issues we'd win on others. Bear in mind that we'd need a great deal of Fabreze, though.

I wish some of those defrauded blue haired ladies were still around as I suspect such a case would cost upwards of \$50,000.

How about a bake sale? Can we can get Crumbs to donate a portion of their sales?

Or really do a fund drive? Even if it sounds like a potentially messy business....

September 14, 2011 12:20 PM

Just a tobacco farmer said...

Philip Morris said...

TF, you're calling Shimano is a "nutria"?

Okay, Boss-Man, I stand corrected. In some parts, nutria make good eating. Shimano doesn't fall into this category.

Was more referencing their ability to damage the environment in which they live. Kind of like taking a dump in your food stores. This is where I believe the similarity exists between Shimano Vulgaris and Myocastor coypus.

But, then, what do I know? It's curing time, gotta take care of my leaf.

TF

September 14, 2011 5:55 PM

Philip Morris said...

NOTICE TO TOBACCO FARMERS AND ALL SMOKERS

FYI

Smoking and Health

Smoking causes many serious diseases including cardiovascular disease (heart disease), lung cancer, and chronic obstructive pulmonary disease (emphysema, chronic bronchitis). Smokers are far more likely to become sick with one of these diseases than non-smokers. Smoking is also addictive and can be extremely difficult to stop. These are the views of every leading medical and scientific organization around the world. And they are the views of Philip Morris International.

Assessing Risk Reduction Potential

Our goal is to develop methods to assess whether a product is likely to reduce the risk of smoking-related diseases without waiting decades – the time that many smoking-related diseases take to develop. To do so, we are combining the strengths of classical scientific methods—non-clinical and clinical studies—with systems biology, state-of-the-art computational science, and disease modeling.

-- From the Philip Morris International web site.
September 14, 2011 10:23 PM

Just a tobacco farmer said...

Philip Morris said...

NOTICE TO TOBACCO FARMERS AND ALL SMOKERS

FYI

Smoking and Health...

Well, there has been some talk about that - but I've friends in their 80s who've been smoking their whole lives, and they are fine. Remember, America is a FREE union, and government shouldn't meddle in good folks' personal affairs.

Plus, what else am I going to grow in this red clay dirt I've got? I do grow some dent corn for a neighbor who likes mash, but that's a freebie - well, I do get something in return, but it's not cash

Honestly, tobacco grows mighty well around here, and the flowers are wonderful. It's about the last crop in the US that isn't factory farmed. Just a bunch of small farmers with 5 to 20 acres, tops.

And at least there is a Rinzai fellow with a group not too far from me. A good, simple life. Zazen and my curing barn!

-TF

September 14, 2011 11:32 PM

genkaku said...

Based on a comment elsewhere that suggested that Dharma was just the natural flow of things and imply that therefore a relativistic morality should rule the roost, I had occasion to look up Sanbo-Kyodan's apology for founder Haku'un Yasutani's jingoistic and anti-Semitic utterances before and during World War II. With the apology, Third Patriarch Jiun Kubota distanced Sanbo-Kyodan from sentiments that might rightly be construed as encouraging war, racism and a lot of horror.

"For the offense caused by these errant words and actions of the past master, I, the present patriarch of the Sanbo-kyodan, cannot but express my heartfelt regret."

The apology may be seen as comparatively tepid, but I did wonder what other Zen 'master' would step up to the collective Zen plate and acknowledge personal ("I") concern and responsibility when it came to misusing the banner of Zen.

<http://web.archive.org/web/20080704201754/http://www.mkzc.org/apology.html>
September 15, 2011 12:18 PM

Philip Morris said...

Just a tobacco farmer said...

Remember, America is a FREE union, and government shouldn't meddle in good folks' personal affairs.

I agree wholehearted. However I want to point out a couple of things. First, I like the fact that my namesake company is no longer denying the seriously detrimental effects of smoking. Second, that I think that the government at the very least is being responsible to the people by ascertaining that the research on the effects of tobacco smoke is correct, and warning the people of those detrimental effects (although sometimes governments like NYC's anti-tobacco ad campaign can be heavy handed).

Now that those findings have been confirmed and warnings clear and extended over time, a case for an extreme Tea Party approach to health care for smokers may one day take hold and smokers suffering from the effects of tobacco may one day not be covered by Medicare and Medicaid and, worse for the many, the health insurance industry may be allowed to refuse coverage to smokers or charge smokers significantly higher rates. (I can see that abused so any health issue to a smoker will be denied automatically as being related to smoking.)

TF, If you connected all the dots yet, let me give you a shortcut -- you might want to look into a way to do something else with your "red clay dirt " sooner rather than later.

Just think about it.

September 15, 2011 1:12 PM

Ex smoker said...

"I've friends in their 80s who've been smoking their whole lives, and they are fine. Remember, "

Man, are you for real?

Yeah, get your priorities in line. You need a class action lawsuit set you straight. I mean, your producing a product that results in slow, painful deaths, (I had friends who weren't fine), and numerous chronic diseases, and probably making money off of it. You should be educating people of the danger of tobacco addiction, its risks and complications. Then grow your weed. How could you feel yourself superior to a person who seduces young women. Granted there's allegedly many women, but in my mind it still is a lesser evil than what the tobacco companies did and continue to do, for the past 50 years!!

Knowingly marketing a product, especially to the young, that causes serious illness and slow, prolonged and painful death. RIGHT, its a free union, I won't bother you any more, shouldn't meddle in your private affairs.

Kinda like Genkaku's subdued praise of Colin Powell's moment of integrity-it doesn't impress me at all. Like sayin, OK go kill hundreds of thousands of people, and, if you're able to say with feeling that you made a mistake, we will forgive you.

Convince us, tobacco farmer, your aware of the serious consequences to smoking tobacco for the thousands who die of lung cancer, COPD, heart disease, etc.,-all directly linked to smoking- then you can rant on about Shimano, I just want to make sure you have integrity.

September 15, 2011 5:13 PM

SNAP said...

Child Sexual Abuse Prevention Advocates:

Ongoing public reports about child sexual abuse cases continue to fuel our belief that the Statute of Limitations (SOL) in Massachusetts must be repealed. Whether a member of the Tennis Hall of Fame, a renowned pediatrician, or a summer camp counselor, no sexual abuser should be allowed to commit sexual abuse with impunity and escape accountability because of an arbitrary legal time table.

This year we have another chance to repeal our state's criminal and civil SOL and our current charitable immunity law so that victims can be supported in their healing, abusers can be held accountable, and children can be protected from abuse by these individuals and the institutions that give them cover.

We encourage you to join with other survivors, advocates and legislators on Tuesday, September 27th for the Rally to Reform SOL to be held at 11 AM in front of the State House. Public Hearing on the SOL bill by the Judiciary Committee will begin at 1 PM in Room A-1.

Please let us know if you'll be attending one or both events by responding to this email or you can RSVP on our Facebook event page. Go to www.CORSAL.org for a list of the bill's sponsors and Judiciary Committee members. We encourage you to contact them now and as the hearing date approaches to urge them to support the movement to REPEAL SOL.

Thanks for all your past efforts that helped set the stage for this latest push for repeal. We need to finish the job we started when in 2006 we succeeded in increasing the SOL for criminal prosecution of child sexual abuse from 15 to 27 years. Let's send a big message now again that there's no justification for SOL when it comes to preventing the sexual abuse of our children.

Jetta Bernier,
Co-Chair, CORSAL
Executive Director
Massachusetts Citizens for Children
September 15, 2011 5:24 PM

genkakoo said...

Hey Genny: your blog is soo relevant!
September 15, 2011 8:12 PM

Robert S. said...

A few messages ago someone mentioned that there was a lack of first person accounts regarding Shimano's sexual misconduct. This is contrasted with what some here believe that there were literally hundreds of unreported encounters.

Two first person pieces were referred to; one by Robin Westen and another by Olivia (a pseudonym). Westen did go further an interviewed other people as well as tell her own story.

I was searching for something else and this redacted letter from 1993 came up in that search:

Anonymous said...

There are many letters that have already been written. Here is one from 1993; redacted to protect the identity of the victim.

XXXXXXXX XXXXXX
 XXXX XXXXXXXX XXXX
 XXXXXX, XXXXXXXX XXXX
 XXX-XXX-XXXX

August 5, 1993

The Board of Trustees
 Zen Studies Society
 223 E. 67th
 New York, N.Y. 10021

Dear Board of Trustees,

On September 3, 1992, I arrived alone at Dai Boatsu Zendo with much anticipation. This was to be my first experience at a Buddhist monastery and I naively did not know what to expect. I looked forward to zazen, Buddhist studies, Dokusan, and koan study with Eido Roshi. He had been highly recommended as a great teacher by my well respected peers and instructors in XXXXXXXX.

From the very beginning, I felt Eido Roshi "noticing" me. He would often stop me in the hall or call me into his meeting room to give me a small gift, I assumed he was this way with everyone. However, my assumptions changed the first night of Dokusan during Golden Wind sesshin when he pulled me toward him and kissed me on the mouth! He said, "The first time I saw you, something clicked into place for me. Perhaps something will happen between us in the future... hmmm?" This was the first time physical contact had occurred between us. This same behavior continued during 80% of subsequent Dokusans, but he progressed from hugging and kissing me to touching my breasts. At one point, he told me that he wanted to make love with me. I told him, "No." He looked directly in my eyes and said "don't wait too long." I experienced his statement as a veiled threat that he would abandon me spiritually and emotionally if I did not comply with his wishes. So, due to my own weakness and fear, I did as he wanted. At the end of "Dokusan" he would make a date with me to visit him in his quarters that night where we would have sexual intercourse, He made it clear to me that no one was to see me entering his quarters as it would cause him "a lot of trouble."

During three different occasions I expressed my concern to him that I was deceiving my dear friends, XXXXXXX and XXXXX, and my fiance, XXXXXXX. I told him that I wanted to tell them because I did not feel right about keeping a deliberate secret of this magnitude. He said, "Lie" I was literally sick after he said this. I felt poisoned. On one hand, I did not want to cause trouble for him, and on the other hand, something was extremely wrong for me! This miserable affair lasted until I left, the zendo on December 11, 1992.

February 21, 2010 10:23 PM

September 15, 2011 11:45 PM

Knife-sharpened Tippy Toe? said...

"This miserable affair lasted until I left, the zendo on December 11, 1992."

" ... there were literally hundreds of unreported encounters."

Here is an example of why the Shimano defenders don't give in. The female *participant* calls it an "affair", not rape, not abuse, not being taken advantage of, just, eventually after months, "wrong for me".

And Robert the reporter backs off his characterization of sexual misconduct, i.e., rape, sexual abuse, power abuse, etc., by calling it an "encounter".

Were most of these women 'hypnotized'? Sounds more like 'stage hypnosis' for some rather than the real thing.

Note: I said 'SOME', not all! Being raped while drunk (or at any other time) is a crime!! That is the one Shimano needs to be nailed for above all.
September 16, 2011 10:36 AM

Robert S. said...

KSTT,

Thanks for pointing out that "encounter" was tepid. I thought my meaning was sufficiently clear in context.

KSTT said, "Being raped while drunk (or at any other time) is a crime!! That is the one Shimano needs to be nailed for above all."

Yes, Shimano's misdeeds seem to me to be classified as something more than seduction but less than rape using alcohol, drugs or physical force. I have heard second and third hand that he did use force and hence committed rape.

I do think you underestimate the ability of some to be unduly and improperly influenced when undergoing some serious, ongoing emotional turmoil in one's life which, more often than not, is often the real reason driving some if not many to the "silence" of meditation. (As you probably know, some therapists recommend meditation as a therapeutic form of stress reduction, but not intense and protracted "Zen Training" (e.g. zazenkai, sesshin, kessei) but, still, sometimes, using breath counting and breath awareness, very common forms of meditative practice.)

In any case, we have to deal with what we know he did do. We have to deal with what people state he did to them and we have to respect their confidences.

To further clarify, I find most of cases I have been informed of not simple seduction i. e. he persuaded a given woman to have sex with him subtly, through being kind, polite, chivalrous, having real caring and concern, etc. which is still clergy abuse, but instead within the context of deception and secrecy. Westen claimed he misled her by saying things that lead her to believe what she experiences was or that she was near to experiencing "kensho." Others have stated that he claimed to suffer from the same sense of loneliness that the women confessed to. Always he insisted that the relationship be kept secret even from the women's families and, of course, from his wife.

Be well,

- RS

September 16, 2011 2:42 PM

Okie Dokusan said...

"Always he insisted that the relationship be kept secret even from the women's families and, of course, from his wife."

Arranged marriage or not, this fact, that he was known to be married, yet the 'relationship' went forward anyway, is tough for some to rationalize away

80/20?

September 16, 2011 5:08 PM

Robert S. said...

Okie Dokusan said...

"Always he insisted that the relationship be kept secret even from the women's families and, of course, from his wife."

Arranged marriage or not, this fact, that he was known to be married, yet the 'relationship' went forward anyway, is tough for some to rationalize away

80/20?

Unlike some here I do think that at least some of the women who went forward with their relationship with Shimano bear some responsibility. I do not think the responsibility can be glibly quantified nor should it be. The amount of responsibility differs in each case. However I do think that the assumption of vulnerability should take precedence in every case. Which is why I believe any intimate relationship with Shimano should be considered abusive prima facie given what he has done over the long run.

In fact it took to long for it to occur to me to look at his relationship with his wife. I'm finally starting to consider that in Aiho's case there was and still is it was an extremely abusive relationship. She probably never adequately addressed it partly due to culture, misguided attempts to protect her sense of self esteem, ignorance, due to it being an arranged marriage and partly due to the fact she was in America without a support network.

Also, I tend to think when Genjo made that 80/20 remark he was still in a highly defensive rationalization phase of processing the offensive behavior of his beloved teacher. (Although for the life of me, I cannot fathom how he became Shimano's "heir" and claimed that he believed that he was unaware of Shimano's seriously flawed character and activities.)

Given that Genjo still hasn't publicly apologized to Kobutsu, Aitken, Genkaku, Lachs, et al, for what he said early on, and that he is still rationalizing calling Shimano a genius instead of a manipulative con man, he sill hasn't really come to terms with things.

I know after many years I still haven't fully processed the extent of Shimano's criminality and still new things keep coming up.
September 16, 2011 6:33 PM

Rock the Roku said...

"(Although for the life of me, I cannot fathom how he [Genjo] became Shimano's "heir" and claimed that he believed that he was unaware of Shimano's seriously flawed character and activities.)"

Eido Roku was available worldwide only as of March, 2010. You are ignoring this plus 15 years of non-controversial or off-the-radar ER behavior.

Genjo became an heir just like Andy, Sherry, and all the rest.

Was Shimano's behavior reprehensible? Yes.

Was he a brilliant zen teacher? Also yes.

Sorry, you want black or white, wrapped up nice and neat. This is much more complex.
September 16, 2011 7:20 PM

Erasmus The Obscure said...

Indeed one of the complex disturbing facets of Eido Shimano's "seductions" are the reports of crude and forceful behavior on his part in approaching a woman he has fixated on completely lacking general decent social grace. Given the reports of Robin Westen and the mention made by "One of the seduced" involving two eighteen year-olds, one can only wonder how he might have come-on to essentially kids... I can imagine a hurried

“grab –and-plant” in a deserted hallway – imagine the rush and thrill of the “danger” of discovery stimulating Shimano blind. Consider the courage and fortitude of the young women who resisted any such forceful sexual assaults.

This man’s mind does not seem to function in the realm of acceptable social standards. Mr. Shimano appears to be so incredibly caught up in his own arrogance that he completely disregards the feelings of others, either that, or he simply doesn’t give a damn. Whichever way, his behavior belies his “purported” mastery of Zen. How can someone who confuses his own desire to dominate with how it affects other beings function in dokusan? If he cannot see past his own lust, in normal social situations, how is it possible for him to serve as a gauge of other people’s states of mind? Given his job, his role in the dokusan room, if he were genuine he would not be attending to his own sexual appetite in the dokusan room. Running the end of the keisaku around a woman’s breast in dokusan? It raises serious doubt as to his guidance as a teacher for anybody. A koan master – more like a theatrical performer of rote literary and rhetoric skills...

Which brings into question the substance of his teaching over the years. On many occasions he has bemoaned his inability to “understand” Americans. In several instances he has arrogantly refused to accept people’s perceptions of precarious mental health situations with residents that in at least one case resulted in a very serious suicide attempt on DBZ property. In that particular case, he had been cautioned as to the mental health of the individual but chose to ignore people who tried to tell him that the DBZ/ZSS culture and regimen was unhealthy for the individual. How is it that he is such a poor judge of mental stability in his own students?

How is it that four out of five of his own hand-picked Dharma heirs have distanced themselves from him. The remaining loyalist is a reputed former mistress who categorically denies any involvement... privately, but will not do so in public, herself. Mr. Shimano is not at all what he pretends to be, the archive has made that abundantly clear on multiple levels. All of us who were involved with him as students were, at one time or another, taken in by his theatrical presentation as a genuine “Zen master.” The awkward reality is that we were all snookered at some point. Cadres of enablers have very carefully hid the truth from the sangha and people of their ilk are now in control of the ZSS. Some of us woke up years ago, many more only since the advent of the shimanoarchive.

In time, those who have awakened will grow in their understanding and in recognizing their own innate Buddha nature, will come to realize that what Mr. Shimano was propagating wasn’t at all Buddhadharma... In so realizing, folks will truly awaken to their own Buddha nature. Yes, we were suckered... yes we were exclusive, yes we enabled, yes we “went-along to get-along” but we can now see past all that with no need for shame or guilt. This is liberation; what Shimano perpetuates is enslavement....

September 16, 2011 8:05 PM

genkaku said...

Robert S. wrote: "The amount of responsibility differs in each case. However I do think that the assumption of vulnerability should take precedence in every case. Which is why I believe any intimate relationship with Shimano should be considered abusive prima facie given what he has done over the long run."

This, to my mind, is right on the money! And no serious Zen student is unaware of what it's like to be, by the nature of the adventure, vulnerable.

September 16, 2011 8:06 PM

Okie Dokusan said...

Would you stay true to your Western values and culture if you moved to Japan, or would you 'turn Japanese'?

Do you have any inkling of how deeply sexist and patriarchal Japanese society still is?

Have you ever spent any time watching Japanese TV, especially their 'reality' shows, to see what they think is 'funny' or how women are treated?

"How is it that he is such a poor judge of mental stability in his own students?"

Yes, especially as regards women, he is just like you: he sees what he wants to see.

Remember in one of his letters, he said he was not "together"? This is a clue to his rationale, because that term is pure 60's 'free love' era vocabulary. Too self-serving and deaf to American culture as it has changed.

When you yourself went to dokusan, how did it go for you? Did you successfully present? Were you disappointed when you got 'ringed out'? Did you struggle to prolong your minutes so you wouldn't be embarrassed that, as a senior student, your practice wouldn't appear 'weak' to other observers? Did you continue your koan studies with another teacher, or did you realize that it wasn't for you, and rationalize breaking it off? Perhaps, not so dedicated yourself, yes? Hence, not so willing to give props to someone with the patience, day after day, month after month, even year after year, to deal with your shit?

September 16, 2011 9:01 PM

J. said...

Lovely parry, Okie Dokusan

September 16, 2011 10:01 PM

Okie Dokie 'San said...

"All of us who were involved with him as students were, at one time or another, taken in by his theatrical presentation as a genuine "Zen master." The awkward reality is that we were all snookered at some point."

Not true, if you did your own righteous work. Ultimately your progress is entirely up to you.

September 17, 2011 12:25 AM

The Colonel said...

I can almost smell them roostin' chickens cookin'...

September 17, 2011 2:58 AM

Robert S. said...

Rock the Roku said...

"Was he a brilliant zen teacher? Also yes."

Dreams and fantasies. Wishful projections.

Rocky Roku Please elaborate. And be specific.

In my opinion, there is no genius or brilliance whatsoever.

Teachings? Derivative at best. Certainly not scholar.

Showmanship? At best rarely reached third rate entertainment value. Overvalues expensive costumes. Undervalues simple garb.

Aesthetics? So may be he should have been a short lived interior decorator of spartan japanese style. I've seen People without Zen having better Japanese aesthetics. I'd rather study with a Tea Master.

Originality? You got me there.

Life as an example? Hahahaha!

September 17, 2011 3:19 PM

Robert S. said...

Erasmus The Obscure, your September 16, 2011 8:05 PM post is quite comprehensive and, I believe, to the point and accurate.

September 17, 2011 3:23 PM

Robert S. said...

Erasmus The Obscure said...

"All of us who were involved with him as students were, at one time or another, taken in by his theatrical presentation as a genuine "Zen master." The awkward reality is that we were all snookered at some point."

Okie Dokie 'San said...

"Not true, if you did your own righteous work. Ultimately your progress is entirely up to you."

Actually ODS, ETO's statement is far more correct. Behaviors like Shimano's particularly in a role of teacher no doubt negatively impacted and continue to negatively impact many, many people in many many ways over the years. To say that ultimately one's progress is entirely up to one's self is simple and naive at best and at worst it neglects sangha completely.

I advise reconsidering that position at least to be more considerate of others who need and are helped by group practice , i. e. sangha.

September 17, 2011 3:36 PM

Rotund Prudhomme said...

The Colonel said...

I can almost smell them roostin' chickens cookin'...

Colonel, could you explain how you get so much grease and salt into those itty bitty pieces of chicken?

As for the good chicken, mamma used to say that those folks in Kentucky might know something about growin' horses, but that everyone know the Louisiana folks can cook, drink and play some mighty good jazz.

No matter, be sure to finish the evening of grease with coffee and beignets.

September 17, 2011 3:56 PM

Rocky Roku said...

"The awkward reality is that we were all snookered at some point."

Only those who love being snookered.

If anyone else derived a benefit, they know it, and you never will.

September 17, 2011 4:36 PM

One of the Seduced said...

Dear Bloggers,

I do appreciate your suggestions that I tell my whole story. One of the reasons I will not do that at this time is that – if I did, I would be very clearly identifying myself – a pseudonym just wouldn't cut it. And as I said, I am not ready to do that.

Erasmus, I thought your post hit many points so right on.

From my experiences with him, I totally agree that he actually loves danger and the thrill of the possibility of being caught. I've often wondered at the processes of that man's brain that manifest in such contradictory actions. On the one hand, he consistently initiated "necking sessions" in locations that were very likely to be seen by others. On the other hand, he warned women to lie about their involvement with him (actually, I don't recall him telling me that but I have read it happened with others).

The first time I slept with ES, it was the result of date rape. He intentionally got me drunk. I was absolutely caught off guard, blindsided and completely devastated. The sad fact is that after the trauma of the situation and my immediate intention to leave and never return, I actually wound up sleeping with him two more times. And that is the shame I have carried with me and beaten myself up over for years.

Erasmus said:

"If he cannot see past his own lust, in normal social situations, how is it possible for him to serve as a gauge of other people's states of mind?"

There is so much to that statement!!!

"A koan master – more like a theatrical performer of rote literary and rhetoric skills... __"

So true!

"Yes, we were suckered... yes we were exclusive, yes we enabled, yes we "went-along to get-along" but we can now see past all that with no need for shame or guilt. This is liberation; what Shimano perpetuates is enslavement..."

Workin' on it, thank you!!!

September 17, 2011 5:59 PM

Enablers have created bad entangled karma said...

Rocky Roku said...

"Erasmus The Obscure said...

""The awkward reality is that we were all snookered at some point.""

"Only those who love being snookered."

"If anyone else derived a benefit, they know it, and you never will."

Rock the Roku, you sound like you aspire to be a top shelf Shimano Enabler and are quite proud of it. You've gotten so snookered you still can't even see it.

With the talk of benefits, you probably have praised Bernie Madoff too.
September 17, 2011 6:24 PM

steward2011 said...

Dear OOTS:

Thank your for your presence. Please continue.
September 17, 2011 9:37 PM

steward2011 said...

Thank YOU for your presence, that is. Sorry for my clumsiness... :)
September 17, 2011 9:42 PM

Papa said...

Robert Aitken Rodaishi – August 2, 2010 - Three days prior to his death:

Question – Is there anything else you would like to say about or to the woman who come forward?

Aitken Rodaishi – I'm awed by their courage. I want to give them all the possible encouragement I can.
September 17, 2011 10:19 PM

faroukh said...

oots = robert s!

September 17, 2011 11:43 PM

faroukh said...

talk about snookered

September 17, 2011 11:44 PM

Observer said...

faroukh = troll

September 18, 2011 12:11 AM

Robert S. said...

faroukh said...

oots = robert s!

Nope. I am Robert S. and I am not OOTS, nor was I among those sexually seduced.

Seems some person comes onto this blog who needs to project that onto me.

Tell us, faroukh, what do you gain by trying to publicly trying to "out" someone who may have been sexually involved with Shimano? What purpose of yours does that serve?

...whatever....

But I was among those who temporarily thought more highly of Shimano than I should have. First, early on I had some intuitions that I dismissed. Later, I had hope that Shimano would see his way clear to improving his behavior, and gave him a decent amount of time to at least begin seriously working on his stuff; instead I just saw stubbornness, a great deal of denial, and even truculence.

Which is partly why I now have virtually no hope for the man or for the board and still have no reason to have hope. Another part is that many years later Shimano still hadn't noticeably changed in that regards and may have gotten worse. I recently learn more here and from the archive of the multiple attempts to have sex with 18 year olds when he was, what, in his forties and fifties or even older. And still at least two of his heirs call him roshi, a genius, etc.. Shinge shames us all still on the DBZ site where "Shinge Roshi expresses her gratitude for "Eido Roshi's uncompromising and penetrating Dharma Eye, which reveals directly the luminous power of the unconditioned mind."

So, faroukh do you have anything to add to this ever-so-long discussion of ETS & ZSS?
September 18, 2011 9:43 PM

faroukh said...

Oh haha

little robert, you are like younger brother bani, always yipping at heels

Yip yip, little robert, yip yip!
September 19, 2011 8:45 AM

Robert S. said...

faroukh,

"younger brother bani, always yipping at heels."

Now I see why Observer called you a troll....

While you have absolutely nothing to add to the discussion except to act like a spoiled brat expressing negativity and hatred. Worse, you speak of your younger brother as though he is a dog.

You make light of this while ignoring him only concerned about your bloody heels. What a telling image!

It sounds like you are from an abusive family, and you are barely aware you are still entangled in the dysfunction of that group. Which is probably why you remain closely entangled with the Z. S. Society.

Consider the effects that has had and is having.

And, you know what, give some consideration to your younger brother. Even if he is a now a grown adult who in some flawed way still is looking for love and attention that was never provided by your family.

September 19, 2011 12:35 PM

Shodo said...

faroukh said...

Oh haha

little robert, you are like younger brother bani, always yipping at heels

Yip yip, little robert, yip yip!

You cannot even respond to Robert S.?

Just snipe from the sidelines with trolling banter?

Looks like you don't want to actively discuss Eido at all - you just wish to stop people from discussing him.

September 19, 2011 12:36 PM

Observer said...

Don't keep feeding the troll... just completely ignore it.

September 19, 2011 12:51 PM

faroukh said...

Oh haha

faroukh has no thing to do with z society, zero, foolish godless buddists

love the troll in lord of rings!

now you are show who you are, yes?
September 19, 2011 1:02 PM

faroukh said...
ok no little robert

maybe you are not like brother
September 19, 2011 1:03 PM

Okie Doke said...
Part 1

Dear Sangha,

Our Sangha Weekend Meeting, facilitated by three members from An Olive Branch, brought together a wide range of people with diverse points of view, and the intensity of our discussions was mirrored by the weather: Hurricane Irene raged outside, the strong winds and rain purifying our hearts (as well as washing out our roads!).

We had planned this meeting with the goal of deeply hearing each other, knowing that no healing can occur when wounds are untended and left to fester; that we must have the courage to uncover them, facing our pain from the past in the present, so that we can work toward a strong, healthy future. For a summary of the structure of the meeting, please see the link at the end of this email.

The most painful yet crucial aspect of the meeting was an adapted Samoan Circle. Soun Joe Dowling and I, together with AOB facilitators, sat in the inner circle, and participants from the outer circle took an empty chair in turn to speak.

What we heard

First, letters were read from several people who couldn't be there; one in particular was extremely moving in its articulation of the hurt and harm experienced from an unwanted teacher-student liaison. Quite a few spoke of their feelings of betrayal, disappointment and disillusionment. Someone noted how harmful the culture of secrecy and silence in the Sangha has been, which can cause one to deny what one sees and hears—to question one's own truth.

Others stressed the life-changing significance of Eido Roshi's teaching, his founding of New York Zendo and Dai Bosatsu Zendo, and the need to carry it forward authentically: "The Dharma is like holding water in one's palm; if it's held loosely, it will drain away. Our task is to offer this Dharma water to the next generation. We have to hand over exactly the same water. We don't want to color it, or it will destroy our tradition."

A woman who suffered deep sadness over losing Eido Roshi as her teacher said she has now been able to let go, and hopes others can as well, "so that we can go forward in the spirit of love and acceptance of each other, not allowing our views to fragment our Sangha. My attachment is to the Dharma, and to this place." Concurring, someone responded, "This is an amazing place. I have come to understand something beyond my own thinking. It's easy to become angry, but doing zazen helps that anger go away. We can respect Rinzaï Zen practice for what it is—a real treasure. In our hearts we can find compassion to forgive the person who betrays us, or who shouts at us. We're human beings. My stand is to say, I love you." And another said, "This is the only place I can go to discover what I have inside. One must judge oneself, not others. We each have stories; this practice helps me see what is much bigger."

Someone said, "It's clear that these board members care so much, and they've done a phenomenal job, but most have been hand-picked by Eido Roshi. The board membership should be made up of professionals, and should rotate every three years." Agreeing, another person said, "Now we need to help these women [who were harmed by relationships with their teacher] come back to the Sangha, and make this into a safe place for women."

Someone expressed her joy at seeing people who left long ago who cared enough to return for this meeting, and her hope that they would come back to regular practice.

One of the newest Sangha members said, "I am beyond grateful. This is a magical place. Please don't let it be lost. My generation needs this. I know more young people will come. Please, please, keep it safe."

At the end of each person's comments, one of us responded by reflecting them back to show that they were deeply heard; and then the entire group declared, "We hear you!"

September 19, 2011 5:46 PM

Okie Doke said...

Part 2

What came from our intense discussions was the realization that we are the beneficiaries of a rare and wonderful practice, Rinzaï Zen; that deep listening to each other without crosstalk or snap judgments reveals the treasure of Sangha; and that we are responsible for shaping and guiding Rinzaï Zen for future generations of practitioners on American soil.

Further reflections

Several people sent their further reflections to me in emails after the weekend. One person suggested that the attention and effort given to address the issues of the past, and to healing, can cripple the effort to establish a new vision, develop a new plan, and implement a sustainable future for ZSS. "There is a fine line between tending a wound and picking at it."

Another wrote, "All of us know that we are obliged to challenge dualistic moral judgment and appreciate the distinction—and lack of such—between the realm in which cause and effect are one and the realm in which they're separate. On the other hand, we must not forget that the world we live in is, thanks to media and pop-psychology, more materialistic, thus more addicted to such dualism and the simplistic moralism it produces...."

Moving Forward

In the wake of this important weekend, I have done the following:

Instructed the board to complete its review and revision of our by-laws to rationalize our governance decisions by October 15.

Nominated new board members with a broad range of backgrounds and professional skill sets to replace those who are stepping down. New members will begin serving in January 2012.

Ordered an in-depth financial audit to clarify our strongest sources of funding, get a better understanding of our operating and capital expense needs, and examine past practices that may not have been in the best interests of the Sangha. We are looking for this audit to be completed by the end of the first quarter of 2012.

Begun to investigate ways to broaden our sources of funding, to create reliable income streams that are in line with our mission to offer Rinzaï Zen in America. I plan on implementing these in the coming year.

To increase attendance at New York Zendo, I have planned an ongoing series of workshops and programs (like the one I organized recently at Dai Bosatsu Zendo in brushwork with Kazuaki Tanahashi), to include tea masters, bodywork practitioners, and traditional craftspersons, as well as lectures by visiting scholars to encourage study, in keeping with the vision of ZSS's first president, D. T. Suzuki.

To increase residency at Dai Bosatsu Zendo, I have begun work on a communication and public relations campaign to improve our visibility and make the world aware of what a great place this is for authentic Rinzaï Zen training.

In these endeavors, I am receiving the enthusiastic support of Sangha and Board members, and I look forward to your participation as well.

This past Sunday I led an all-day sitting at Shobo-ji, and the Sangha was invited to join in a potluck dinner afterward. It is my hope that many more such informal gatherings will take place there, to encourage a warm and mutually supportive atmosphere.

Please join me for our next sesshin at Dai Bosatsu Zendo, Golden Wind, September 24–October 2. If you can't come for this one, do consider attending Harvest Sesshin, October 29–November 6, and Rohatsu Sesshin, November 30–December 8.

It is my intention to put the Zen Studies Society at the forefront of Zen in America once again. Our founding teacher has devoted his life to bringing the Dharma to the West. It is our job to uphold what we have received, and to improve upon the vehicle for actualizing it in our ever-changing world. I am completely dedicated to this.

Gassho,

Shinge Roko Sherry Chayat
September 19, 2011 5:47 PM

Harold G. said...

It sounds like classic ZSS-spin...

(I have) Instructed the board

(I have) Nominated new board members

(I have) Ordered an in-depth financial audit

I have planned an ongoing series of workshops

She's acting the part of the Abbot as over and above the board and sangha. (Just like the old boss...)

"It is my intention to put the Zen Studies Society at the forefront of Zen in America once again."

What on earth ever gave her the impression that ZSS was ever at the "forefront" to begin with?

Sorry, this is just more of the same garbage that has been spewed forth by Shimano and the enablers for the past 40 years.

September 19, 2011 8:37 PM

Opie Dope said...

"She's acting the part of the Abbot as over and above the board and sangha. (Just like the old boss...)"

This is just a really good point.

But let's hope it has good results in this instance, and that eventually the abbot's board membership is abolished and becomes a direct report.

September 19, 2011 8:48 PM

Harold G. said...

Here's an apparently more accurate report:

Summary

Facilitated Sangha Discussion

Zen Studies Society

http://www.shimanoarchive.com/PDFs/20110916_Discussion_Summary.pdf

September 19, 2011 9:47 PM

Debbie said...

Interesting how Lawrence Shainberg is now involved... Ah! a potential high-rolling donor. How long before Roko puts the bite on him for dough? Perhaps "Dharma Transmission"? A rewriting of history de-emphasizing Eido and making it into Soen's lineage?

Here we go again...

September 19, 2011 10:42 PM

Robert S. said...

Okie Doke,

Thank you for posting Chayat's recent email.

Is her tone intentionally muddy? Something is off... I guess it when one has been a primer enabler and the lead singer of praises, it is impossible to convey a real sense of remorse, nor a desire for integrity. Instead it reads like "we are going through the motions."

Harold G. said...

"It sounds like classic ZSS-spin..."

...

"Sorry, this is just more of the same garbage that has been spewed forth by Shimano and the enablers for the past 40 years."

Debbie said...

"Interesting how Lawrence Shainberg is now involved... "

Harold & Debbie, your comments seem spot on.

Shameless Shainberg! Must have forgotten whatever Kyudo taught or never learned it at all. Ambivalent Zen, ha!

September 20, 2011 3:31 AM

Debbie said...

Summary

Facilitated Sangha Discussion

Zen Studies Society

PART I

This is to summarize the structure of a facilitated discussion meeting for the Zen Studies Society, held at Dai Bosatsu Zendo Kongo-Ji on August 27 and 28, 2011. It was facilitated by An Olive Branch, a group centered out of the Zen Center of Pittsburgh that is committed to, among other things, assisting organizations like ZSS arrive at facilitated resolution in difficult circumstances. The meeting was in five parts:

1. Informational Paper presented by An Olive Branch Founder Rev. Kyoki Roberts
2. Ground Rules Discussion
3. Timeline – ZSS History
4. Samoan Circle
5. Consensus Workshop

Informational Paper presented by An Olive Branch

The purpose of this part of the meeting was to contextualize the ZSS situation, providing an overview of sexual misconduct within spiritual communities, the impact it has on members, the particular aspects of monastic training that may influence the frequency of sexual misconduct, and ways individuals can work effectively within a fractured community.

This part of the meeting was received with mixed reviews. For a transcript of the Informational Paper, please contact kyoki@an-olive-branch.org.

Ground Rules Discussion

The purpose of this part of the meeting was to generate and accept ground rules for the remainder of the time together as a group, to define acceptable and unacceptable behavior for meeting participants.

This process took about one and half hours.

Meeting participants and the facilitators agreed that they would abide by the ground rules and that whatever was reported to others outside the meeting would not contain attributions to or about specific individuals. Rules included such items as no interruptions, one comment or question and follow-up per turn, no personal attacks, people talk one at a time, no cross-talking, etc.

Additionally, two procedural proposals were recommended. First, the participants agreed to try to collectively craft a public statement about what was said at the meeting.

Hurricane Irene and the premature departure of some participants precluded the group from doing so. Second, anyone who preferred to make an anonymous statement was encouraged to write their concerns on a 4x6 card and insert it in a box. One participant agreed to read these if needed; none, however, were generated.

September 20, 2011 9:25 AM

Debbie said...

PART II

Time Line -- ZSS History

Not all meeting participants had the same level of historical familiarity with ZSS. This part of the meeting was to present a history of ZSS to the participants - including events, meetings, and decisions made in the past - to provide a baseline of information as a starting point for later interactions and better communication. At the beginning of the activity, a large printout of the time line was posted on the wall, participants were given handouts of the same, and Board President Soun read the timeline out loud. Participants were then given colored post-it notes to add to the timeline and to react to the timeline as follows:

- Orange = "I have new information to add."
- Green = "I have a question; I want more information."
- Yellow = "This event (or information) was an 'a-ha' moment; a turning point for me."
- Red = "This event (or information) was very emotional for me. "

Participants came to the front of the room, read their post-it note, and placed it on the timeline at the appropriate point.

Photograph of the timeline assembled by meeting participants.

Samoan Circle

This portion of the meeting was designed to allow all Sangha members (present and not present) to make a heartfelt statement of their feelings and concerns related to the events of the last year-and-a-half within ZSS (and earlier) and to have their concerns acknowledged by the Board (and, as the meeting progressed, also by the rest of the participants).

September 20, 2011 9:26 AM

Debbie said...**PART III**

Participants were seated in a circle and asked to write each of their individual concerns on a 4x6 card. After completing their cards, participants were invited to move to one of three empty chairs in a small inner circle comprised of Shinge Roshi, Soun Joe Dowling (later, Larry Shainberg), and two of the facilitators. Everyone else sat in an outer circle observing those in the inner circle. After the participant presented his or her concern(s), either Shinge Roshi, Soun or one of the facilitators made a restatement to acknowledge the key points they raised and asked them if they felt heard. If so, the Sangha member was asked to place their 4x6 card in a bucket in the center of the room as a sign that they had been heard. This procedure was later revised to include a step in which the entire Sangha present voiced the phrase “We hear you” to acknowledge the speaker.

During the voicing of concerns, Sangha members also raised several suggestions for what could be done in the future to help the Sangha as it moves forward. These were memorialized during the Consensus Workshop part of the meeting.

This process of sharing lasted for about six hours interrupted only by time for rest room breaks, the announcement by Shoteki that someone had "keyed" his car, and an angry outburst by one Sangha member who was asked to meet with the psychologist who was “on call” all weekend for just such purposes.

The last step in the Samoan Circle was a small ceremony led by Shinge Roshi after dinner. During the ceremony the cards containing Sangha members’ concerns that had been deposited in the bucket were set on fire to symbolize that they had been heard by all.

Consensus Workshop

The activities and discussion above focused on the revelations of ethical breaches and the Sangha members’ emotions related to those breaches. The remainder of the meeting was about how ZSS could move forward. A focus question was posed: “What issues need to be addressed in order to grow a new lotus flower from this muddy water?” Participants first worked alone to brainstorm answers to the question; then in pairs, coming up with 5 ideas per pair to share with the group.

The participants decided to consolidate and pose their ideas in the form of questions to challenge ZSS leadership to action. Participants’ ideas, over 54 in all, generally fell within eight categories. These included:

1. How can we explore our vision and values to actualize the Dharma?
2. How can we address the sangha's suffering from the past?
3. How can we improve the ZSS organizational design?
4. How can we protect the legal, financial and environmental assets of ZSS?
5. How can we promote mutual respect and harmony in the sangha?
6. How do we open ZSS to wider community participation?

- 7. How can we create a sustainable financial future?
 - 8. How can we best handle Eido Roshi's retirement?
- September 20, 2011 9:27 AM

Debbie said...

PART IV

The consensus workshop took six hours to complete, running well past a normal break for lunch.

Conclusion

The Zen Studies Society has held a respected place within the larger Buddhist community for many years. This respect has been severely tested. Many strong Sangha members have felt they had to leave ZSS when their concerns were not addressed by previous boards, and during the meeting many stories were heard regarding how painful those departures have been both for those who stayed and for those who left.

This meeting demonstrated that there are Sangha members who are deeply committed to the future of ZSS, as evidenced by their willingness to return to DBZ despite Hurricane Irene, listen to each other's stories, and begin to co-create a way forward. This work was emotionally exhausting, but extremely important. It established a precedent for how ZSS must interact going forward. We believe any possible rebuilding of the ZSS will require more of this kind of commitment, respect for each other, deep listening, open communication, and prompt, transparent and sustained action by the Board.

September 20, 2011 9:29 AM

Mark said...

Oh brother:

Others stressed the life-changing significance of Eido Roshi's teaching, his founding of New York Zendo and Dai Bosatsu Zendo, and the need to carry it forward authentically: "The Dharma is like holding water in one's palm; if it's held loosely, it will drain away. Our task is to offer this Dharma water to the next generation. We have to hand over exactly the same water. We don't want to color it, or it will destroy our tradition."

These people are completely out of touch... all the liquid they are holding is Shimano piss. Thanks, but no thanks...

September 20, 2011 1:07 PM

Dodo-san said...

Oooooo!

Shimano piss. Very good! Rub it on under your knees. Do strong zazen.
September 20, 2011 1:56 PM

H. P. F. Zinn said...

Chayatt wrote...

Begun to investigate ways to broaden our sources of funding, to create reliable income streams that are in line with our mission to offer Rinzai Zen in America. I plan on implementing these in the coming year.

Motion passed by the Zen Studies Society Board on October 19, 1982:

"...it was RESOLVED that the Zen Studies Society acknowledges and declares Eido Tai Shimano Roshi to be the founder, ... and that Dai Bosatsu Zendo Kongo-ji and New York Zendo Shobo-ji are and will remain independent from any other Zen Buddhist organization here or abroad."

Reference:

http://www.shimanoarchive.com/PDFs/19821019_ZSS_Board.pdf

Does anyone know if this motion ever reversed?

September 20, 2011 2:23 PM

Wanda said...

That motion was never reversed... it's import was never grasped by that, or subsequent Boards (if they even knew it existed - thanks to the traditional ZSS compartmentalization). So, indeed what is being promulgated is not Rinzai Zen – but Shimanoism.

All aboard for the "unconditional realm"!

September 20, 2011 3:20 PM

Dodo-san said...

Ms. Wanda-san,

I like choo-choos!

Can I be the engineer so I can ring the bell and blast the horn?

I also like to be Mr. Conductor, because he says things like, "All aboard!" and "Train to Unconditional Realm and Cucamonga!"

"Next stop, Willoughby"

September 20, 2011 3:46 PM

H. P. F. Zinn said...

A few more comments on Chayat's email.

In the wake of this important weekend, I have done the following:

Are we to take this to mean that during all the time before the Hurricane Irene meeting such ideas were merely being discussed, or floated, or were just rumors, or they comprise a intentional misinformation campaign to appease the outcries after the August 2010 NY Times article and during late December 2010 by some two dozen Zen teachers?

Instructed the board to complete its review and revision of our by-laws to rationalize our governance decisions by October 15.

What a choice of words! In that paragraph!

"Instructed the board" makes it sound like the board is inferior to her, and serves at her pleasure. No respect for nor any indication of implicit checks and balances.

Using "rationalize" seems like a slip of the tongue that reveals the truth. [Rationalize: to ascribe (one's acts, opinions, etc.) to causes that superficially seem reasonable and valid but that actually are unrelated to the true, possibly unconscious and often less creditable or agreeable causes.

Nominated new board members with a broad range of backgrounds and professional skill sets to replace those who are stepping down. New members will begin serving in January 2012.

Clearly this means that board members will not be nominated by the sangha. Otherwise all this would had to wait until after the new By-Laws were implemented. Perhaps at Sho Bo Ji someone else might have been nominated and elected.
(BTW -- What ever happened to "Zogen"?)

As for governance, it now seems clear, there will be no major changes.
Further, this means the enablers will remain in control.
September 20, 2011 4:18 PM

One of us said...

Let's all shout together now... "WE hear you!"
September 20, 2011 4:29 PM

Shodo said...

Motion passed by the Zen Studies Society Board on October 19, 1982:

"...it was RESOLVED that the Zen Studies Society acknowledges and declares Eido Tai Shimano Roshi to be the founder, ... and that Dai Bosatsu Zendo Kongo-ji and New York Zendo Shobo-ji are and will remain independent from any other Zen Buddhist organization here or abroad."

Yep it was never rescinded... probably done as a response to Eido finding out that Soen doesn't have him as his dharma heir.

September 20, 2011 4:45 PM

genkaku said...

Posted 9/20/10 on the Shimano Archive:

Letter from Lawrence Shainberg to Shinge Roko Sherry Chayat

PART I

Sept. 5, 2011

Dear Shinge Roshi,

I know that, since I've not been a member of ZSS, I may not be completely qualified to offer my observations on the crisis faced by the organization now, but as a member of the Ethics Committee, I was invited to Olive Branch meetings, so I had the chance to see first-hand the anger, sadness and confusion which Eido Roshi's behavior has produced. I am also a long-time Zen student, training primarily with Kyudo Roshi, the third of Soen Roshi's successors and, until his death three years ago, Abbot at Ryutakuji, where I and others of his New York students often did sesshin and residencies. It seems to me that Kyudo's connection with Soen makes Dai Bosatsu part of my own lineage, so I can't look at the crisis with complete detachment. Finally, my work as a writer has often centered on Zen, producing, among other things, a cover article for THE NEW YORK TIMES MAGAZINE on Dai Bosatsu at the time of its opening and, more recently, the memoir, AMBIVALENT ZEN. For what they're worth then, here are my thoughts in the aftermath of the Olive Branch attempt at mediation.

I am as bewildered as anyone else by Eido Roshi, but it seems to me that, as Zen students, we must bring our practice to bear on our response to him. All of us know that our roots are in the Heart Sutra, the identity of Relative and Absolute, thus that we are obliged to challenge dualistic moral judgment and appreciate the distinction -- and lack of such -- between the realm in which cause and effect are one and the realm in which they're separate. On the other hand, we must not forget that the world we live in is every day, thanks to media, pop-psychology and the righteous fury of political correctness, more addicted to such dualism and the simplistic moralism it produces. It is obvious to us all, I think, that our practice requires us to find a Middle Way which avoids such moralism without denying that Eido's behavior has had concrete effect in the relative world. One doesn't have to forgive his malfeasance to acknowledge that Shoboji, DBZ

and the Zen Studies Society in general owe their existence to his realization, and one doesn't deny that realization by holding him accountable for the repercussions of his behavior. If he's failed us as a human being, he's not the first master whose realization did not carry over into the Relative Realm, and if we continue to revere him, we are not the first students to benefit from an imperfect teacher. In effect, we are required to judge him and not judge him simultaneously, practice with our response to him as we practice with our koans on and off our cushions.

September 20, 2011 10:24 PM

genkaku said...

Posted on the Shimano Archive 9/20/10

Letter from Lawrence Shainberg to Shinge Roko Sherry Chayat

PART II

In addition to this particular koan, ZSS has to face two concrete realities. First, while many students want to see Eido barred from teaching altogether, some want to continue their work with him and resent those who would prevent their doing so. It seems to me that ZSS owes it to these students to make possible continuation of their practice in any framework they choose. Second, the society faces daunting financial and legal issues produced not only by this crisis and the legal threat it has generated but the enormous amount of property it owns. I don't underestimate these challenges but I see one way to deal with them. Traumatic though it would be, ZSS could challenge Eido Roshi and his supporters to raise the money to buy Shoboji. If he could do so, the tangible benefits of this transaction would be huge. Those who remain devoted to him would have a chance to continue their studies, and those who can't forgive him would not have to cross paths with him or them. Hopefully, the anger and conflict between these two groups would be defused. If Eido crosses lines he's crossed in the past, he alone would pay the price for doing so, and anyone who studies with him, knowing of his past, would have to take responsibility for any interaction that occurs. Finally, the ZSS would not only acknowledge its debt to Eido and restore this controversy to the Zen perspective from which it needs to be seen but see itself financially stabilized and, downsized from the unmanageable amount of property it owns, secure in its capacity to support DBZ.

Respecting his realization as I do, I can't believe that anything I've said above has not occurred to Eido Roshi himself. If so, the hope would be that the combination of this humbling, painful experience and the opportunity to resume teaching in an independent framework would enable him, at last, to acknowledge the choices he's made and offer concrete, honest teachings on their causes and effects. Since sexual issues like those he's created are close to epidemic among those with power in our culture (see Bill Clinton, Eliot Spitzer, numerous Catholic priests, and spiritual teachers like Maezumi Roshi, Chogyam Trungpa, Baker Roshi, Gempo Merzel, and many others), the insights produced by these teachings might be profound and valuable beyond any we can imagine. I can't speak for anyone else of course but I know that, while I've not been Eido Roshi's

student, I'd make every effort to study with him at this juncture of his life. I know there are those who will be enraged at this proposal but to me it seems inarguable.

Respectfully/Lawrence Shainberg
September 20, 2011 10:27 PM

Shodo said...

I guess they reckon the only way out of this mess for them is by selling Shobo-ji...

How sad...
September 20, 2011 11:16 PM

Jerry said...

Geez... what an incredible convoluted rationalization for avoidance of simply telling right from wrong. They must be smokin' crack in the unconditional realm.

It is, as Shodo says, sad...
September 20, 2011 11:31 PM

okie doke said...

The issue is crystal: has Shimano's behavior been immoral, by Buddhist standards, and also deeply harmful? If so, enabling him to continue to teach is an unacceptable risk, unmitigated by any possibility of acknowledgement of the devastating wrongdoing he is surely guilty of. Continued affiliation of Shimano with ZSS is a non-starter.

September 20, 2011 11:38 PM

Robert S. said...

Reading this, "I can't speak for anyone else of course but I know that, while I've not been Eido Roshi's student, I'd make every effort to study with him at this juncture of his life. I know there are those who will be enraged at this proposal but to me it seems inarguable." I wonder if Shainberg is the one planning on doing the buying, it could be that this is his way of becoming Kyudo's heir via Shimano.

This might just be the stuff of salable stories and acquiring charming stories to tell people over cocktails.

There are plenty of demented rich people out there, sometimes it seems that the more money the sicker the person gets; Shainberg just might be one of them.

September 20, 2011 11:39 PM

Daikan said...

Wait until Tamami reads Shainberg's piece....
September 21, 2011 12:04 AM

tenshin said...

Lawrence Shainberg said...

All of us know that our roots are in the Heart Sutra, the identity of Relative and Absolute, thus that we are obliged to challenge dualistic moral judgment and appreciate the distinction -- and lack of such -- between the realm in which cause and effect are one and the realm in which they're separate. On the other hand, we must not forget that the world we live in is every day, thanks to media, pop-psychology and the righteous fury of political correctness, more addicted to such dualism and the simplistic moralism it produces.

Forgive my Yiddish, but Oy F*cking Vey!

Rape and violence are not, "simplistic moralism."

All these people laying out this stuff and other rap like, "the insights produced by these teachings might be profound and valuable beyond any we can imagine," in desperate attempts to hang on to this unbroken transmission chain myth, are sadly squatting in the no common sense realm.

Some might even be trying to get a quid-pro-quo out of it.
September 21, 2011 12:15 AM

Anonymous said...

Why was Shainberg seated in the inner circle at all?
September 21, 2011 12:56 AM

Yum-Yum said...

Oops, sorry about posting as Anonymous.
September 21, 2011 12:59 AM

Curious said...

And just how did Mr. Shainberg get on the "Ethics" committee? A Chayat "nomination"?
What is the difficulty of the Board in seeing the need for transparency?

Something seems terribly amiss with ZSS.
September 21, 2011 1:54 AM

Snickers said...

Yum-Yum.

Excellent questions. I wondered the same thing. I recall a fairly long comment that Shainberg posted in either Tricycle (pretty sure it was that) or Aitken's blog. I tried to find it but had to look through every post - can't remember how to search a name to make the process easier.

September 21, 2011 9:13 AM

genkaku said...

In one sense, I am grateful to see Larry Schainberg's letter to Shinge Roko Sherry Chayat. In my mind it portrays a perspective minus the pyrotechnics of incoherent anger that have dotted past commentary. In that letter, a point of view is laid out by what is ostensibly an intelligent and literate man. I am grateful to see it.

But its logic defeats my understanding. Has Shainberg, an intelligent man, bothered to research the Shimano Archive? I don't ask this in hopes that he will agree with me but rather in wonderment at how he can apparently bypass so much salient information. His letter makes me feel as if I were sitting in a room with some oleaginous minister who considers the activities of Hitler and then says, with a soothing tone aimed at maintaining decorum, "we're all flawed." And of course it's true -- we are all flawed -- but flaws have consequences both to the one flawed and to those around him or her. To sidestep or leap over those consequences in one self-serving bound is several cans short of a six-pack when it comes to intelligence and kindness.

The letter beggared my understanding. Whether that says more about me or about the letter writer I really can't say.

But one thing I will say is that I find it grotesque in the extreme to attempt to link Kyudo Nakagawa Roshi with Eido's lineage (however and whatever that may be). Shainberg writes, "It seems to me that Kyudo's connection with Soen makes Dai Bosatsu part of my own lineage, so I can't look at the crisis with complete detachment." I will not fault any personal connection Shainberg might care to make in his own mind and his own studies. If both Kyudo and Eido hold a place in his heart, that is fine.

But any sub rosa attempt to make a public connection between Kyudo and Eido (through Soen for example) is not only disrespectful to Kyudo but also borders on the obscene, from where I sit. It is more lazy and listless we-are-all-flawed-the-Dharma-is-never-absent bullshit.

Yes, this is something I care about and am willing to rant about. I loved Kyudo and freely admit my bias. But I also am aware of facts that stand four-square against making any lovey-dovey connection between the two men. Kyudo told me personally to two visits he paid to Sho Bo Ji. In one instance, he was seated at the back of the room. In another, he

noted that a picture of Eido Shimano had been posted above the Buddha statue in the main zendo. Kyudo did not offer his opinion of either of these visits or his experiences. But he concluded by saying of Eido, "I am finished with him."

And this morning I had an email from another student of Kyudo's, Mushin Frank LoCicero. In that email he wrote this:

"The Kyudo that I all-to-briefly spent time with was dead set against Shimano. He essentially told me we should have destroyed Shimano and his organization. It felt as though he meant he really didn't want any lineage of Shimano to be in existence."

And then there is the history that led to the creation of a Kyudo-run Soho Zendo in the first place ... Soen's apparently offhand suggestion during one of the Fuck Follies that a less fancy, more down-to-earth place would be a good idea. And three or four years later, Soho Zendo appeared.

As a private matter, I see nothing wrong with acknowledging the coexistence in anyone's life of two different teachers. But as a public matter, I think it is important to acknowledge facts and not defame Kyudo's directness with some feel-good 'Dharma.'

Any willfully constructed fairy tales about the connections between Eido and Kyudo really make me want to puke.

OK ... end of rant.

September 21, 2011 10:37 AM

Okie Doke said...

Hey Snickers: if you have a Windows OS, use Ctrl-F, the find command, whilst in a web page, to search for a name on that page. Or just advanced-search Google it.

September 21, 2011 10:45 AM

Robert S. said...

Shainberg wrote...

"If Eido crosses lines he's crossed in the past, he alone would pay the price for doing so, and anyone who studies with him, knowing of his past, would have to take responsibility for any interaction that occurs."

Mr. Shainberg,

It would be one thing to raise funds for the ZSS by putting the building that currently houses the ZSS city temple on the upper East Side of NYC on the open market and selling to the highest qualified bidder thus realizing several millions of dollars; it is quite

another to arrange a private sale with someone you know has a 40+ year history of being a sexual predator.

What kind of person are you? Your slippery ethics statement is shameful.

If you, Chayat and the Society go forward with this sale to Shimano and his supporters, then you, Chayat, and Zen Studies Society are even more responsible for facilitating any further his wrong doing than ever before!

I ask that you reconsider your position.

Further I ask that you resign from the ZSS ethics committee given your lack of ethics and common sense.

September 21, 2011 12:17 PM

Pigafetta said...

Shainberg's proposal, to connect the Kyudo-Soen line to the Zen Studies lineage is surely the most far fetched fantasy of magic realism we have seen in this blog.

I would call his scenario "spiritual bypass" except that phrase has been used before. I therefore propose the term "missing dharma link", the missing link being Kyudo. Let us not speculate on who is the Neanderthal.

It doesn't cost anything to re-cast the lineage. DBZ will simply need a new sutra book for the new lineage chant. Eido's name will now be joined to Kyudo's.

Shinge can kindly (very kindly) ask Eido if Shainberg's suggestion is acceptable. Eido won't be very happy, in fact will be furious!

"Twenty more blows!" he will say.

September 21, 2011 3:25 PM

Gadfly said...

Yeah, but he probably always tells her "Twenty more blows!" But not meaning "Twenty more whacks!"

September 21, 2011 3:47 PM

Deja Vu All Over Again said...

Wow. Now I see it. First, a meeting to deal with all the past unpleasantness. Then, a hearty "we hear you, (sotte voce) but we don't care or intend to do anything." Then a new hand-picked board, and a few hints about not dwelling on the past, and not being hampered by dualistic moral judgement. Then a totally unexpected suggestion by the new

Ethics Committee member that Eido be given Shobo-ji, and, Ta Da, the old lech is back in the saddle and all is right with the ZSS. Amazing. Baldest-face bull I've ever seen. At least these con artists could have enough shame to stretch the announcements out over a month or two.

September 21, 2011 10:05 PM

Lachrymostest said...

Sounds like Sherry is over her crying jag.

September 21, 2011 10:12 PM

The Goomba said...

Deja Vu All Over Again said...

"At least these con artists could have enough shame to stretch the announcements out over a month or two."

Hey, De Ja, Fuggedaboutit!

You mooks need to see this situation tru de eyes of the Hollywood gangster. These sociopathic criminales have used the Michael Corleone method of "doing it all in one day."

"Today I want to settle all family business."

But first ya gotta think and you gotta plan, but don't tell anyone what you are thinkin'.

"We want to be honest, so we're moving the entire operation to Livingston Manor. No body in New York City wants to do business wids us anyways."

"That twit Shainberg! Madon! He talks too friggin' much." Fredo, I mean Larry, look out. Don't start chanting the Hot Hand sutra in any boats while going fishing, apeche?"

"Keep your friends close and your enemies closer."

September 22, 2011 12:44 AM

Shodo said...

LoL you lost me at "Hey, De Ja, Fuggedaboutit!"

September 22, 2011 1:26 AM

Anonymous said...

"The First Post"

What The Goomba said...
is one of the funniest posts ever
or, at least, for a long time

it hits on many relevant points
September 22, 2011 2:19 AM

Frankie Mario Cappuzzo, Jr., PhD. said...

Shodo said...
"LoL you lost me at "Hey, De Ja, Fuggedaboutit!""

Watch the Godfather series, and brush up on your East coast Italian American slang
focusing primarily on Brooklyn.
September 22, 2011 11:05 AM

Francesco Mario Cappuzzo, Jr., PhD. said...

Shodo -

You may also be interested in the educational, cultural, political and charitable activities
of The National Italian American Foundation.

P. S. Shodo non sei italiana, vero?
September 22, 2011 3:12 PM

Shodo said...

Nah...
I'll just assume that your point was clever.
September 22, 2011 3:38 PM

Yum-Yum said...

Seems more like a synthesis of the Godfather and TEPCO. "We, how you say,
'disappeared' the MOX corium."
September 22, 2011 9:54 PM

Olivia said...

Was just thinking about this - sorry to interrupt the Godfathers. Enjoyed it.

"All of us know that we are obliged to challenge dualistic moral judgment and appreciate
the distinction - and lack of such - between the realm in which cause and effect are one
and the realm in which they're separate. On the other hand, we must not forget that the

world we live in is, thanks to media and pop-psychology, more materialistic, thus more addicted to such dualism and the simplistic moralism it produces..."

Simplicity (not simplistic) is part of the experience of Zen practice. The word "no" is quite simple. The word "wrong" can be a means to look in another direction that is more whole.

Shainberg's statement suggests an image of nameless unrealized students and Zen teachers, who question rape and exploitation by a teacher calling himself a Zen Master. It can silence by using a highly "simplistic" and moralistic judgment in itself. Is Lawrence Shainberg missing the connection of the emptiness in which "a flower and I become one - no greater love exists"? (Yamada Mumon Roshi). What kind of teacher experiencing this "no greater love" would ply his own student with alcohol and then rape her? A realized person? Just a simple question. What kind of power are we giving to someone by believing they can perceive some sort of unconditional wisdom in such an act? A little less simple question.

Maybe there's another kind of dualism to think about. This is one in which a stated experience of "realization" (using Shainberg's word for Shimano) is not followed through in action. A miswired and loose connection of some sort. I suspect that 99% of us would be in trouble with such a definition. But maybe that's the simple point. None of us hold the Dharma "like water in our palms" (K - stay out of it!). We are held in it and informed from it. A large, yet simple difference. No one should have the power of holding and claiming Truth as such.

We are asked to question, but Lawrence Shainberg's statement can discourage questions and turn the attention away from how to respond to a teacher who repeatedly causes harm and disruption. It's exactly the pattern that occurred for years within ZSS and apparently is still possible.

OK - back to the Godfathers.
September 23, 2011 12:04 AM

Olivia said...

In other words, Shainberg's letter is rooted in the premise that Shimano is a deeply "realized" man. As a result he asks us to twist and turn in the same way he has done in order to justify that view. If we can't, and if we question 40 years of abuse and enabling, he implies that we are "morally simplistic" - nice judgment and back to those on the inside and those on the outside - just a bit dualistic?. Yep, it's the old pattern.

His letter ends with suggesting that Shimano's realization has now reached even greater depth and he personally would do anything to be able to study with him because it would "offer concrete, honest teachings on their causes and effects". (regarding the epidemic of sexual abuse in this country/world), and, "the insights produced by these teachings might

be profound and valuable beyond any we can imagine..... I'd make every effort to study with him at this juncture of his life".

How does he leap to that conclusion? Where is the evidence? Who is creating Eido Shimano? His ideas and hopes of who he is, or who Eido Shimano actually is?

Wow - this is really sad and additionally pretty scary if Shainberg is given leadership authority within ZSS. I think we are "obliged" to question.

September 23, 2011 9:16 AM

genkaku said...

Olivia -- Thank you for questioning. Shainberg's letter left me, literally, flabbergasted and unable to speak. On what contorted and convoluted basis does it rest? I was left feeling, without any especial rancor, "This is fucking nuts!"

But that's just me.

September 23, 2011 9:38 AM

Not So Okie Dokey Anymore said...

Cynical guess is that at least one reason Chayat will keep Shimano around is for fundraising purposes, with his Japanese connections. Maintaing good relations with him may forestall sell-off of assets.

The admitted fact in Chayat's recent statement that the ZSS Board did not dilligently pursue a forensic audit, as they claimed they were trying to do, amounts to more than just disinformation. Her directive to now proceed with an ordinary audit is too little too late.

Predict that Genjo Marinello is finished at ZSS, UNLESS: new bylaws provide for, first, defined membership and, second, elections before his privilege to rescind his resignation expires. No real chance of this.

You know what? I've been willing to give ZSS leadership a chance to right the organization. I never expected a Shimano admission of specific wrongdoing, a Board apology for its current or past mistakes, etc. Just make sure that Shimano is gone baby gone, and try to get the bylaws and finances straight.

It ain't happenin'.

September 23, 2011 10:40 AM

Murray said...

What's the current personal background of Shainberg? Just know he writes books. I thought "Ambivalent Zen" was just self indulgent b.s.

Last night I read his email to my bubbala over the phone and she said he's not a good Jew and not good Buddhist just a big "shanda."

She said, that the way he used the words "simplistic moralism" sounded to her like he was an adult sized spoiled brat looking to do whatever he wants without thinking of how it will hurt others but needed some pseudo-philosophy to assuage the last remnants of guilt.

However, she also thought he was a lonely guy without real friends because he just doesn't care about anyone.

Bubbala is often right about such things.

If she is right then I suspect he's found good company with the sociopaths up at DBZ.
September 23, 2011 11:28 AM

Murray said...

P. S. When I told Bubbala I thought he'd be in good company she said "Sure! It'll be like a bunch of two year olds in day care. None of them really able to interact with one another except to say, 'No! It's mine!'"

Can't believe this woman is 96. She still does yoga and chants and meditates!
September 23, 2011 11:34 AM

Olivia said...

Murray said,

"Can't believe this woman is 96. She still does yoga and chants and meditates!"

Wow - she sounds marvelous. Do you know what tradition of yoga she trained in? I'm not headed toward validating lineages of yoga here, just curious. Wish I could do a class with her!

September 23, 2011 12:10 PM

genkaku said...

"Lonely" was a word that crossed my mind as well when reading Shainberg's letter.
September 23, 2011 12:25 PM

tenshin said...

Murray said...

"Last night I read his email to my bubbala over the phone and she said he's not a good Jew and not good Buddhist just a big "shanda."

She said, that the way he used the words "simplistic moralism" sounded to her like he was an adult sized spoiled brat looking to do whatever he wants without thinking of how it will hurt others but needed some pseudo-philosophy to assuage the last remnants of guilt.

However, she also thought he was a lonely guy without real friends because he just doesn't care about anyone."

Your bubbala sounds like she has got a lot of saykehl and rachmones. You are one lucky one!

September 23, 2011 12:37 PM

tenshin said...

Murray,

In fact, tell her there a bunch of Buddhists and others here who appreciate her wisdom and heart!

September 23, 2011 12:52 PM

Murray said...

Olivia,

(Thought you last post was excellent, btw.)

Bubbala told me she first learned yoga when she was around 50 at home watching TV. She watched Liliás Folan and Richard Hittleman. After she she retired from teaching she used to "schlepp" out to Queens (Forest Hills, I think) to do you with some friends, one of them was called "the pretzel girl" and she acted like the yoga teacher. Then these ladies were going to Genesis Tree Of Life Yoga for many years. When she was around 70, I think she was into retreats with the Canada Sivananda group.

I doubt this can help you these days.

September 23, 2011 1:07 PM

Murray said...

The Yiddish expression are

RACHMONES: Compassion.

SAYKHEL: Common sense.

SHANDA: A shame, a disgrace

BTW - She went to NYZ late 70's or so. One time. Said "Murray, there's no joy in this place. Why are you wasting your time with this schmuck?" Shoulda listened.

SCHMUCK: strong putdown for a jerk, a detestable person, derogatory term for penis (like "he's a such a dick")
September 23, 2011 1:21 PM

Murray said...

"she has got a lot of saykehl and rachmones"

Will do, Tenshin.

Thanks! I'm sure she'll get a kick out of it.

We'll be getting together next week for the holiday.
September 23, 2011 1:26 PM

tenshin said...

L'shana Tova!

September 23, 2011 2:15 PM

tenshin said...

This post has been removed by the author.

September 23, 2011 2:17 PM

tenshin said...

And her observation of there being no joy is actually pretty cool. (The fact that she even went in there, in itself, is pretty cool.)

Solid point of reference she has.

peace

September 23, 2011 2:18 PM

Murray said...

tenshin said...

L'shana Tova!

You have a good New Year, too, tenshin.

I think that many people do not realize that teaching attracted a lot of smart women and men "back in the day." Bubbla taught high school social studies. Even my father and uncle would go to Bubbala to get all kinds of advice (still do I guess). Most of the women

were there to get a decent salary, get home early for the kids and have the summers off, There was a kind of collective knowledge and wisdom she could tap into. E.g. So-and-so's husband was a lawyer, another's an accountant, yet another's was a doctor, plus there were connection to mechanics, plumbers, electricians, etc. Many were interested in the theater & film and others where into whatever was current including meditation and yoga. It was like being a part of a gigantic, good natured family.

September 23, 2011 2:33 PM

Bubbla said...

Mr. Shainberg, you are perfectly free to go study with the meshugana goy (חזיר מ"עכו).

Go do it at his place though...

333 East 69th. Street Apt. 3J
New York, NY 10021

(212) 737-3321

September 23, 2011 7:47 PM

genkaku said...

Well, the pope has taken a shot at acknowledging the clergy-abuse scandal in his church, meeting one-on-one privately with several of the victims. No one can undo the past, but acknowledging it is relatively adult.

<http://apnews.myway.com/article/20110924/D9PURS300.html>

September 24, 2011 8:19 AM

Amatino Manucci said...

Saw this recent addition to the archives:

http://www.shimanoarchive.com/PDFs/19920520_Malone_Shimano.pdf.

"A Letter from Kobutsu Malone to Eido Shimano Concerning Shimano's Theft of a Kan 環 (Ring) Intended as a Gift to Junpo Dennis Kelly."

Curious - Did Shimano ever respond to the letter? If so what did say?

While this is a rather minor example that could be considered jealousy, greed and theft, it does, or, perhaps, should make some wonder what other items Shimano may have stolen that were intended for others or for other purposes.

I think the biggest most potentially flagrant even criminal misappropriation of funds that I could find well documented in the archive was Shimano's selling of the abbot's brownstone. She opposed the sale, but he went ahead anyway going against Mrs. Carlson's expressed wishes, lying to the board that Mrs. Carlson gave her consent, then

using that money to buy a condo in his name not the Society's name and without legal known stipulation that the condo or the proceeds from the sale be given back to the Society at some point in time.

I've seen it repeatedly mentioned that Shimano still manages to bring money into the maintenance of the facilities, but, is this in fact true?

I'd love to see the complete set of books of ZSS for the last decade just to look for the supposedly large donor contributions and then see where they actually went. Indeed, the current sangha should demand that the board should in fact be doing this. "Trust but verify." Does anyone know what kind of audit Chayat has in mind and who is going to frame the situation for the audit?

E.g. if you have a great deal of money spread over many accounts, but just have one or two accounts "audited" those account could be balanced to the penny and seem to account for a great deal. But other accounts can be and often are hidden from the auditor. All the auditor can say is "based on all information given to me the books are 'perfect'," or cite some usually minor problems. That audit will no doubt be as perfect as Shimano's alleged "deep realization" is embodied in his daily life.

September 24, 2011 1:36 PM

Adrew said...

Knowing both Shimano and Kobutsu, I can venture that:

a: If the letter actually found its way to Shimano, he would not have responded.

b: If Kobutsu ever did get a response, he would have added it to the archive.

Shimano got righteously called on his "shit" as Kobutsu put it: Eido doesn't like that...

September 24, 2011 4:26 PM

tenshin said...

Murray said...>

"There was a kind of collective knowledge and wisdom she could tap into. E.g. So-and-so's husband was a lawyer, another's an accountant, yet another's was a doctor, plus there were connection to mechanics, plumbers, electricians, etc. Many were interested in the theater & film and others where into whatever was current including meditation and yoga. It was like being a part of a gigantic, good natured family."

Murray, what you describe is the most important thing that has broken down in the modern world (America, at least). It is community. Through the loss of, I think, control of one's own destiny (through employment and economics), we've lost the very fabric of family, community, which creates, in it's own way, a certain wisdom. (Now, it also can create a host of negatives, too, but that's another matter.)

My family is spread across the US and Africa. We recently united to celebrate the life of an aunt/mother/grandmother. And what did we do? We did what we always used to do, when we were all living in proximity. We had our damn cocktail hour(s). We took over the courtyard of a Courtyard by Marriot, grocery bags of cheese, fish, veggies, asnd a nalgene bottle was used to make my aunt's favorite beverage, a Perfect Manhattan. It was timeless... we transcended the distance, the time, and the tribe was together again. Celebrating.

I left realizing how much I miss that is today's modern existence.

We're all a little bit better off when our bubbla's manage, one way or another, to get us together, to break bread, to be a community again.

Hope!

David

September 24, 2011 6:44 PM

tenshin said...

Amanito Manucci said..."

"I'd love to see the complete set of books of ZSS for the last decade just to look for the supposedly large donor contributions and then see where they actually went."

I actually wrote to the board this very question. Having donated to ZSS over the decades, I asked this very question.

It was never answered, although I was informed that the initial audit they did was obviously insufficient, and that they were to set out on a more detailed audit of accounts.

As I suggested in my 1998 memo to the ZSS Board, I believe it to be in their best interest to produce a sources and uses of funds accounting for the period from Shimano's involvement with the Society through to today.

Doing so will put a stop to all the second guessing, and give them the opportunity to truly clean house. Without doing so, they will never become financially sound because no one, without alterior motive (like purchasing a dharma transmission_, will donate money to such a stinky mess.

As I ended my letter to them, it's really just that simple.

tenshin

September 24, 2011 6:53 PM

Murray said...

tenshin said...

Murray, what you describe is the most important thing that has broken down in the modern world (America, at least). It is community.

I hear you!

Some observations / recollections prompted by your heartfelt remarks about the importance of community.

tenshin, were you around during the time prior to 1975 and when the sangha at NYZ was both serious and feelings of community were rising?

There was such vitality! People were talking about building homes and having families even building a primary school on the Zen Studies 1400 acre estate. Such excitement! It came to an end so abruptly when the news that Shimano was philandering broke. But one thing I noted at the time was that Shimano reportedly said that did not want a community but a monastery. No one I knew actually questioned the coincidental nature of these three things i. e. (many in the sangha wanted to create a community, Shimano was found to be philandering, the loyalists stating that the nature of Dai Bosatsu was to be a monastic training center) but I could have been out of the loop.

Sure, some I knew did migrate to SFZC and ZCLA. Not sure about Rochester or Hawaii.

But in NY there's this guy just barely into his forties making decisions that effected the hopes, dreams, and plans of so many people, and a board that just seemed to rubber stamp whatever it is he wanted.

Had some person or persons been able to organize and diplomatically and clearly navigate! Community practice? Why not? Priest track? Of course! Some isolated cottages for time for solo practice. Sure! Housing? Let's look into it....

But what I am thinking now is that a healthy community would not have permitted Shimano to do whatever he pleased.....

September 24, 2011 7:48 PM

J. said...

Healthy? Murray, I've never met a zen student who wasn't more or less adrift, yours truly included. I don't think that a healthy zen community is possible so a scenario like Shimano and all the clouds of confusion that follow and surround him is not difficult to imagine over and over. If not Shimano, then some other strain of scandal. Does the Shimano clan practise true Rinzaï zen? It's nobody's business to say. Are they guilty of other transgressions and should they be prosecuted? That's a reasonable course of action

if all of the necessary facts can be brought together and used effectively. I'm sure that the necessary community of like minded truth seekers and avengers can be found amongst the participants of this blog to make this course happen. (and would that be a healthy community?) But if it can be accepted that they are deludedly or even, maybe, clearly practicing Rinzai Zen, what are the limits that may be placed on that practice by clan outsiders? Can a healthy community be imagined that could determine and impose acceptable limits?

September 24, 2011 9:41 PM

Olivia said...

"I'm sure that the necessary community of like minded truth seekers and avengers can be found amongst the participants of this blog to make this course happen. (and would that be a healthy community?)"

We're "like-minded" in our experience of Shimano. I think many of us are also reasonably like-minded in the positives of zazen practice. Defining "true Rinzai Zen" is something I'd leave to someone else, but I think the questions have been about how "true" Shimano is as a teacher who leads students toward liberation rather than binding them either via loyalty or trauma.

But in general as a little community of "like-minded" people we've been incredibly successful in bringing attention to Shimano's history and the board's complicity. In my mind that community includes Aitken Roshi, the archives and Kobutsu's work on them, Joan Halifax Roshi who wrote her powerful letter and the several other such letters from Zen Teachers. There's Adam who did this blog, Grace Schireson and David Scates who showed up at sunrise to picket outside Shoboji. There's Jiro's petition, Tenshin's letters to the board, and hundreds of other people who are "like-minded" in what healthy is NOT and they've gone public from an award-winning essay to hundred's of comments on blogs.

Could we get together to create a community of the kind Murray is talking about? It hasn't been that kind of gathering point of this community of people. Of the few I've come to know, I'm aware of how different some of us are which makes the degree of success in addressing these like-minded issues really moving and even kind of humbling. Hopefully all of this in some way will lend a little wisdom to what community is absolutely NOT!

I really agree with what Tenshin is saying about the general loss of community - the loss of relationship. Lot's of people feel that and would agree - including those who aren't even "adrift". But this is where I think Zen can shine. I think there are teachers out there who offer the ethos that creates a better chance for healthy community because Zen can include awareness of "relational space" and connection to all life. I'm really out on a limb here, but it's become a favorite topic and the idea of healthy community is and always has been top of the list. Possible - yes, I think so, but it will always have problems because we people just come with problems. What to do. Oy vey.

September 24, 2011 11:30 PM

tenshin said...

Olivia said...

" But this is where I think Zen can shine. I think there are teachers out there who offer the ethos that creates a better chance for healthy community because Zen can include awareness of "relational space" and connection to all life."

The single most stunning thing for me in the past decade, w/r/t Community or Sangha, was sitting at Sogen-Ji/Tahoma Monestary with Shodo Harada's group for the first time.

This was a group of people who had been together for twenty years, as a unified Sangha. Some of them had even started w/ Yamada Mumon Roshi. It was such a mind opening experience after seeing the churn of the Sangha at DBZ for decades.

These were / are amazing people, from all walks of life, who get together and face it, together. I truly, for the first time, felt at home.

Yes, community is possible. Humans are communal by nature, and I believe are at their best in a communal environment. When everyone is invested in the same pie, it doesn't really matter how it is cut up. Everybody gets their fair share/slice.

Murray's Buballa clearly shows that this is not dependent on dogma or group or "g_d." At the end of the day, we're all interconnected at such a deep level that the me, me stuff dissolves.

Altruistic, perhaps. But where else do we go?

September 25, 2011 12:55 AM

Mike said...

Olivia, Now that ES won't be participating in any sesshins at DBZ anymore, why don't you? I think that this feeling of community can be felt there again too, even for the victims of his abuse-especially for them-if they allow themselves to open up to this possibility.

Don't you think so? Don't you think the dissolution of self in such a place as DBZ, after all that has occurred there, would be just as wonderful?

September 25, 2011 10:29 AM

genkaku said...

Mike -- No disrespect intended and I can't claim to speak for Olivia, but I think your suggestion smacks of a current trend within ZSS ... namely, confusing what 'sounds good' with what actually 'is good.'

Any healing, as you suggest, would in fact be wonderful ... even if the 'dissolution of self' hardly sounds very Zen to me.

Perhaps my sense boils down to this: It is not that the victims need to "allow themselves to open up to this possibility" but rather that ZSS needs to honestly "open up to the possibility" that without making a clear, unfettered and new beginning, there will be no chance -- none -- for flowers to grow.

Asking the wounded (implicitly) to heal ZSS wounds seems a bit presumptuous.
September 25, 2011 10:42 AM

Shodo said...

Hey Olivia, up above you mentioned that you would like to try Zen Mountain Monastery but that it is "too expensive".

I say try it!

I am by all monetary standards quite poor, and it is quite affordable for me.

Even month long residencies cost the same as renting out a 1-room efficiency apartment for the same amount of time.:)

September 25, 2011 10:54 AM

2¢-er said...

Shodo said...

"Hey Olivia, up above you mentioned that you would like to try Zen Mountain Monastery but that it is "too expensive".

Also, Olivia you might want to visit ZMM under one of their Zen For Beginner weekends and if you decide you like the "vibes" discuss your financial concerns with one of the senior "monastics." In the past they have had work study type programs, this might be something to consider even if embarrassing at first thought.

September 25, 2011 12:21 PM

Clip from ZFI said...

I LOVE this clip from a post on ZFI by "1handclapping:"

The Dalai Lama, whose tradition is far from free of "issues" (*cough*), has a refreshing take on masters having trouble walking the line between "Relative and Absolute":

"If a teacher's actions are unethical, then, even if they have practiced for many years, their practice has been wrong-footed. Quite simply, they lack a proper understanding of the Dharma. There is a 'gap' between the Dharma and their life."

September 25, 2011 12:55 PM

2¢-er said...

Shodo said...

"Even month long residencies cost the same as renting out a 1-room efficiency apartment for the same amount of time.:)"

Details:

From the MRO site: The cost is \$650-\$750 per month, depending on the type of accommodations. this includes all meals, lodging, training and most retreat fees.

That is reasonable.

But I can get a one bed room efficiency in the Buffalo area for about \$400/mo but that doesn't include the meals, etc.

September 25, 2011 2:07 PM

Murray said...

J. said.

"Can a healthy community be imagined that could determine and impose acceptable limits?"

Healthy smealthy! What kind of crazy nonsense are you talking about? I think the term "avengers" provides a clue.

We are all struggling with different issues not just the "not-holier-than-thou" Zen Students.

Real example that dealt pretty well with real corruption: My friend Mike belonged to a congregation that had a rabbi that stole a fair amount of money (I don't remember the details of the project, the money, just it was well over a hundred thousand). The original group couldn't agree on a number of issues so it split into two -- one side got the synagogue and a new rabbi, Mike and others didn't want that particular rabbi and didn't like the way the swindle was going to be dealt with because the large donors were in on the swindle, so they went their own way and now have a "floating" congregation with another rabbi that meets mainly in a apartment complex' basement. Mike says feels this is actually better because there's a lot less to steal so there's little chance of corruption, plus he and his wife and sons really like the rabbi.

September 25, 2011 2:34 PM

Murray said...

Reposted. First one didn't take evidently.

Olivia,

Bubbala had little to say about yoga only that if its just exercise find a form that you like. She also said that they didn't have vinyasa or so many schools until recently. She wants to know if you checked out the school in Monroe NY started by Rammurti S. Mishra, aka Brahmananda Sarasvati.

Also the only flow practice was Tai Chi.

September 25, 2011 2:51 PM

Shodo said...

2cent'er said...

That is reasonable.

But I can get a one bed room efficiency in the Buffalo area for about \$400/mo but that doesn't include the meals, etc.

Then I envy you my friend - efficiencies in Delaware are at least 700 clams a month...:)

September 25, 2011 2:55 PM

2¢-er said...

Shodo said...

Then I envy you my friend - efficiencies in Delaware are at least 700 clams a month...:)

Switch to oysters; you might get lucky!

;:-)

BTW

1. I just checked In NYC "efficiencies" are called "studios" and cost upwards, of 850/month.

2. The job market in Buffalo s*cks. The main thing this city seems to do is to cater to university students which means most work is seasonal. But certain business like bars with cheap food (Buffalo is the chicken wing capital of the world!) do very well due to that market. How is it in Delaware?

September 25, 2011 3:21 PM

Shodo said...

Bad job market is BAD:)

...in Buffalo and in Delaware, and I reckon everywhere else - I'm just glad to have one:)

Bottom line though, I feel ZMM is quite reasonable in their residency prices. Tassajara is x2 the amount plus a little more to practice during their Ango periods... (but that's in Cali, and everything is expensive there.)

September 25, 2011 4:16 PM

2¢-er said...

Note Off Topic Mini-Discussion

Re: Fees in the MRO / Zen Mountain Monastery

Half Day Zazen (Brooklyn Zendo) \$30

Zazenkai (all day sitting (Brooklyn Zendo) \$75

Four Day sitting (Brooklyn Zendo) ?

Weekend sesshin (Mt. Tremper Zendo): \$250 "Students" \$175

Sesshin (Mt. Tremper

Week: \$275 "students" \$200.

Month Long residence (Brooklyn) \$820 / month

Month Long residence (Mt. Tremper) \$650 / \$750 per month depends on accomodations.

Don't forget to add the cost of transportation to and from Mt. Tremper

Olivia, what's your take?

September 25, 2011 8:10 PM

H. P. F. Zinn said...

J. said...

"Healthy? Murray, I've never met a zen student who wasn't more or less adrift, yours truly included. "

I've been considering Murray's, Tenshin's and J's discussion.

J., your statement to Murray seems too sweeping, and that view expresses no faith in the resilience or the persistence of human nature, and is, perhaps, expressing an unconscious belief in a universal weaknesses of humanity. Don't just look at the negative side such as Shimano, his enablers, and the "attached ones" instead look at the hundreds who left to understand what I mean. (Kind of gives me new insight into "delusions are inexhaustible" as it can referred to both one's ability to get stuck in a single deluded kind of thinking as well as having to deal with a virtually infinite number of deluded idea.

However, I must add and specifically address situations created by and continued by people like Shimano and his enablers and I completely agree that there are going to times where no consensus can be reached and that even a compromise is either impossible or undesirable. (Sort of like Progressives dealing with the the Republican Right Wing / Tea Baggers.)

Yes, J., many people (if not everyone) not just Zen students are adrift. "Not knowing how near the truth is we seek it far away. What a pity. We are like a rich man who wandered away among the poor." Hakuin wasn't just talking about people who decided to practice Zen Buddhism. People are seeking happiness or peace or whatever they try different things and / or cling to traditional things (philosophy, religions, academics, science, law, politics, making money, doing arts, becoming a samadhi junky, becoming an exercise fanatic, trying all manner of hobbies.

I do think that one of the many problems that may occur while "wandering in the darkness of ignorance " (or is it while seeking) is becoming an "attached one" i. e. clinging to leaders like Shimano even to the point of thinking convoluted, illogical things like "even bad is good from a 'great man,'" or that the bad things from a "great man" must be accepted and the "great man" put on an even higher up on the pedestal.

I do like the way the Dalai Lama addressed the problem of the leaders that are flawed: "If a teacher's actions are unethical, then, even if they have practiced for many years, their practice has been wrong-footed. Quite simply, they lack a proper understanding of the Dharma. There is a 'gap' between the Dharma and their life." It would be good of him to address the supporters and enablers of such leaders.

A "healthy" person or community deals with problems as they arise and solves them, or addresses them the best they can. Acceptance being one option but is clearly not always the best one. Unfortunately, a social activist option (organize, reach a consensus, then act) was not applied or not applied very well in ZSS' past.

September 25, 2011 8:46 PM

J. said...

Olivia, I admire and perhaps even envy your optimism about the positive possibilities of community. I think though that the reality and the hope and feelings of community are usually far apart. As you say, we people just come with problems.

It is not difficult to imagine that those now living and practicing at DBZ and Shobo-ji think of themselves as a community with purpose and direction. But something is wrong there and it is not just the Shimano factor. Is it possible to turn that around toward a healthy direction through a different community pattern?

Everyone aspires to health... body, mind, spirit, however they define it. Most are attracted to involvement with a group or community of like minded individuals. Things seem

inevitably to break down when differences of opinion and power struggles surface and take over. Zen communities are no more immune to this than any others. Why is that?

It saddens me to imagine all of the positive and optimistic energy that has been poured into the Dai Bosatsu Zendo dream over the decades by so many different people, all that for naught.

September 25, 2011 8:48 PM

Olivia said...

well...here's the deal....

Murray, right now I'm in a yoga teacher training program - Iyengar - for a 200 hr teaching certificate. It's a one year training but the emphasis is heavily on alignment which is actually good for a basic training. The teachers are great - and good integrity - they're pretty much who they say they are and are totally present for their students. I was practicing yoga before going to DBZ and it was a more holistic practice that included sitting with the sunrise. It was wonderful - way beyond "exercise". I'm very interested in what other people are doing within yoga which has grown immensely since I first started, so thanks for all the info - I looked all of them up. One person who is doing some very interesting and good work is a Zen Buddhist named Michael Stone. He has a Sangha in Toronto called Centre of Gravity and is combining zazen, yoga, and some environmental/social activism. He's also experimenting with building community using a non-hierarchical structure and it's attracting a lot of young people. When I finish the Iyengar program I would like to at least do a workshops with him in the US.

Shodo and 2cents - I would love to go to ZMM. The Mountains and Rivers Order does a number on the 1/8 Cree Indian blood cells just looking at the website. Thanks for the info - you're right - it's possible. Shodo, were you around when Daido Looi was still living? I have some of his books and have listened to his online talks.

Mike - I totally get that your sentiment is genuine. Thank you. It's not out of the realm of possibility but not in the near future. Take good care of yourself.

September 25, 2011 9:29 PM

Shodo said...

Olivia said...

Shodo, were you around when Daido Looi was still living? I have some of his books and have listened to his online talks.

Yup!

First time I went up there was in 1990... bright eyed and bushy-tailed as a junior in high school. driving up to the monastery with a couple of nice folks who were also doing the Inro to Zen Weekend. He was driving this giant red tractor pulling this rolling lawn mower, cutting the grass in the big field.

I'll never forget seeing him tearing across the field, smoking a cig with these "mirror-eye" sunglasses on... he looked like Hunter S. Thompson.:)
September 26, 2011 12:29 AM

Robert S. said...

Shodo said...

"he [Daido] looked like Hunter S. Thompson.:)

from wikipedia:

Hunter Stockton Thompson (July 18, 1937 – February 20, 2005) was an American journalist and author who wrote *The Rum Diary* (1998), *Fear and Loathing in Las Vegas* (1971) and *Fear and Loathing on the Campaign Trail '72* (1973). He is credited as the creator of Gonzo journalism, a style of reporting where reporters involve themselves in the action to such a degree that they become central figures of their stories. He is known also for his lifelong use of alcohol, LSD, mescaline, and cocaine (among other substances); his love of firearms; his inveterate hatred of Richard Nixon; and his iconoclastic contempt for authoritarianism. While suffering a bout of health problems, he committed suicide in 2005 at the age of 67.

Hey, Shodo, jeez! Couldn't you find a better comparison?

I never heard of Hunter S. Thompson, but the wiki attributes him with a few admirable qualities, but, all told, he ain't my idea of a role model. But the pix on wiki really don't make Hunter look anything like Daido except for the glasses.

Anyways... Interesting off topic discussions going on in this thread the past few days. It was interesting to see how the posts with Italian and Yiddish references seemed to bring out the idea of community. I wish I had a grandmother like Murray's Bubala.
September 26, 2011 1:25 AM

Shodo said...

Ok ok ok... bad reference.

How bout "Uncle Duke" from Doonsbury...?;)

September 26, 2011 1:27 AM

Shodo said...

It was the glasses that did it really... But no, he was nothing like either Hunter S Thompson or Uncle Duke.:)
September 26, 2011 1:29 AM

Robert S. said...

Relax, Shodo, I was joshing you.

I couldn't find a Daido doppelganger wearing Ray Bans either.

September 26, 2011 2:15 AM

ForShodo said...

http://www.google.com/imgres?q=www.mro.org+daido+tractor&hl=en&biw=1166&bih=663&gbv=2&tbn=isch&tbnid=S9pw_QWohsm5RM:&imgrefurl=http://www.mro.org/mr/archive/18-3/articles/g

September 26, 2011 12:23 PM

Shodo said...

Back in the 90's Daido used to be the one who mowed the lawn in the big field on his tractor... he loved that machine.

Thanks for that photo;)

The url didn't work but googling "Daido tractor" brought up an old black and white.

September 26, 2011 12:52 PM

Olivia said...

Shodo,

searching on google image with Daido Looi Tractor got a color pic of the red tractor and one black and white - but not the one from the other url which shows him from the back - looking behind.

September 26, 2011 3:58 PM

Kumbaya, Lord, Kumbaya ... said...

Oy vey, kumbaya!

September 27, 2011 1:10 PM

Layman Barney said...

Some thing was off for me with the notion of using the Samoans Circle. Today I made a connection between the circle and talk that sounded like it was addressing 4th graders.

Since one video must be worth at least, what, 256k words here's my current take on some of the thought processes going on in 2nd generation Shimanoism.

Teacher Tips for Circle Time by Ms. Charme

<http://www.youtube.com/watch?v=J82VeaLXzXk>

Seriously, does anyone know if Shinge has any other online teishos other than the one linked to a couple of months back. You remember, the one that sounded like she was addressing nine year olds? Or is that an indication of her idea of Top Shelf Zen?

September 27, 2011 1:28 PM

Singing and Dancing said...

Kumbaya, Lord, Kumbaya ... said...

"Oy vey, kumbaya!"

You can't sing Kumbaya in a Zen Monastery, you silly goose.

September 27, 2011 1:41 PM

genkaku said...

No one sings it, exactly ... there's just a background chorus of humming as the sun sinks softly in the west and the credits roll.

September 27, 2011 2:06 PM

Layman Barney said...

genkaku said...

"No one sings it, exactly ... there's just a background chorus of humming as the sun sinks softly in the west and the credits roll."

Oh! I see!!

Kind of relaxing, isn't it? Hmm_Hmm Hmmm_Hmm Hmm_Hmmm Kumbaya....

A guy named Pat used to chant the Heart Sutra just like that! Couldn't get PBS to tape it though.

Anyway, no disrespect to Shinge. No doubt she's doing her best to filling the niche for those needing the best of the Dharma Nannies.

OK kids it's nap time. We want to be bushy and bright eyed for when moms and nannies get here.

"I love you, you love me we're a happy fam-a-lee.

With a great big hug and a kiss from me to you.

Won't you day you love me too?"

September 27, 2011 3:01 PM

Shodo said...

^
|
|

<http://www.youtube.com/watch?v=9jUjA5eJdpU&feature=related>
September 27, 2011 5:55 PM

-(Bob West) said...

Shodo said...

^
|
|

Thanks, Shodo.

-(Bob W.)

September 27, 2011 11:53 PM

Shodo said...

anytime;)

September 27, 2011 11:57 PM

MIke said...

"NEW YORK ZENDO SHOBO-JI EVENTS

Bodhidharma Day All-Day Sit

led by Mitsunen Shoro Lou Nordstrom Roshi

Sunday, Oct. 9, 8 am – 5 pm

Nordstrom Roshi, who began Zen practice at New York Zendo in 1967, will conduct this all-day sitting.

He received shiho from Bernie Glassman, in the White Plum lineage of Taizen Maezumi Roshi and inka from Junpu Kuroda Roshi. He was also a student of Soen Roshi and Eido Roshi, and is the former husband of Shinge Roko Sherry Chayat Roshi.

Nordstrom Roshi has taught Buddhism and comparative philosophy at many colleges and universities, including Columbia University, NYU, Marymount, Marymount Manhattan, Syracuse University, and Bernard Baruch. He has been a non-resident teacher in Florida since 1997, and is the Abbot of two Zen centers there, Kuge-in Brevard Zen Center and Hokori-ji Lakeland Zen Center. Nordstrom Roshi was the editor of "Namu Dai Bosa: A Zen Transmission to America," is the author of many articles, and is also a poet.

A potluck gathering will be held at the conclusion of the all-day sitting. As with each NYZ all-day sit, students are encouraged to attend full-time, but if necessary, part-time attendance is permitted. Contact office@newyorkzendo.org to make reservations and to coordinate pot luck contributions."

good to see some 'old timers' returning to SBJ.

September 29, 2011 6:14 AM

Cindy Usagi Mimi Adams (兔耳) said...

Ahhhh.... This is is so cute! These roshi are sill "friends."

It's like Sonny coming back to visit Cher.

Or Ike coming back to visit Tina.

Or Bobby Brown coming to see Whiney.

They could have been the first roshi couple in the East.

Will there be future collaborations? Will they be crowd pleasers?

Is Lou still broke from all that therapy? What does the therapist have to say about returning to the scene of the crimes.

Stay tuned!

September 30, 2011 11:41 AM

Constantine said...

yes.... and will Shainberg and Nordstron appear on the ZSS Board soon?

September 30, 2011 12:09 PM

Walter said...

Constantine said...

yes.... and will Shainberg and Nordstron appear on the ZSS Board soon?

Can outsiders nominate? How about "Mr. Zen for Fun and Profit," Mr. Dennis Genpo Merzel.

Genpo can bring Dai Shin to Dai Bosatsu. He'll bring in the big bucks students and have access to a safe haven in the event of those left coast earthquakes and fires. It's all embracing Zen with select individual, small and large group hugs!

September 30, 2011 1:20 PM

Genpo said...

"Three Paths of Study and Practice: Cash, Check, Credit Card"

September 30, 2011 3:14 PM

Snidely said...

The fat fuck should get a job instead of sucking up for other people's hard earned money.

September 30, 2011 3:59 PM

changeinthewind said...

Man, whenever I want a need good sniff of human shit the "Snidely(s) said" sliding through this blog this blog always come through.

September 30, 2011 4:12 PM

genkaku said...

Snidely's remarks at 3:59 refer to my erroneous (and here corrected) posting of what follows:

For those who may have missed it, here is a small appeal that appears on the Engaged Zen Foundation site (<http://www.engaged-zen.org/appeal.html>), which, like the Shimano Archive(<http://shimanoarchive.com/>), is maintained by The Rev. Kobutsu Malone. Kobutsu could use our help:

Dear Dharma Sisters and Brothers,

I am writing on behalf of The Engaged Zen Foundation and my father, Rev. Kobutsu Kevin Malone, to ask for your help.

We need a replacement for our present car, a 1994 Mazda Protégé, which has served us for many years but is now worn out and rusted through. We are also hoping to replace our Mac G5 computer to make use of current software and an up-to-date operating system.

Those who share the concerns of The Engaged Zen Foundation are aware of Kobutsu's work as a chaplain and advocate for prisoners, in particular for his efforts as a Buddhist monk who has been very outspoken against the death penalty.

My father worked for many years in Sing Sing prison, establishing a Sangha there and keeping regular zazen meetings. He visited prisoners on death row in several states, and brought Shodo Harada Roshi to the Arkansas Death Row for the first ever visit of a Japanese Zen Master to an American Death Row. His book, *Prison Chaplaincy Guidelines for Zen Buddhism* (2006) is recognized as a primary resource for Buddhists engaged in working with prisoners.

Kobutsu was instrumental in compiling the Shimano Archive, a project that was initiated by Aitken Roshi to archive documents that record the words and deeds of Eido Shimano, Roshi, the former Abbot of The Zen Studies Society. The shimanoarchive.com is the most comprehensive and detailed compilation of documents about a Zen teacher and Abbot's misbehavior ever compiled. It is a website that is continually "under construction" as more documents are submitted to be archived. This open-sourced website is Kobutsu's ongoing project.

My dad has endeavored to be self-sufficient and always worked without the sponsorship of an organization, although in years past, occasional grants from foundations helped support his mission. Today we ask for your help. Kobutsu needs a better car to get through this winter in Maine, and a newer computer would also be helpful. His Social Security Disability income is simply not enough to afford these purchases, therefore this appeal for your help.

The Engaged Zen Foundation is a not for profit 501(c)(3) organization and your donation is tax-deductible. Your tax deductible donations may be made to EZF via credit card or PayPal.

For those without HTML email, donations can be made from the EZF site at:

<http://www.engaged-zen.org/contact.html>

Alternately, donations may be made by check to:

The Engaged Zen Foundation
Post Office Box 213
Sedgwick, ME 04676 USA

With nine deep bows,

Ryushin Sean Malone, Vice president – The Engaged Zen Foundation
September 30, 2011 4:38 PM

changeinthewind said...

Don't think this is about you being an overtly fat freeloader ,Genkaku. Snidley said from the sewer what sewerish, it still snidelys can be counted on to say.

Smear it about and it still stinks.

Read this one before I posted it and the editing is I hope better than the one above. Sorry and outta here for another month or two..
September 30, 2011 4:57 PM

changeinthewind said...

I give up. Could not wrrite my way out of a paper bag today.
September 30, 2011 4:59 PM

Ed Norton said...

Our good buddy says wherever he goes on this blog he claims he smells shit. I know the feeling.

That why I've been studying this true, deepshit koan:
"What is Buddha? Ummon answered, "Shit-wiping stick."

BTW - Try soaking in a tub containing a quart of a strong laundry detergent, a quart of hydrogen peroxide, and a box baking soda. If that don't work, it's just psychological.
September 30, 2011 5:10 PM

Confucius said...

Today is Eido Tai Shimano's 79th birthday....
October 1, 2011 12:57:05 AM

Shen Yeng said...

No it isn't, it's the 7th.
October 1, 2011 7:54:35 PM

Confucius said...

Then he lied in Namu Dai Bosa.
October 1, 2011 8:19:49 PM

Dear Henry said...

Test Message

There's a hole in the Blogspot dear Liza, dear Liza, dear Liza.

Will this message be lost in a blackhole of Blogspot?

The previous page says "2001 - 2200 of 2205." This page says "2201 – 2205 of 2205 " but there are no comments just Genkaku's lead post.

I have seen this happen before.

There's a hole in the Blogspot dear Liza, dear Liza, dear Liza.

There's a hole in the Blogspot dear Leisa, Oh. Oh.

October 3, 2011 12:09:57 AM

Dear Henry said...

Test Results

My Dear Liza message showed up on the page that now says "2001 - 2200 of 2206."

The counter is broken dear Liza, dear Liza, dear Liza.

The counter is broken on Blogspot. Oh. Oh.

But it's not nearly as bad as is winding up on the first page of the lead article of the thread.

October 3, 2011 12:15:43 AM

Genkaku said...

Please pardon all the "tests." The hope was to iron out the glitch that the Blogger mavens cannot iron out in their coding ... and results in an inability to get to the "newest" post directly.

Hopefully this diversion will set things straight.

October 3, 2011 4:16:19 PM

Dear Henry said...

Dear Genkaku,

This morning, October 4, 2011 via the RSS feed (see below) I was notified that as of October 3, 2011, there was to be a new Shimano page. Later on when I tried to visit that page Blogspot "said" it did not exist. I looked around a bit but could not find it.

Is the missing page yet another technical snafu or does it mean something else is going on behind the scenes?

Thanks for your time, concern and energy in trying to resolve the at times confusing posting / numbering problem. Also, thanks to the Blogspot tech support for admitting that there has been and still is a problem that has gone unaddressed; I hope that they prioritize this problem so that they can devote the time and manpower to solve it.

Warm Regards,

Henry

Received via the RSS feed:

new post on Eido Tai Shimano (continued) blog

October 3, 2011 at 2:39 PM

The wise people at Blogger have suggested that I make a new post for every thousand or so responses to the Eido Tai Shimano (continued) blog. After something like 2,000, the pagination function gets flummoxed and finding the latest post becomes a chore.

And so, although it is repetitive, I will repost the original letter that was the springboard for the whole to-and-fro here and on the original Eido Tai Shimano blog, which crapped out after 5,000 posts. From here on out, I will try to keep track of the postings and make a new post at the 1,000 or so mark in hopes that things will run more smoothly.

What follows is a letter I wrote in 1982 to Eido Tai Shimano....

October 4, 2011 1:47:51 PM

genkaku said...

Dear Henry -- I chased my tail with the Blogger folks for a while and finally came back to square one ... right here after inserting a bunch of "test" posts that turned the internet page and straightened out the inability to get to the "newest" post.

So... there is no new creation. It's just the same ol' same ol' ... until the Blogger code presents a new glitch.

Sorry for any confusion.

October 4, 2011 2:18:05 PM

Dear Henry said...

genkaku said...

Sorry for any confusion.

It's just the same ol' same ol' ... until the Blogger code presents a new glitch.

To be clear - the old glitch is still operative until it is addressed. As the number of comments approaches 2400, 2600, 2800, etc. the problem will become apparent again. However, I'm fairly certain that it's really just a counter problem and not a lost message problem.

Henry

October 4, 2011 2:58:46 PM

Snidely Sniper said...

MIke said...

"NEW YORK ZENDO SHOBO-JI EVENTS

Bodhidharma Day All-Day Sit

led by Mitsunen Shoro Lou Nordstrom Roshi Nordstrom Roshi, who began Zen practice at New York Zendo in 1967, will conduct this all-day sitting....

Thanks for the posting, Mike.

I find his credential very interesting, impressive even: Shiho from Bernie Glassman, Inka from Junpu Kuroda Roshi, studied with Shimano and Soen etc. a PhD in philosophy, has

Sorry SmartAss, read the entire 6 pages to understand the likely basis of such high praise and such a discrepancy of opinion. Also always factor in a) suck ups, b) self entered comments, c) no matter how bad something is someone will probably think it's great.

You're smart right? Just read all 6 pages before claiming "balance." Learn to read between the lines as well.

October 5, 2011 5:54:58 PM

Chester said...

Snidely Sniper said... "Inka from Junpu Kuroda Roshi"

This guy is in the White Plum Asanga... that's Soto no? I thought inka was a Rinzai thing. How does a Soto guy wind up dispensing Rinzai credentials?

October 5, 2011 6:21:49 PM

SmartAs said...

Snidely,

I read enough to see that these students are more interested in passing on information concerning how easy the course is and how entertained they're going to be. If 1/4 of Hunter students in a Philosophy class had something positive to say that's not too bad.

I just don't think that Lou's charismatic qualities are what should be of interest here. Shimano had plenty of charisma which he could intentionally use for manipulative purposes.

In any case, if my tracking memory is right, I think the last time Lou showed up on the ZSS scene was to give a teisho for the womens retreat in 1993 or was it 95? Whatever. This retreat was intended to deal with Shimano's sexual abuse of his female students. Sherry Chayat was one of the organizers of this white-washed (largely by her) event. So here he is again under some similar circumstances. I think it's sad. I think it's tiring. I think Lou is just a shoe-in for whoever the next imported Japanese teacher will be - just a guess - we'll see. It would not surprise me to see both Lou and Shainberg on the board, but Lou may be too smart for that. He is - really - a pretty smart guy and one who has been through a lot of crap.j

October 5, 2011 8:39:41 PM

"Robert S." said...

SmartAs,

You and Snidely raise some interesting points. I'd prefer to deal with them at a more general level whenever possible since I don't know the guy.

The first point you also raise is a sad comment on college students and teaching them: If 1/4 of students in a Philosophy class had something positive to say that's not too bad. Not bad? That's very bad!

The causes should be examined carefully by the professor and by the department. Personally I found Philosophy fascinating but it could be because I had great teachers in college. I became a philosophy major because of them. There was one teacher who was so good he usually just taught one course multiple times a week and students liked it so much they audited again after taking it. But the teaching profession has it's issues throughout the grade but in particular college or university is not necessarily the best place for scholars and scientists. Such people may be brilliant in their respective fields but not really good as teachers or even writers yet they are forced to do both.

An even bigger question going on today what factors make a great teacher? Clearly it's not just knowing the information, but just as clearly it not reasonable to expect every teacher to be a Superman. Teaching requires much more than discussing idea and readings. Can one be taught how to be a good teacher, can anyone become a good teacher?

The next point is the need or value of charisma in teaching. I think that you discount it too readily. Simply because an ability can be and has been abused doesn't mean it should be undervalued or discarded. Steve Jobs who passed away today supposedly had both great vision and charisma but I also have read that he was a severe task master. We probably would not have be having this discussion on this blog without Job's applying his charisma to the popularization of the computer via the outstanding graphical and audio interfaces he promoted. (Not to discount the talents of many, many others).

The final point is most relevant on this blog thread. And here specifics cannot be avoided: Bluntly, is Nordstrom a willing enabler for Chayat and the continuance of Shimanoism? SmartAs I am not sure what you are saying about his role in the 90's women's workshop; was he just Chayat's gullible stooge or was he a willing enabler? Where he stands now is to be determined by his actions.

BTW - I love his ears in this picture:
<http://www.brevardzen.org/Loupix.jpg>
 He looks like a white Haku'un Yasutani.

BTW #2 "...he looks like he's about to croke any second" Is Nordstrom ill?
 October 5, 2011 11:22:07 PM

Haroun said...

"Namu Dai Bosa: A transmission of Zen Buddhism to America" (1976), was, according to Shimano, "really Lou Nordstrom's book".

Please read Part Three of this book, titled
"The Way to Dai Bosatsu" by "Shimano Eido Roshi".

No teacher ever depicted himself in this over-the-top self-aggrandizing manner. Looking at it today, I cringe.

As for Roshi Lou and Roshi Shinge, they must be credited with having the drive and ambition to pursue the very tortuous paths they took to hunt down that mythical beast, Inka.

October 6, 2011 9:43:03 AM

Snidely Sniper Holder of the Inka Pen said...

Haroun said...

"As for Roshi Lou and Roshi Shinge, they must be credited with having the drive and ambition to pursue the very tortuous paths they took to hunt down that mythical beast, Inka."

Damn!!! I have had Inka in my pocket for years. Even have an Inka Pen to prove it.

Truth be told, if one patiently and meticulously observes the behavior of the people who get Shiho and Inka over a period of years, one should really have to wonder about the value of such titles in the study and practice of Zen. Almost makes me want to say "You have Shiho? Inka? Oh no!!" Then run for the hills.

October 6, 2011 3:05:44 PM

Christopher said...

Genjo Marinello has just made a very positive and informative post on ZFI. Among the revelations is that Eido wasn't telling the entire truth (what a surprise!) when he "officially gave up teaching" on July 2nd. Genjo then says:

"My fellow members of the ZSS Board insisted that this letter was an aberration of a desperate man. They said it should not be released because it would be confusing, embarrassing, and further damage his reputation."

Just unbelievable (well OK, actually not that unbelievable) that this late in the game the Board is still playing cover-up for Eido.

October 7, 2011 4:08:10 AM

genkaku said...

GENJO MARINELLO POSTING OCT. 7 ON ZEN FORUM INTERNATIONAL

PART I

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I ask where in Shinge Roshi’s letter to the ZSS Sangha summarizing her response to the Sangha Meeting (also posted on this page of this forum) does she move forward on these essential points presented by Rev. Kyoki Roberts? Instead of committing the organization to structural reforms that would decentralize power by making the organization membership based with a primarily elected board, we hear about how there is going to be a “review and revision of our by-laws to rationalize our governance decisions”. Moreover, we read how new unnamed board members are being essentially appointed to board positions vacated by those who demanded more from this organization than it seems capable of giving. Since June of last year, five board members have resigned because more was not being done. Where is any kind of commitment to “educate your Sangha on prevention of misconduct and the abuse of power with the Sangha”? Where is

the needed support for the many victims of sexual misconduct perpetrated by the founding abbot and serially minimized and inadequately addressed by previous ZSS boards?

October 7, 2011 7:35:09 AM

genkaku said...

GENJO MARINELLO POSTING ON ZEN FORUM INTERNATIONAL OCT. 7

PART II

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<http://www.choboji.org/Transcript.pdf>

Moreover, as late as Sept. 5th of this year, a proposal by Lawrence Shainberg, who is unbelievably to me still on the current ZSS ethics committee, seriously suggests that Eido Roshi’s supporters be given the opportunity to buy the New York Zendo – Shobo-Ji, so that Eido Roshi could continue to teach there! No one can stop him from teaching if there are enough fanatics to make that happen, but for Buddha’s sake I’m glad to report the ZSS Board will not entertain this absurd but well stated argument that is also printed on this page of this forum. The point is there is no way Eido Roshi is not behind these attempts to find new venues to continue teaching and the least the ZSS Board can do is definitively restrict him from all further access to ZSS property. How can the Sangha hope to regain a solid footing while he remains present? Sadly, the founding abbot has almost no awareness of his crimes or the harm that he has done. More sadly to me, the current abbot still supports his presence on campus and doesn’t appear to understand that much more needs to be done to foster real healing within the ZSS Sangha.

Genjo
October 7, 2011 7:36:27 AM

genkaku said...

JULY 5, 2011 LETTER FROM EIDO SHIMANO TO SOUN JOE DOWLING

From: Martin Hara
Date: July 5, 2011 2:32:30 PM PDT
To: Soun Joe Dowling
Cc: Shinge Roshi Roko Sherry Chayat , Shinkon, Jikyo Bonnie Shoultz, Genjo Joe Marinello ,
Shoteki Chris Phelan, Zenshin Richard Rudin
Subject: DBZ Transcript

Dear Soun

Although I agreed not to mention about the Shoboji key matter, I did not agree to ignore Zensho's question and my response. This must be clearly transcribed and distributed to the ZSS sangha properly.

The reason why I feel that this is so Important, is that if we dont nurture the seeds of future Dharma students, the continuuity will not be done. By my doing zazen meetings (no dokosan no teisho) rather than formal sesshins, my intention is to sit together and study the zen classics in a classroom format. Thus, everyone will have the opportunity to share the enthusiasm while I am still able to teach. And when the time comes, I will send them to DBZ and they will start (like Freshman) their zazen training. Even Harvard university would disappear in ten years if there were no freshmen students. No one in our sangha wishes THIS for the future of DBZ and Shoboji.

What we all need to do is to nurture the next generation. Shoboji's Public Meetings on Thursday Night used to be the entrance gate. We seriously need to think the reactivation of Thursday Nights.

With the cooperation of the ZSS board, what i can do is start sowing the seeds of the plant for the next season. Right now we are too involved wth present problems and have not been concerned about the furture ten or twenty years from now. DBZ is already 35 years old. Time flies and I am getting older. These students will grow and become the core of the next generation. Same is true in Japanese Dharma Class. Yusen, Shinobu, Junko, Julie, and others who are regularly going to DBZ to help each weekend are all from the Japanese Dharma Class. So without their presence, DBZ will suffer a greater impact.

I am not creating a new Sangha. Instead, I am hatching new eggs for the future growth of

Shinge's students. Who would know? some of them will become future residents, some of them will be future monks. this is what i regard as important from my response to Zensho's question. Therefore I urge you to include my comment in response to Zensho's question.

Gassho,

Eido Shimano

Send from Martin Hara as dictated by Eido Shimano Roshi
October 7, 2011 8:13:16 AM

Debbie said...

It is business as usual at ZSS. Roko is clearly duplicitous in keeping Shimano's pathetic letter secret... "They said it should not be released because it would be confusing, embarrassing, and further damage his reputation."

Horse shit... they cannot get their heads out of the sand in the unconditional realm to recognize that the only way to ethically proceed is with complete transparency.

She somehow managed to move Shainberg onto the discredited "ethics committee" without a word to the sangha and the guy cranks out that pathetic, logically challenged and childish letter. What a joke!

She's planning on packing the Board with new people she feels she can control and dominate. Dollars to doughnuts, she's going to crush any opposition by lowering the highway boom.... "It's my way or the highway." She will mercilessly drive away anyone who stands in her way in the process.

For those of us who have known her and Shimano it is patently obvious that she is being directed by him from the background.

Yet another fiasco!
October 7, 2011 8:48:48 AM

Question said...

Three words for Eido Shimano:
WE'RE the barbarians???
October 7, 2011 10:32:09 AM

Enzo said...

Worth repeating:

"No one can stop him from teaching if there are enough fanatics to make that happen...."

Still, Warning Signs need to be posted.

* * * * *

Genjo, for the love of Buddha! Please stop calling Shimano your Dharma Father that's getting old and starting sound sick. You are taking the Zen transmission mythology way too seriously.

October 7, 2011 1:55 PM

genkaku said...

And now that everything has been replaced ... the blog counter has gone berserk once more.

BREAK TIME!

October 7, 2011 2:39 PM

Dear Henry said...

genkaku said...

And now that everything has been replaced ... the blog counter has gone berserk once more.

BREAK TIME!

Dear Genkaku,

On behalf of everyone here, Genkaku, thank you so very much for trying to clean things and fix things.

If Blogspot told you to start a new thread post every 1000 comments, they know about the counter problem and have not devoted the resources needed to fix, nor do they seem to do so anytime in the near future.

The counter problem evidently appears every 200 comments AFTER the number of comments reaches 1,000. From what I saw prior to your test messages and after your test message (now apparently removed) the messages are not lost but the counter is broken. I don't know if anyone here relies on that counter except occasionally in a very rough way. It is somewhat frustrating to know that there is a problem but it is extremely difficult if not impossible to fix. To me it's yet another reminder for life many and far more complex issues.

Hope your break was a good one.

Gotta go now...

"Dear Liza, I told you I can't fix everything. Just buy a new bucket, would you?"

October 7, 2011 4:20 PM

genkaku said...

This blog will now be continued at Eido Tai Shimano (continued) 2: <http://genkaku-again.blogspot.com/2011/10/eido-tai-shimano-continued-2.html>

The reason for creating yet another thread is that this one is incapable of offering new responses in an easily-accessible manner.

October 7, 2011 5:35 PM

genkaku said...

PS. For anyone wondering where their posts may have gone due to my five-thumbed errors, everything is available on the Shimano Archive in neat-as-a-pin order:

http://www.shimanoarchive.com/PDFs/20110211_Genkaku_Again.pdf

October 7, 2011 7:27 PM

genkaku said...

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October 7, 2011 7:35:09 AM

October 7, 2011 5:40 PM

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Dear Soun

Although I agreed not to mention about the Shoboji key matter, I did not agree to ignore Zensho's question and my response. This must be clearly transcribed and distributed to the ZSS sangha properly.

The reason why I feel that this is so Important, is that if we dont nurture the seeds of future Dharma students, the continuiituy will not be done. By my doing zazen meetings (no dokosan no teisho) rather than formal sesshins, my intention is to sit together and study the zen classics in a classroom format. Thus, everyone will have the opportunity to share the enthusiasm while I am still able to teach. And when the time comes, I will send them to DBZ and they will start (like Freshman) their zazen training. Even Harvard university would disappear in ten years if there were no freshmen stuidents. No one in our sangha wishes THIS for the future of DBZ and Shoboji.

What we all need to do is to nurture the next generation. Shoboji's Public Meetings on Thursday Night used to be the entrance gate. We seriously need to think the reactivation of Thursday Nights.

With the cooperation of the ZSS board, what i can do is start sowing the seeds of the plant for the next season. Right now we are too involved wtih present problems and have not been concerned about the furture ten or twenty years from now. DBZ is already 35 years old. Time flies and I am getting older. These students will grow and become the core of the next generation. Same is true in Japanese Dharma Class. Yusen, Shinobu, Junko, Julie, and others who are regularly going to DBZ to help each weekend are all from the Japanese Dharma Class. So without their presence, DBZ will suffer a greater impact.

I am not creating a new Sangha. Instead, I am hatching new eggs for the future growth of Shinge's students. Who would know? some of them will become future residents, some of them will be future monks. this is what i regard as important from my response to Zensho's question. Therefore I urge you to include my comment in response to Zensho's question.

Gassho,

Eido Shimano

Send from Martin Hara as dictated by Eido Shimano Roshi
 October 7, 2011 8:13:16 AM
 October 7, 2011 5:42 PM

genkaku said...

Nonin left the following comment on Zen Forum International:

Yes, it is profoundly sad. And from what I've heard, he's a sad old man limping his way through the morass he's put himself in. Whether he'll ever emerge from it, who knows? Will those hurt by his behavior ever receive the apologies that they deserve? Who knows? Will ZSS ever emerge from the morass that Eido Shimano and others who never productively and positively dealt with his behavior put the organization in over the years?

Who knows? Will the organization re-structure itself and proceed in a positive direction?
Who knows? It's going to take quite awhile for the situation to resolve in any direction.

Everyone, If you read the Informational Paper prepared by Rev. Kyoki Roberts of An Olive Branch, you'll get clearer picture of what the whole situation is about. Genjo already linked to it. Here's another link:

[http://www.shimanoarchive.com/PDFs/2011 ... _Paper.pdf](http://www.shimanoarchive.com/PDFs/2011..._Paper.pdf)

Hands palm-to-palm,

nonin

October 7, 2011 7:19 PM

genkaku said...

Nonin wrote: Will those hurt by his behavior ever receive the apologies that they deserve? Who knows?

No one knows ...

But there are some who care.

October 7, 2011 8:59 PM

Timmy said...

Does anyone know specifically what Zensho's question is that ES refers to in his letter?

October 7, 2011 11:43 PM

The Corinthian said...

Since we are once again asking questions here's a set I can no longer keep avoiding:

It has long been clear that Chayat openly favors having Shimano around. Now that Shimano seems unwelcomed by many at the New York City temple, but is still welcomed by some at Catskills temple, how warmly is he welcome at the Zen Center of Syracuse? How often does he go there? Does he have a room there? Is he teaching there? Is he holding Dokusan there?

If he is, then why?

But if he is not, is this due to an inconsistent attitude on Chayat's part? Or does she actually bow to pressure if she can't get away with doing things her way? Like a risk a major number of sangha members leaving if Shimano even shows up, if not her removal.

October 8, 2011 12:16 AM

The Thessalonians said...

Removal is a weighty word....

One might have to consult the ZSS Bylaws.

The current operating bylaws of the Zen Studies Society date from 1993.

They are here in pdf format:

http://www.shimanoarchive.com/PDFs/19930130_ZSS_Bylaws.pdf

And here in Word format:

http://www.shimanoarchive.com/PDFs/19930130_ZSS_Bylaws.docx

October 8, 2011 6:48 PM

Hassan-i-Sabbah said...

he Thessalonians said...

"Removal is a weighty word...."

"he current operating bylaws of the Zen Studies Society date from 1993."

Of course removal is weighty, but often necessary, especially when the new boss isn't that much different from the old boss.

And like corruption anywhere else, using the internal "rules" to correct the corruption is just ludicrous. Other skillful means are necessary.

Perhaps we need to introduce Trotsky to the society.

October 9, 2011 1:37 PM

genkaku said...

Grace Shireson Roshi posted the following on the Sweeping Zen site:

PART I

I have been contemplating Fukushima Roshi's teaching to me about the Zen word freedom or "jiyu" in Japanese. This teaching is most relevant to the misconduct that has been justified as the privilege of a Zen teacher's enlightenment. Fukushima Roshi, who had studied in America and spoke English well, stated that the most obvious problem with the use of the word "jiyu" or Zen freedom, is that Westerners associate freedom with freedom from (oppression, cultural conventions, taxation without representation etc), but the Japanese meaning of the word is not freedom FROM, but freedom TO. Jiyu or Zen freedom is freedom *to* take the entire universe and its needs as oneself; freedom to hold another's well being as your responsibility; freedom to express Zen in a way that respects Dharma and upholds Western values and laws. Jiyu does not mean that a Zen Master,

living and relying on Mushin (the mind of no separate self), is free from consequences or ethical norms when using others to satisfy his whims; nor is he free from causing harm when he believes that he has been freed *from* the laws and values of the society in which he lives. I see this fundamental misunderstanding of enlightenment being enacted by self-centered Zen teachers quoting the Japanese jiyu or "Zen freedom" based on Enlightened understanding as "freedom from."

Fukushima Roshi taught me that the literal translation of "Zen freedom" is based on living with the mind of mu (or no separate self) and it means "self-reliance". Ji=self, yu=reliance. Fukushima Roshi clarified that the self we rely on is based on the mu self or becoming "mu," and living one's life from the perspective of mushin. Mushin is living in the realm of understanding how the universal self expresses itself through and with us. Fukushima Roshi also said that Western thought interpreted *freedom* as freedom *from* oppression and unfair laws. But it must be made clear, he said, that jiyu means *freedom to*. This is a life that is "freedom to" bring creativity, love, wholeness and support *to* everything we encounter. We are not separate from those we meet by some fictitious license of Zen enlightenment.

October 9, 2011 4:47 PM

genkaku said...

Grace Shireson Roshi

PART II

Our task is how we bring Zen *to* help people even under the most difficult and confusing circumstances? This is the freedom *to* creatively connect with our life. Zen Freedom, jiyu, is not at all like freedom *from* following rules and laws in order to get away from the consequences of satisfying one's own personal desires or ambitions. Jiyu, Zen freedom, is the responsibility *to* help bring healing to all life we encounter. Uchiyama Roshi, a Dharma friend of Fukushima Roshi, said it another way: "Everything you encounter is your life."

Currently we see several examples of Zen teachers who are confused and confusing their sanghas with this bogus "freedom from" Zen-- a Zen that eschews not following the ethical rules that protect students. We hear of Eido Shimano, formerly Abbot of Zen Studies Society, being described as "living in the realm of the Absolute." The follow on foolish talk concludes that he cannot cause harm to others due to this so-called attainment. Teaching this mistaken, blatantly self-serving and dangerous idea reveals a teaching which has no stable understanding of what it means to be interconnected, to have no separate self. We must correct this mistaken teaching without condemning the ones who promote it. However, once we understand that someone is preaching false Dharma, it is our responsibility *to* not allow them to continue this harmful charade. This is our gift *to* them. We need to walk away, to vote with our feet, and if necessary, we are free *to* pursue legal options to stop their harm. We need to take our wallets with

- * We must correct this mistaken teaching without condemning the ones who promote it.
- * However, once we understand that someone is preaching false Dharma, it is our responsibility *to* not allow them to continue this harmful charade. This is our gift *to* them.
- * We need to walk away, to vote with our feet, and
- * if necessary, we are free *to* pursue legal options to stop their harm.
- * We need to take our wallets with us and
- * not support any further perversion of Zen understanding Zen which can only result in greater harm to individuals and to Dharma."

Took a while for what she wrote to sink in.

They are strong words. An "open challenge by blog" to Chayat who still has this in the daibosatus.org biography: "Shinge Roshi expresses her gratitude for "Eido Roshi's uncompromising and penetrating Dharma Eye, which reveals directly the luminous power of the unconditioned mind."

She says to vote with one's feet and one's wallet, pursue legal action, and not support Zen Studies Society. However she makes no new suggestions for actions to take. But this quiet, and possibly informative statement to some (re: the meaning of "jiyu") may be effective enough in keeping the issue public and may inspire others to do the same.

Thanks to Rev. Grace.
October 10, 2011 1:56 AM

Christopher said...

Nice to see Kobutsu finally getting some acknowledgement on ZFI. It's been long overdue!

And speaking of Rev. Grace, I think this article of hers is also excellent:

<http://sweepingzen.com/2011/02/21/education-for-zen-students-on-misconduct-in-sanghas-studying-personal-interpersonal-and-transpersonal-levels/>
October 10, 2011 3:38 PM

genkaku said...

On Zen Forum International, Genjo Roshi wrote in response to the following comment I made:

genkaku wrote: For further elucidation, courtesy of The Rev. Nonin Chowaney and Genjo Marinello Roshi, it might be useful to consider the following assertions within past presentations:

http://www.shimanoarchive.com/PDFs/20100522_Nonin_Declarations_ZFI.pdf
and

http://www.shimanoarchive.com/PDFs/20100609_Marinello_AZTA.pdf

These too might be well-served with some version of "I'm sorry."

Genjo Roshi wrote:

PART I

Dear all,

As for my AZTA post it should never have become public, but I referenced my own post trying to support the claim that Eido Roshi had truly reformed and that there had been no report of any sexual misconduct for 15 years. I now know differently, I was wrong, but at the time I really believed this with all my heart. However, within hours of posting it, I realized I should not have referenced an AZTA post at all, even mine, and withdrew it, but not before Kobutsu got a hold of it. He is quick! Which I love, but also hate because there is no room to rethink or reconsider.

I also said, Eido Roshi's previous bad behavior was "not even illegal just unconscionable by our standards, still it is not like he forced, bribed, coerced or paid anyone to have sex with him." On this claim, I was wrong again, I have heard credible accounts that Eido Roshi did indeed coerce and even force sexual relations with students, and there are credible claims he has indeed paid for sex off campus. I also said of sexual relations with students that "the power dynamic is totally lopsided and his responsibility for these actions is 80% or more, but not all his." This too is partially in error, because it is incomplete. As I have previously said on this forum, Eido Roshi was 100% responsible for the ethical breach. If he had been adequately held responsible for these earlier breaches, many lives would have been spared great psychological damage. I've also said here, "age difference, depth of professional relationship, who pursues whom, and recidivism does matter in determining the severity of the ethical breach" and "I completely agree that the power dynamic can sometimes be so great between a spiritual teacher and their students, that if it is the case that the teacher is pursuing aggressively a much younger vulnerable student, such actions are so lopsided as to border on rape."

October 10, 2011 4:41 PM

genkaku said...

GENJO ROSHI

PART II

I also said in my AZTA post which was written in June of 2009, "This current controversy, over old material, has been and continues to be fanned by four men with old grudges, intent to 'bring him down,' as one said directly. By the way, none of the four men I am referring to are members of AZTA, but please be aware that a man who was declined membership in AZTA, in part because Eido Roshi would not acknowledge him as a Dharma Teacher, started the current wave of vilification."

I never named the four men, but people have correctly guessed three of the four I had in mind, Kobutsu Malone, Adam Genkaku Fisher and Stuart Lachs. Many have suggested that fourth unnamed man was Robert Aitken, but he was not who I was thinking of. I never thought the release of the Shimano Archive kept at the University of Hawaii was a bad thing, in fact I said in this same AZTA post, "We should remember the past so that we learn not to repeat old errors. It's true that among the many transgressions of many teachers, Eido Roshi's history makes a good case study," which turns out to be a gross understatement.

Anyway, I hereby publicly apologize to these four men, they have done a great service in exposing Eido Roshi's miss use of power and position. I particularly apologize to Rev. Kobutsu Malone for so doubting his motives based on the information I had at the time, much of it I now know was either in error or minimally incomplete. Having some idea of what he and his family have suffered at the hands of Eido Roshi or others associated with ZSS, I am so very saddened by his experience, and have worked as hard as I can to keep Eido Roshi away from new students and to turn the organization he helped birth to a profoundly new course.

With palms together,

Genjo
October 10, 2011 4:42 PM

Timmy said...

If you go back on the ZFI thread it appears that Kobutsu provided the example for Marinello.

Christopher::: posted Stuart Lachs' essay: Means of Authorization: Establishing Hierarchy in Ch'an/Zen Buddhism in America

And immediately Nonin jumped in with: "Please remember that Stuart Lachs's opinions are just that, opinions, intellectual mind games concocted to justify one's philosophical arguments by a person who doesn't understand the true master/disciple or student/teacher relationship in Zen Buddhism. I wouldn't take them seriously.

I'm sure that the process Lachs describes can and does happen in isolated instances, but a good teacher will short circuit this process as soon as it becomes clearly evident. To take these isolated instances as the general reality of the Zen Buddhist teacher/student relationship is foolishness."

Talk about opinions... not to mention axes to grind! Nonin now looks like a complete fool. Will he have the decency and courage to follow Genjo's example and also offer an apology?

"Who knows?"

October 10, 2011 5:37 PM

Jane said...

Wow... Mr. Chowaney is incredibly defensive and insecure. He trashes Mr. Lachs's essay as the mere "opinion" of "a person who doesn't understand the true master/disciple or student/teacher relationship in Zen Buddhism."

Mr. Chowaney belittles others while claiming to have "inside" knowledge/understanding of the "truth." He is a lot like Shimano in that respect...

I wager there are a lot of people on ZFI who would love to call him out. Unfortunately Chowaney is in control there and will crush, censor and banish any who dare challenge him. This is completely compatible with Shimano's modus operandi.

October 10, 2011 6:09 PM

Robert S. said...

Kobutsi posted on ZFI

Dear Genjo Roshi,

I wish to express my sincere gratitude for your above statement – that took real insight and courage to publish. I thank you not just for myself, but for the other three men and most of all – for the good will your statement will engender in the larger disenfranchised, exiled ZSS sangha.

It feels like a weight has been lifted... I am delighted to be able to refer to you as my Dharma brother for I sincerely perceive that we are truly in agreement on facing the truth together as we walk side by side on the path of the awakened state of mind.

I extend my best wishes for you and your group in establishing your new temple and wish I could have been there for your opening ceremony. I will send along a few of my rakusu rings <http://www.engaged-zen.org/articles/Rings.html> as an opening gift for folks who take jukai in the new facility.

In dynamic peace,

Kobutsu

October 10, 2011 6:38 PM

Robert S. said...

Genkaku posted on ZFI (Zen Forum International)

Nine deep bows, Genjo Roshi.

I believe your honesty and your willingness to reconsider matters will serve you and Zen practice in America well.

Thank you.

October 10, 2011 6:40 PM

Anonymous said...

In defense of Nonin's absent (to date) apology, it may be harder to take second 'position'.

October 10, 2011 6:57 PM

Gomez Addams said...

All these apologies and acknowledgments; it's like watching the Hallmark channel -- they bring a few tears to my eyes in spite of myself.

However, I could not find Nonin's apology on ZFI.

Instead I just read his attack on Stuart Lachs. I found it pathetic that he just trashed Lachs writing without explaining why or addressing even one of Lach's points that he found offensive. He must really feel threatened for some reason.

Ah well... Perhaps his resemblance to the TV series uncle on The Addams' family is no simple coincidence but a profound and subtle karmic message.

"What do you think, Lurch?"

"Grunt."

October 10, 2011 7:16 PM

Linda said...

Notice that Nonin's post occurred before Genjo's. I suspect had he seen Genjo's post he wouldn't have attacked Stuart Lachs, instead remaining uncomfortably silent. It appears

that Nonin is defending the Dharma transmission myth because it has become his solidified identity. He is after all... A "Transmitted Dharma Heir."

Now he's publicly faced with the conundrum of apology. Kobutsu and Genjo both just publicly apologized. Nonin offered insult to others by parroting Genjo's words in his original statements. Is he likely to be able to free himself to the point of being able to apologize to a man he's just trashed yet again?

More than any "titles," "transmissions," and the like, THIS is where Zen lives! All the titles in the world cannot mask inflexibility – the inability or unwillingness to change. Nonin appears to be dressed in a suit of armor and living in a castle with very thick walls.
October 11, 2011 5:24 AM

The First Post said...

It is sad that, sometimes, Nonin feels like there is need to fight. I do not remember where I find this story:

"The Gates of Paradise and Hell

A samurai came to the Zen Master Hakuin and asked "Is there really a paradise and a hell?"

"Who are you?" inquired Hakuin.

"I am a samurai," the warrior replied.

"You, a samurai!" exclaimed Hakuin. "What kind of ruler would have you as his guard? Your face looks like that of a beggar!"

The soldier became so angry that he began to draw his sword, but Hakuin continued. "So you have a sword! Your weapon is probably as dull as your head!"

As the soldier drew his sword Hakuin remarked "Here open the gates of hell!"

At these words, the samurai, perceiving the discipline of the master, sheathed his sword and bowed.

"Here open the gates of paradise," said Hakuin."

October 11, 2011 8:09 AM

Robert S. said...

Below I have included links to some of Lachs' articles in which are critical consideration of various aspects of Zen Buddhism:

As to value the value of defending myths, legends, outright lies, other artificial devices used by Zen teachers over the centuries, read the articles for yourself and see if you think they should just be dismissed as mere opinion.

The Zen Master in America: Dressing the Donkey with Bells and Scarves
http://www.thezensite.com/ZenEssays/CriticalZen/Zen_Master_in_America.html

Coming Down from the Zen Clouds
<http://www.thezensite.com/ZenEssays/CriticalZen/ComingDownfromtheZenClouds.htm>

Means of Authorization: Establishing Hierarchy in Ch'an /Zen Buddhism in America
http://www.thezensite.com/ZenEssays/CriticalZen/Means_of_Authorization.htm

Richard Baker and the Myth of the Zen Roshi
http://www.thezensite.com/ZenEssays/CriticalZen/Richard_Baker_and_the_Myth.htm

When the Saints Go Marching Marching In
http://www.thezensite.com/ZenEssays/CriticalZen/When_the_Saints_Go_Marching_Marching_In.pdf

There are a few more articles they are indexed here:
http://www.thezensite.com/MainPages/critical_zen.html

Stuart Lachs podcast on BUDDHIST GEEKS.
<http://personallifemedia.com/guests/999-stuart-lachs>
 October 11, 2011 9:45 AM

Anonymous said...

No apology yet but Nonin did post his temple Ethics statement, that includes not only a section on student/teacher sexual relationships but also a section on the procedures for resolving issues arising from any form of ethical misconduct.

The last item is:

"Atonement. Any person who acts inappropriately is expected to make every effort to realign their conduct in accord with the precepts and to take the actions necessary to restore the harmony of the Sangha and to mitigate harm done. Such atonement is an integral part of our spiritual practice."

I suppose the protocols only apply to his temple?
 October 11, 2011 2:07 PM

Ralph said...

He has an awful lot of times on his hands in ZFI. Aren't Temple Abbots busy people attending to temple business?

October 11, 2011 4:56 PM

Anonymous said...

Well, whoever is supporting him is getting their money's worth. Zen Buddhism needs to be kept safe, and what better place to enact such a heroic effort than an online forum visited by a handful of regulars.

The numbers (of topic views etc) are in plain sight.

October 11, 2011 6:47 PM

Ralph said...

He's gone and started up a topic: "Stuart Lachs and the Critical Buddhists"

That'll keep people from asking him why he won't apologize...

October 11, 2011 11:25 PM

tenshin said...

Linda said...

He is after all... A "Transmitted Dharma Heir."

This sounds like someone has a bad case of the clap.

October 12, 2011 12:51 AM

floating_abu said...

"Well, whoever is supporting him is getting their money's worth. Zen Buddhism needs to be kept safe, and what better place to enact such a heroic effort than an online forum visited by a handful of regulars."

Actually I used to post there, in fact I started the thing with a handful of others.

Anyway the last time I posted was when I went in for a banter when he criticised genkaku and voila my post was deleted immediately. No notification, no notice, no trace.

The fact is Nonin and his cronies only accept posts to their liking and Nonin takes any challenge as a personal affront, killing enemies and friends alike with a swift use of the MODERATE and CENSOR and BAN buttons.

What a sad indictment of so called Zen Buddhist forum.

He and his cohorts like the perennially angry PeterB make ZFI a farce. Hopefully other opinions and practitioners can offer it some balance in future.

October 12, 2011 6:17 AM

floating_abu said...

Notice that Nonin's post occurred before Genjo's. I suspect had he seen Genjo's post he wouldn't have attacked Stuart Lachs, instead remaining uncomfortably silent. It appears that Nonin is defending the Dharma transmission myth because it has become his solidified identity. He is after all... A "Transmitted Dharma Heir."

Now he's publicly faced with the conundrum of apology. Kobutsu and Genjo both just publicly apologized. Nonin offered insult to others by parroting Genjo's words in his original statements. Is he likely to be able to free himself to the point of being able to apologize to a man he's just trashed yet again?

More than any "titles," "transmissions," and the like, THIS is where Zen lives! All the titles in the world cannot mask inflexibility – the inability or unwillingness to change. Nonin appears to be dressed in a suit of armor and living in a castle with very thick walls.

Actually Nonin has made it clear he won't apologise. Based on this thread, I went in for a purview and he is busily attacking Stuart Lachs and others as idiotic disgruntled people.

He can hide behind that facade - forever. Many people do.

It's just a pity that he masks himself as a Buddhist priest, and I am surprised that he ever got transmission TBH. Clearly, it doesn't mean that much in his lineage.

October 12, 2011 6:19 AM

Dorris said...

Nonin is so much better than the rest of us....

October 12, 2011 1:29 PM

genkaku said...

Yes he is. Just ask him.

October 12, 2011 1:35 PM

Anonymous said...

"Actually I used to post there [ZFI], in fact I started the thing with a handful of others." ~ floating abu

I remember what Nonin said about E-sangha after being banned from there and just before moving to ZFI. He said that he wouldn't go back to E-sangha unless they changed their policy to be more democratic and transparent.

Though laughable now, the way things have played out it can make sense if underlying motivations are taken into consideration.

I've got my own deep seated motivations of course.
October 12, 2011 2:42 PM

genkaku said...

ANONYMOUS....ANONYMOUS....ANONYMOUS

As on previous threads on Eido Tai Shimano, please have the courtesy to pick a nickname (or even, heaven forbid, your real one) when commenting. This gives others a reference point to your post if they need one.

I WILL, AS BEFORE, DELETE "ANONYMOUS" POSTINGS FROM HERE ON.

Thanks.
October 12, 2011 3:41 PM

My real name said...

I had a deep seated motivation once, the doctor removed it with a cautery pen.
October 12, 2011 3:49 PM

floating_abu said...

I remember what Nonin said about E-sangha after being banned from there and just before moving to ZFI. He said that he wouldn't go back to E-sangha unless they changed their policy to be more democratic and transparent.

Though laughable now, the way things have played out it can make sense if underlying motivations are taken into consideration.

I've got my own deep seated motivations of course.

I remember too, nods.

^
October 12, 2011 4:01 PM

Deep seated motivations said...

Sorry, Genkaku
October 12, 2011 4:08 PM

? said...

So let's see if I've got this right...

According to Nonin, "ZFI is deteriorating into yet another Zen Buddhist teacher-bashing thread. If you have an axe to grind on Zen Buddhist teachers, please take your axe to another thread so we can continue this important topic".

Yet, it's ok for Nonin to bash Stuart Lach's who isn't even on the tread to speak up for himself.

I find it all the more interesting that Nonin is doing this just when apologies are being offered and accepted between Genjo, Genkaku and Kobutsu.

I wonder what Nonin thinks the topic actually is?

?

October 12, 2011 6:16 PM

Shodo said...

Floating Abu said...

It's just a pity that he masks himself as a Buddhist priest, and I am surprised that he ever got transmission TBH. Clearly, it doesn't mean that much in his lineage.

As a weird aside,

All of Katagiri's 12 dharma heirs got their Dharma Transmission in the same year - 1989.

That's 1 per month, the year before he died.

October 12, 2011 6:16 PM

Phoenix Jones said...

Nonin may have targeted his wrath on Stuart knowing that he and Kobutsu are close friends.

Nonin's Dharma transmission was received from Katagiri simultaneously along with 10 other people wherein Katagiri said that none of them were really ready for the role but maybe in time one of them will rise up in the future like cream.

Too bad Katagiri was thinking of a dairy where the good stuff rises to the top. He might have done better considering a foundry where the scum rises to the top.

October 12, 2011 8:32 PM

Phoenix Jones said...

? said...

"I find it all the more interesting that Nonin is doing this just when apologies are being offered and accepted between Genjo, Genkaku and Kobutsu."

This is an oft-repeated pattern in ZFI. They know that when they step in with heavy handed "moderation" it temporarily silences the thread. The people in there sense that something is amiss but are unable to communicate with one another confidentially and in private. By the time the thread wakes up again, they are on a different fiber.

Distract, exhibit power, instill fear, silence.... nice set of dance steps.
October 12, 2011 8:48 PM

Phoenix Jones said...

... And Genkaku kick-starts the thread!

Re: Sexual misconduct by Buddhist teachers (was Eido Tai Shi
by genkaku on Thu Oct 13, 2011 2:33 am

This thread is entitled "Sexual misconduct by Buddhist teachers," but it's deteriorating into yet another Zen Buddhist teacher-bashing thread.

Nonin -- Perhaps you would be willing to describe your understanding of "teacher-bashing" and "teacher-revering." Is one preferable to the other? Are they different or the same? If criticism is not acceptable or appropriate or truthful, is praise somehow more acceptable or appropriate or truthful? Why?

What do you suppose a Zen teacher might say?
genkaku
October 12, 2011 9:35 PM

genkaku said...

A parallel situation in SNAP:

PART I

Dear friends of SNAP,

I'm Megan Peterson. I'm 21 years old. They tell me I may be the youngest SNAP member to ever speak of her victimization.

In 2005, I was raped by Fr. Joseph Jeyapaul.
In 2006, I helped file criminal charges against him.
In 2007, I filed a civil lawsuit against him.

Just five weeks ago, I broke my public silence for the first time. At a news conference, I talked about the crimes and cover-ups.

And one month ago today, in a move I couldn't have ever envisioned just weeks earlier, I left the US for the first time and joined my brothers and sisters in this movement as we filed a historic complaint with the International criminal court. It was scary. It gave me goosebumps. But I was thrilled to be there.

In the United Kingdom, Poland, Spain, Italy, Germany, Ireland, France, the Netherlands, Austria and Belgium, survivors just like me came to our meetings. Many discovered for the first time that they were not alone because, in most of these countries, less public attention has been focused on clergy sex crimes and cover ups than we have experienced in the US.

At the meetings in each of the twelve cities across Europe which we visited, so many heartbroken tears were shed and so many compelling stories were shared from people who were willing to speak out because they wanted to help save other children who are at risk from priests in communities everywhere.

Despite the coverage the ICC filing received in countries all over the world, despite many in the press likening the filing to David vs Goliath, in an issue which " shows no signs of going away" the most critical advances SNAP has made in the past month have been from the sheer numbers of survivors who saw the story headlined in towns and cities and came forward to be heard and to say in a unified, powerful and unyielding voice: "we must have justice!"

October 13, 2011 5:51 PM

genkaku said...

SNAP

PART II

Now the hardest work in SNAP's long history has begun as we start to build support groups in those nations, and others, so that the extraordinary, groundbreaking work they have achieved here in the United States can be replicated across the world.

* We will be there for the victims like me and their families who feel alone, confused, and helpless.

* We will speed up, on a global scale, the often prolonged and painstaking process of exposing those who commit and conceal heinous crimes.

* We will help to provide victims with accountability from those who destroyed their lives and justice as they begin to heal.

SNAP cannot accomplish such an extraordinary and pioneering endeavor alone. As the case moves forward and other desperate victims seek out SNAP and its growing network of volunteers for help, we will need your partnership and support.

Any dollar amount is gratefully received and will go towards the expansion of SNAP's reach around the world as we continue to lead an international demand for accountability. You can make a tax deductible donation to SNAP by going to our website:

<https://snap.nationbuilder.com/donate>

Calling our office: 312-455-1499

Or mailing your donation to: SNAP, P.O.Box 6416, Chicago, IL 60680
October 13, 2011 5:52 PM

Yes! said...

Note the inclusion - "children and vulnerable adults" - I wonder how the later it defined.

"Leaders of SNAP, the Survivors Network of those Abused by Priests, together with their attorneys from the human rights organization the Center for Constitutional Rights (CCR), filed a lengthy and detailed complaint charging that Vatican officials tolerate and enable the systematic and widespread concealing of rape and child sex crimes throughout the world. Together with the complaint, they submitted more than 20,000 pages of supporting materials consisting of reports, policy papers, and evidence of the crimes by Catholic clergy committed against children and vulnerable adults.

SNAP is the world's oldest and largest support group for clergy abuse victims. It has existed for 23 years and has more than 10,000 members. Despite the word "priest" in its title, it has members who were molested by religious figures of all denominations, including nuns, rabbis, bishops, and Protestant ministers. Visit www.snapnetwork.org."

Full article.....

<http://ccrjustice.org/newsroom/press-releases/clergy-sex-victims-file-international-criminal-court-complaint-case-charges-vatican-officials-%E2%80%98crime>
October 13, 2011 8:47 PM

Yes! said...

and more from

<http://ccrjustice.org/newsroom/press-releases/major-human-rights-report-affirms-sexual-abuse-clergy-%E2%80%9Ctorture,-inhuman-and-degrading-treatment%E2%80%9D>

"The report makes clear what happens when governmental authorities cede their responsibility to respect, protect and fulfill the rights of vulnerable children and adults to a church that can't be trusted with it, or with their children.

.....

In the coming months, CCR will continue to gather information and evidence of additional crimes of rape and sexual violence and associated cover ups by the Catholic Church. We continue to urge all members of the clergy, church officials, and anyone else with information about sexual violence against children to come forward. The 22,000 pages of evidence presented in the ICC filing is only a small fraction of the evidence already available. Far more must exist given the nature and magnitude of these crimes and the reach of the church. Hundreds of current and former Vatican employees have information about sexual assaults against children. Silence is complicity. It's time for church employees at every level to search their consciences and share their knowledge of these crimes and cover ups."

October 13, 2011 10:58 PM

Vad Octus said...

Is there a Survivors Network of those Abused by Politicians, Corporate and Government Officials?

Seems that such a groups is needed.

Wednesday I saw Anita Hill on TV. She is the woman who blew the whistle on Clarence Thomas but was not taken seriously and the evidence & witness's statements were not taken up during his confirmation hearings. Today I've read that the yet another cases against Strauss Kahn (who admitted to sexual assault) has been dropped.

October 14, 2011 12:35 AM

Fern said...

"Is there a Survivors Network of those Abused by Politicians, Corporate and Government Officials?"

OWS!

October 14, 2011 1:37 AM

Former ZFI said...

Kansas City Bishop Charged for Not Bringing Pornography to Police

Published October 14, 2011

Associated Press

KANSAS CITY, Mo. – Kansas City's Catholic Bishop is facing a criminal charge for not telling police about child pornography that was found on a priest's computer.

Kansas City-St. Joseph Catholic Diocese Bishop Robert Finn pleaded not guilty Friday to a misdemeanor count of failing to report suspected child abuse. Jackson County Prosecutor Jean Peters Baker said Finn had "reasonable cause" to suspect a child had been abused after learning of the images, and should have immediately alerted police according to state law.

The fact that this is a misdemeanor "should not diminish the seriousness of the charge," Baker said. "Now that the grand jury investigation has resulted in this indictment, my office will pursue this case vigorously because it is about protecting children. I want to ensure there are no future failures to report resulting in other unsuspecting victims."

Finn has acknowledged that he and other diocese officials knew for five months about hundreds of "disturbing" photos of children on a computer used by the Rev. Shawn Ratigan, but did not take the matter to police. The diocese also faces one count of failing to report suspected child abuse.

Finn has said that St. Patrick's School Principal Julie Hess raised concerns more than a year ago that Ratigan was behaving inappropriately around children, but that he didn't read her written report until after Ratigan was charged with three state child pornography counts this spring. Ratigan has pleaded not guilty.

In a memo dated May 19, 2010, Hess wrote that several people had complained Ratigan was taking compromising pictures of young children and that he allowed them to sit on his lap and reach into his pocket for candy.

Hess at the time gave the report to Monsignor Robert Murphy, the diocese's vicar general, who spoke with Ratigan about setting boundaries with children and then gave Finn a verbal summary of the letter and his meeting with the priest.

Seven months later, a computer technician working on Ratigan's laptop found hundreds of what he called "disturbing" images of children, most of them fully clothed with the focus on their crotch areas, and a series of pictures of a 2- to 3-year-old girl with her genitals exposed.

The computer was turned over to the diocese, where officials examined the photos and reported them to Murphy but not to authorities, as required by Missouri's mandatory reporting law.

<http://www.foxnews.com/us/2011/10/14/kansas-city-bishop-charged-for-not-bringing-pornography-to-police/>
October 14, 2011 4:47 PM

Bernie said...

Bernie Glassman's Montague Farm is closing

From Bernie Glassman, Zen Peacemakers Newsletter

I wish to share with you that after three months of careful consideration and discussion, the Board of the Zen Peacemakers has decided to sell the organization's Montague Farm campus in Western Massachusetts and move its operations to a smaller neighboring location.

The vision for developing the Montague Farm was to make its beautiful 34-acre campus a motherhouse for the Zen Peacemakers, a family and lineage of Zen practitioners integrating meditation with social action and service. ZP's original focus of activity was in Yonkers, New York. Over the years, members expanded this work, serving in different countries around the world, and often voiced the need for a home and central headquarters. So when the Montague Farm came to our attention in 2002, we decided to make that our base for socially engaged Buddhism, incorporating multifaith work, a training institute (named after my teacher, Maezumi Roshi), a zendo, and service projects.

We opened the Main Hall in September 2005 and have operated very successful programs since then. Last summer's Symposium for Western Socially Engaged Buddhism was the campus' climax to five highly successful years of resident trainings, outreach to the neighboring lowincome community, Zen teachings, and multi-faith offerings. We now feel that the Zen Peacemakers should fulfill its mission out of more modest, leased office/social service/zendo facilities in a neighboring town and renting conference facilities for large events when necessary. In fact, Zen Peacemakers did just that in Yonkers in the 1980s and the 1990s.

I wish to thank our Board, Staff, Zendo Members and Community Volunteers for working to move through this transition. And thank you to my friends, supporters and students for all your help throughout the years.

I continue to maintain my personal vows to feed all the hungry spirits.

With Gratitude,

Bernie

October 18, 2011 6:56 AM

Farm Him Out said...

Potential Shobo-ji-for-ER buyers might want to take note of a potential for-sale announcement in the previous post ...

October 18, 2011 10:38 AM

Fence Him In said...

Farm Him Out,

I really don't think anyone wants to turn him and his penetrating dharma eye loose on an unsuspecting community.

October 19, 2011 2:35 AM

Something tells me said...

That the "Dharma eye" has not been so "penetrating" of late...

October 19, 2011 5:53 AM

Keep Tracking said...

Something tells me,

Is that something a GPS Ankle Bracelet?

October 19, 2011 2:41 PM

Poets said...

Call it loneliness,
that deep, beautiful color
no one can describe:
over these dark mountains,
the gathering autumn dusk.

-The Priest Jakuren (1139-1202)

October 20, 2011 8:01 PM

Poets of Zen, again said...

Whatever it is,
I cannot understand it,
although gratitude
overcomes me
until I am reduced to tears

-Saigyō (1118-1190)

October 20, 2011 8:14 PM

Cooped Up and Cranky In Cincinnati said...

Saigyō on Saigyō

The Monk Saigyō

Should I blame the moon
For bringing forth this sadness,

As if it pictured grief?
Lifting up my troubled face,
I regard it through my tears.

-Saigyô

I don't know, this poem and those above just makes me to think that for generations Japanese poetry is like the harmonious (or not) mutterings of a tearful but articulate drunkards from Europe -- Ireland, England, Spain or Italy.

Leave Aunt Nina alone with a bottle of wine for a half hour; come back and it seemed that everything in the room would remind her of something to cry about.

BTW -- Did the robes and bald heads somehow legitimize these wandering poets? Or the other hand, did these bald, robe wearing, sake swilling, maudlin word meisters make the monastics of their day seem more accessible?

October 20, 2011 11:14 PM

Jimbo said...

Legitimize? I doubt these monk-poets were concerned with such a concept.

"...everything in the room would remind her of something to cry about."

your point? Its a vale of tears from where I'm sitting.

OK, Cranky, how about some Chinese?

"Zazen on Ching-t'ing Mountain"

The birds have vanished from the sky,
Now the last cloud drains away.

We sit together, the mountain and me,
until only the mountain remains.

-Li Po (701-762)

October 21, 2011 2:08 AM

floating_abu said...

Shodo: "As a weird aside,
All of Katagiri's 12 dharma heirs got their Dharma Transmission in the same year - 1989.

That's 1 per month, the year before he died."

Shodo, sorry I'm late.

Interesting.

I guess that's why transmission can be so dangerous - I am not talking about for others, I am talking about for the practitioner themselves.

It must be a heavy load to carry that and an easy disguise to believe in. In some ways I sympathise, and without a new Master, perhaps ones like Nonin may be lost for quite a while.

Incidentally, perhaps someone should link this blog entry in ZFI but perhaps it would be considered an attack again and immediately deleted.

Oh well, the world moves on and is much vaster than the internet Buddhist community. To practice is what is most important, even if it is most difficult.

Thanks and Gassho.

October 21, 2011 11:34 AM

floating_abu said...

One funny monk does not mean that there are no genuine monks.

Aren't we grateful to all genuine practitioners, Ancestors and aside those now and coming?

Take good care, everyone and thanks for all your help.

October 21, 2011 11:37 AM

genkaku said...

The various bits of poetry inserted above reminded me of a quote attributed to Soen Nakagawa Roshi: "I belong to the mountain."

October 21, 2011 12:20 PM

Less Cranky Today said...

Jimbo said...

Legitimize? I doubt these monk-poets were concerned with such a concept.

Doubting is good, and may be you are right, but unless they were independently wealthy how would they have survived? Did the robes etc. do something for their economic circumstances?

Sorry you missed the points about the elevation of maudlin-ness in Japanese culture and how alcohol makes some people very sad or perhaps allows their profound sorrow and grief manifest.

Another point being is that I think there has been too much idealization going on with these monk-poets.

OK, Cranky, how about some Chinese?

"Zazen on Ching-t'ing Mountain"

The birds have vanished from the sky,
Now the last cloud drains away.

We sit together, the mountain and me,
until only the mountain remains.

Being less cranky today, and given that the poem is a lot less maudlin, I do like the way it addresses address annica, impermanence; but given that the mountain remains I wonder....

Genkaku -

Do we have a context for or a poem from which the line, "I belong to the mountain" was taken?

October 21, 2011 8:25 PM

Much Eido About Nothing said...

" ... "

October 21, 2011 8:53 PM

genkaku said...

Less Cranky Today -- To the best of my (often shoddy) recollection, Soen's line was offered in a prose -- not poetic -- context.

October 21, 2011 9:19 PM

Sitting together with English sparrows said...

Much Eido about Nothing said...

" ... "

My thoughts exactly.

Sorry to interrupt the Critical Chan / Zen Poetry Appreciation and Study Group, but I have a couple of questions I want to ask in this forum.

I was going over some of the material from the Samoan Circle meeting, in particular Chayat's letter which stated in part "The most painful yet crucial aspect of the meeting was an adapted Samoan Circle. Soun Joe Dowling and I, together with AOB facilitators, sat in the inner circle, and participants from the outer circle took an empty chair in turn to speak."

Much criticism was put forward after Shainberg's letter to Chayat was exposed. Among the several ideas expressed in that letter he suggested that ZSS sell the city temple to Shimano's supporters and he'd " make every effort to study with him at this juncture of his life.

Initially I was among those who might have been surprised to learn that Shainberg, a man with views such as those above has been and continues to be on the ZSS "Ethics Committee." But upon reflection I realized that someone with views such as his would be welcomed by any of and may be all of Shimano's key enablers.

Question 1: Was Shainberg given a seat by Chayat in the inner circle of the Samoan Circle? (For some reason I thought I read that but can't find it.)

Question 2: Chayat wrote that Soun Joe Dowling had a seat in the inner circle? He is the current president of ZSS. Can anyone say more about him and his views and actions?

Question 3: Why weren't other board members all given seats (simultaneously or sequentially) assuming any others attended given the fact that the meeting went forward despite the fact that a hurricane was about to descend on the Catskills? ("... the intensity of our discussions was mirrored by the weather: Hurricane Irene raged outside, the strong winds and rain purifying our hearts (as well as washing out our roads! - from Chayat's letter posted to the daibosatsu.org web site.)

Can I assume correctly that Chayat as usual has chosen not to publicly and specifically respond to anything critical of Shimano or ZSS even the open letter by her fellow dharma heir, Genjo Marinello's posted on ZFI 7 Oct 2011? or even to the rather uncharacteristically pessimistic post of her (former ?) good buddy and press agent, the Rev. Nonin Chowaney on the same day?

October 22, 2011 12:15 AM

M E A N said...

To Sparrow:

Yr assumption in last para is correct, I believe, with regard to "publicly", but not to "specifically" (personal knowledge).

October 22, 2011 3:18 AM

The Sparrow Spotted said...

Zen Studies will soon no longer be the only Zen Buddhist group on the upper east side of Manhattan. It is getting a competitor.

The sign on the front simply says "Zen Buddhist Temple."

<http://www.zenbuddhisttemple.org/images/nyctemple2011.jpg>

It is going to be run by a Korean Zen Group named the Buddhist Society for Compassionate Wisdom/Zen Buddhist Temple.

See <http://www.zenbuddhisttemple.org/about.html>

It is headed up by one Ven. Samu Sunim.

http://www.zenbuddhisttemple.org/sunim_bio.html

Which, par for the course, reads, unfortunately, like yet another over hyped hagiography.

They state they are in the process of renovating a building for their New York City Temple at

206 E. 63rd Street.

See <http://www.zenbuddhisttemple.org/locations/newyork/index.html>

October 23, 2011 6:55 PM

genkaku said...

Close enough for Eido to walk.

October 23, 2011 8:15 PM

Much Nothing About Eido said...

you know this blog is on the skids when its own creator is forced to actually contribute himself, rather than hobnob elsewhere on some other sophisto venue

October 25, 2011 10:36 AM

Cross Eyed Sparrow said...

genkaku said...

"Close enough for Eido to walk."

Funny you should say that it is within walking distance. It turns out to be symbolic as well as concrete. Old Eido will be right at home with his "peeps."

There is a load of mess following Ven. Samu Sunim.

From the Blog Zen Master Mayhem:

"There has been much confusion over the years with regard to Ven. Samu Sunim, and his legitimacy as a Zen Master since it has been reported that he claims to have received dharma transmission from his deceased Zen teacher through a vision."

"It has been said that Samu Sunim broke his celibacy vow with the Chogye order by marrying and having two children in the late 1960s."

"...he married one of his students, Marianne Bluger, reportedly for both immigration purposes as well as affection. She gave birth to two children. He then moved to Toronto and eventually established a successful permanent Zen center. Marianne raised their children as a single mother. She passed away in 2005."

Regarding the "wife," it gets better:

"Her first and brief marriage was to the prominent Zen master Samu Kim of Toronto with whom she had two children, Michael "Maji" Kim (b. 1969) and Micheline "Agi" Mallory (b. 1970), whom she raised. "

See

http://zenmastermayhem.blogspot.com/2010/06/curious-case-of-zen-master-samu-sunim_05.html

The situation seems even more bizarre after reading the correspondence appended after the blog entry.

The blogger seems to have tried to be fair and balanced and includes the organization's attempt to set the record straight which also meant getting the wikipedia entry changed. (Deja Vu?) But who know what is correct, what is "understandable human failing," what is a sincere attempt to follow tradition, and what is just a bunch of bull from yet another flim flam man promoting a "spiritual cause" while "taking some off the top for himself."

{big sigh!}

October 25, 2011 10:38 AM

Sparrowhawk said...

Much Nothing About Eido said...

you know this blog is on the skids when...

Much Nothing,

This blog is not on the skids. It is just one blog among gazzillion of blogs. The owner of this blog posts virtually everyday most often several times a day. How many bloggers can claim that?

Genkaku lives, according to his bio above in Northampton, Mass., not the upper east side of Manhattan. Other comment-ers comment or not by sharing additional opinion, or

factual information which may or may not be particularly relevant as to what Mr. Shimano is currently up to.

As for what Mr. Shimano is up to, perhaps the platitudinous saying "no news is good news" fits. Perhaps one day we will find out. Time will tell.
October 25, 2011 4:21 PM

Jimbo said...

Used to be a Crank said,

"..., I do like the way it addresses address annica, impermanence; but given that the mountain remains I wonder...."

it addresses not just anicca, but also sunyata, no-self, hence, "...only the mountain remains" = self has disappeared, in other words the good old unconditional re-alm!

now isn't that beautiful?
Read it again after you have a kensho.

ah the arrogance of the priestly class!
October 25, 2011 8:09 PM

whatever works said...

Much Nothing About Eido said...

" you know this blog is on the skids when its own creator is forced to actually contribute himself, rather than hobnob elsewhere on some other sophisto venue"

I don't know about "sophisto" venues, but since Genkaku is a fairly frequent contributor on the New Buddhist Forum and ZFI, I wouldn't conclude he's commenting on his own blog for want of participating in other internet discussions.
October 25, 2011 9:30 PM

genkaku said...

Those interested in a parallel overview to the depredations and 'solutions' within the Buddhist community may find this article (sent along by a friend this morning)about the Catholic church of interest ... I thought it was stunning:

http://hosted.ap.org/dynamic/stories/E/EU_VATICAN_LEGION_OF_CHRIST?SITE=MI&IBAX&TEMPLATE=DEFAULT&SECTION=HOME
October 26, 2011 6:57 AM

Dead Blog in the Middle of the Road said...

gencockoo said:

" I thought it was stunning: "

Yes, and apparently so many others did, too.

October 26, 2011 7:05 PM

Hip O'Critz said...

Carol on ZFI:

"On the other hand, the tendency of some people to go off spreading rumors without checking them out carefully is often very damaging to innocent people. I've seen that happen, as I said, and it's really really ugly."

Of course, this is exactly what this shitrag blog has specialized in: going off against Genjo, Shinge, ZSS and Eido in the most pointed ad hominem attacks. Gencockoo has sponsored, condoned and encouraged it. My take: it is purely unBuddhist because it is neither right speech nor right action. Right action for Gencockoo would have been showing up at DBZ in person to say face-to-face what he has only had the uncourage to lob from the back bench.

Eido being guilty of manifold depredations does not justify the slime and sleaze against him indulged by so many on this 'blog'. Likewise, the work of Shinge, Genjo and many on the Board, which has righted wrongs to an historic degree, did not deserve the venom and hostility displayed here.

All in all, this exercise has done more harm than good.

October 27, 2011 8:30 PM

Maddy said...

Dennis, go take Dusty for a walk.....

October 27, 2011 8:52 PM

Bloggy doo doo said...

Yes, my point exactly.

October 27, 2011 9:08 PM

Mitchell said...

Also taken from ZSS is the quote below. Sadly, Shinge Roshi has "historically" missed this bigger picture. Strong voice is not anti-Buddhist. This isn't her full letter. It's emphasis is on the abuses of women which knows and states is not the full story.

"The response to Eido Shimano's unempathic, self-centered and self-serving communique has been building, nationally and internationally, over December and into January. Buddhists are finally getting it. You have to take a stand, a strong and vocal stand, against the predatory behavior of its religious figures. You have to speak truth to power, and speak it loudly. And you have to act.....

I have been waiting for this moment not just for the many months since the discussions have been happening among Zen teachers. I have been waiting for years for a concerted response to such violations against women in our Buddhist world. Many of us women have brought these issues to the attention of the wider community and have been shamed and shunned over the years. But finally, just before New Years, the flood of letters addressing Eido Shimano's behavior has found its way onto the shores of his Buddhist monastery and the internet. Herein, one of first of those letters, my own.....
[http://www.upaya.org/news/2011/01/02/op ... o-shimano/](http://www.upaya.org/news/2011/01/02/op...o-shimano/)

It will take a while for us to fully understand why we as Buddhists took so long to act. If Eido Shimano had been a doctor, lawyer, or psychotherapist, there would have been rapid social and legal consequences. But there is something about our religions, whether Catholic, Protestant, Jewish, Islam, or Buddhist, that disallows us facing the shame associated with sexual violations and the gross gender issues that plague most, if not all, religions.

I understand that letters are easy to write. Less easy are the creation of protections so women (and religious communities) will not be harmed like this ever again. And even more difficult is changing the views, values, and behaviors that made it possible for someone like Eido Shimano and others to engage in such harmful acts for so long. Yet, it is not only a matter of the sexual violation of women and the painful violation of boundaries that are based in trust between teacher and student, it is as well a matter of the violation of the core of human goodness; for his behavior is also a violation of the entire Buddhist community, as well as the teachings of the Buddha which are uncompromising with respect to the unviability of killing, lying, sexual misconduct, wrongful speech, and consuming intoxicants of body, speech and mind. The northstar of goodness has been lost from sight in the long and recent past, and we are all suffering because we cannot see how deep the wound is to the heart of our world and to the coming generations.
 October 27, 2011 10:36 PM

flax3lbs said...

This post has been removed by the author.
 October 27, 2011 11:29 PM

Trying not to be confused or mislead said...

Mitchell said...

"Also taken from ZSS is the quote below."

Mitchell, what follows the words "is the quote below" does not seem to have anything to do with anything said or written by anyone currently affiliated with ZSS.

I found most of it on <http://www.upaya.org/news/2011/01/02/open-letter-from-roshi-regarding-eido-shimano/>

The url is for an entry for a blog post by Joan Hallifax. Also some of what was quoted are responses to Hallifax' post entitled, "Open Letter from Roshi regarding Eido Shimano."

Please clarify what you meant to say.
October 27, 2011 11:51 PM

flax3lbs said...

Thank you Master Hip O' Critz. You embody your name so well. Chastising those who inflict ad hom attacks ... and than doing it yourself. Well done!

To be sure, there have been some over the top statements made on this blog and in other places. There have also been many well stated criticisms around this whole affair. But you'd rather over-generalize and put those critics in one big box of slime and sleaze flingers.

Well, I suppose that's an easy response, and about as old as dirt. Condemning other people for their criticisms and never answering the content of what is said. The only person I've seen respond to some of the critics is Genjo. Everyone else is silent, or they do their fair share of mud slinging. Your post above is a fine example.

And as for more harm than good. To many of us, those words are more appropriate for Eido Shimano.
October 27, 2011 11:55 PM

Pete's Laundry & Dry Cleaning Service said...

Dear Hip O'Critz ,

You may not like some of the opinions expressed here. No one needs you to.

You may like Shinge, Genjo, Zenshin, Soun, and anyone or everyone else on the board. That's nice.

While you may think that comments here have reverberated throughout the ten quarters and through the three periods of time and have hurt your castle and it's inhabitants, but that is hardly the case in the real world.

Those who are aware of the Shimano's depredations and his enablers at Dai Bosatsu and Sho Bo Ji are probably not aware of this blog.

However, over the last several months I have had the opportunity to meet a few people who have decide not to remain with ZSS. But it wasn't not because of this blog, and, as far as I could tell it wasn't even due to the enormity of factual information in the ShimanoArchive. Instead it was due to the spirit at both temples.

Even under the best of circumstances, a fair number of people would have left ZSS for one reason or another regardless of who the new abbot was. But given the enormity and severity of the history of the Shimano problem (which you chose to accept or ignore) and it's cover up (which it seems you rather that it continued), you should have been prepared for a large, destabilizing turnover. Further, given that Ms. Chayat has chosen not to publicly acknowledged much less denounce Mr. Shimano's sick behavior and it's nearly fifty years of cover up and enablement what, for Buddha's sake, did you expect?

October 28, 2011 12:21 AM

Hippy Poo said...

Dear Flaxy-poo:

"Chastising those who inflict ad hom attacks ... and than doing it yourself. Well done!"

--Yes, the ad hom homonym for Genkaku was really over the top! Sometimes people get nicked on their nicknames.

"But you'd rather over-generalize and put those critics in one big box of slime and sleaze flingers."

--Wrong! Here's what was said:

" ...does not justify the slime and sleaze against him indulged by so *many on this 'blog'."

--Flaxy poo, there have been other critics, just as you say, who didn't indulge in sleaze. "many" is not "all".

"And as for more harm than good. To many of us, those words are *more* appropriate for Eido Shimano."

[asterisks mine]

--Here, I could not agree with you and like-minded others more.

P.S. Hey G: kept it goin for ya for at least another 24!

October 28, 2011 10:52 AM

flax3lbs said...

Master Hip O' Critz,

You forgot a few others.

"this shitrag blog"

"Gencockoo has sponsored, condoned and encouraged it"

Genkaku on numerous times has pointed out that this is an open forum. He's also pointed out how he doesn't like some of the posts here, but he's not going to get into the job of removing such remarks. This goes also for the posts from supporters of Eido Shimano who have at times vented here. I suppose you could say he sponsors it cause he makes this blog available. Condoning and encouraging some of the more nastier comments on this blog? I don't think so.

"Right action for Gencockoo would have been showing up at DBZ in person to say face-to-face what he has only had the uncourage to lob from the back bench."

Criticism of how he criticizes, but have you ever directly addressed any thing he's said? There are many people that could be presently seen as outsiders to this organization, but they do have some kind of past ties. Robert Aitken is a good example because of his past experiences with Shimano. Again, you're not directly responding to anything he's said. Just putting him down because of the manner he's given voice.

Should we quibble about how many is many? And the fact that you've already called it a shitrag blog. I still say your over-generalizing.

Likewise, the work of Shinge, Genjo and many on the Board, which has righted wrongs to an historic degree, did not deserve the venom and hostility displayed here.

But did they deserve some of the better thought out criticism? I think we can all agree there has been plenty of senseless spittle said by both sides on this. Unfortunately, it just seems part of the internet experience. I simply ignore it and move on.

Ignoring the venom for the moment, I think this has provided a good resource for discussion. And without the Shimano Archives and the other sites out there discussing this issue, I don't believe any change would of ever come to ZSS. I feel it was only the public shame that forced some of the people in the organization to push for real change. And even with all of that, we keep hearing of attempts by others to push back. And so it goes ...

October 28, 2011 1:03 PM

Flux Me said...

"Genkaku on numerous times has pointed out that this is an open forum. He's also pointed out how he doesn't like some of the posts here ..."

--Yes, exactly so: the posts having substance that he disagrees with!

"Just putting him down because of the manner he's given voice."

--Damn straight! Because it signifies gutlessness and hypocrisy: not having the courage of your convictions by, and since you're a zen guy you can surely appreciate this, *demonstrating* your committment and belief in a way that could actually Make A Difference, rather than just farting on the bus.

"Ignoring the venom for the moment, I think this has provided a good resource for discussion. And without the Shimano Archives and the other sites out there discussing this issue, I don't believe any change would of ever come to ZSS."

--No, disagree. The Shimano Archive, all by itself, totally changed the game. Ask Genjo (or read what he has specifically written about this). He, Shinge, and most other players have averred publicly and in personal communication that they mostly avoid reading the crap on blogs, but have read the Archive material on that site or firsthand, Hence, 'shitrag'. The issue for self-proclaimed buddhists (i am not one, i am a child sa survivor who likes DBZ O Bon) is right speech and right action.
October 28, 2011 7:20 PM

Elmo said...

Does anyone know of a Japanophile's Anonymous meeting on the Upper East Side?
October 28, 2011 7:57 PM

I Love David said...

Elmo would never ask such a thing. You're in my territory now: I personally know who produced him, who, besides living in london, lived in the 60's on the east side.
October 28, 2011 8:53 PM

The Disambiguator said...

Point of Clarification

(for those like me who get caught up in definitions of terms we don't use, even if we do the things the terms point to)

Description of Ad Hominem

Translated from Latin to English, "Ad Hominem" means "against the man" or "against the person."

An Ad Hominem is a general category of fallacies in which a claim or argument is rejected on the basis of some irrelevant fact about the author of or the person presenting the claim or argument. Typically, this fallacy involves two steps. First, an attack against the character of person making the claim, her circumstances, or her actions is made (or the character, circumstances, or actions of the person reporting the claim). Second, this attack is taken to be evidence against the claim or argument the person in question is making (or presenting). This type of "argument" has the following form:

Person A makes claim X.

Person B makes an attack on person A.

Therefore A's claim is false.

The reason why an Ad Hominem (of any kind) is a fallacy is that the character, circumstances, or actions of a person do not (in most cases) have a bearing on the truth or falsity of the claim being made (or the quality of the argument being made).

Example of Ad Hominem

Bill: "I believe that abortion is morally wrong."

Dave: "Of course you would say that, you're a priest."

Bill: "What about the arguments I gave to support my position?"

Dave: "Those don't count. Like I said, you're a priest, so you have to say that abortion is wrong. Further, you are just a lackey to the Pope, so I can't believe what you say."

October 28, 2011 9:31 PM

The Disambiguator said...

Regarding discussion from ZSS supporters.

Put aside whether anyone agrees or disagrees with an given assertion. Ignore the knuckleheaded remarks. Instead just focus on clearly stating whatever assertions you wish to make and back them up with facts.

(BTW -- Try to exercise due diligence and avoid misquotes.)

October 28, 2011 9:50 PM

The Disambiguator said...

A further note about Ad Hominem Arguments:

While the ad hominem argument is normally described as a logical fallacy, it is not always fallacious; in some instances, questions of personal conduct, character, motives, etc., are legitimate and relevant to the issue.

However, as far as I can tell what we've been seeing on this blog is Genkaku being verbally attacked because someone has not liked what he wrote and has not removed certain comments. The attacker didn't really use an ad hominem argument; instead Genkaku was just (mildly) verbally abused.

An ad hominem argument against, say, "Henty" would be like this:

True Assertion 1:

Henty says the water is not healthy. Further He demonstrates the water is not healthy by showing that sewerage leaks into his water supply.

True Assertion 2:

Henty uses illegal drugs.

The ad hominem argument:

Henty is a drug addict therefore his assertion about water must be wrong. (This is a favorite of corporate and political operatives.)

October 28, 2011 10:14 PM

flax3lbs said...

Master Hip O' Critz

--Yes, exactly so: the posts having substance that he disagrees with!

My point was that he doesn't like the more venomous posts. But that's okay, create your own straw man argument and twist my words. Enjoy.

--Damn straight! Because it signifies gutlessness and hypocrisy: not having the courage of your convictions by, and since you're a zen guy you can surely appreciate this, *demonstrating* your commitment and belief in a way that could actually Make A Difference, rather than just farting on the bus.

In your first response you tried to shake off your ad homs as solely a nickname issue. Now you seem to be quite proud of your personal attacks. So I assume from your reasoning that Robert Aitken, Kobutsu Malone, and numerous Zen teachers who have written individual letters (along with a group letter if I recall that many Zen teachers signed) about this issue are also gutless and hypocrites? After all, these people are not directly involved with ZSS affairs. The only way to influence change is by your rigid definition of direct participation? And yet later on you acknowledge the influence of the Shimano Archives. Not only do you contradict yourself, but as I said before you like to over-generalize.

--No, disagree. The Shimano Archive, all by itself, totally changed the game.

Another rigid statement, but we can just disagree on this. I've seen posts from women telling a bit of their story. I've seen Kobutsu numerous times ask people to contact him after a post. Along with some crap ... this blog has provided a place for people to make contact with one another and share their stories. I also recall someone making a private internet site for victims and posting it on here for support (Baker Street something ... ?). As life, this blog has much more complexity than you wish to acknowledge. Hence, your simplistic definition of it as a shitrag.

For someone so eager to remind self-proclaimed buddhists of right speech, I suggest you work on your own.

October 28, 2011 10:21 PM

Joy said...

Master Hip O' Critz

--Yes, exactly so: the posts having substance that he disagrees with!

* * * * *

Does anyone know what is being referred to in the recent discussion?

Calling Genkaku "Gencokoo" is just immature or simply silly.

Honestly I have not seen many pro-Shimano or pro-ZSS posts much less such posts with any substance whatsoever. I'm sensing that this person is struggling with something regarding difficulties ZSS is having organizationally and spiritually even if these issues aren't very clear to him or her. I'd venture that the person is externalizing the unarticulated concerns when most likely they need to be seen clearly for what they are and why they have arisen. Only then can they be dealt with clearly and appropriately. (Excuse the near buddhist psycho-therapeutic babble but I don't know how to say this more articulately).

Also, this is not P.C. and I know I may be projecting, but the inarticulate nature of all this also seems hormonal.

Either that or the participants actually know each other and know what each means without spelling it all out.

October 29, 2011 12:55 AM

Shodo said...

The Disambiguator said...

While the ad hominem argument is normally described as a logical fallacy, it is not always fallacious; in some instances, questions of personal conduct, character, motives, etc., are legitimate and relevant to the issue.

Very true! That is called the Ad Hominem fallacy FALLACY.:)

Many people love to pull it out on the internetz, at the first sign of sarcasm, insults and abuse... NONE of which are Ad Hominem.

<http://plover.net/~bonds/adhominem.html>

One of the most widely misused terms on the Net is "ad hominem". It is most often introduced into a discussion by certain delicate types, delicate of personality and mind, whenever their opponents resort to a bit of sarcasm. As soon as the suspicion of an insult appears, they summon the angels of ad hominem to smite down their foes, before ascending to argument heaven in a blaze of sanctimonious glory. They may not have much up top, but by God, they don't need it when they've got ad hominem on their side. It's the secret weapon that delivers them from any argument unscathed.

In reality, ad hominem is unrelated to sarcasm or personal abuse. Argumentum ad hominem is the logical fallacy of attempting to undermine a speaker's argument by attacking the speaker instead of addressing the argument. The mere presence of a personal attack does not indicate ad hominem: the attack must be used for the purpose of undermining the argument, or otherwise the logical fallacy isn't there. It is not a logical fallacy to attack someone; the fallacy comes from assuming that a personal attack is also necessarily an attack on that person's arguments.

Therefore, if you can't demonstrate that your opponent is trying to counter your argument by attacking you, you can't demonstrate that he is resorting to ad hominem. If your opponent's sarcasm is not an attempt to counter your argument, but merely an attempt to insult you (or amuse the bystanders), then it is not part of an ad hominem argument.

Actual instances of argumentum ad hominem are relatively rare. Ironically, the fallacy is most often committed by those who accuse their opponents of ad hominem, since they try to dismiss the opposition not by engaging with their arguments, but by claiming that they resort to personal attacks. Those who are quick to squeal "ad hominem" are often guilty of several other logical fallacies, including one of the worst of all: the fallacious belief that introducing an impressive-sounding Latin term somehow gives one the decisive edge in an argument.

October 29, 2011 12:48 PM

Shodo said...
so for example...

Master Hip O' Critz is a pretentious douche.

That's an insult!:)

Master Hip O' Critz is a pretentious douche - THEREFORE his argument is invalid.

Now THAT'S a Ad Hominem!:)

(BTW... I don't know if Master Hip O' Critz is a douche or not... just a example of a Ad Hom... So don't get pissed.)

October 29, 2011 12:52 PM

Journeyman Logician said...

Preparation is good quality.

Stirring the pot is good characteristic.

A sense of proportion is good quality.

A sense of humor is good is good characteristic.

Shodo does his homework.

Shodo is a troublemaker.

Shodo has a sense of proportion.

Shodo has a sense of humor.

Therefore Shodo has both good characteristics and good qualiities.

Therefore I like Shodo and I wish I could say that of others.

What kind of argumentation is this?

October 29, 2011 10:57 PM

Shodo said...

Heheh Thanks Journeyman:)

October 30, 2011 9:17 AM

Hip O'Drome said...

Joy said:

"Calling Genkaku "Gencockoo" is just immature or simply silly."

Actually, what is silly is Adam Fisher calling himself "Genkaku".

What's wrong with the name your parents gave you?

Does this mean your are now the 'spiritual child' of another?

Two names are necessary?

(Is this along the lines of Henry Miller telling his French students "one for weekdays and the other for weekends?")

You can put Pfc or PhD (or, hey, "Master"!, thanks alot whoever did that!!) around my name, no sweat, but I choose to honor my parents and don't need any other substitute for my actual name.

Quick: what's Eido's dharma name? Some zen guy must know the answer as to why he signs as Eido, even in a buddhist context (or book autograph). (Muishitsu?? Pretty sh*tty! At least it wasn't 'cujo', 'fufu' or something that when translated would mean 'Pretentiously Enlightened One', etc.).

And then after you get your new name, let's dress you up in a 'baby buddha bib'!
Now we're talkin'!

But, of course, you can still think as you like to think.

There are not too many great nicknames on this blog. Some people do try to be creative, though.

The best was by Kobutsu for Aitken: 'Papa'. I know, refutes everything I just argued, but, as they say in the Marines 'Semper Gumby'.

Aitken deserves any nice thing that can be said about him. Granted, he initially botched the shimano sex scandal issue (as did genjo), and it surely stuck in his craw until he belatedly acted on it. Many people were probably very hurt in the meantime. But really, this person is a towering figure, and if any Westerner clearly and obviously 'got it', it was he.

The only other really creative, bitchin', totally tubular and twitchin' nickname favorite I can think of right now: flax3lbs. Now that sure ain't no 'silly'!
October 30, 2011 10:08 AM

H.O.D. said...

P.S. If your parents named you as a girl, "Velveeta", or as a boy, "Rupert", then feel free to acquire an alternate appellation.
October 30, 2011 10:13 AM

So then . . . said...

Hip said, "What's wrong with the name your parents gave you?"

So then . . . why not use YOURS??????
October 30, 2011 11:56 AM

Nick Unnamed said...

Okay! You first!

You mean, you don't like my silly nicknames?

I don't keep blog nicknames for life, stupid, like a dharma name or the one my parents gave me!

For years in my punk band, we changed our band name every couple of gigs. It was part of our art. People in the know or who needed to know knew or figured it out. Same thing here.

If you knew my name, would you look me up on the internet? Try to get my phone #? Are you in therapy? Do you take prescription meds? Do you have any rashes? Do you own binoculars or a gun? How would I know?

Ask Joy the same question. I'll bet she and I have essentially the same answer.

October 30, 2011 12:17 PM

So then . . . said...

My point was that Genkaku got attacked for using his dharma name. At least he has the guts to post under his real name(s), not like so many others of us chicken-shit posters!

October 30, 2011 12:29 PM

N.U.N. said...

Nobody is going to even think of harming a gentle soul like Adam Fisher. Not so with an in-your-face prick like me! Some fool with a scoped Bushmaster might actually take my sh*t seriously (lol). Likewise, you have no idea what might be in store for you if you tried to approach me.

Remember the guy who posted over and over again as 'ZSS IS A CULT'? It's bigger than just ZSS.

October 30, 2011 12:44 PM

Shodo said...

Hip O'Drome said...

"Actually, what is silly is Adam Fisher calling himself "Genkaku". What's wrong with the name your parents gave you?"

Well, when you take the Buddhist Precepts, you get a name.
 Adam's is Genkaku.
 Mine is Shodo.:)

"Quick: what's Eido's dharma name? Some zen guy must know the answer as to why he signs as Eido, even in a buddhist context (or book autograph)."

Ooh OOH I know this one!!
 Eido's Dharma name is...
 (wait for it...)
 ..Eido!:))

You don't really have to look very hard, it's on his Wikipedia page:

"In his youth Shimano was ordained as novice monk by Kengan Goto, the priest of Empuku-ji, the Rinzai temple in Chichibu. Kengan Goto gave him the Dharma name Eido, composed from first characters of two Japanese Zen founders, Eisai and Dogen.
 October 30, 2011 2:08 PM

H.O.D. said...

Thanks for looking that up, and having the honesty to admit it!
 October 30, 2011 2:21 PM

Shodo said...

No problem!
 Dharma names are kindof special - it's something that your teacher gives you, and it has a meaning that was the reason that your teacher gave it to you... it's sometimes something to aspire to, a kind of specific training tool.

My name means "The Blossoming Way".

It is special to me... it's even on my checks.

Zachariah Shodo Judd Spencer:)
 October 30, 2011 3:03 PM

Chris A. said...

Dodo doesn't even recognize the putdown
 October 30, 2011 6:05 PM

Shodo said...

I just choose to see it as a compliment:)

October 30, 2011 7:06 PM

Blinded by the Science said...

Look, bottom line: just get an emWave. You can do breathwork, practice metta (which is a specific requirement), get scientific feedback, all on your own. No hucksters or charming cultic charlatans. Just make sure you master its operation, so you get the full benefit and can evaluate your usage all on your own. The new version is sleeker and allows hookup to your computer so you can see performance graphs. The old version, which I have had for two years, is serviceable and cheaper.

No bs (normally, I admit, I am quite full of it).

October 30, 2011 7:55 PM

Shodo said...

What is an emWave supposed to do?

October 30, 2011 7:58 PM

Shodo said...

I just went to their website.

Soooo... It's a stress reliever?

Unfortunately I didn't get into Zen Buddhism to relieve stress, so I am afraid I would probably find it lacking.

October 30, 2011 8:05 PM

Ecoute et repete said...

"What is an emWave supposed to do?"

--"You can do breathwork, practice metta (which is a specific requirement), get scientific feedback, all on your own. No hucksters or charming cultic charlatans."

Never mind, dodo.

October 30, 2011 8:35 PM

Shodo said...

NEWS FLASH!

Turns out there IS a difference between "can" and "supposed" ...;)

Oh... and The HeartMath Institute?

here is a brief list of some of their claims:

"I've spent some time on the HeartMath Institute website. I've had them on Google alerts for a while. They believe that the heart is an intelligence. They believe that the heart taps into the universal consciousness. They believe your heart is capable of precognition. Their 'coherence' methods (You can buy the meter for \$130) is supposed to connect you heart and brain so it can communicate all this to your brain. They do experiments on memory in water and believe that the electromagnetic fields from you heart can change the structure of a glass of water from five feet away. I could go on. So, yes they are complete woo."

<http://www.skepticforum.com/viewtopic.php?f=32&t=16540>

Enjoy your New Age claptrap.
October 30, 2011 8:47 PM

Shododo said...

"...research indicates that the physiological activity associated with sustained positive emotions enhances synchronization of neurological activity and improves the cognitive functions that generate rational thought, creativity, and intentional action. In essence, we have found that positive emotions give rise to a distinct mode of physiological functioning, termed psychophysiological coherence. Physiological correlates of this mode include a smooth, sine wave-like pattern in the heart rate variability trace (heart rhythm coherence), which reflects increased synchronization between the activity in the two branches of the autonomic nervous system; a shift in autonomic nervous system balance toward increased parasympathetic activity; increased heart-brain synchronization (the brain's rhythms become more synchronized to the heartbeat); increased vascular resonance; and entrainment among diverse physiological oscillatory systems. These physiological changes result in a highly efficient state in which the body, brain, and nervous system function with increased synchronization and harmony—in simple terms, a state of being highly “in sync.” Several independent studies have shown that increasing psychophysiological coherence is associated with improvements in cognitive performance on tasks requiring focus and attention, discrimination, quick and accurate reaction, and memory. Moreover, the coherence mode is also associated with increased emotional stability and a reduction in the perception of stress and negative emotions (McCraty, Atkinson, Tomasino, & Bradley, 2005)."

The skeptic forum comment is crap. Prove that even one skeptic assertion from the Heartmath website is true! 1. You can read the scientific studies for yourself, including the one I've cited. 2. I've used the emWave for two years, so I can attest from personal experience. 3. Reference is from Psychotherapy Networker Symposium at the Omni Shoreham in Washington, DC, March, 2010, a top-notch, reliable, and reputable organization which thoroughly screens presenters. The symposium is world-class, with an attendance of 3,000+ annually.

What I specifically like is the emphasis on metta.

Sorry, Shodo. You may be a self-described buddhist, but really you seem to be inclined towards quick hatred of what don't understand. How can that buddhist philosophy and hatred possibly reconcile? Maybe you need more time to let your understanding and awareness 'blossom'.

P.S. Skeptic forum sounds like some amazon.com reviews!
October 30, 2011 9:22 PM

Shodo said...

Before you respond Chris... a few minutes on your emWave may be a touch efficacious:.)
October 30, 2011 10:09 PM

Show Me the Money said...

That's okay, I'll hang on to see if you have an actual response, or if you just limp away.
October 30, 2011 10:16 PM

Shodo said...

The skeptic forum comment is crap. Prove that even one skeptic assertion from the Heartmath website is true!

Ok.

http://www.huffingtonpost.com/doc-childre/dan-browns-new-book-2012_b_316194.html

Doc Childre (incidentally, not a doctor) talks about how Dan Brown's work of fiction is lining up with the findings of the HeartMath group.

His fictional character (Dan Brown's) Trish talks about "software that quantifies the nation's emotional state." Brown goes on. His fictional scientist Katherine "created beautifully symmetrical ice crystals by sending loving thoughts to a glass of water as it froze. Incredibly the converse was also true: when she sent negative, polluting thoughts to the water, the ice crystals froze in chaotic, fractured forms." What is Dan Brown trying to tell us?

Interestingly enough, our research center at the Institute of HeartMath has investigated some of what Brown is describing.

LoL, my that IS interesting!:))

In analyzing the Random Event Generator data from 9-11 (this data is real), along with analyzing data recorded on 9-11 by two geostationary environmental satellites (GOES) orbiting the Earth which detected a higher rise in global magnetism than any that had been recorded for the same date/time previously about 15 minutes after the first plane hit the World Trade Center and about 15 minutes before the second impact, researchers had to ask the questions: What if mass human emotional states (positive or negative) can actually affect the earth's energetic fields? What if our collective emotional state (which is becoming more interconnected all the time through the internet and mass media) is causing chaos or order at the quantum energetic level which is affecting climatic, geomagnetic, political and social activity?

woo!

Many people are feeling a shift in consciousness happening now and some are predicting a major planetary shift around the year 2012. There are cosmic changes occurring around that time: a new cycle of solar activity that's beginning now peaks around that time; the earth comes into alignment with the center of our galaxy for the first time in 25,000 years in 2012, and more. The Mayan calendar ends in December 2012 and other ancient cultures predicted unprecedented opportunity through these times.

Woo!

The not-for-profit Global Coherence Initiative (GCI), with scientists from the Institute of Noetic Sciences and the Global Consciousness Project, is researching the impact of collective emotional states on a global level and building a global coherence monitoring system (GCMS) of ultrasensitive magnetic field detectors to study the effect of collective negative and positive human emotionality on the Earth's systems.

WOOOOO!

Sounds pretty New Agey to this Shododo...:)

October 30, 2011 10:19 PM

Shodo said...

Oh... and one more thing.

<http://www.heartmathbenelux.com/doc/Heartbasedliving.pdf>

"Boom goes the Dynamite"

I'll say it again... enjoy your New Age claptrap.

If it makes you a better person Chris, more power too ya.:)

October 30, 2011 10:32 PM

Shodo said...

Oh, and just 1 last thing...

These "studies"...?

What Journal were they published in?

Or were they "published" by HeartMath?

October 30, 2011 10:39 PM

Shodo said...

So Chris A...

If you believe in all this HeathMath stuff, and you like to bliss out with your little iPod thingie....

Why are you even here? Why do you care about the Eido Shimano problem? Or Zen in general?

What's your "mika-dinka" motivations for even being here, sniping at "Genkakudinkadoo" and "Shodododo" and others?

October 30, 2011 11:05 PM

Shodo said...

Listen, Chris A.

I can tell by your deafening silence that you probably don't want to talk about the HeartMath quackery anymore - that is fine, I will drop it.

But I REALLY want to know why you are even here.

This is blog entry that has been going on now for a year and a half. This is the 3rd incarnation of it, discussing the serious problem of Eido Shimano - I wont DARE call him roshi.

He has used his center, used his sangha, and has wrung it thru the proverbial wringer time and time again since the 60's. He has zero credentials of lineage in Japan, and is a unrepentant predator plain and simple.

Why are you here (in my view) heckling people?

You are not a zen practitioner, just this iPod emWave thing.

... and here you are, on a blog for victims and concerned meta-sangha, ripping on them??

Who does that?

You have zero to do with any of this, but you've been here for a while now, posting under a million different names, and your only contribution is basically heckling the concerned people here.

Why are you doing that?
October 31, 2011 12:13 AM

Unconcerned Heckler said...

I quit the cult.

I *heckled* Marinello's *hecklers* to try to make them stop their unjustified *heckling* of him.

I am a child sa survivor (hence anon). Everything other than addressing the concerns of Eido's victims, past or potential, on this blog should have been a secondary issue, imo. That is why I hate that certain people passed on the AOB@DBZ meeting.

One last thing. I called Heartmath. They have a 30-day money back guarantee. The rep said it would cost typically \$8 - 12, to ship back. If you want to try it, get it. If you decide you don't like it, send me your address to shsw@cox.net, and I will reimburse the cost for you to ship it back. Heartmath says they will refund the whole purchase price, so there will be no cost to you. Send me a test email now first so I can respond to you so that you will know it is my address. Everybody else: don't email me!

Really, I don't give a sh*t whether it's too new-agey for you or not. With a nickname like 'blossom boy', though, I figure you've got a chance, and at least you might see it's not 'claptrap'.

October 31, 2011 1:00 PM

Shodo said...

THERE you are... I was afraid that I had come on too hard on you and that you were no longer wishing to talk.

I *heckled* Marinello's *hecklers* to try to make them stop their unjustified *heckling* of him.

A year ago, the "heckling" may have been justified, not so much now. If you go to the ZFI post, Kobutsu, Genkaku, myself and others have acknowledged the 180 degree change in his view and have offered olive branches to each other - In fact, I am QUITE impressed with Genjo. His ethical sense is quite strong in spite of who his teacher is.

I cannot speak for everyone, but that is certainly how I feel at least.

Just don't think that when folks criticize ZSS/DBZ, that we are ripping on Genjo (who also was not at the AOB@DBZ meeting.) Roko gives me cause to worry, same with the letter from Shainberg... The ZSS is not out of the woods yet, but I think Genjo is doing his best to steer things in the right course.

Really, I don't give a sh*t whether it's too new-agey for you or not. With a nickname like 'blossom boy', though, I figure you've got a chance, and at least you might see it's not 'claptrap'.

I'll take your word for it that you like it and that it helps you, but I will save my money thanks - as I said before, I did not start practicing because I needed to manage my stress.

Peace?:)

October 31, 2011 1:15 PM

U.H. said...

You missed it, again, by a mile.

P.S. I work. I have a life. I'm not on this blog, or any other, like its a tit.

October 31, 2011 1:27 PM

genkaku said...

Everything other than addressing the concerns of Eido's victims, past or potential, on this blog should have been a secondary issue, imo. That is why I hate that certain people passed on the AOB@DBZ meeting.

Dear Unconcerned Heckler -- At the risk incurring the wrath of the righteous, I would like to say that I agree with you ... or anyway I agree about 50%.

My own concerns, as stated several times in the past were 1. That Eido Shimano should be barred utterly from contact with ZSS in any of its incarnations or formats and 2. That a straight-forward and unobscured apology should be made individually and collectively to those who fell victim to Shimano's machinations and depredations.

Like others, I seriously considered going to DBZ for the Aug. 26-28 meeting. In the end, I did not for several reasons. First, perhaps, because I am too old and fat and lazy and such traveling tires me out ... especially when I took the time to investigate the parameters of that meeting in advance and found them dubious as regarded my concerns.

The meeting was not held on neutral ground. It was held in a place that was inconvenient on the one hand and threatening (to those who had been victimized) on the other. And when I consulted with An Olive Branch (the 'facilitator' of the

meeting), I heard first-hand that their organization considered their role to be one of peace-maker among the parties present. They did not consider it a part of their charge to familiarize themselves with the extensive history (Shimano Archives, for example) that led up to that meeting. In short, the meeting was premised implicitly on the notion that Zen Studies Society had hit a rough patch, but that the causes for that rough patch were not an issue worth examining. Rather, the notion was to smooth the rough patch and move forwards, saving ZSS for future generations of Zen students.

I gather from what followed that the Olive Branch goals were met. There were a couple of untoward eruptions, but nothing that couldn't be coped with, smoothed, and, I gather, pretty much put in the rear-view mirror.

Based on what I found before and heard after, I am not sorry I failed to attend. I did not and do not agree with the premise that things can be smoothed out by holding a meeting in an out-of-the-way location -- one at which many of the past depredations took place. I do not agree that a Samoan circle or a kiss of peace or a recitation of the word "compassion" touches on the root causes of so much anguish. I do not feel that in side-stepping those root causes -- what is the matter with honesty? -- that much is accomplished outside of cruising for some future, predictable bruising. Yes, it's all complicated. The Shimano Archives are not piece of cake. But without some willingness to name the splinter and dig it out, how can it help but continue to fester?

OK ... I'm a lily-livered pussy for not taking part in an 'honest attempt.' My problem is that I did not consider it honest.

And still don't.
October 31, 2011 1:35 PM

Not quite.... said...
Genjo has turned 179.5°

He still refers to Shimano as "Roshi" and is overly tied into his "identity" as a "dharma heir."
October 31, 2011 2:19 PM

Tiger Lily said...
Well said Genkaku.

Hope it doesn't fall on minds that deafens the ears and blinds the eyes.
October 31, 2011 3:32 PM

No Show said...

What's wrong with a facilitator (AOB) being neutral?

Every pov gets a fair shake, and the truth outs!

Brother, you should have nailed this one. You had a chance to hit it out of the park. Old, fat, lazy, or all three, you still blew it. Things might not have wound up "smoothed out" if you had been there to stir it up. Only someone with the history and cred of a Fisher or Malone could have done it.

October 31, 2011 5:57 PM

Shodo said...

Brother, you should have nailed this one. You had a chance to hit it out of the park. Old, fat, lazy, or all three, you still blew it. Things might not have wound up "smoothed out" if you had been there to stir it up. Only someone with the history and cred of a Fisher or Malone could have done it.

This sounds like you are admitting that the Olive Branch Meeting was a big waste of time.

October 31, 2011 6:46 PM

Trick or Treat said...

No Show:

Did you bother to read Genkaku's message?

Do you understand what he wrote? If not, ask questions!

October 31, 2011 9:12 PM

Joy said...

The dialog is getting disturbing.

Time to play a song, "We Don't Need Another Hero", sung by the great Tina Turner. Born in 1939, her birthday is coming up soon. Happy Birthday, Tina, your singing has been an inspiration to me and many others. (Link is to a version on YouTube active as of 11/1/11.)

"We Don't Need Another Hero"

Out of the ruins

Out from the wreckage

Can't make the same mistake this time

We are the children

The last generation
We are the ones they left behind
And I wonder when we are ever gonna change
Living under the fear, till nothing else remains

We don't need another hero
We don't need to know the way home
All we want is life beyond
Thunderdome

Looking for something
We can rely on
There's gotta be something better out there
Love and compassion
Their day is coming
All else are castles built in the air
And i wonder when we are ever gonna change
Living under the fear till nothing else remains

All the children say
We don't need another hero
We don't need to know the way home
All we want is life beyond
Thunderdome

So what do we do with our lifes
We leave only a mark
Will our story shine like a light
Or end in the dark
Give it all or nothing

We don't need another hero
We don't need to know the way home
All we want is life beyond
Thunderdome

Dedicated to all of us, with disrespect to no one.
November 1, 2011 2:30 AM

Shodo said...

Mad Max Beyond Thunderdome!:)
I LOVED that movie when I was a kid!:)

"Two men enter.... One man leave!"
November 1, 2011 10:32 AM

Mr. Humble said...

"I LOVED that movie when I was a kid!:)")

Brilliant

A**kissing (I LOVED that movie) and condescending (when I was a kid),
simultaneously

"Kobutsu, Genkaku, myself ..." Yes, he is definitely part of the zen pantheon, by his
own *admission*

:)

November 1, 2011 12:08 PM

Sooner or Later said...

"I didn't mean to treat you so bad
You shouldn't take it so personal
I didn't mean to make you so sad
You just happened to be there, that's all"

The difference between a conversation with a pr*ck like me and a conversation with
a 'stuffed shirt' like you-know-who, is that with a pr*ck, mostly, you know that
you're alive.

November 1, 2011 12:21 PM

Shodo said...

Come on man...

I know you're all sore at me, but are you really itching for a fight so bad that you are
just going to do your hardest to interpret everything I say in a negative light?

"Brilliant

A**kissing (I LOVED that movie) and condescending (when I was a kid),
simultaneously

I did love that movie when I was a kid, and that was the spirit in which I said it - it
was the theme for the movie!

"Kobutsu, Genkaku, myself ..." Yes, he is definitely part of the zen pantheon, by his
own *admission*

I am a part of nothing except the things I have said in this thread to Genjo...

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584>

I will say it again.

I don't know Eido, or ever even set foot on ZSS property. I don't know Genkaku, Kobutsu or any of the victims outside of the internet. I consider myself much like a concerned Catholic who knows of a predator priest in a nearby diocese.

November 1, 2011 1:14 PM

Mr. Stuffy said...

"you are just going to do your hardest to interpret everything I say in a negative light?"

Just doing my best to stay true to my pr*ck persona!

November 1, 2011 1:25 PM

Shodo said...

Well...

Maybe you wouldn't feel like you need to be such a prick if I hadn't been a bastard and made fun of your emWave thing.

Once again, I am sorry for that.

November 1, 2011 1:28 PM

Two Men Leave said...

Was thinking of an Oh no, Mr. Bill!" joke, but now I am stopped in my tracks

November 1, 2011 1:32 PM

Ms. Cleo Del Youry, PhD said...

Sooner or Later said...

The difference between a conversation with a pr*ck like me and a conversation with a 'stuffed shirt' like you-know-who, is that with a pr*ck, mostly, you know that you're alive.

Thanks for sharing but... Hmmm.... I don't know...let me tell you what I get:

The put down of the well spoken and the careful by the labeling of "stuffed shirt" together with the self-proclaimed "I'm a prick" pronouncement probably sounds very good in your head; but to me it says you're just an unsophisticated, barely educated Drama Queen.

Drama Queens use the people around them props for their act. Look to Eido as has been La Prima Drama Queen

Honey, with all Drama Queens the drama is about them, and only them. None of it is about those around them; not even those who try to help them, others are just props.

So you may THINK your crudeness is an asset for "real living." But that, my dear is just part of your schtick. Get help. ASAP. Insight meditation might help as well.
November 1, 2011 1:55 PM

genkaku said...

LETTER FROM SHINGE

November 1, 2011

Dear Zen Studies Society Sangha,

In the weeks since our Sangha Weekend facilitated by An Olive Branch, I have felt deeply saddened. I want to express my sorrow and regret to those harmed by affairs with their teacher, to the many who have suffered feelings of betrayal and disillusionment, and for the bitterness and divisiveness that have occurred.

Although I cannot apologize for what others have done or have not done, what I can do is to ensure a safe and inspiring environment for authentic Rinzai Zen training and practice at the Zen Studies Society's monastery and temple.

To that end, the current Board of Directors and I are taking many positive steps to restore trust in the Zen Studies Society. We have already revised the Zen Studies Society's By-laws, and we have created a firm framework for upholding the Precepts and ethical guidelines at Dai Bosatsu Zendo and New York Zendo.

I have also nominated new Board members to include dedicated practitioners who have strong non-profit, law, and business careers, as well as elected representatives from both the New York Zendo and Dai Bosatsu Zendo. From January 2012, I will work with this expanded Board to ensure transparency in our communications with Sangha members, emphasizing the kind of deep listening that took place during our facilitated Sangha Weekend. To ensure that our skills as directors meet the Society's needs, I will arrange a Board training retreat with a non-profit professional on best practices for governance and communication.

I recognize that the transition from an organization based on the charismatic leadership of one individual to one that is based on the strength of the Sangha as a whole is not easy, but it is an exciting chance to develop a long-term, stable, and

harmonious future. Know that my door is always open to you as we work to envision and implement this future.

It is heartening to see more practitioners, both new and old, attending sittings and events at New York Zendo, and participating in sesshin, Introduction to Zen, and samu weekends at Dai Bosatsu Zendo. I am grateful for everyone's pure motivation and dedication.

I want to take this opportunity to pledge my support and encouragement to each one of you. Let us join together in experiencing the treasure of zazen, so that we and future generations may mature in Buddha's wisdom.

Gassho,

Shinge

November 1, 2011 2:48 PM

genkaku said...

The letter from Shinge is also available in the Shimano Archive at:

http://www.shimanoarchive.com/PDFs/20111101_Chayat_Sangha.pdf

November 1, 2011 2:50 PM

genkaku said...

Before receiving Shinge's letter in email, I was chatting with a chum and saying that I thought perhaps there was an overgeneralized division in the Shimano discussion between those who felt there was something to salvage at Zen Studies Society and those who felt that in order to create anything healthy, it would be necessary to start at ground zero, having emptied the poison water from the well.

Whether this observation is too much of a reach or not (and I can imagine it might be), I would be interested to hear from those in favor of salvaging ZSS despite its specific past (not "those harmed by affairs with their teacher" but "those harmed by affairs with Eido Shimano").

SPECIFICALLY-- What aspects do you see as worthy of saving? Can these aspects credibly sidestep a past so closely woven with the present? Is it a matter of simply waiting long enough and bringing in new and unwitting customers ... and forget about an upsetting past? Is this authentic Rinzai Zen (or any other) training? Maybe it is. I don't know. That's why I'm asking.

I don't mean to start a brush fire here. I really am curious as to what SPECIFICALLY anyone might consider to be untainted fruit worthy of support and advancement.

SPECIFICALLY means naming an aspect and conceiving the way or ways in which it might play out and bear sweet and credible fruit... and leaving aside the cuddly hosannas any of us might use from time to time.

November 1, 2011 3:11 PM

Janet said...

"We have already revised the Zen Studies Society's By-laws"

When pray tell will these newly revised by-laws be made available for scrutiny? The operating parameters may have changed...

November 1, 2011 4:55 PM

Hagrid said...

Re: Shinge's letter.

Spoken like a 2-bit politician from Jersey.

Doesn't know anything.

Can't mention any names.

Can't apologize.

Pretty grabby for power, too.

We're back to ZSS is a cult.

Save it?

Good riddance to it!

She makes me sick.

November 1, 2011 5:04 PM

Voice of the silence said...

"Date rape" is not an "affair with the teacher"... it's rape.

November 1, 2011 5:32 PM

Eventually You Will Eat It said...

"She makes me sick."

you're already sick, so "sicker"

November 1, 2011 5:34 PM

Christopher said...

Without wanting to divert attention from genkaku's excellent questions above, here's a little poetic interlude. The subject is not Shimano, but a very similar Zen teacher here in Germany. Enjoy!

Little Man Writ Large

It began with one young, little man
 who himself and others so did hate,
 that with delusions of grandeur he ran
 and sadly fell for very tempting bait.

Although 'twas Buddhism he first discovered,
 he evidently didn't like the result.
 He thus quickly recovered
 and instead started his very own cult.

He loved the students' fawning eyes
 when they threw themselves before him.
 And he learned well to weave the lies
 that made the women adore him.

Pulling the strings from his doctor's office,
 as a cult leader he became no slouch.
 He must have collected handsome profits
 while seducing girls on his therapy couch.

During sesshins he made sure as well
 that the ladies satisfied his needs.
 Thus one by one they rang the bell
 to get a helping of his seeds.

Of course everything had to be secret,
 from outside there was no noise at all.
 Later we could hardly believe it:
 how many stockinged feet had crept down that hall.

The men just had to obey and go along;
 their Master kept them reined in tight.
 Somehow it was never him who was wrong,
 and eventually they lost the will to fight.

Thus he created a world of his own invention,

bedecked with portraits and a bronze bust.
 He always had to be the centre of attention
 while treating his underlings as nothing but dust.

Whether it was music, appointments or dinner time,
 in that world he was the only one in it.
 With the exception of his First Concubine:
 the cherry blossom-like violonist.

If a student ever woke up from the nightmare,
 he of course high-tailed it right out the door.
 Then we had to pretend he had never even been there
 to keep the herd as deaf and dumb as before.

Yet eventually from the little egomaniac's heart
 so much hatred and bitterness spewed,
 that even though he kept trying to talk smart,
 even the naïvest finally saw through't.

And so the group became an empty shell;
 practically everyone got up and ran.
 Until there remained, in his own private hell,
 just one old, little man.
 November 1, 2011 5:36 PM

Shake It Don't Break It said...

"What aspects do you see as worthy of saving?"

The sangha and its practice.

"...what SPECIFICALLY anyone might consider untainted fruit worthy of support and advancement."

It matters that the sangha and its practice have been 'tainted'. That doesn't mean the sangha and its practice is not worthy of support and advancement.

"...means naming an aspect and conceiving the way or ways in which it might play out and bear sweet and credible fruit..."

1. Supporting the sangha and its practice by not denigrating and retarding the right efforts of the sangha.

2. Lay off Shinge.

3. ZSS should try to reconcile with Genjo and the Seattle Sangha. He can be forgiven.
November 1, 2011 5:47 PM

Hamming It Up said...

"Christopher said...

Without wanting to divert attention from genkaku's excellent questions above,"

So, naturally, he tries to divert the attention to himself

If anyone should go f*ck himself, it is this miserable, self-righteous little pr*ck, Chris the pisser (Hammacher?).

November 1, 2011 5:55 PM

Shodo said...

Shake It Don't Break It said...

3. ZSS should try to reconcile with Genjo and the Seattle Sangha. He can be forgiven.

Wait...!

What did Genjo do that requires "forgiveness"?

Taking the responsible ethical position in regards to his teacher and his relation to the ZSS is worthy of respect and support - not something to be forgiven.

November 1, 2011 7:17 PM

sidbi said...

thats not it

let genjo say

November 1, 2011 7:26 PM

Shodo said...

let Genjo say what?

November 1, 2011 7:43 PM

sidbi said...

for himself

or 'rule out'

reconciliation with this great teacher needs to happen

November 1, 2011 7:50 PM

Shodo said...

dude what are you talking about?

November 1, 2011 9:01 PM

He said...

He's run out of booze.

November 2, 2011 3:56 AM

Carlos said...

Oy! I passed out and hit the keyboard ... now there are key indentations on my forehead!

November 2, 2011 10:32 AM

Thanks but No Thanks said...

A rant above that had some meat and a bit of clarity. Here are some remarks about it, FWIW:

1. Supporting the sangha and its practice by not denigrating and retarding the right efforts of the sangha

ZSS has been a top down organization and continues to be so. Consequently the wishes and actions of it's so-called sangha have never been addressed beyond whether they accept and enable the upper management.

2. Lay off Shinge.

Such thinking will do nothing but to perpetuate the notion that ZSS is a cult.

3. ZSS should try to reconcile with Genjo and the Seattle Sangha. He can be forgiven.

"He can be forgiven" Wow! "Watch your back," seems to be what you mean to say.

A very scary list of demands, IMO.

November 2, 2011 1:52 PM

Shodo said...

Exactly!

number 3 seems to say that Genjo has created some kind of rift between him and the Seattle sangha by taking a stand on Eido... are people so askew at the ZSS that they

denigrate anyone who doesn't tow the line with loving Eido blindly no matter how bad he gets?

November 2, 2011 3:53 PM

Say More About That said...

1, You mean, from your *experience* of AOB@DBZ, or at least since Shinge helped boot Eido, experience, I am saying, as part of the sangha, the sangha got used?

2. Shinge is undeserving of a chance to lead ZSS and serve that sangha because:

?

Hoen-ji bad stuff?

3. In time, no doubt, we will hear from genjo.

Better that than hearing 'about' him.

November 2, 2011 4:30 PM

S.M.A.T. said...

P.S. Your direct experience with Shinge is:

?

November 2, 2011 4:34 PM

S.M.A.T. said...

P.P.S. Shodo, my bud brother, stop. You are not in the ballpark, zipcode, etc., on #3.

November 2, 2011 4:39 PM

Shodo said...

then be specific - because that is exactly how it sounds.

"Reconcile" what?

November 2, 2011 4:55 PM

Shodo said...

Oh, and I wrote what I said above wrong.

What I wrote sounds like Genjo vs Chobo-ji...

What I meant was Genjo and Chobo-ji vs DBZ/ZSS folks.

November 2, 2011 4:57 PM

Christopher said...

Another interlude, this time more factual than poetic. Please consider this timeline of ZSS statements about their "forensic audit":

Sept 2, 2010, FaithTrust Institute recommendation to ZSS: "Conduct a formal financial audit for the organization. Issue a summary audit report available to the Sangha members."

Sept 19, 2010, Report from Genjo Marinello: "We are pursuing a "forensic" audit of the whole financial structure of the organization so that we can understand all our assets and liabilities from the ground up."

Oct. 18, 2010, Report from Joe Dowling: "The Zen Studies Society Board is undertaking a financial review. As part of our year-end outreach we will share an updated status of our current circumstances."

Feb 5, 2011 Report from Board: "We are also arranging for a professional audit of its resources."

July 6th, 2011, Report from Genjo Marinello: "We have finally gotten all documents, records and seals from ER. Our lawyer has gone over them and on first few there are many discrepancies, but no indication of fraud or gross mismanagement. We are now working with a couple of accountants to try and bring both NYZ and DBZ up to a level where an ordinary audit can be done. Our treasurer, is a volunteer, doing a great job, but is not an accountant himself. Once the books are ready for ordinary audits then we will begin work on a more detailed historical review of past years."

Sept. 19, 2011, Letter from Roko Chayat

"In the wake of this important weekend, I have done the following (...)

"Ordered an in-depth financial audit to clarify our strongest sources of funding, get a better understanding of our operating and capital expense needs, and examine past practices that may not have been in the best interests of the Sangha. We are looking for this audit to be completed by the end of the first quarter of 2012."

Thus, we have Roko stating, exactly one year to the day after the Board first claimed to be pursuing a forensic audit, that she has "ordered" an audit "in the wake" of the August mediation session.

Interlude over.

PS I also noticed that in yesterday's letter Roko states both that the by-laws have been revised and that she has nominated new board members. In other words, although their are now allegedly elected representatives from DBZ and Shoboji, the main board members are still appointed at the abbot's discretion even under the new by-laws. So much for being "relational" instead of "hierarchical"...

November 2, 2011 5:48 PM

Long Distance Operator said...

"Ordered an in-depth financial audit to clarify our strongest sources of funding, get a better understanding of our operating and capital expense needs, and examine past practices that may not have been in the best interests of the Sangha."

I.e. since their treasurer was not an accountant or auditor ...

Ordinary audit is different (superficial) compared with forensic (in-depth?) audit.

How many times have you tried to get info directly from ZSS/Shinge? What were the exact results?

November 2, 2011 6:05 PM

Blackbird said...

" pursuing a forensic audit ..."

Clearly, Christopher, you don't know what you are talking about. Specifically, you have no clue regarding the steps to doing a forensic audit.

Worse, you don't want know.

Shut your piehole.

November 2, 2011 7:07 PM

Kobutsu said...

Merry White Benezra's Novel about her experiences at DBZ:

<http://specialkarma.wordpress.com/>

Praise for Special Karma

September 18th, 2011

Special Karma is a fascinating novel, of interest to anyone who has attempted to do meditation practice or follow a spiritual discipline, to anyone who has fallen in and out of young love. In it one experiences the intensity of life deeply apprehended, the attractiveness of a character who is both honest about and just slightly amused by the events of her life. Central to the story is the theme of a spiritual teacher (the Japanese Zen Roshi) who abuses his position by initiating sexual liaisons with his female students—and whose approaches to the protagonist, Iris, ultimately lead to her disillusionment about practicing Zen and living in a Zen center. Special Karma is the only novel I know of that presents the theme of the sexual misconduct of a Zen

master. Benezra handles this delicate subject with an understatement and irony consistent with the thoughtful, personal tone of the whole book.

Sandy Boucher, author of *Turning The Wheel: American Women Creating The New Buddhism*

November 2, 2011 9:44 PM

Ill Eagle said...

For those among us too busy or lazy to search out a link explaining just what a forensic audit is, here's the scoop on "Forensic Audits" from http://en.wikipedia.org/wiki/Forensic_accounting

Forensic accounting is the specialty practice area of accountancy that describes engagements that result from actual or anticipated disputes or litigation. "Forensic" means "suitable for use in a court of law", and it is to that standard and potential outcome that forensic accountants generally have to work. Forensic accountants, also referred to as forensic auditors or investigative auditors, often have to give expert evidence at the eventual trial. All of the larger accounting firms, as well as many medium-sized and boutique firms, have specialist forensic accounting departments. Within these groups, there may be further sub-specializations: some forensic accountants may, for example, just specialize in insurance claims, personal injury claims, fraud, construction, or royalty audits

Forensic accountants may be involved in recovering proceeds of crime and in relation to confiscation proceedings concerning actual or assumed proceeds of crime or money laundering.

So, it seem that certain kinds of litigation against ZSS must be pursued or at least threatened before a Forensic Audit would be in order.

Also, it seems that neither IRS not NYS requires periodic statutory audits. But I am not completely certain about this. I don't know offhand what would precipitate a government audit of a non-profit.

A Statutory Audit is a legally required review of the accuracy of a company's or government's financial records. The purpose of a statutory audit is the same as the purpose of any other audit - to determine whether an organization is providing a fair and accurate representation of its financial position by examining information such as bank balances, bookkeeping records and financial transactions.

Read more: <http://www.investopedia.com/terms/s/statutory-audit.asp#ixzz1ccHBNXl4>

November 3, 2011 1:53 AM

Christopher said...

Thanks for the info about the definitions of a "forensic" vs "ordinary" audit, though that was not my point.

What concerns me is that the ZSS' current abbot claims to have "ordered" an in-depth audit as a result of the Olive Branch meeting in August. This is disingenuous since the board has allegedly been pursuing said audit for over a year already, ever since the FTI recommended it. So either the previous talk was just empty promises by the Board or the abbot's trying to profile herself and the usefulness of her Olive Branch meeting. Or both.

November 3, 2011 8:05 AM

Not An Expert said...

They never actually did an audit in all that time: they just amassed documents, a difficult and laborious process that probably didn't always receive cooperation from some document holders.

I believe a forensic audit would be contingent on establishing that there is at least, for example, an appearance of fraud, that would warrant such further and more detailed investigation.

November 3, 2011 10:35 AM

Duckweed said...

"Or both."

So it was neither?

"disingenuous"

"empty promises"

"trying to profile herself"

You have certainly profiled yourself, d*ckwad.

November 4, 2011 5:01 PM

Steve said...

Ignore the Troll.

November 4, 2011 5:13 PM

The Troll said...

Second that! After all, what intelligent response could you have?

November 4, 2011 6:35 PM

Shodo said...

Ok ok ok... I just have to guess.

Is this Spike?

Because you sound like Spike at times.

November 5, 2011 1:29 PM

MyMan said...

I'm flattered.

Didn't he retire due to health and confidentiality concerns?

November 5, 2011 5:20 PM

Shodo said...

good, it wasn't supposed to be an insult.

"Didn't he retire due to health and confidentiality concerns?"

That is news to me.

But at least I now know that you have been on this thread for quite a while, your style of talking it dead on with his.;

He could get quite pissed at people taking shots at Genjo...

Unconcerned Heckler said:

I *heckled* Marinello's *hecklers* to try to make them stop their unjustified *heckling* of him.

He was also a sexual abuse survivor...

Unconcerned Heckler said:

I am a child sa survivor (hence anon).

I wonder now, does Spike enjoy the emWave...?

You see the similarities I am sure - it's hard to tell, you use so many names.

I think you are Spike, that is, if you are also the poster Unconcerned Heckler.

November 5, 2011 9:32 PM

Dv Ad said...

"I wonder now, does Spike enjoy the emWave...?"

Knowing that guy, it's probably right up there along with his pulse oximeter and cuff (and bike. and little spike).

He shouldn't have quit. Now someone else has to do this stuff because no one else will.

Really, who's going to be dv ad for Shinge?

November 6, 2011 6:32 AM

Shodo said...

Knowing that guy, it's probably right up there along with his pulse oximeter and cuff (and bike. and little spike).

Well in that case, I would welcome you back... but it seems now that you never left.;

November 6, 2011 11:26 AM

Rory said...

Death will be, as it will be for all of us.

"... it's mostly a placid
lake a dawn, mists rising, a solitary loon
call, and staring into the still, opaque water..."

November 6, 2011 11:27 AM

Hot Tuna said...

Ever notice the parallels between the way the ZSS has handled the Shimano scandals and the way TEPCO and the Japanese government have handled the Fukushima disaster?

See enenews.com

November 6, 2011 10:30 PM

Say More About That said...

Dear Rory:

If you need to continue on your theme, we're ready to listen.

Most sincerely,
Spike

November 7, 2011 5:54 AM

The ZSS 99% said...

Spike speaks for himself, and no others.

November 7, 2011 8:43 AM

1% said...

Yes: if you are struggling with issues of death, just keep it to yourself.

November 7, 2011 10:42 AM

1%er And Proud of It said...

"The ZSS 99% said...

Spike speaks for himself, and no others."

Thank heavens we have a spokesman!

November 7, 2011 12:21 PM

There's Always Flowers and Candy said...

1% said...

Yes: if you are struggling with issues of death, just keep it to yourself

Alternative Therapies for Depression

Acupuncture, Aromatherapy, Biofeedback, Chiropractic treatments, Guided imagery, Herbal remedies, Hypnosis, Massage, Meditation, Music
Deep Relaxation, Yoga

Pythagoras, the sixth century B.C. philosopher and mathematician, is thought to have been the founder of music therapy. During World War II, the Veterans' Hospitals had volunteers who played their music for the wounded soldiers. The results were so positive that the VA added music therapy programs.

But, perhaps, not so much "The Doors" and Heavy Metal.

Take good care people.

November 7, 2011 9:54 PM

Josef Heiter said...

Genjo posts to ZFI:

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1440#p110425>

PART 1

11/7/11

Dear Shinge Roshi,

I hope you had a wonderful Harvest Sesshin at Dai Bosatsu (DBZ). I deeply respect your dedication to the Dharma and the efforts you are putting forth to nurture Zen practice at Hoen-Ji (Syracuse), Shobo-Ji (NYC) and Kongo-Ji (DBZ). I have read and re-read your letter to the Zen Studies Society Sangha dated November 1st < [http://www.shimanoarchive.com/PDFs/2011 ... Sangha.pdf](http://www.shimanoarchive.com/PDFs/2011...Sangha.pdf) >, and though I see some movement to close this matter of Eido Roshi's multiple ethical breaches over decades, I still find more absent than present in your actions to date.

For example, in your letter you say you "cannot apologize for what others have done or have not done", but on this point, I strongly disagree. The United States apologized long after it should have for the internment of Japanese Americans during WWII, but the apology was greatly appreciated by those internees still living and their decedents. As abbot of the Zen Studies Society (ZSS) I think it is your responsibility to see that the organization as a whole apologizes for its part in minimizing Eido Roshi's earlier ethical breaches and thereby inadequately protecting the sangha. The organization also failed Eido Roshi by never insisting on any conditions that might have helped him address his obvious addiction. Please don't hide behind legal arguments that such an admission would put the organization at financial risk; a far greater risk, as the Faith Trust Institute has told us, is further alienating both victims and the wider public by not forthrightly admitting the organizational contribution to this serial problem.

Your letter also reports that you have revised the ZSS bylaws and affirm that there will be "elected representatives from both the New York Zendo and Dai Bosatsu Zendo." In addition, you say that you have nominated others to be on the board with "strong non-profit, law, and business careers." I applaud the democratic reforms and your pledge for transparency, but as far as I can tell the new bylaws have not been released to the public, there has been no mention of when or how elections will be held, how membership will be determined for who can vote, how large the board will be, or who you have nominated to serve on the board. Frankly, without this information everyone is left in the dark and these steps can hardly be lauded as transparent.

In addition, from what I understand, only one person from each of the two ZSS properties will be elected to the board. This will certainly not constitute a majority, not even a significant minority, hardly the progress many have been waiting for to assure that the ZSS Board be independent of the authority of the Abbot. I know some Zen Centers still have non-profit boards that are not substantially elected by the sangha, but if there was ever a more convincing case of the organizational dangers

that are inherent in this model than ZSS, I'm not aware of it. Moreover, it is my understanding that the new bylaws still give the abbot a vote on the board and refer to abbot as the Chief Executive Officer. I know many were hoping for some real signs of separation of secular and spiritual powers in the new bylaws, but this appears to be missing. I understand that this kind of language and organization may work for smaller Zen groups, but given the history of ZSS and the real needs of a larger organization, the abbot should be in charge of practice, and the Board should be in charge of finances and management.

November 7, 2011 10:10 PM

Josef Heiter said...

PART 2

You also announce in your letter that you "will arrange a Board training retreat with a non-profit professional on the best practices for governance and communication." This is all fine and good, but there is no mention of any commitment to directly address the needs of those most impacted by Eido Roshi's ethical breaches. At the very least some kind of trust fund should be set up to help those psychologically damaged by Eido Roshi's deplorable behavior. In addition, there most definitely needs to be some kind of commitment to further sangha wide meetings where, as recommended by the Olive Branch facilitators, work can be done to educate and train the community in how to recognize and help prevent future abuses of power and authority. Furthermore, there is no mention of efforts to proactively open our arms to our Dharma brothers and sisters alienated from our practice over the decades.

Also noticeably absent from your letter is any mention of any restrictions placed on Eido Roshi. It is my understanding that he still has rooms dedicated to his use on both ZSS properties. I know his teaching has been curtailed and that he is only allowed to visit infrequently and under supervision, but as far as I can see there has been no public codification of these restrictions by the ZSS board. For the Sangha's protection and Eido Roshi's protection the scope and degree of restrictions must be made public. Of course you know my opinion, the simplest and most direct solution that would offer the best chance of healing of the fractured ZSS Sangha, would be to insist on an indefinite hiatus from Eido Roshi's presence on campus. Most ministers who have retired from congregations without controversy volunteer to stay away for a year or more to allow the new minister to become adequately established. Eido Roshi resigned as abbot almost a year ago, for what reason does he still need to have rooms dedicated to his use on both properties? I hear there is still a huge picture of Eido Roshi hanging up in Shobo-Ji. Eido Roshi has proven himself to be a serial predator who has as yet only minimally understood the damage he has done to so many and has no concept of how much he has damaged American Zen. It is an affront to those he has harmed and the wider Maha Sangha that he is still so coddled by you.

Unfortunately, what is missing from your letter far exceeds what is present in your letter. I was hoping to feel sufficiently accepting of your positive steps to feel comfortable attending this year's Rohatsu sesshin at DBZ, but regrettably I do not feel in sufficient communion with the reforms you have made to date. I feel such disappointment and disillusionment at the moment that I'm not sure when or if I will be able to train there again. It is such a shame to see this precious opportunity to really turn this organization around slipping away. Please stop favoring the man over the Dharma. I fear that just as others who have given so much to ZSS and the Dharma, I too will become one those who are alienated and forgotten.

May the Dharma and traditional Rinzai practice flourish at ZSS,

Genjo
November 7, 2011 10:11 PM

genkaku said...

Thank you, Genjo. We are in your debt.

Gassho.
November 7, 2011 10:56 PM

Shodo said...

Is the above what Thanks But No Thanks meant when they said:

3. ZSS should try to reconcile with Genjo and the Seattle Sangha. He can be forgiven.

Amazing, amazing post by Genjo.
November 8, 2011 10:26 AM

SIDBI said...

No.
November 8, 2011 12:16 PM

SIDBI said...

Re. Genjo:

"Please don't hide behind legal arguments that such an admission would put the organization at financial risk ..."

Since such a legal argument does exist, as far as the fragile financial viability of ZSS goes, this is bad advice.

True apology and reparation are due from Shimano. A ZSS fund to help sex abuse survivors, however, would certainly be worthy, if not necessary. They could start by asking for donations, and agreeing to match \$2 to \$1.

November 8, 2011 12:25 PM

SIDBI said...

Shodo:

Same as ZFI Shodo?

Ask Genjo there?

November 8, 2011 12:27 PM

genkaku said...

GENJO: "Please don't hide behind legal arguments that such an admission would put the organization at financial risk ..."

SIDBI: Since such a legal argument does exist, as far as the fragile financial viability of ZSS goes, this is bad advice.

Yes, the legal argument does exist ... and the sun could conceivably rise in the West.

Any legal action taken against Roko or ZSS for making admissions and apologies faces one insurmountable road block: In order to take such legal action, Shimano would be forced to come out of the shadows, to face direct and public questioning, and to have his august standing thrown into question.

If such a legal counterattack had been a viable option (one that would have somehow protected Shimano's august standing), Kobutsu and the Shimanoarchives would long since have been to court and this discussion thread would have collapsed ... either Kobutsu or Shimano would have been penalized if not jailed.

Yes, the legal option is there. But based on the passage of time and the sociopathic maneuvers of the principle subject, I think we can safely say that no ... pigs will not fly.

November 8, 2011 12:43 PM

Lawyer said...

"...Shimano would be forced to come out of the shadows, to face direct and public questioning, and to have his august standing thrown into question."

Shimano could have been charged as an individual. ZSS could have been charged as an organization. Either or both, or Shimano as head of ZSS.

Unfortunately the pig has successfully flown.

(the principal subject lacks principle(s))
November 8, 2011 12:54 PM

SJ goer said...

Genkaku: you're not the ZSS lawyer. The Board is under a lawyer's advisement on this.

November 8, 2011 12:57 PM

genkaku said...

SJ goer -- You're right. I am not a lawyer. And by extension, I do not know the intricacies of the law.

But in the particular instance as regards making an honest and uncamouflaged apology to those who have been irrationally wounded in the course of studying Zen Buddhism, I think we might reasonably ask if a Zen Buddhism that is guided and limited by lawyers is the sort of Zen Buddhism any of us might really want to be party to.

November 8, 2011 1:06 PM

Kuriau Ota said...

genkaku said...

I think we might reasonably ask if a Zen Buddhism that is guided and limited by lawyers is the sort of Zen Buddhism any of us might really want to be party to.

Genkaku, your view might seem naive. but it is so very correct. SIDBI, your view "Since such a legal argument does exist, as far as the fragile financial viability of ZSS goes, this is bad advice." Shows the degree to which you and no doubt many of remaining sangha members have become attached ZSS' principals, and property.

If Chayat and the current board were upright and true, then they should do the right thing -- period.

If every bit of property were lost and Shimano and his key enablers were jailed, what of it? Would it not be the "fruit of their actions," their karma? Would it not be worth it to "purify" the organization, to re-establish the legitimate connection to the Rinzaï Zen of Soen, Gempo and Hakuin?

Is your so-called Zen practice so dependent upon certain people no matter how self-centered and misguided they are, and upon certain well built buildings and aesthetically pleasing properties kept at the expense of the pain and suffering of the victims? Can your practice be that greedy?

This view is a false Buddhism, this view is false Zen.
November 8, 2011 4:45 PM

The ZSS is a Cult said...

Quotes from Sherry Chayat's Letter of 11/1/2011:

"affairs with their teacher." "I cannot apologize for what others have done or have not done," "ensure a safe and inspiring environment" "taking many positive steps to restore trust in the Zen Studies Society."

As someone who can read between the lines and clearly comment on the situation at the ZSS, Genjo Marinello has done a great job in responding to Sherry Chayat's letter.

It is painful to see that Ms. Chayat persists in describing Eido Shimano's sexual assaults and repeated sexual abuses of his students as "affairs with their teacher."

Sexual abuse is not an "affair", it is abuse. And it is abusive for Ms. Chayat to continue to minimize the abuse with this sort of language. It's like referring to a car thief as someone who "borrows" cars.

Mr. Shimano is not some sort of a cheating husband who preys upon strangers in pick-up bars. He is a predator who roams around his own temples dressed up like a priest, looking for people who trust him and who happen to be stuck without witnesses.

How can Ms. Chayat "ensure a safe and inspiring environment" when she will not even admit that Mr. Shimano is a sex offender? These are not love affairs!

Ms. Chayat need not look to the actions of others to find subjects that are worthy of apology. A simple essay examining her own actions would be a good starting point. She could begin with the subject of how Mr. Shimano's sexual abuse of HER affected her own life and how it disrupted her practice at the ZSS.

She could describe how it felt to cheat on her husband and to bamboozle Mrs. Shimano, or how it felt to deceive her colleagues at the American Zen Teachers Association concerning the character and qualifications of Eido Shimano.

She could explain how she justified her silence in the decades following her own abuse, while subsequent people were abused.

She could explain how it feels to persist in trying to convince people to associate with Eido Shimano, how it feels to hoodwink the public about the continuing circumstances of his presence.

The Zen Studies Society is a cult and Sherry Chayat was selected as “abbot” because she is a diehard long-term crooked thinker. The ZSS is a multi-generational incest family that is unworthy of trust and is incapable of ridding itself of the distorted values of its leaders.

I would like to see Ms. Chayat resign from the ZSS and let the organization begin to stand up straight.

November 8, 2011 6:01 PM

Hey Genkaku: said...

Challenge you to use your journalistic writing skill to compose the sort of apology you think is needed from ZSS (to be signed by Shinge), send it to Shinge for a 30-day consideration with an invitation to edit, and then for her to release. This will display your thinking, and may open a window of understanding heretofore unaccessible. Otherwise, you can announce the observable or communicated reason that your effort was ignored or rejected, after 30 days, and publish the draft yourself.

Remember: this sort of apology has a potential benefit to recipients who have been hurt and, you believe, need it. Perhaps you might also agree it could have a (at least mildly) cleansing, positive effect at ZSS.

November 8, 2011 6:07 PM

I've Got This One said...

"She could explain how she justified her silence in the decades following her own abuse, while subsequent people were abused."

Indeed, this may be hard to understand if you yourself have not been abused.

'Intrapsychic' is difficult enough to deal with, let alone 'public'.

November 8, 2011 6:14 PM

Pure Cr*p said...

"She could explain how it feels to persist in trying to convince people to associate with Eido Shimano, how it feels to hoodwink the public about the continuing circumstances of his presence."

November 8, 2011 6:16 PM

Hey Shodo: said...

"The Zen Studies Society is a cult and Sherry Chayat was selected as “abbot” because she is a diehard long-term crooked thinker. The ZSS is a multi-generational incest family that is unworthy of trust and is incapable of ridding itself of the distorted values of its leaders."

IMO, she was selected because she was never sanctioned by her sangha for sexually inappropriate behavior with/towards anyone in that sangha.

November 8, 2011 6:23 PM

Well? said...

"I cannot apologize for what others have done or have not done ..."

Well, of course she could, as Genjo pointed out.

But what would it really mean, especially when compared to such an action by those who owe a first-person apology?

November 8, 2011 7:09 PM

Cold said...

""Since such a legal argument does exist, as far as the fragile financial viability of ZSS goes, this is bad advice." Shows the degree to which you and no doubt many of remaining sangha members have become attached ZSS' principals, and property."

You missed it. Strictly limited: "as far as" was key. Love the rest of that idealistic, unreal-world, hippy-dippy stuff, tho. Love to bask in such.

November 8, 2011 7:40 PM

Linda said...

Perfectly stated, Genjo. Thank you.

November 8, 2011 8:45 PM

Linda said...

I've Got This One said...

" ' She could explain how she justified her silence in the decades following her own abuse, while subsequent people were abused.'

Indeed, this may be hard to understand if you yourself have not been abused.

'Intrapsychic' is difficult enough to deal with, let alone 'public'. "

Granted, but while others in this discussion have been brave enough to speak in about their own abuse, why should less be expected from the Abbot who would call herself their teacher?

November 8, 2011 8:55 PM

IGTO said...

Ask her.

November 8, 2011 9:59 PM

Pie Hole said...

Genjo just did Dennis....

November 8, 2011 10:16 PM

Diamond Miner said...

The ZSS is a Cult said...

"As someone who can read between the lines and clearly comment on the situation at the ZSS, Genjo Marinello has done a great job in responding to Sherry Chayat's letter."

Well said, ZSS is a Cult.

Hey Shodo: said...

"IMO, she was selected because she was never sanctioned by her sangha for sexually inappropriate behavior with/towards anyone in that sangha."

You're very far off. She was selected because she "yes, roshi-ed" for over twenty years. She has had her backbone removed, common sense lobotomized from her head and common decency cut from her heart.

Thus she convinced Shimano she meant every one of those "yesses."

November 8, 2011 10:30 PM

Christopher said...

"If every bit of property were lost and Shimano and his key enablers were jailed, what of it? Would it not be the "fruit of their actions," their karma? Would it not be worth it to "purify" the organization, to re-establish the legitimate connection to the Rinzaï Zen of Soen, Gempo and Hakuin?"

My feelings exactly! I've been wondering for a long time where the Buddhism is supposed to be in all of this.

In a related note, it's also interesting to consider, à la Stuart Lachs, the dichotomy between Eido's (and others') long-winded myth-creating about what it means to be a Zen Master ("deeeeeeep understanding", "clear of eye and lightning-quick in action", etc.) and the depressing reality of Shinge's waffling on this scandal.

Could it be that she is - gasp! - just an ordinary person after all? That solving all the koans doesn't make you any better at handling life's problems?

November 9, 2011 5:24 AM

Erasmus The Obscure said...

There is a Zen word, 没蹤跡 (mosshoseki). It means to not attach oneself to anything, including discriminate thought of enlightenment. Jakushitsu Genko (1290-1367), the founder of the Rinzaizen Eigen-ji sect (Genju sect in China) was a monk of Mosshoseki.

I think Senzaki Nyogen belongs to this group because Senzaki Osho chose his student's Dharma name from Jakushitsu's poems. Jakushitsu's Yuikai was most impressive. "When I die, return all temple property and estates to Lord Sasaki (Jakushitsu's patron) and all my students (he had over 2,000 students at the time) should leave the temple immediately - to the city, to the mountain, anywhere, with my Buddhism. There is no need for a funeral service; cover my body with soil and go."

This is the true Zen principal.
November 9, 2011 6:49 AM

genkaku said...

Erasmus The Obscure wrote: "...leave the temple immediately - to the city, to the mountain, anywhere, with my Buddhism."

I don't know the language so I don't know if this might also be translated as "... leave the temple immediately - to the city, to the mountain, anywhere, with their Buddhism.

November 9, 2011 7:46 AM

genkaku said...

At ZFI, someone named "Luminous Heart" posted the following: "Stories, particularly well told stories, are significantly more influential than bare facts, so it is understandable that those concerned with the public reputation of Zen may not be pleased with the publication of Merry Benezra's new novel."
(<http://www.zenforuminternational.org/viewtopic.php?p=110475#p110475>)

"The public reputation of Zen" caught my eye. On the one hand, public reputation is something to worry about. Without integrity (whether perceived or real), whatever it is that is called "Zen" falls flat on its face. On the other hand, relying on "public reputation" sounds like a half-baked, mediocre and self-serving sort of Zen to my ear.

Just noodling here about what I didn't want to see deleted at ZFI.
November 9, 2011 8:25 AM

Check That Profile said...

"she "yes, roshi-ed""

"She has had her backbone removed"

"common sense lobotomized from her head"

"common decency cut from her heart"

Wow! And I used to think Shimano was the criminal! Shingemano is a monster!!
November 9, 2011 9:32 AM

The ZSS is a Cult said...

"Others in this discussion have been brave enough to speak in about their own abuse, why should less be expected from the Abbot who would call herself their teacher? "

Exactly. Ms. Chayat's deceptions and pretenses have not served her well. She is intimately familiar with the whole dynamic of deceit and abuse, and yet she has chosen to re-play the "Shimano 6-part 3-month" strategy that has allowed him to keep his job for decades:

1. Stall, while forgetfulness slips in
2. Pretend that "something" is being done about the abuse
3. Quietly tell different lies to different people so that they start fighting among themselves
4. Wait for the majority of the membership to quit
5. Encourage the remaining few members to feel like they are the special Zen people
6. Get new members who do not know that it's a cult.

Except that Step #1, stalling and forgetfulness, didn't work this time because the documentation is on the internet (thank you very much Kobutsu) and people had a place to communicate (thank you Genkaku and Robert Aitken and ZFI, Tricycle, etc). The issue stayed alive long enough for people outside the organization to get involved and insiders spoke out (thank you Genjo and Seigan and Brave-Granddaughter-in-the-Dining-Hall).

But to return to the main point about Sherry Chayat, "others in this discussion have been brave enough to speak in about their own abuse, why should less be expected from the Abbot who would call herself their teacher? "

Yes. As a teacher, Ms. Chayat should have PLENTY to say about the ramifications of abuse and deceit in her personal experience, for she has had decades to observe it closely and to suffer its consequences.

I cannot imagine anything more torturous than being appointed to a prestigious job like "abbot"... because I had sex with the chairman and covered up for his abuse of others.

Dedication, hard work, none of this matters when it comes to the hit to a person's self respect and credibility: sex with the boss is bad enough, but the cover-up and harm to others is insurmountable. It's a nightmare come true, how horrible!

She missed her opportunity, and the ZSS will keep her "leadership" around long enough to transfer the ownership of the real estate.

November 9, 2011 9:53 AM

genkaku said...

C'mon, "ZSS is a Cult," let's all pack it in and get up to Dai Bosatsu for a two-day Thanksgiving Celebration Nov. 24-25. Two days for \$250, AND there's vegetarian food and a "Dharma talk by Shinge Roshi."

(http://www.shimanoarchive.com/PDFs/20111108_ZSS_News.pdf)

Let's set aside this disparaging clear-eyed crap and get cozy and compassionate. Let's enter the Samoan Circle of 'deep listening' and stop picking nits and casting aspersions. Can't you hear it? There's 'compassion' in them thar hills.

If you're good, I'll bet you could get a pair of the pink bunny slippers produced just for you in the Unconditioned Realm.

PS. I'm a little short. Does anyone have a spare \$250 kicking around?

November 9, 2011 10:12 AM

Where's the bird? said...

Harumph... \$250 bucks, an hour and a half drive each way from NYC, and NO turkey?

NO thanks... If I had that sort of spare change, I'd rather see it go to the local food pantry.

November 9, 2011 10:30 AM

The ZSS is a Cult said...

DBZ is serving crow for Thanksgiving. Mangia, Mangia!

November 9, 2011 10:45 AM

DM said...

Check That Profile said...

"Wow! And I used to think Shimano was the criminal! Shingemano is a monster!!"

Hideous, right?

Just think about how much worse of a monster she is if she retains her common sense, her sense of decency, etc. but still says "yes, roshi" to Shimano and defends him ceaselessly, still knowing in her heart that she was enabling an addict, a predator, a crook and a perverter of dharma. That would make her so two faced she'd need a set of mirrors to see her reflection. She'd need several computers to keep track of her position. To me that would be far more monstrous, it would unspeakably hideous. Yes, isn't this some ways worse than Shimano's behavior? Not that I see any value in comparing and ranking these sick individuals.

November 9, 2011 11:27 AM

The ZSS is a Cult said...

That would make her so two faced she'd need a set of mirrors to see her reflection. ... To me that would be far more monstrous, it would unspeakably hideous.

Sad but true. The "double think" is irreconcilable and a huge source of trauma to the targets of abuse. The Catholic church did the same thing.

November 9, 2011 12:40 PM

The ZSS is a Cult said...

"IMO, she was selected because she was never sanctioned by her sangha for sexually inappropriate behavior with/towards anyone in that sangha."

IMO, also. At least twice Ms. Chayat and Mr. Shimano have paraded Lou Nordstrom (former husband of Ms. Chayat) before the public in a manner that struck me as saying, "See? The cuckolded husband doesn't have a problem with all of this, why should you?"

The first time I witnessed this little show was in 1993 for the Women's meeting at DBZ, when Mr. Nordstrom was invited to give a dharma talk in the middle of the weekend. At the time I felt sorry for him because I assumed that he was an unwitting dupe and did not realize that the focus of the meeting was Mr. Shimano's sexual abuses of his students, including his former wife.

Inviting Mr. Nordstrom (and Shimano!) to the meeting struck me as a deliberate attempt to embarrass and corrupt the participants, and to destroy the integrity of

the proceedings. It was like "Sherry is here, Shimano is here and even Lou is here, one big happy family. What is everyone so worked up about?"

...I don't think of Mr. Nordstrom as an unwitting dupe anymore, not since his recent reappearance to give yet another talk at the ZSS (perhaps his first since 1993). And Ms. Chayat has indeed never been "sanctioned" (disqualified) for sexually inappropriate behavior.

But for me, the more instructive lesson from Mr. Nordstrom is this thing about his becoming the invisible man, disconnected from humanity and self-alienated. His 2009 NYTimes article was quite useful to me in understanding more precisely the cult nature of the ZSS, and how dangerous it is for Shimano Zen to disconnect itself from the basic morality of the Precepts, from its groundedness.

In reading the 2009 article, I thought of the 1993 Women's meeting and Mr. Nordstrom's presence there when I read this statement, "I feel I'm going to be blindsided — that I'm being set up. The record suggests that's what tends to happen to me."

Who knows, blindsided or not in 1993, but I don't really think so anymore. It's the unconditioned world of Shimano's amoral Zen. People in cults wind up self-alienated.

http://www.nytimes.com/2009/04/26/magazine/26zen-t.html?pagewanted=1&_r=1
November 9, 2011 12:54 PM

(Said Post-Comparison) said...

"Not that I see any value in comparing and ranking these sick individuals."
November 9, 2011 3:23 PM

How To Deduce a Medusa said...

"3. Quietly tell different lies to different people so that they start fighting among themselves"

Please say more about that, thank you.
November 9, 2011 3:27 PM

Dasmbulshee said...

ZIAC:

Thanks for the reference to the NYTimes article about Lou Nordstrom. Also heard him speak at DBZ in the 90's. Of course, you must surely realize, anyone who

actually reads this article may certainly come away with the exact opposite impression of Lou (and Sherry) that you so desperately want to convey.
November 9, 2011 6:25 PM

tenshin said...

I think the current issues surround Penn State and Sandusky, Paterno, and McQueary are an interesting lesson for Chayat et Cie.

Here, from bloomberg
November 9, 2011 8:58 PM

genkaku said...

Tenshin -- Here is an interview today on the Public Broadcast System between reporter Ray Suarez and trial lawyer Jeff Anderson on the Penn State sex scandal.

The interview begins at about the 3.05-minute mark. Anderson is not precisely Mr. Charisma, but his template description of sex abuse cases (Catholic Church et al.) put me on the edge of my seat ... I thought for a minute he was going to segue naturally into Zen Studies Society and the depredations of Eido Shimano.

<http://www.youtube.com/watch?v=RjYkomNCH0g>
November 9, 2011 9:38 PM

genkaku said...

Wink, wink, nudge, nudge ... here's how the Penn State board of trustees asserted its responsibilities: <http://apnews.myway.com/article/20111110/D9QTQ5580.html>
November 10, 2011 6:23 AM

tenshin said...

If you realize you've f*cked up (by not calling the police in the first place), that is how you deal with it. One phone call, "you're fired!"

Notice that it is the people that enabled the coverup who are getting the axe. Hello, Ms. Chayat, that sound you hear ringing isn't a temple bell, it's the Clue Bell.
November 10, 2011 11:06 AM

The ZSS is a Cult said...

"Of course, you must surely realize, anyone who actually reads this article may certainly come away with the exact opposite impression of Lou (and Sherry) that you so desperately want to convey. "

I'm sorry to have given that impression, I did not intend to inextricably conflate the NYTimes article with the Zen Studies Society, other than to point out my thoughts about Mr. Nordstrom's remark, "I feel I'm going to be blindsided...I'm being set up."

Upon first reading the article in 2009, I recalled that in 1993 I had felt that he had been set-up and exploited at the 1993 women's meeting, that the unspoken message of his presence was, "Here's Sherry saying that she cheated on Lou to have sex with Shimano, but Lou is here hanging out with Shimano, therefore sex with the teacher is okay and people should not have a problem with it."

That was my impression both in 1993 and again in 2009, that Mr. Nordstrom was an unwitting dupe whose credibility was being exploited to silence, confuse, corrupt and intimidate the women at the meeting in 1993.

Why did I think that? Because it was unfathomable to me that Mr. Shimano (or Ms. Chayat) would have presented Mr. Nordstrom with the full circumstances surrounding the invitation to speak at DBZ on that particular weekend. For example, it struck me as unlikely that Mr. Shimano would have explained to Mr. Nordstrom:

"I am inviting you to come give a talk at DBZ because there is a meeting on that day to discuss the sexual abuse and harassment of ZSS students, particularly by me and the vice abbot Denis Kelly. We have managed to scare off a few traumatized women by moving the meeting to DBZ, instead of holding it elsewhere as they had originally planned. Sherry is going to tell the group that she had sex with me while she was married to you, and we want to give these women the impression that you really have no objection to that. You won't have to say anything about sex, just stand there being friendly to me and they will get the message."

As I say, it was unfathomable to me that Mr. Nordstrom would consent to such an arrangement had he understood the circumstances into which he was being invited to speak. I felt that he had been blindsided, uninformed, used.

I no longer feel that way, since he has recently reappeared at the ZSS to give another talk. I have no idea why he or anyone else offers their credibility to the ZSS or associates with them in any manner.

...

I also do not know what anyone makes of the 2009 NYTimes article, but I do believe that very few people would connect the words "blindsided and set up" with the phrase "exploited to support a sex offender in 1993." I'm pretty sure of that.

November 10, 2011 1:14 PM

Christopher said...

Absolutely hard-hitting new post by Genjo on ZFI. Good man!

November 10, 2011 1:57 PM

Your Stool Is Occult said...

ZIAC:

Here's his address (from white pages):

Louis D Nordstrom
105 Vista ON The Lk
Carmel, NY 10512-4601

Here are some related links to zc's where he is listed as a teacher:

<http://www.brevardzen.org/>
<http://www.hokorizencenter.org/>
<http://www.zencenterofrichmond.com/>

Since you are not able to fathom the reasons behind what you think you have observed or heard secondhand, why don't you ask him in a thoughtful, respectful letter?

Ditto for his ex-wife, and you know which of the four is referred to. You can apologize for all the crap you've written, and/or attempt to obtain the answers you yourself have speculated about, wished were true, etc.

All this behind-the-back stuff is just sulfurous venting.

First Eido,
then the Board,
then Genjo,
then Shinge,
now Lou (for associating with ZSS)

Vent vent vent

Not a thing actually done by you or so many others (like get firsthand facts or explanantions, show up for AOB@DBZ and blow them up for real, etc.).

What, you think the petition accomplished anything? Look who led that effort!

Forget the emWave thingy. Buy a bop bag.
November 10, 2011 1:57 PM

He Just Mailed It In said...

"why don't you ask him"

Nothing like a golden shower on a another's baldy head! Much more fun!
November 10, 2011 2:00 PM

floating_abu said...

Nonin:

Tenshin,

Your above post is nothing but self-righteous, name-calling slander. I fully support Shinge Chayat, and have done so both publicly and privately. She's under an incredible amount of pressure right now as she tries to guide ZSS in a positive direction and is doing her best under difficult circumstances to satisfy a variety of sangha interests as she tries to steer ZSS back on course. This takes time, and she deserves the time, with the help of the Board of Directors, to right the organization without having to weather a shitstorm of animosity directed toward her personally and without having her character assassinated by disgruntled and vicious outside sources.

November 10, 2011 2:06 PM

floating_abu said...

Genjo:

It is certainly true that Shinge Chayat Roshi is under an incredible amount of pressure as she tries to balance a variety of sangha interests to steer ZSS back on course. I also agree that the "shitstorm of animosity" currently directed towards her personally is more than unfortunate, it is mean spirited and antithetical to my understanding of Buddhism. However, I do understand the frustration shared by many and I too am forced to conclude that there is an unhealthy attachment and some enabling going on in the current governance of ZSS. Please remember that five ZSS board members, all hand picked by Eido Roshi himself, have left the organization since July 2009 when the most recent ethical breach came to light. All five, including myself, left because we were not satisfied with the pace of change. I believe Shinge Roko Chayat cannot admit to herself that her beloved teacher repeatedly sexually preyed on vulnerable female students under his direct spiritual care (which is why she still refers to these events as "affairs") and repeatedly abused his rank and position in many ways during his tenure as abbot. If she could admit this to herself then in my mind there would be no way he would still be allowed on campus during this time of transition and there would be no way that one room is still reserved for him on each campus. I can only guess she is waiting for this "shitstorm" to quite down so that she can invite him back as a grandfatherly figure to work openly and freely at his translation work on both campuses and perhaps even engage in a light teaching schedule, as he has made it plain he wants to do.

It is my understanding that the current ZSS Board is still negotiating the terms of an extravagant Deferred Compensation Agreement (DCA) that was rubber stamped by a pervious ZSS Board, another clear example of Eido Roshi's abuse of power and authority. This 1955 agreement agrees to pay all costs associated with living in his condo on the Upper East Side, pay 70% of the Shimanos' annual salaries with a 4% annual cost of living adjustment and cover health insurance. This means that since Eido Roshi's and Aiho-san's (Eido Roshi's wife and former Shobo-Ji Director) retirement, they have been paid well in excess twice the salary each month Shinge Roshi herself receives. I don't know, but under the circumstances this just seems absurd and borders on obscene. In hindsight, I believe they both should have been fired for cause thereby negating these agreements and allowing the ailing society to reach a reasonable settlement. I have no wish to throw Eido Roshi or Aiho-san out on the street, but I see no reason to coddle them either. Stronger leadership would have insisted that the 1995 DCA be scrapped and would have been willing to go to court to fight it rather than give in to this excessive agreement forced down the throat of a mostly unconscious rubber stamp board.

If Shinge Roshi could get past her attachment to the man, and her own fears of losing legitimacy, power and authority, I believe she could lead the organization to a healthy future, but in my mind she is still acting like a casualty of Eido Roshi's charisma and powers of persuasion. I too have been under this spell in the past, and feel fortunate to be free of it. If the organization doesn't more substantially and honestly admit and learn from its past, I fear there will be no future for the Zen Studies Society, and this in my mind would be a tragedy beyond measure. Time for change is slipping away, without a bold shift in direction, I fear this organization will lose any legitimacy as a place to nurture the awakened heart/mind.

With palms together,

Genjo

November 10, 2011 2:08 PM

floating_abu said...

This post has been removed by the author.

November 10, 2011 2:09 PM

The ZSS is a Cult said...

"3. Quietly tell different lies to different people so that they start fighting among themselves"

Please say more about that, thank you.

Okay, here's one of the lies. It's an old one, but since I'm rummaging around in the 1993 memory bank this afternoon, and Mr. Shimano is once again grasping for personal ownership of ZSS real estate, perhaps it will be of use to recall.

(Of course, there is also Mr. Shimano's much older lie about real estate that tripped him up in 1982, which completely alienated his benefactor Mrs. Carlson. That was his lie about Mrs. Carlson's "wishes" to sign over the townhouse-parsonage to him (a lie), but that lie was rebutted by Mrs. Carlson herself and is well documented in the archives.)

The January 1993 lie that I have in mind also concerns sex and real estate, naturally. Here's the lie:

Mr. Shimano said that vice abbot Denis Kelly tried to blackmail him into signing over Dai Bosatsu monastery to him, in exchange for Mr. Kelly's silence concerning Mr. Shimano's sexual abuses. Mr. Shimano would keep the temple on 67th Street, NYZendo Shobo-ji, and Mr. Kelly would have DBZ.

Mr. Kelly rebutted the lie by saying that Mr. Shimano had tried to bribe Mr. Kelly with an offer to sign over the monastery. Mr. Kelly pointed out to Mr. Shimano that only the Board has the power to give away real estate.

The Board believed Mr. Kelly.

.....And here we are in 2011, Mr. Shimano is now schmoozing with Larry Shainberg, still trying to get his hands on the temple.

November 10, 2011 4:03 PM

Sparrowhawk said...

Of some minor interest is Nonin's chastisement of Genjo's new post of today and in total defense of Chayat over at ZFI.

This now officially makes Nonin an active secondary enabler. Pathetic.

In speaking of property and lies, observers should be wondering what's at stake in this for the ill informed Prairie dog.

November 10, 2011 4:38 PM

Pants On Fire said...

ZSS Is A Cult said:

"Ms. Chayat's deceptions and pretenses have not served her well. She is intimately familiar with the whole dynamic of deceit and abuse, and yet she has chosen to re-play the "Shimano 6-part 3-month" strategy that has allowed him to keep his job for decades:

...

3. Quietly tell different lies to different people so that they start fighting among themselves

"she has chosen"

You are accusing Ms. Chayat of lying. Instead of answering about her and her alleged lies, you bring up Shimano, whom everyone already knows is a world-class liar!

I take it that your own accusation is an empty lie.

Oh, of course, you were 'confused'...

Put up or shut up.

November 10, 2011 5:48 PM

an hour in the lotus said...

I say stop the re-postings from ZFI. Folks can easily read ZFI's posts at their own site, and in their proper context. I find the piecemeal reposts annoying what with the various other topics being discussed here.

All in favor say yeah!

November 10, 2011 6:43 PM

pof said...

yeah

November 10, 2011 6:59 PM

Shodo said...

I say stop the re-postings from ZFI. Folks can easily read ZFI's posts at their own site, and in their proper context. I find the piecemeal reposts annoying what with the various other topics being discussed here.

People repost things here from ZSI because sometimes posts there become "moderated" and disappear.

Best just get used to it.

November 10, 2011 7:05 PM

Tired of the nonsense the lying and the enabling said...

AHITL said....

"I say stop the re-postings from ZFI."

"All in favor say yeah!"

All those oppose say "Nay!"

Nay!

Where's the horsey?

I don't always have time or inclination to read that insipid site run by the self-righteous and highly prejudiced moderators. I am glad when either some one simply references the post which may be of some interest or just cross posts here (the later is far more convenient).

Further as Genkaku, Shodo and others have noticed or actually experienced, people repost things here from ZSI because sometimes posts there become "moderated" and disappear.

"Best just get used to it." Good a way to put it as any.

November 10, 2011 11:12 PM

whatever works said...

I, too, appreciate the repostings of ZFI material, for the reasons stated by Tired.

November 11, 2011 12:18 AM

Just a tobacco farmer said...

Folks continue to postulate that ZSS will be safe from legal action as long as they admit no wrongdoing.

I would question that assumption. The Society, along with its Chairwoman, could very likely find themselves defending against action even if they they keep their traps shut. There is likely sufficient cause for one or two legal strategies to take them out. Legal action should be targetted at essentially bankrupting both the Society and its chairman. Any decent attorney will probably figure out fairly quickly that there is a big cannon that can be aimed at them.

The catholic church withered under threat of the same cannon, and they have far more resources than the Society.

At this point, the Society should be taken out. It is insignificant, anyway. And bringing some justice to this "affair" could bring some comfort to the families that have been impacted by shimano's violence.

Genjo has already admitted that Roko has threatened him with legal action if he discloses any of her emails sent as chair of the board. Unless board members have had to sign NDAs, I wish her all the luck in the world 'cuz she is going to lose.

Why Genjo or Zenshin or any of the board members that are getting removed from the board by roko don't just pack up those emails and send them to Kobutsu in a brown paper package is beyond me. She doesn't deserve their protection. She should be outed for whatever she is. For all practical purposes she and shimano have conspired to cover up rape, abuse, fraud, and god knows what else. They should both be imprisoned for their crimes.

So, yes, former board members, get some spine and send in those emails and documentation. People who have been victims of this nonsense - assault victims, people who have contributed financial support to the society, ordained who have given up significant parts of their lives - should friggng get together and sue the shmucks.

Instead of complaining about it, why not do something about it?
November 11, 2011 3:30 AM

Distinct But Not Completely Different said...

"The catholic church withered under threat of the same cannon, and they have far more resources than the Society."

No. The Church is intact and unwithered. And pedophilia is a different cannon than what ZSS faces.

November 11, 2011 8:18 AM

PostODE said...

"should friggng get together and sue the shmucks."

Hey, good idea, someone should really do just that.

But no one will, been listening to that idea for many years. Because there is no case, no matter how much people like to say there is, as I'm sure they again will, He wasn't raping little boys. He was seducing grown women...and that is a HUGE difference.

Judge: So, he asked you to come up to his room? And you went?

Woman: That's correct. But I didn't want to, I felt pressured. If I didn't go I thought my chances at enlightenment would suffer, and if I didn't he would ignore me. I loved him. And I thought he loved me...I thought I was special.

No one is going to press charges. Clear and simple, he is untouchable. No one was under 18. No one was raped. The victim who says she was "date-raped" could never prove this after all these years.

November 11, 2011 8:30 AM

Kyle said...

People have a pronounced tendency to only see the Shimano situation as a "sex" matter — but it is much more than just "sex," it's primarily about fraud.

November 11, 2011 9:01 AM

The ZSS is a Cult said...

Pants on Fire, perhaps it would be useful to take a look at the difference between a lie and a deception.

The Zen Studies Society primarily relies upon deception rather than outright lies. These deceptions generally take the form of misinformation, misconception, misperception and omission.

But underlying each deception is an unspoken lie, and it is the unspoken lie that the organization is hoping that we will believe and agree to.

Having failed to convince people that Eido Shimano has left or is leaving, Ms. Chayat has embarked on convincing us of the truth of a different lie: that it is okay for Eido Shimano to continue to set foot on the premises. That is a lie. It is not okay for Mr. Shimano to set foot on the premises.

Mr. Shimano must leave. His possessions must be removed. And the reason that Ms. Chayat is having such a hard time is that she is pretending to remove him but she is actually doing something else: she wants us all to pretend that we do not know that Mr. Shimano is hiding upstairs, still hunkered down in his quarters.

I will say it again: Sherry Chayat is a diehard long term crooked thinker and she should resign from the Zen Studies Society. Her priorities are misplaced and her actions are those of a wife who is protecting a husband, rather than an executive who is protecting the interests of the organization and its students.

November 11, 2011 9:59 AM

Prove it said...

"she wants us all to pretend that we do not know that Mr. Shimano is hiding upstairs, still hunkered down in his quarters. "

Phooey! Where's the proof the he has been "hiding" on the premises? You are the one who is attempting to deceive.

November 11, 2011 10:43 AM

Just a tobacco farmer said...

Kyle said...

People have a pronounced tendency to only see the Shimano situation as a "sex" matter — but it is much more than just "sex," it's primarily about fraud.

And you get the golden key, for realizing it's not going to be the sexual assault angle. Yep, this is a big chink in their armor.

PostODE, this is how it will happen. Defeatism is exactly what the enablers have been counting on.

November 11, 2011 11:11 AM

Just a tabacky farmer said...

ZSS is a cult said...

I will say it again: Sherry Chayat is a diehard long term crooked thinker and she should resign from the Zen Studies Society. Her priorities are misplaced and her actions are those of a wife who is protecting a husband, rather than an executive who is protecting the interests of the organization and its students.

Very, very well said.

November 11, 2011 11:15 AM

Nonin-Genjo conversation observer said...

The ongoing dialog between Nonin and Genjo on ZFI is becoming comical -- except that it's not funny.

How it's looking to one outside observer:

Nonin comes off as sounding like a high school friend blindly trying to defend his good buddy while trying at the same time to sound oh-so-fair and rational.

Genjo comes off as sounding like he's coming straight from the heart -- no bullshit . . . while at the same time being honestly fair and rational.

Nonin, try to step back, detach from your friendship and view the situation as it truly is!

November 11, 2011 11:46 AM

No Answer said...

ZIAC said:

"3. Quietly tell different lies to different people so that they start fighting among themselves"

Still didn't answer with examples of the quietly told lies, or what different people were told them, bub. Your accusation evidently is an unsupportable lie. So you are the liar.

November 11, 2011 12:37 PM

tenshin said...

Unfortunately, Mr. Nonin has crossed the line from being just plain foolish to being an active enabler of sexual abuse and other unacceptable and likely criminal behavior.

Despite his apparent belief that he is above it all, probably due to the importance he assigns to his being a, "transmitted dharmas heir of Katagiri," at the end of the day he is aiding and abetting what appears to be an ongoing conspiracy to cover up the sexual assault, and other crimes, apparently committed by the perp.

And, yes, Genjo is refusing to be shouted down, and for this he deserves credit. Sherry has, according to him, screamed at him over the phone; Nonin has desperately tried to twist and turn his way out of this tangle of lies; and lord knows what other flak has been thrown at him. When the pups start screaming, it's usually a sign of their feeling the ground starting to move under their feet.

My guess is that the world is not going to give her a moment of rest until she removes herself from her self-imposed, conflicted position. She will likely, and should be, hounded until she either steps aside or passes away, disgraced. Well, she is a disgrace in my opinion, at this point, regardless of what she does.

And I don't think Nonin's attachment is about friendship. I think it is about someone much deeper and scarier (to him) than that.

Sigh.

November 11, 2011 1:02 PM

tenshin said...

Correction

And I don't think Nonin's attachment is about friendship. I think it is about something much deeper and scarier (to him) than that.

November 11, 2011 1:14 PM

Surgeon General said...

"Kyle said..."

'People have a pronounced tendency to only see the Shimano situation as a "sex" matter — but it is much more than just "sex," it's primarily about fraud.'

Fraud is certainly one way to look at the situation:

In criminal law, a fraud is an intentional deception made for personal gain or to damage another individual.... The specific legal definition varies by legal jurisdiction. Fraud is a crime, and also a civil law violation. Defrauding people or entities of money or valuables is a common purpose of fraud, but there have also been fraudulent "discoveries", e.g., in science, to gain prestige rather than immediate monetary gain.

-- from wikipedia

Abuse of power is another way to consider it, but can one mount of lawsuit with that label?

* * * *

Just a tobacco farmer said...

'Defeatism is exactly what the enablers have been counting on.'

Defeatism and not having the long, patient view now visible.

* * * *

The Nonin / Genjo discussion is quite revealing.

It sure seems that Genjo finally got it and hasn't lost it.
Hallelujah!

Nonin? Good grief! Good friend to Chayat? Doubtful? He seems more interested sounding smug and superior than in doing the right thing, or actually becoming well informed. He evidently doesn't do well with people who are upset. He is positively clueless that when people are most upset it is long past time to expend the time and effort to understand the situation, instead he actually admits to turning deaf, dumb and blind. It's no wonder he spends so much time online; blowing that horn with real human beings in front of him there must be lots of rotten tomatoes to duck, so he runs from his "high seat." Either that or the zendo is mostly empty. Either way, he needs to take better care of himself.

* * * * *

No Answer, you are looking in the wrong place. The lying part is hard to understand unless you have some experience on the rumor grapevine and with lobbying. Shimano and Co. understands them well.

In a particularly toxic environment, an intentional partial half truth put out takes a life of it's own with certain conditions. It also take advantage of the Roshomon effect: everyone sees things a bit differently, but if the half truth "told" to you matches a hope or a fear, things can get hairy. To understand this relative to ZSS you need to have actually been part of the community for some time and not an occasional visitor.

An simple example. Before I was convinced that Shimano was a sexual predator when yet another episode arose, Shimano's sycophants would begin spinning the tale that unlike before this woman was crazy and Shimano would never so such a thing (again). Years later one of the spinmeisters actually admits doing this to me. But during the incident instead of the honesty one would expect in a temple setting people lies were skillfully sown, so sangha would argue whether or not Shimano was at fault.

It worked because it was reasonable to believe the woman may have been emotionally unstable. It worked because it didn't make sense for a monk, a "transmitted dharma heir," even to behave so inappropriately (again).

What's the saying? "Fool me once, shame or you; fool me twice, shame on me."
November 11, 2011 1:24 PM

Surgeon General said...

Tenshin,

"Mr. Nonin has crossed the line from being just plain foolish to being an active enabler of sexual abuse and other unacceptable and likely criminal behavior. "

I believe you are correct.
November 11, 2011 1:28 PM

floating_abu said...

Nonin and Carol et al. IMO have created an environment at ZFI which is snidely faux/hypocritical/stifled. They have used the "no personal attacks" and 'ensure your best Sunday Church suit is on or we kick you out of the Church' rules to force out opposition and complaint, particularly moderating public criticism or opposition in the name of 'religion', 'harmony' and no doubt, personal sentimentalities.

Well I hope they no longer moderate this way and I hope Nonin does not executive his 'powers' on the internet forum to shut down Genjo - or intimidate him by way of warnings - which they (Nonin, Carol etc) have successfully done many times in the past.

I think moderators should not be partial to moderating their own discussions/sentiments and using that power to stamp out/strangle/discourage genuine debate, critical thinking, and opposition.

Perhaps today they have banned, moderated and "warned" enough of the old time posters that they can 'rule' in peace and pose as Buddhist leaders/followers but I find that type of environment faux, and stifling, like an old Communist regime which needs to rule by power of force (or in this case, the moderate button).

So I don't read there much but because of this blog continuation, I have read the last exchanges re: Genjo and Nonin and I think Genjo makes some strong, valid points and Nonin has obviously decided he needs to be the person to exert public pressure on Genjo to no longer speak publicly about these issues. Nonin is attacking and it is a pity that Genjo now needs to defend himself, diverting attention from the issues he raised.

Hopefully, we will not ignore those points.

And really though: If all what is written about Eido is true, they should act expediently and forcefully to remove him and ensure no financial gain/profit, if not recompense for his past actions. I don't know the complexities in terms of implementing these actions - but for all intensive purposes, it sounds like this Chayat woman is simply not the person for the job. She is far too emotionally involved and appears to have a very strong (and perhaps blinding) loyalty to her teacher. That is understandable perhaps, but it just goes to show that she is the wrong person for the job and the fact that Eido is the one who put her there - it speaks for the why and wherefore of it.

A poster above makes an excellent point which is it is probably hard for her because she is trying to essentially deceive the public on it - keep Eido whilst trying to project a veneer that she is acting for the members' interests.

The issue needs to fully unravel before a proper foundation can again be found. If ZSS and this group are serious about Zen practice, they need to honor their roots again, and by that I mean, the Dharma, not this man Eido.

ZSS has apparently shown itself to be weak in execution, and an unbelievable organisation - and if it is as perceived, perhaps it should just sack itself and find credible and clearer replacements.

Finally, genkaku made a good point on ZFI. Particularly in so called Buddhist/religious circles, making nice is the order of the day. And perhaps everyone, including Chayat and Nonin and Eido himself, are just waiting for this all to blow over and swept under the carpet of 'Zen anomalies' and for them to return to the 'normal' they favor.

So - if everything in the files are true - all credit to Genjo and others who maintain a spotlight to ensure subsequent actions are not only credible, but also worthy of an institution or membership that calls itself Zen

November 11, 2011 1:46 PM

Pure Grubbiness said...

Tenshin:

"She will likely, and should be, hounded until she either steps aside or passes away, disgraced. Well, she is a disgrace in my opinion, at this point, regardless of what she does."

Hound her to death ...

Worse, by far, than Shimano

November 11, 2011 3:31 PM

Advocate of the Devil said...

Here is what we can see:

Shimano deposed, replaced.

AOB@DBZ, for all to use, or not to use, as they see fit. If you skipped it, you blew it!

New Board members not appointed by Shimano.

New bylaws: we will see, not on our timetable, but on ZSS's.

An abbess trying hard to take the middle path, with compassion and forgiveness.

November 11, 2011 3:38 PM

whatever works said...

The following article is a psychologist's explanation for why Paterno and others didn't call the police about Sandusky's sexual abuse scandal.

<http://health.yahoo.net/experts/menshealth/why-joe-paterno-did-nothing?page=3>

As Genkaku pointed out earlier, the parallels are abundant.

November 11, 2011 4:58 PM

bloated abu said...

"I know nothing whatsoever about shimano or chayot. I am a complete, un-American, idiot."

November 11, 2011 5:17 PM

gaga said...

"Worse, by far, than Shimano"

you're a quackhead, I bet,-- your grubbiness.

Else state your reasons.

November 11, 2011 5:23 PM

Gag said...

Easy! Tenshin espouses the DEATH of another:

"She will likely, and should be, hounded until she either steps aside or passes away"

(worse even than the rape of another).

Hence, worse/sicker than shimano.

November 11, 2011 5:38 PM

Your Grubbiness said...

Ah, yes: hound her to death!

November 11, 2011 5:43 PM

genkaku said...

Ad hominem doesn't enhance the arguments much in my opinion. I guess I prefer "done" or "left undone."

November 11, 2011 5:55 PM

Your Grubbiness said...

Thank you, Genkaku. Wishing death on another is the ultimate 'ad hominem'.

November 11, 2011 6:24 PM

Gaga said...

"Easy! Tenshin espouses the DEATH of another:

She will likely, and should be, hounded until she either steps aside or passes away

(worse even than the rape of another).

Hence, worse/sicker than shimano."

oops, sorry there Gag/Grubbiness. I gotcha now--By wishing death on Roko, this Tenshin dude is worse than ES--And he is certainly!! Thanks for pointing that out. This is why moderators are a good thing to my mind.

November 11, 2011 6:36 PM

Kyle said...

Seems if you read what Tenshin said, it comes out more like: "She should be hounded for the rest of her life"... hardly a death threat.

Moderators can hardly protect against willful stupidity... If you want "moderators" go speak up in ZFI.

November 11, 2011 7:32 PM

Shodo said...

Floating Abu said:

Nonin and Carol et al. IMO have created an environment at ZFI which is snidely faux/hypocritical/stifled.

Nonin certainly... but not Carol man, in my experience Carol has been fantastic on that ZFI thread.~)

November 11, 2011 10:31 PM

Moreb said...

Die all ye fornicators!! the flames of hell await thee..hahahahah

November 11, 2011 11:09 PM

Christopher said...

On ZFI, Nonin wrote: "Only Shinge can answer the question, "Can she make a clear break with the man himself?" For me, the answer to that question is not important. That's her personal business. "

Considering that Shinge is allegedly a Zen Master and is charged with teaching ZSS students about the nature of the self, her answer to that question is hardly a trifling, personal matter. On the contrary, someone who has been able to ignore obvious abuse for decades in order to preserve her dependency on her teacher is the LAST person I would choose to teach me Buddhism.

November 12, 2011 4:57 AM

Sly said...

Last, or second to last... don't forget Nonin.

November 12, 2011 5:08 AM

floating_abu said...

Shodo - speak from past experience. I could be wrong now.

Christopher:

"On ZFI, Nonin wrote: "Only Shinge can answer the question, "Can she make a clear break with the man himself?" For me, the answer to that question is not important. That's her personal business. "

In her capacity, hardly.

November 12, 2011 7:39 AM

floating_abu said...

Nonin on ZFI:

"As long as Eido's not there it should be a safe place to train. ZSS's new Ethics Statement outlines both acceptable and un-acceptable behavior. Hopefully, all connected with ZSS will conform to it. As far as being inviting, only time will tell."

Well the integrity of the organisation, and its foundation is important, I think - especially in the light of the severity of the accusations. To ignore that is not very wise IMO.

November 12, 2011 7:42 AM

floating_abu said...

Someone active on ZFI should link this blog to it - well rounded discussions are always favored, trolls and all (laughs)

November 12, 2011 7:43 AM

floating_abu said...

Genjo wrote to Nonin: "Sure, you bet; however, it seems to me you have been providing the distraction from these very points by attacking rather than openly supporting my letter, and by your defense of Shinge and ZSS. Ah, but I digress."

Yep, indeed that's exactly what he did.

And bravo to Genjo for getting it back on track.

November 12, 2011 7:47 AM

genkaku said...

Sorry I cannot find the specific reference, but I remember thinking, way back when, that Jundo Cohen's observations coincided with my own when he wrote, approximately, "Eido's shame is our shame." The ripples from Shimano's manipulations and machinations and depredations reach out and out and out and touch all of us whether we like it or not. This is not just airy-fairy, incomparable-realm bullshit from where I sit...not just some excuse for saying "we all do it, therefore it is not so bad ... why don't we just make nice and forget about the discomfoting bits?"

The tar brush brushes us all and there is a tendency to wonder, "Who ISN'T a scoundrel?" Eido, Shinge, Nonin ... pick your fave. I think it is a responsibility to name names and be specific about mistakes when they come into view. No pussy-footing unless we wish to elevate the world of scoundrels.

But there is a sorrow in it too, I think. The rapsCALLIONS we may home in on require so much energy and so much focus and so much care that ... well, it feels like stepping in dog shit and the smell insists on following into our most comfortable and comforting living rooms. If everyone is a scoundrel, what is it that is not a scoundrel, that is not a hypocrite, that is not a manipulator?

I'm not trying to suggest that surrendering to a warming but careless group hug is the only option. That's stupid and cruel in my book. But I do think -- or perhaps it is just my own sappy longings -- that individuals would do well, even in a tar-brush world, a world where scoundrels abound, to pay attention to their own, perhaps-unanswerable questions ... questions like, "who is not a scoundrel?"

OK ... end of ramble. We now return you to your regularly-scheduled program. :)
November 12, 2011 7:51 AM

floating_abu said...

"I almost have a sense that this play is scripted by a larger mystery and we are simply players in this play. Then, in the thick of it, we see the actor and the play and can relax a bit, like the wind moving a reed."

"You don't get to change who your grandfather, or father, or uncle or brother is, no matter what happens. And some people love him and cannot forget the good that he did for them, even as they learn of the horrible things he did."

"It's just fears and attachments to this sad collective drama that's spinning folks in karmic circles, imo. After decades, still..."

With respect to Linda for one of the quotes, the sound of religious bites and oohhhhhh ahhs - give me a bag and get me out of Buddhism.
November 12, 2011 7:54 AM

floating_abu said...

genkaku - "OK ... end of ramble. We now return you to your regularly-scheduled program. :)"

Many thanks, old boy.

"But I do think -- or perhaps it is just my own sappy longings -- that individuals would do well, even in a tar-brush world, a world where scoundrels abound, to pay attention to their own, perhaps-unanswerable questions ... questions like, "who is not a scoundrel?""

Harder to actualise though IMO.

My life has, unfortunately or fortunately (I cannot tell of late) shown me that what I despise or have rallied against, I have also become, or can always become. It is like this with everyone, we are all made up of the same constituent parts - circling and cycling away.

The Buddhist claptrap annoys me but the Dharma, well..how can I deny it?

I don't have an answer to your question but I thank you for positing it.

Abu

November 12, 2011 7:59 AM

floating_abu said...

The word transparency riles me. I love it, I am all for transparency, I try to bring it all out into the light - discussions/negotiations/claptraps - do it there. Talk about it here if you are serious.

Bodhimind once said he had faith in the human kind - that with sufficient awareness and openness, we would be equipped to deal with what is happening. Maybe he was right, I don't know, but I do know I favour transparency.

The shadows find it harder to hide in the light IMO.

Nonin, Carol and their stupid Buddhist sensibilities should moderate in public, then ZFI can be equipped to be a genuine practice forum, not the claptrap it reels now. And the Ask a Teacher forum is an embarrassment. OK Out for now eh?
November 12, 2011 8:03 AM

Sunk said...

Take it you are banned there?

November 12, 2011 10:47 AM

Oink said...

Christopher said...

On ZFI, Nonin wrote: "Only Shinge can answer the question, "Can she make a clear break with the man himself?" For me, the answer to that question is not important. That's her personal business. "

Actually, Christopher, why don't you be the judge of that?

...

Everybody who has never been sexually abused: Please stop writing like you know how survivors can/should feel or act.

Go right ahead, though, and continue to loudly abuse the woman and public figure whom we suspect survived.

November 12, 2011 10:54 AM

Shodo said...

Man... monk Nonin bruises like a peach.

November 12, 2011 11:05 AM

Bluto said...

Way to go Shodo! You TKO'ed whom some have called the 'prairie windbag'! You da man! A 'peach' of a guy!

Let's trade bruises over here ...

November 12, 2011 12:48 PM

floating_abu said...

Slightly boring and theoretical but also nice --

Anders:

I think from such a vantage point it becomes more apparent that the Buddha really wasn't kidding when he insisted that lovingkindness and harmlessness is the universal solution to all problems. It may not always be clear that it is the ideal solution to what we perceive to be the problem, but then again it is a feature of Buddhism to diagnose problems on a much deeper level than what most people perceive and prescribe equivalently deeper solutions.

Imo, as Bodhisattvas, we choose to adopt the responsibility that all beings are family. And the ones we form karmic bonds with, whether they be positive or negative, we inevitably find ourselves in the position of acting as family with. For the eager Bodhisattva, all such bond are opportunities, though it can be hard to see it as such through the veils of personal hurt and vexation. But the thing is, whether we choose to own the familial responsibility and work with it or not, we'll be saddled with the karma of it anyway for a long time. Now seems as good a time any to repair the negatives. Later on, you might not have the privilege of knowing how all this sprouted in the first place.

Enough rambling from here. Peace out.
November 12, 2011 12:59 PM

floating_abu said...

"Man... monk Nonin bruises like a peach."

Why should he depart now, he had just finished his bravado and was getting to the substance. Oh wait I see..

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1500#p110778>
November 12, 2011 1:01 PM

floating_abu said...

I don't know if I am banned or not actually. The last time I posted was when Nonin attacked genkaku (I believe this was when this Eido mess discussion was starting and Nonin was painting genkaku and others as hate mongering, disgruntled persons only or something) - and I logged in and posted to point out that that was an unjustified and presumptuous accusation from Nonin against genkaku - my post was unoffensive yet it was automatically zapped (with no notification/acknowledgement etc) but Nonin's "personal attack" remained unscathed and unmoderated.

So I had enough of their double standards, what I felt as unfair moderation, as it was not the first time I experienced that type of thing at ZFI.

Looking at the place now, I am clearly not missing much, especially with the 'teacher' presence - but maybe it will improve again in the future. Good luck to it.

November 12, 2011 1:07 PM

tenshin said...

To set the record straight,

"Gag said..."

Easy! Tenshin espouses the DEATH of another:

"She will likely, and should be, hounded until she either steps aside or passes away"

(worse even than the rape of another).

Hence, worse/sicker than shimano.

November 11, 2011 5:38 PM

Ah, no. I am not talking about supporting anybody's death. I am talking about keeping the truth up, in-your-face, and not backing down until it is properly addressed by those enabling this nonsense.

I am also predicting that certain people are not going to just let this go away, or put another way, they are going to be hounded until they come clean with truth.

Please do not misstate my comments or misrepresent what I have said.

November 12, 2011 1:21 PM

Shodo said...

Bluto said

Way to go Shodo! You TKO'ed whom some have called the 'prairie windbag'! You da man! A 'peach' of a guy!

Huh? if by "TKO" you mean "grazed by a goose-feather" then I guess we agree... He had no reason to take offense at anything that was said.

November 12, 2011 1:22 PM

tenshin said...

To set the record straight - Part II:

"She will likely, and should be, hounded until she either steps aside or passes away, disgraced."

This statement does not, in any way, support that she be hounded to death. It states that she should be hounded until she either steps aside - literally or figuratively.

This is quite different from driving someone to their death.

Learn to parse English sentences correctly for god's sake. Now if English is not your first language, then your misunderstanding is quite understandable.

November 12, 2011 1:38 PM

genkaku said...

Tenshin -- Perhaps an understandable misunderstanding? In English, the term "pass away" is a euphemism for physical death.

November 12, 2011 1:47 PM

Shodo said...

And bam!

Like magic.... my post was on ZFI was "moderated" ...:3

November 12, 2011 2:29 PM

floating_abu said...

Shodo

I read your (now unfortunately, deleted) post and there was nothing wrong with it.

On what grounds did those cronies delete it?

Did it show Nonin up too much, or did it offend Carol's Buddhist sensibilities of politeness?

—

OMG: Looks like Genjo's response to Nonin has also gone. I should have posted it here but I did not imagine they would delete that too.

WELL FOLKS: Nothing has changed there that's for sure. Nonin and his crappy face saving antics are a disgrace to Zen Buddhism. Dharma heir my .

That's a prime example of what I experienced and it still bothers me cronies like Nonin are abusing their powers as moderators/Administrators to kill and stifle genuine discussion and open, critical thinking and facilitation.

UNFAIR.

Oh wait. How can one sustain the rage. Buddhism eh...

:)

November 12, 2011 2:34 PM

floating_abu said...

For those that missed it, Genjo's response was appealing to Nonin to continue the discussion and respond to the points he had raised, AS REQUESTED BY NONIN i.e. the following link which Genjo pasted in his (now moderated) post:

<http://zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1500#p110778>

Clearly Nonin can't stand the kitchen heat, now something of substance and action is required, so he is exiting on his slippery temple shoes. Destroying evidence along the way (although that could also be Carol) - sound familiar anyone?
November 12, 2011 2:40 PM

floating_abu said...

This post has been removed by the author.
November 12, 2011 2:43 PM

floating_abu said...

Nonin appealing to the 'I am oh so experienced and authoritative and fair and a good Buddhist leader' image, curtailing discussion when he can't protect his image, and jumping in immediately when he can:

"The Board has started to bring in new people from outside ZSS but with much experience to advise them and help with transition. I've mentioned earlier some other things that they've done. However, I don't know anyone who would say that a lot more needs to be done.

I accompanied Katagiri-roshi to Tassajara for a practice period BLAH BLAH BLAH"

He corrupts just as much and the whole Board there at ZFI particularly Carol enables that behaviour. They are all the same fundamentally, and I've seen it enough. I'm done.

November 12, 2011 2:47 PM

Walenda said...

I dunno which posts were "suppressed" but it appears the ZFI thread was archived last night:

http://www.shimanoarchive.com/PDFs/20091111_ZFI_SexualMisconduct.pdf
November 12, 2011 2:57 PM

I'll Pass On That said...

"Learn to parse English sentences correctly for god's sake."

Oh, Tension, I am so sorry! I didn't know that "passes away" has nothing to do with death!

November 12, 2011 3:14 PM

Shodo said...

To floating abu:

I was told that since Nonin had asked to be left alone, that my post was considered "harassment"... I guess the same went for Genjo's post.

I like Carol's contributions to the thread but man those folks have a twitchy moderator's finger over at ZFI.

November 12, 2011 4:06 PM

genkaku said...

And speaking of 'moderated' at ZFI, here is a post that Genjo made and was deleted:

Nonin wrote: The discussion is not remaining civil, so I'm bowing out of this thread for the moment. I may respond to legitimate requests for info if I have it or to civil posts, but I'm not sure yet.

Gee Nonin, on the whole I think our dialogue has served the wider community. The benefit of a moderated forum such as ZFI is that anything that is not civil should be and is pulled by a moderator. Of course, it may appear that you are too close to issues to moderate this thread, but we know Carol is watching and weighing in when necessary, so I hope we can continue.

Nonin wrote: How about if you list the changes you'd like to see here, and we all can discuss them? Setting this thread on a more positive course would be fine with me. I read your letter and would certainly be willing to add my voice to what I can support. In fact, I saw a couple of things that ZSS is already considering. There are also a couple of other developments that would bring positive changes that we'd both probably like to see, and I could add them.

You will find my list at viewtopic.php?f=73&t=3584&start=1500#p110778

I look forward to your comments and additions.

With palms together,

Genjo

November 12, 2011 4:55 PM

Former ZFI said...

Moderation is fine... in moderation.

Nonin has demonstrated that he is incapable of "moderating" properly when he "moderates" based on ideological content. He is one individual who should have his "Global Moderator" status pulled... post haste.
November 12, 2011 5:09 PM

Watcher said...

ZFI Post:

by Genjo on Sat Nov 12, 2011 2:40 am

Nonin wrote:

[Will you post your suggested changes?

Sure, you bet; however, it seems to me you have been providing the distraction from these very points by attacking rather than openly supporting my letter, and by your defense of Shinge and ZSS. Ah, but I digress. Here is a non-exhaustive list, please anyone reading add what's missing...

- 1) Eido Roshi's rooms cleared and restored to use for ZSS by the end of the calendar year. (Any further excuses will be just that.)
- 2) Eido Roshi restricted from being on campus for any reason.
(An indefinite hiatus from his august presence is absolutely needed to go forward, any further excuses will demonstrate a complete lack of will and integrity.)
- 3) Bylaw changes that allow more than half of the ZSS board be elected by the Sangha and separation of secular powers (fiduciary and management) from the Abbot's role.
- 4) Announce who has been appointed to the ZSS board by Shinge, how membership will be determined, and when elections will be held.
- 5) Set up a trust fund for those who were psychologically damaged by Eido Roshi's abuse of his position of power and authority over decades.
- 6) Set up a panel of independent mental health professionals to review requests made to this fund.
- 7) Outreach to those alienated from the organization to include meetings facilitated by professional moderators to be held at neutral locations.
- 8) Set up more all sangha meetings where the community and organization as a whole can learn how to recognize and help prevent further abuses of power and authority.
- 9) A public apology from the ZSS to Maha Sangha.

Here is what I would suggest: "The board of the ZSS acknowledges that this organization did not adequately protect its sangha over the course of decades from serial ethical breaches of Eido Shimano Roshi. It is clear that Eido Shimano Roshi made highly inappropriate sexual advances to many women members of the Sangha

and mightily and repeatedly abused his office as Abbot. Over the years, as the ZSS Board was made aware of these offenses, many board members resigned in disbelief or disgust, and it is true that those remaining repeatedly took too little action, minimizing the ethical breaches, thereby inadequately protecting the Sangha, and also failing Eido Roshi by never insisting on any conditions that might have helped him address his obvious addiction. For this we are deeply sorry and are making every effort to make system changes that we sincerely hope will eliminate the possibility that this kind of pattern can ever be repeated. In addition, today we are committing resources to educate our sangha on the prevention of misconduct and abuse of power, and to the support of those who have been most harmed."

10) Set aside the huge picture still hanging at Shobo-Ji of Eido Roshi (I could say burn it, but that is probably not necessary, even though why would the sangha ever need such a large picture of the demonstrated serial predator).

EXTRA CREDIT:

11) Actually complete the long promised forensic audit by the end of the year (I wonder what the next excuse will be?)

12) Exhaust every legal avenue to separate ZSS financially from the Shimanos', this may mean making a one time large settlement, but this makes more sense than continued financial involvement.

With palms together,

Genjo

Abbot of Dai Bai Zan Cho Bo Zen Ji (Chobo-Ji) temple, Seattle, USA; psychotherapist and certificated spiritual director.

<http://www.choboji.org>

Genjo

November 12, 2011 5:14 PM

Christopher said...

For the record, I understood Tenshin's statement perfectly well. It's obvious that when he wrote "hound her until she passes away", he wasn't advocating killing her by hounding, but rather just to not let the issue fade away with time. In retrospect, he might have written "hound her until she dies of old age" to nip any willful misinterpretations in the bud.

November 13, 2011 3:59 AM

whatever works said...

I would rather be reborn a roundworm in a swine's gut than take Nonin as my teacher.

November 13, 2011 6:00 AM

floating_abu said...

Thankyou genkaku and Watcher for reposting those threads here.

Genjo's post was good.

Shodo - thanks for the relay on what happened. That's no way to moderate :)
Perhaps someone else will start a good Zen forum another time, until then I'm on
Newbuddhist and others!

Gassho.

November 13, 2011 1:06 PM

floating_abu said...

Shodo:

As I thought it might have been, it was Carol who deleted those posts.

'This forum is not the place where one side will "win" and another side will "lose."
It's a place where all can be heard who wish to be heard -- so long as you do not
abuse or harass others here for their views.

In the past two days I have removed 4 posts -- three of them for abusing or
harassing another member, and one because it responded to one of the removed
posts and didn't make sense without it.'

Nonin was harrassed with those posts? You have to be kidding.

It is a real pity, I think, that they really cannot sustain views - even now as it appears
those posted with common, good sense and civility. I used to think she could not
handle semblances of 'non Buddhist' appearing conflict or ruffles to the masks, but it
appears it's even more than that.

Posted with no sense of irony. It's both of them as I thought, and as I also
experienced.

Abu

November 13, 2011 1:13 PM

floating_abu said...

Christopher said...

For the record, I understood Tenshin's statement perfectly well. It's obvious that when he wrote "hound her until she passes away", he wasn't advocating killing her by hounding, but rather just to not let the issue fade away with time. In retrospect, he might have written "hound her until she dies of old age" to nip any willful misinterpretations in the bud.

Well said.

November 13, 2011 1:16 PM

SFM said...

44

November 13, 2011 2:08 PM

Sinking Uba said...

floating_abu said...

"Nonin was harrassed with those posts? You have to be kidding."

Actually it appears that Nonin was the harasser...

November 13, 2011 6:15 PM

floating_abu said...

Exactly

Hypocrisy maximus anyone ?

sigh and a smile I guess ..

One for peace.

November 14, 2011 9:30 AM

Harry said...

Christopher for Tenshin said:

"he might have written "hound her until she dies of old age""

Some selected synonyms for 'hound':

harass, harry, hassle, irk, pester, plague

A noble occupation, indeed!

Grind that girl into the ground!

Nothing like harassing a sex abuse victim!
November 14, 2011 10:07 AM

One Of Them said...

The thing is Harry, it's only happening in YOUR head...
November 14, 2011 10:58 AM

Shodo said...

man... Gregory Wonderwheel's take on Buddhist morality really chafes my dick.
November 14, 2011 12:51 PM

Itami Seiki said...

Shodo said...
man... Gregory Wonderwheel's take on Buddhist morality really chafes my dick.

LOL! Yes. He usually does manage to express himself in a most annoying way. I think it is a requirement if you want to be a ZFI Global Moderator.

Try not to let it bother you too much, but, since you now have a problem, know that there is help. Having diligent looked into such issues in the past I'd like to make a suggestion. I think you should deal with it straight away, but, perhaps, you will need to wait and treat yourself for Christmas or put one of these items on your Christmas Stocking List. :-}

For general information see <http://powderyourballs.com/>
This site is dedicated to telling men of all races, creeds, and religions about the benefits of powdering their balls.

Direct links to some product information:

Balla Powder High End. Recommended.
Anti-Monkey Butt Powder
Gold Bond Powder Humorous Ads

Note: For more serious afflictions, you may need an oitiment as well. Depending on the seveity, consult your pharmacist or doctor.

- Doctor Itami Seiki, President
Awareness, Protection and Treatment Committee®

I now yield the floor to so that its serious discussions may continue.

/

November 14, 2011 2:42 PM

Interesting . . . said...

Interesting . . . just realized that two of the ZFI global moderators, Carol Spooner and Gregory Wonderwheel, are married.

November 14, 2011 3:57 PM

Shodo said...

Thanks for the tip Itami Seiki...

But I'm a BC Powder guy - in the green xtra strength bottle.

The tingling lets me know that it's working!;))

November 14, 2011 4:54 PM

TMI said...

Gee thanks

You're tingling balls: now that's a picture

I knew this blog was good for something, genkaku

so high class, so worthwhile: you must be so proud

November 14, 2011 8:25 PM

Shodo said...

Oh lord lighten up TMI... I think it was pretty obvious that Itami Seiki and I were just dickin' around.

lol I will stop now.:)

November 14, 2011 8:33 PM

TMI said...

The irony is:

so here we have a blog ostensibly devoted to the topic of sex abuse, and you have this d*ckwad guy shododo yakking about how he powders his balls

i bet all the female survivors who occasionally look at this blog are, indeed, heartened

November 14, 2011 9:22 PM

Shodo said...

so here we have a blog ostensibly devoted to the topic of sex abuse, and you have this d*ckwad guy shododo yakking about how he powders his balls.

Oh look...!

It's Secret Spike again...!

Sorry for offending your delicate sensibilities Spike.

November 14, 2011 9:43 PM

Zen Weeble said...

TMI said...

The irony is...

Yes, possibly. But the greater issue is that the folks people without a sense of humor or enough sense to recognize and let pass some non-explicit, locker-room humor gave (give?) Shimano the credibility he needed (needs?) when he said / (still says?) that Americans are so prudish and puritanical.

TMI, there is a vast ocean of difference between some locker-room humor and committing acts of sexual abuse or enabling others to perform them.

I suppose you disapproved of Genkaku's recent post as well.

In general I find it best not to take myself, others and issues too seriously all the time.

It would do you well to remember that among those who oppose Shimano and his enablers there is going to be a wide range of differences on where the lines are drawn -- for better or worse.

November 14, 2011 9:58 PM

TMI said...

Christopher, Tenshin, Shododo:

Oink, oink, oink!

November 14, 2011 10:18 PM

Shodo said...

TMI said...

Christopher, Tenshin, Shododo:

Oink, oink, oink!

Spike, you have fallen far man... there used to be a time you contributed to this thread. Now all you can do is just troll.

November 14, 2011 10:35 PM

Troll said...

Falling less than far would not be a great achievement!

The troll will always chop the oinkers down a notch.

November 14, 2011 11:28 PM

floating_abu said...

Shodo, is that you new on Newbuddhist.com? Just thought I'd check since I greeted the guy as you!

November 15, 2011 6:07 AM

Shodo said...

Nope wasn't me...:)

first I have ever heard of this site.

November 15, 2011 11:51 AM

floating_abu said...

Oh many thanks, Shodo, I have to correct my mistake then. I didn't think you were a Rinzai Zen priest !!

November 15, 2011 12:10 PM

floating_abu said...

PS I thought it was you because I had just mentioned that site here, and the next day this Shodo dude appears, so I made the (mistaken) connection....

November 15, 2011 12:12 PM

The ZSS is a Cult said...

HARD as it has been to watch, harder still to live through, the spectacle of the Zen Studies Society dodging sexual abuse and harassment allegations is a real step up for the status of women. Their sexual treatment is now part of the open political process, rather than a smarmy rumor to be passed among cognoscenti in the dark.

Sexual harassment is no private problem, readily compartmentalized, or a merely symbolic disqualifier. The allegations of sexual harassment and abuse go to the core of the ZSS Board of Directors qualifications to lead.

It is germane that women face a specific kind of public sexual humiliation for reporting their abuse at the hands of those with power over their spiritual practice. This is a major reason that so many, rather than speaking out, have opted for silence, and in overwhelming numbers still do.

Simply put, women do not want to be pornography.

People want and expect the Directors to man up: acknowledge what they did, genuinely apologize, and change, meaning never do it again. And the failure of the Zen Studies Society Board of Directors to do so should not be considered a winning political strategy but instead regarded as presumptive evidence of unfitness to lead.

...

Paraphrased from an Op-Ed piece in today's NYTimes.

http://www.nytimes.com/2011/11/15/opinion/why-herman-cain-is-unfit-to-lead.html?_r=1&hp

November 15, 2011 1:43 PM

Soba Slurper said...

ZSS is a cult your November 15, 2011 1:43 PM post is well done and got me thinking.

What might be helpful is if members of the larger American Zen community can be enlisted to "speak out" again. This time addressing, at the very least, the broadest and most general issues such as an open admission of the sex abuse by ZSS former abbot and other ZSS clergy-persons, Chayat and the board still providing Shimano rooms on temple grounds, and an institutional apology.

I tend to think that these three points are extremely reasonable to address and that there might be some value if only symbolically in doing so. From one perspective except for the important governance issues, most other issues are being at least superficially addressed in the ethical guidelines.

Perhaps another petition like the Shimano Resignation Petition (ee <http://www.sanghaconvergence.org/>) would be helpful.

Perhaps another round of letter writing like what happened at the end of last year would be helpful as well.

(See <http://www.patheos.com/blogs/monkeymind/2010/12/letters-from-zen-teachers-to-the-zen-studies-society.html> also in the ShimanoArchive.com)

As Genkaku often says, "just noodling."

Notes:

This is in line with the late Aitken Roshi's suggest that we somehow need to get Shimano to say "I am a crook." In this case the idea is to Chayat and board to admit that they supported the criminal.

Bear in mind that this must in no way interfere with any contemplated or pending legal action already in the works. I am no fan of lip service when consequences are really in order.

November 15, 2011 3:24 PM

genkaku said...

"What might be helpful is if members of the larger American Zen community can be enlisted to "speak out" again." -- Soba Slurper

Dear SS -- Please don't hold your breath. I prefer not going to funerals.

November 15, 2011 3:32 PM

Soba Slurper said...

Dear SS -- Please don't hold your breath. I prefer not going to funerals.

I'm sorry what's your point? is it about winning? Anyone's victories will be pyrrhic at best. Too much time energy dedication devotion reasoning lying cheating stealing etc etc have been lost by all of us already.

As for attending funerals, you lost me. I've been singing "The Circle of Life" from the movie "The Lion King" for years now.

But, as for such depending on others, well.... I did say this was just some noodling.

November 15, 2011 5:54 PM

Sandman said...

I think an apology from "Jerry Sandusky's son" is long overdue.

It's not like he (Jerry Jr.), too, is a victim, or anything ...

November 15, 2011 5:56 PM

whatever works said...

Any apology offered only in response to pleading, prodding, shaming and threats of litigation is no apology at all.

November 16, 2011 7:52 AM

genkaku said...

I received in email the following statement from SNAP (the Survivors Network of Those Abused by Priests). It points out the obvious similarities between the pedophile scandals at Penn State University, The Citadel and the Roman Catholic Church. The almost lock-step similarities in these (and other unmentioned) instances of sexual abuse is pretty informative.

http://campaign.r20.constantcontact.com/render?llr=kgovq9bab&v=001iXIUy3Vz-XyFnkRtysZcLnz9HJzRr2zPxDqlKHWsnCsq1Kz_FYOCHWpe4KSM-ym_I6G5hRRY3AwKMg030pdTilwf7SoN4DWCmlp7gur12TrWwdXUm7Btg%3D%3D

November 16, 2011 9:29 PM

Christopher said...

From that article:

"As an institution responsible for delivering tomorrow's leaders, we hold The Citadel to a higher standard," Citadel President Gen. John Rosa said Monday. "We tell cadets to go beyond enforcing rules - to do what's right. We are confronted with an investigation from 2007 in which I do not believe we met that standard."

How simple, straightforward and reasonable!

November 17, 2011 5:24 AM

genkaku said...

GENJO POSTING ON ZEN FORUM INTERNATIONAL 11/17/11
PART I

I just finished reading Merry White Benezra's novel Special Karma today. I was immediately transported to DBZ, and though I wasn't there until later decades, I felt a palpable inner resonance with every nook and cranny of the location and the impact the place and practice had on the people training there. Merry pegged the experience of the place, the practice, and especially the presence of Eido Shimano Roshi. She also captured how isolated and dismal it can be for any residents staying over the DBZ winter break. I can only imagine how bleak it will be for anyone staying over this winter's break, and my heart goes out to them.

I find myself still greatly disturbed and betrayed by the fact that Eido Roshi's sexual advances towards students did not end more than 15 years ago. I remember being deeply assured by Shinge Roko Roshi and all those who trained with him longer and more intimately than I did that he had reformed. Indeed, we are all now well aware

that his sexual advances, which sometimes even rose to date rape, did not stop. Perhaps the frequency diminished a bit with age, but not because of any real understanding of the harm he had done or was doing right up to the latest exposé in June of 2010 that forced his retirement last year. The book also should help everyone see just how insidious, confusing and detrimental such advances let alone conquest can be not only to the one pursued, but to the whole training sangha, both those who were subtly or grossly aware of what was going on, and indirectly to all those who didn't have a clue. Of course given Eido Roshi's gross lack of respect for ethical boundaries, he was always a poor example to his students in this crucial area of practice. How tragic that such an inspired teacher and leader could have such a big gap in his training and psychological maturity. Clearly his great gifts were repeatedly used to excuse or minimize his great gaps.

November 17, 2011 7:53 AM

genkaku said...

GENJO POSTING ON ZEN FORUM INTERNATIONAL 11/17/11

PART II

I know that Shinge Roshi has made real progress changing the ethos of the practice at DBZ, but it feels so tragic and a kind of personal betrayal to me and others that there has not been a clear edict from her and the board excluding Eido Roshi from the properties. He has demonstrated repeatedly that he doesn't get the harm he has done and therefore unquestionably remains an active sexual predator, the fractured sangha needs his removal to begin to heal, so why hasn't this step been taken? Moreover, given that such harm was perpetuated by the lack of a strong enough board where the Abbot held too much power, why is there such resistance to a fully democratic board where the Abbot is no longer the CEO? An organizational apology has not been forthcoming either, but such an apology would be meaningless, if these two concrete steps have not been taken. Moreover, given the undisputed fact that this severely wounding behavior with inadequate response was continuously going on for decades, where is the outreach and commitment of funds to care for those harmed? Instead the board continues to pay the Shimanos' 70% of their income and fully support their plush condo on the Upper East Side. Yes, there are legal issues, but is it right action? It seems to me the administration could at least admit that under the circumstances that both Shimanos' should have been fired for cause. I know I was a part of letting them "retire," and I now fully regret my participation in this decision.

I also regret my recent highly critical suppositions and suggested motives that I've directed at Shinge Roshi here at ZFI, I know she has done a lot, and she is doing her best under difficult circumstances, but then again, I believe Eido Roshi was also doing his best, which may be hard to accept, but in my view it can be no other way. It is very hard not to make suppositions and suggest motives when crucial organizational actions have not been forthcoming. I completely understand the frustration, anger, and sense of betrayal felt by many that more has not been done,

as I readily admit to feeling all these things myself. In my own case, this frustration and anger is amplified by the fact that I was abused by my biological father when very young, and even though this was very well known to my mother, she was unable to protect me or stop the abuse until after much psychological damage had been done. I must work to be more careful not to project my anger and sense of betrayal at not being protected back then on Shinge Roshi and the current board. Nevertheless, when Shinge Roshi took on the mantle of Abbot of ZSS, she accepted by default the truth that the "buck stops here." Please no more delays and excuses, the only way to save any of Eido Roshi's gifts is to let the man go, embrace fundamental organizational restructuring, and actively reach out to those harmed and alienated (which won't really be possible until the first two steps are taken). Please see <http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1500#p110778> for a more exhaustive presentation of needed actions.

With palms together,

Genjo
November 17, 2011 7:54 AM

The ZSS is a Cult said...

Soba November 15, 2011 3:24 PM said...

This is in line with the late Aitken Roshi's suggestion that we somehow need to get Shimano to say "I am a crook." In this case the idea is to Chayat and board to admit that they supported the criminal.

Thanks for reminding us of Mr. Aitken's remark.

When I first heard Mr. Aitken make the remark in his August 2010 interview, I had to pause the recording in order to understand what he was saying. It seemed to me that he was describing the first step within a sequence of steps that would be helpful to Mr. Shimano himself.

The other people who would be helped, of course, are Mr. Shimano's targets of abuse: his enablers, his board, and those he had directly assaulted. Everyone could stop pretending that Mr. Shimano is a chaste priest and faithful husband.

But it did not seem to me that Mr. Aitken was referring to the enablers with his remark, it struck me as being specifically geared towards helping Mr. Shimano himself.

IMO, it is not the sexual activity that is the problem. There are sex clubs and religious cults all over the place that openly engage in this behavior. They have no shortage of customers and it is consensual.

The sexual activity at the Zen Studies Society is not consensual. It is achieved through fraud and misrepresentation.

Perhaps there are people who were aware of Mr. Shimano's promiscuity and deliberately joined the outfit in order to have sex with him. It would be useful to hear from those people.

November 18, 2011 12:54 PM

The ZSS is a Cult said...

Soba November 15, 2011 3:24 PM said...

Perhaps another round of letter writing like what happened at the end of last year would be helpful as well.

I agree. The first round of letter writing was a helpful intercession for the ZSS Board. It was heartening to see a number of American Zen clergy add their support with their letters of December 2010 and January 2011.

A followup letter would be helpful. What are the points that such a letter should cover, given that many of us are not following the situation that closely?

November 18, 2011 2:06 PM

Soba said...

Re: Zen is a Cult November 18, 2011 2:06 PM Posts:

For a few reasons I think that Genjo's ZFI post here is an excellent place to start to form a sound and wide consensus.

See <

<http://www.zenforuminternational.org/viewtopic.php?f=73&t=3584&start=1500#p110778> >

I assume that in producing a consensus some points might get buried or lost so we need to agree on some non-negotiable points.

Off hand to me the minimum would be

* an open admission of the clergy sex abuse by ZSS former abbot and other ZSS clergy-persons,

* No longer permit Shimano on any ZSS property.

(This also necessitate that no rooms be kept for him. Bear in mind that the exception would be the condo which eventually must be turned over to the Society.) (This can be worded in such a way to allow visitation if and only certain legitimate medical,

psychological and legal criteria are met in some distant future say no less than 7 years. Did The Faith Institute address this issue?)

* An institutional admission that the ZSS board had knowingly and willfully permitted Shimano to operate, an apology for this (preferably without appending excuses or explanations.)

* A fund providing for victim services Part of the payment of this should come from Shimano whose net worth should be determined.

* By laws must be changed in such a way that each board member be made primarily to represent and be responsible to and held accountable by the sangha.

Again this must not preclude any current or pending legal action
November 18, 2011 4:59 PM

DB said...

'Again this must not preclude any current or pending legal action'

What legal action would you suggest; and how would you build your case?
November 18, 2011 10:17 PM

Buckwheat Noodles said...

"What legal action would you suggest; and how would you build your case?"

Me? I am not a lawyer and have no expertise in law. Off hand the case would have to be based upon do one's personal experience and the relevant specifics of the law.

In the most general terms would be cases involving Shimano who and the ZSS the organization that upheld him. Shimano was and is essentially a corrupt even fraudulent teacher who among other things committed numerous acts of clergy sex abuse who was involved in a number of questionable financial dealings (one particularly large one was the securing of an outrageous retirement package which even now jeopardizes the solvency and continued existence of the society).

For you I think it best to review your time and involvement with Shimano and ZSS, and if you have done so already familiarize yourself with the shimanoarchive.com, then make some phone calls. If you have a lawyer talk about the problems with him or her do so. Also, I am quite sure Kobutsu would make some time to discuss your situation and would have some helpful to make as well.

November 19, 2011 10:58 PM

There Is No Path said...

The DCA was mutually agreed to. Ask author Andy Afable.

There is no NYS statute of law by which to try Shimano.

There is no victim/survivor of Shimano who has or would want to come forward with some kind of legal action, imo. Who could blame her or them?

If there were "Buddhist sharia", that turkey wold be cooked in a new york minute.
November 20, 2011 6:56 AM

genkaku said...

I received the following email request yesterday. To my mind, those who are serious about the topics raised here will have to concede that any meat on the Eido-Shimano-depredations bone is due largely to the efforts of Kobutsu and son Ryushin Malone's efforts. We may see the substance and infer the effort put into the Shimano Archive, but there are a lot of unseen and unsung efforts that exist in an unpublished background as well. I think their efforts deserve our financial support, both little and large.

Dear Adam,

We are very grateful for the contributions that friends made to our fund raising appeal of September 27, 2011.

As of November 19 contributions total \$ 3,625, a significant sum that makes us optimistic that we may be able to purchase a car that will give us much needed dependable transportation for the winter and beyond.

Once more, we are sending an appeal to help the Engaged Zen Foundation. We make this appeal during a time when our economy is in crisis, and all the non-profits are competing for the goodwill of their donors.

The Engaged Zen Foundation is a two-person operation that has been unswerving in its mission to bring ethical clarity and honesty to our Buddhist practice. We have never been aggressive about raising money to meet our needs. The many years of work in Sing Sing prison that Kobutsu did continued in the midst of medical and financial difficulty. Today, we simply need all the help that you can extend to us.

As a token of our gratitude, please let us know if you would like a copy of Kobutsu's book, "Prison Chaplaincy Guidelines for Zen Buddhism." This book is not simply a manual for chaplains but a clear presentation of sitting practice, ritual, and procedures in a zendo. Also, we are offering one of Kobutsu's signature rakusu rings, hand crafted by Kobutsu from spalted maple or birch. Let us know which is more useful to you.

Our website, www.engaged-zen.org, will inform you of our mission and also of our fundraising progress.

November 20, 2011 7:29 AM

Gobble said...

"If there were "Buddhist sharia", that turkey wold be cooked in a new york minute"

An absurd thought.

If we had a buddhist sharia his wouldn't be the only bird cooked.

November 20, 2011 9:47 AM

genkaku said...

Gobble: And absurd thought.

Perhaps so, but with Thanksgiving coming, think of all the meals that could be provided to the hungry.

November 20, 2011 9:52 AM

degook said...

Gobble said:

"An absurd thought."

If understanding irony is a test of intelligence, guess what turkey fails? Oh, I get it, you mean as in 'theater of the absurd'...

November 20, 2011 10:53 AM

Gobble said...

"Perhaps so, but with Thanksgiving coming, think of all the meals that could be provided to the hungry."

O I see, if only there was a buddhist sharia, its police could be nourished by the substantial proportion of buddhists practitioners have broken their laws.

Death to the fornicators!! And long-term prison sentences for anyone else who would dare violate its laws!!

Happy Thanksgiving

November 20, 2011 11:04 AM

Gobbled said...

"f understanding irony is a test of intelligence, guess what turkey fails? Oh, I get it, you mean as in 'theater of the absurd'..."

woe is me, a poor dumb turkey..

only don't know straight ahead!!

November 20, 2011 11:07 AM

If you do not see the Way, you do not see it even as you walk on it. said...

There Is No Path said...

"The DCA was mutually agreed to. Ask author Andy Afable."

Mutually agreed to? Given ZSS this is a ridiculous statement! There were was one entity comprised of two interrelated corrupt parties: Shimano and the people he appointed to the board at that time. That board like each iteration did some wise things and some very unwise things. Why would any reasonable, responsible people seeing the impropriety, corruption and the complicity in the Shimano retirement package stand for it now?

BTW -- Why is Affable singled out among everyone else in this matter? Seems that some classic ZSS rumor mongering / brainwashing went on at some point in time regarding him.

FYI -- Shimano had been angling for a generous retirement package for well over a decade before that plan came into fruition.

"There is no NYS statute of law by which to try Shimano."

Ah! This is so because you are an expert not only on everything that has occurred and on the entirety of NYS law?

November 20, 2011 12:20 PM

Retro said...

Gobble said:

"Why is Affable singled out among everyone else in this matter?"

This has been covered before on this and other blogs (and I believe the DCA is also in the archives). Afable co-authored it, and hence 'richly' deserves to be "singled out".

"two interrelated corrupt parties"

Yes, this is right on. Afable got quite a generous severance package, approved by Shimano and the ZSS Board. The DCA was, imo, at least a precedent for that package, if not an outright payback for it.

"Why would any reasonable, responsible people seeing the impropriety, corruption and the complicity in the Shimano retirement package stand for it now?"

Because, since it is a legal (if odious) agreement, it would be against the law to abrogate it. In attempting to renegotiate the DCA terms with Shimano, as it is doing now, the ZSS Board has pretty much zero leverage.

Let's play a game: 'Name that NYS statute!' Hey, if you can't find one (since none exists) just make it up. (This has been covered before, too.)

November 20, 2011 12:55 PM

Retry said...

My bad: the Afable severance package was the payback to Afable for the DCA that Afable co-authored.

November 20, 2011 4:38 PM

genkaku said...

Newly posted on the Shimano Archive is the following letter and testimony by Philip Benezra, former husband of Merry White Benezra. Philip was a resident at Dai Bosatsu from 1975 to 1977 and his description give some sense of one young man's dedication, observation and disaster.

LETTER FROM PHILIP BENEZRA TO KOBUTSU MALONE 11/21/11

Kobutsu,

I want to thank you for all you've been doing to bring to light the activities of Eido Shimano and to help protect vulnerable Zen students. You also helped post an earlier piece I wrote entitled "Caveat Emptor". I have attached another writing I just completed, inspired by the publishing of Merry Benezra's book Special Karma. My hope hope is that it may help to ground the discussion on the situation at ZSS with some actual experiences of one who was present as a resident at DBZ--albeit 35 years ago! If you feel it is appropriate I give you permission to submit it online--I was thinking of The Shimano Archives and The Zen Forum International--or I can do it myself. You may be in a position to do this more easily, however . Please just let me know if and where you decide to submit it--if anywhere.

What you and others have been doing is very important. It has helped me sort through difficult times in my life, and hopefully all this will help others who have been harmed--as well as prevent further harm from happening.

Good wishes,

Phil

PART I

Thoughts and Observations on “Special Karma”
at the Zen Studies Society

My name is Philip Benezra; I am the ex-husband of Merry White Benezra, whose recent book *Special Karma* appears in a post above. I was a resident of Dai Bosatsu Zendo from the fall of 1975 to the summer of 1977; around the same time Merry was there. I want to thank Merry, Carol Spooner, Genkaku Adam Fisher, Kobutsu Malone, Stuart Lachs, Genjo Marinello and others who have written and spoken out, for their courage to try to help those who were victimized by Eido Shimano and by the cooperative culture at the Zen Studies Society. I wonder why there have not been more former residents of Dai Bosatsu who have posted on this site? The posts are almost entirely by outsiders with no actual experience at Dai Bosatsu. I personally found it impossible to write about my own experience at Dai Bosatsu for over 30 years. The following are nothing more than my own thoughts, observations and speculations.

November 21, 2011 7:22 AM

genkaku said...

PHILIP BENEZRA

PART II

One reason so few present and former residents have attempted to speak out may be because the atmosphere at Dai Bosatsu was intense with “heavy karma”: “Sit with pain”; “Full Lotus is the best posture”; Hakuin’s Rohatsu exhortation, staying up all night; the story of Gempo Roshi (Soen Roshi’s Teacher) too ill to move and sitting through an entire sesshin without moving on his cushion; the story of Soyen Shaku (who brought Zen to the West), sitting up all night on a crowded ship headed for Southeast Asia with mosquitoes “as big as golf balls” filled with his blood falling off around him; and of course that ultimate red bearded, Hindu role model who pulled off his eyelids and sat until his legs atrophied. Soen Roshi told me personally (I was a former athlete and honors student) to sit every sitting as if I was doing the hundred-meter dash. He showed some of us students a “Zen Ban”, a stick used by Zen monks to support their chin so they can sleep while in meditation posture. This was a lot for a 22-23 year old, fresh out of college who still had no developed sense of who I was in this world. Sleep deprived, undernourished (because of my own choice and “self-discipline”), sitting constantly with pain and exertion, I was probably preprogrammed with my own “special karma” to find that particular ZSS sangha and end up in an inevitable psychological train wreck. Eido Shimano and the Zen Studies Society were the train.

Eido Shimano had his special karma also. He told us on many occasions how his name Ei-Do was a combination of the “Ei” in Eisai (Who brought Rinzai Zen to Japan) and the “Do” from Dogen (Who brought Soto Zen to Japan). He was the “founding father” to bring a lineage of Zen, which combined the Rinzai and Soto

traditions to America. While I was there we began a regular practice of chanting the names of the patriarchs from Shakyamuni Buddha to Gempo Roshi. “And when Soen Roshi dies he will be included,” said Eido. And of course it was understood that he would be next.

But his “heavy” special karma was more than this. After having been out of touch with Dai Bosatsu for many years I happened across one of Eido Shimano’s teishos. In it he mentioned (Although he said he didn’t like to talk about it) that he and Soen Roshi had a special understanding and karma to be reborn in hell in their next life. I remember they both loved the song “The Impossible Dream” from *The Man of La Mancha*: “To be willing to march into hell for a heavenly cause!” What does this mean? And does this have anything to do with Buddhist practice? And what is this passing on to ZSS students? I know that personally, sleep deprived, I went over the edge and into my own psychological hell realm when I left Dai Bosatsu—still trying to exert myself every hour in my practice like the 100 meter dash, more exhausted than I could bear and hopelessly out of it, going nowhere, with no possible way out of this painful situation anywhere in sight; tormented by the frightful demons of my sleep deprived mind. Psychiatrists at the time I think labeled me anorexic and possibly paranoid schizophrenic. After having been pushed off that cliff I spent a number of years climbing back up the mountain and have now been a high school Social Studies teacher for the past 10 years—trying to give back to young people so they don’t have to go through anything like what I went through.

November 21, 2011 7:26 AM

genkaku said...

PHILIP BENEZRA

PART III

In some of the early archives from the Aitken letters back in Hawaii, Eido Shimano is quoted as saying that he felt he could not control what he was doing to women. Eido used to tell us about his father who was an alcoholic: “He used to drink a bottle of sake a night”. Does Eido have his own sexual addiction? The 12th Century Korean Zen Master Chinul speaks of sudden awakening—someone having a brilliant enlightenment experience—and gradual cultivation—but still needing to practice to work out the bugs and purify ones karma until one is a true “saint” (Stuart Lachs has written about this in much more depth.) Eido, enlightened, but with an addictive, predatory habit in his karma still to work out.

At least Soen Roshi told us at one point, “We are very poor teachers. Eido Roshi and I are very poor teachers.”

Eido Shimano is also of samurai lineage. A samurai who fails or who is disgraced is obligated to commit hara kiri. I remember worrying that Eido might actually do this, and being amazed that he was able to survive the seemingly hopeless disgrace of the repeated scandals over the years. I also remember hearing that after one of these low points he showed a Japanese samurai film with the name Hara Kiri to his

students at Dai Bosatsu. And this tradition of hara kiri and suicide is not just talk. I know I toyed with sticking a knife in my belly while being a (failed) student of Eido's; and did make an unsuccessful attempt at suicide after I left. Soen Roshi told us the story of Japanese novelist Yukio Mishima (Who had a mysterious tie to Soen and Eido's home Ryutaku monastery). When Mishima formally and publicly committed hara kiri in the traditional fashion--Soen Roshi explained in teisho--how admirable his conviction was, as witnessed by how deeply he was able to plunge his own knife into his belly before his "second" cut his head off. I remember going back to my cushion, after that teisho, trying to sit with that kind of intensity! Later, after Soen Roshi had gone back to Japan, I was one of the resident students who found another resident student in his room sitting in lotus posture with his shirt off, blood spilling from his belly and a knife in front of him. The student was hospitalized and survived. An agent was sent up to investigate the incident and talked with a couple of us residents while we were working in the kitchen at Dai Bosatsu.

November 21, 2011 7:27 AM

genkaku said...

PHILIP BENEZRA

PART IV

Eido Shimano was also a child in Japan during the horrors of World War II. I believe he personally never wanted to spend his life in America, but came here out of obligation, because Soen Roshi needed him to do it. Eido used to speak with some resentment about how Soen Roshi would often use his dokusan time with Eido to stand up and stretch his legs (Since Eido was his senior student). So he may have felt that once again Soen was using him to relieve himself from having to spend any extended time in the strange land of America away from home. So Eido had no special fondness for America or Americans. I get more of a feeling that there may have been some deep underlying feeling of anger with all Americans for the horrors committed to Japanese people during WWII. (And this is admittedly speculation on my part) The whole tenor of Dai Bosatsu Zendo may be said to be a payback to America for the loss, humiliation and horrors of WWII. The unseen "atomic" power of this most powerful of Japanese religions exploding on the American scene on July 4th 1976, the 200th anniversary of the birth of the United States, was Japanese retribution! The title of the New York Times magazine article that appeared around this time was "The Quiet Zen Boom". Eido told us several times that his mantra in the months leading up to the opening ceremony for Dai Bosatsu Zendo was "July 4th, '76". This was his special karma. Japanese Zen was going to hit America with all its might, spot on, on this most important of dates. I recall at the breakfast on the morning of the opening ceremony, with many Japanese visitors, and Zen dignitaries from around the country in attendance, Eido stood up at one point and with a big smile on his face dramatically unfurled the Japanese flag for all to see. I remember sitting next to an older, long time American student who said something quietly that made me realize how shocking this was for him. The opening ceremony itself was conducted in Japanese first and then translated into English.

Dai Bosatsu monastery, when I was there in '76-'77 was an American Zen monastery in which Japanese culture was emphasized and Eido Shimano was the absolute authority ruling over obedient American students many of whom revered him as almost a god. Most all of the chanting was done in Japanese.
November 21, 2011 7:29 AM

genkaku said...
PHILIP BENEZRA
PART V

I cannot help but feel that there was an underlying anger in Eido Shimano to “stick it” to Americans. (This is also my personal speculation, and not necessarily even Eido’s “fault”) Is this part of the uncontrollable passion Eido has had to dominate, have power over and “stick it” to young, vulnerable American women students? ...at their expense.

Jerry Sandusky allegedly had his unending pool of vulnerable underprivileged boys through his Second Mile charity. With the huge population of the greater New York City area as a draw, Eido also had an unending resource of troubled, distraught students looking for freedom from their suffering in a beautiful exotic Japanese Zen temple high in the Catskill Mountains. Many of them, sadly, ended up jumping from the frying pan into the fire. Many, I imagine, left with more trauma in their lives than they came with, feeling all along, like I did, that they alone failed again.

I personally take full responsibility for my own choices and for my own karma that I brought to Dai Bosatsu. But I remember one conversation with Eido, after I had become sick, when he actually opened the door a bit and asked me if I felt the he had done anything to make me feel the way I did. When I began to open my mouth and say “Well, yes...” he jumped on me and exclaimed “It was you who had the egotistical practice! You who would not speak !” ...etc., etc... which sent me back into my crazy shell for the time being.

To the extent that the attitude of Eido Shimano is that he is in an “absolute realm” and has done nothing wrong, and to the extent that the culture of the Zen Studies Society and their leadership facilitates this attitude, that is, in my opinion, criminally wrong. Once again, I appreciate people like Kobutsu and Genjo who are trying to take practical steps to protect vulnerable students at the Zen Studies Society. If nothing else I hope that these long overdue revelations and this change in events can bring a catharsis for people like Merry Benezra and others, many of whom, if their experience was anything like mine, were victimized to the point of depression and potential suicide. My hope is that these revelations may at least be for any victims who are out there something like the scene in the film Good Will Hunting: when long time abused and untrusting Will (Matt Damon) finally breaks down in tears with psychotherapist (Robin Williams), who says to Will:

"It's not your fault...It's not your fault...It's not your fault."

November 21, 2011 7:30 AM

Moderno said...

Retry said...

My bad: the Afable severance package was the payback to Afable for the DCA that Afable co-authored.

To my way of thinking, and from little I have heard about Afable's situation. there is very much missing from the picture if you just simply contend that Afable's golden parachute was given just as "payback" for his efforts in putting together Shimano's retirement package.

BTW -- There is an "authorized" Zen Teacher in the Philippines with the last name of Afable: Shôkô-An Carmen Afable of the Zen Center Philippines. She is a member of the Sanbô-Kyôdan. does anyone know if they are related?

November 21, 2011 8:32 PM

Modern Major General said...

Wonder what things are like at DBZ now.

November 21, 2011 8:56 PM

whatever works said...

On a related note, the following is an excerpt from an opinion piece entitled:

Herman Cain and the Conservative Victimology

(Quote)

But Cain is a beacon of non-defensive honesty compared to some who support him. He certainly doesn't deny that sexual harassment exists. But many conservatives do, as Media Matters pointed out within days of the initial accusations.

Exhibit A was John Derbyshire, who wrote in the National Review: "Is there anyone who thinks sexual harassment is a real thing? Is there anyone who doesn't know it's all a lawyers' ramp, like 'racial discrimination'? You pay a girl a compliment nowadays, she runs off and gets lawyered up." For talk show host Laura Ingraham, it's all about greed: "We have seen this movie before and we know how it ends. It always ends up being an employee who can't perform or who under-performs and is looking for a little green."

But conservatives also see it as a political tool, Media Matters pointed out. Rush Limbaugh was a prime example of this: "You know what sexual harassment is? You know what it really is? It's a political tool. It is a political tool invented by the left. And - for the express pur - just like political correctness is a political tool of the left

to shut people down, sexual harassment is a political tool of the left to get rid of people or to score money gains, whatever is most desired."

By the time Sharon Bialek stepped forward, a week after the initial accusations were revealed, conservatives were well-primed to attack her, and that's exactly what they did, just as Alan Simpson had attacked Anita Hill as "a little bit nutty and a little bit slutty". Yet, the same day Bialek stepped forward, the American Association of University Women released "Crossing the Line: Sexual Harassment at School", a detailed survey report covering grades 7-12.

The survey found that sexual harassment in one form or another was extremely widespread, poorly handled and seldom reported to authorities. Nearly half of all students (48 per cent) reporting being harassed in the previous year and only 12 per cent felt their schools were doing a good job addressing sexual harassment. Only 9 per cent of those harassed reporting the incident to an adult at school - a dramatic level of under-reporting, the exact opposite of what conservatives allege. "We hope that it will be a wake-up call," report co-author Holly Kearn told me. Indeed, the attitudes that Cain's conservative defenders expressed - disbelief, minimisation, blaming the victim - are all part of the problem that the report uncovered.

"Nearly half of student harassers thought it was just part of student life or really no big deal, Kearn said. This includes a substantial number who said they were just joking or being stupid. Most of the student harassers have been harassed themselves, so that really suggests there's a culture of acceptance around harassment at the schools. And so that's clearly showing that there's a problem.

The parallel with the attitudes of Cain's supporters is striking. It was interesting that the study came out the same week as the allegations [against Herman Cain] being headline news, said Kearn. It really speaks to this culture of sexual harassment happening and where it's fairly acceptable and sort of treated as joke or something people need to get a thicker skin about. It's problematic when that's the attitude at the school level and the workplace level.

It's deeply troubling to think that many conservatives are so committed to their belief systems that might even ignore this study, and the potential threat to their own children that it reveals.

(End Quote)

Read the entire article here:

<http://www.aljazeera.com/indepth/opinion/2011/11/20111118151837570152.html>

November 22, 2011 3:59 PM

Mel said...

Wonder what it's like at DBZ?

November 22, 2011 4:27 PM

genkaku said...

JUST A REMINDER

About the only 'rule' enforced on this thread is that I will delete anything under the nickname "ANONYMOUS." The reason is that it makes it too confusing if anyone wants to cite a particular post by a particular "ANONYMOUS"

Pick a nickname, any nickname, as a courtesy to others, please.

November 23, 2011 1:57 PM

NAME said...

Why did you have to delete the question, I can't even remember it. Thakns a lot.

November 24, 2011 9:24 AM

Moderno said...

NAME said...

"Why did you have to delete the question, I can't even remember it. Thakns a lot."

Hopefully you'll remember your question.

November 27, 2011 9:48 AM

Moderno said...

whatever works said...

"On a related note, the following is an excerpt from an opinion piece entitled:
Herman Cain and the Conservative Victimology

Hmmm....

Once again, boys and girls, "Cain's campaign is to be used for chicanery!"

The right is using it to distract their base. The left makes it into symbols for society's ills. The media uses it for ratings. Others use it to distract us from other issues.

Ah well. ZSS students have learned the lesson of distraction quite well.

My favorite piece of the week from various sources:

caveat disputatores

The release this week of yet another survey (the 7th ?) indicating the more you watch Fox News the less [you] know, has once again shone a spotlight on one of the unique features that defines Rupert Murdoch's cable news outlet - it is very, very

good at misinforming people. And it's very bad at reporting the news. In other words: Propaganda? Yes. News? Not so much.

There is also a fascinating finding that those Republicans who do watch CNN/MSNBC are more persuaded than Democratic viewers are to accept global warming. In other words, Republicans in the study seem much more easily swayed by media framing than Democrats. Put them in the Fox information stream, just add water, and watch denialism sprout. Put them in another information stream, though, and something very different might happen.

Some have been speculating about a similar distilling effect going on at ZSS, it is a reasonable speculation: a culture of half-truth and rumor makes some students stupid to the point of ridicule, and emotionally vulnerable caused the loss of self reliance and self esteem.

November 27, 2011 10:13 AM

Kulchur Luvr said...

Name a fairly current half-truth, and a fairly current false rumor, circulating at ZSS, to illustrate your point about the ongoing culture.

ZSS = FOX ...

Sherry = ? Rupert or Mike or Bill (at least he's getting bald) or Sean?

She can't be one of the airhead females since she doesn't wear supergloss lipstick, and she is obviously not blonde.

November 27, 2011 1:28 PM

Moderno said...

Kulchur Luvr said...

Name a fairly current half-truth, and a fairly current false rumor, circulating at ZSS, to illustrate your point about the ongoing culture.

The half-truth: The woman involved with Shimano knew exactly what they were getting into when they got involved with him.

I'd compare this kind of reasoning to the Fox News viewership's and the propagandists who perpetuate the unclear thinking about global warming.

November 27, 2011 11:28 PM

K L said...

Please explain why half of that statement is true, and the other half isn't.

BTW, never heard that one, not at SJ or even at AOB@DBZ.
November 28, 2011 5:53 AM

Moderno said...

K L said...

Please explain why half of that statement is true, and the other half isn't.

First off there is no 50% true / 50% false. We are talking about partial truth partial untruth.

Second, the partial truth mentioned above was heard not three weeks ago from an individual self described as a long time member.

Partial truth comes from the half baked but common notion of "personal responsibility. The notion says something along the lines of "no matter what are situation is we are responsible for it. For example one crosses the street at a green light in one's favor but is hit by a car going through a red light. The walker bears full responsible for being hit. The plausibility is invoked by the further notion along the lines of "if only the person hit looked around more or was more aware or thoughtful then the person would not have been hit."

The partial untruth is taking the notion of personal responsibility and but not attributing it strictly to an agent of causation. In the above example the fact that the driver who ran through the light should not have been drunk, or should have had the brakes fixed it not taken into account.

Hope this helps with your understanding.
November 28, 2011 4:35 PM

ThisNonsense said...

and even if it was true that the women knew EXACTLY what they were getting into where does that leave ES?

Seems to me the argument is the usual attempt to defend and protect the abuser and finding places of blame.

1 - They don't know what these women have been through or what they have done to understand what happened and why.

2 - Reminder - this is not just about sex.

November 28, 2011 6:21 PM

K L said...

If anybody understands what the hell this guy is talking about, please feel free to bail him out.

OK, not 50/50 ... What half-truth? The long-time member you heard this from is spreading half-truths (as part of that 'culture' you're talking about)?? How about all those rumors you say are also part of the culture you allege exists?? Oh: and the guy is (still) a member of ZSS (despite the poison culture) -- and your ZSS status is : ?

Buddy, you can barely write (think), and you are clearly, completely and totally, 100%, full of sh*t. You're just here to take a dump on people. ZSS students/members do not indulge in a culture of spreading half-truths and rumors.

Modernono wrote:

"The half-truth: The woman involved with Shimano knew exactly what they were getting into when they got involved with him."

Pure idiocy. Everyone by now knows the women had ZERO idea what they were getting into, were in fact duped and/or abused by Shimano. Even those who might characterize it as an 'affair' to which they consented: the power differential in a teacher/student relationship completely tilts what the student is able to perceive about the 'relationship', to that student's obvious disadvantage, so that the student foregoes her good judgment in deference to the teacher.
November 28, 2011 6:48 PM

genkaku said...

Ran across the following quote attributed to Vimalakirti ... I liked it:

The companions of passion are the progenitors of the Tathagatas. I fear that people will destroy the worldly aspect to seek the real aspect. ... It is like the high plateau not producing lotus flowers; it is the mud of the low-lying marshlands that produces these flowers.

November 29, 2011 10:23 AM

Looking for a Teacher said...

Everyone by now knows the women had ZERO idea what they were getting into, were in fact duped and/or abused by Shimano. Even those who might characterize it as an 'affair' to which they consented: the power differential in a teacher/student relationship completely tilts what the student is able to perceive about the 'relationship', to that student's obvious disadvantage, so that the student foregoes her good judgment in deference to the teacher.

Thanks, KL, that's one of most succinct summaries of clergy sexual abuse that I have seen. Anywhere.

With respect I then ask, what is the thinking that justifies Mr. Shimano's continued association with the Zen Studies Society? If everyone knows that Mr. Shimano dupes and/or abuses people in such an egregious manner and encourages them to lie to themselves and to others, what is the line of thinking that is used to justify associating with him at all?

I really do wonder what people do when they find themselves crossing his path at DBZ or SBZ. He's still there.
November 29, 2011 10:33 AM

KL said...

LfaT asked:

"With respect I then ask, what is the thinking that justifies Mr. Shimano's continued association with the Zen Studies Society?"

First thought: ZSS is negotiating with Shimano to try to downsize his Deferred Compensation Agreement. Better to maintain a cordial if restricted relationship to get an advantage, or to use his continued association with ZSS as a bargaining chip.

Second thought: Shimano is not capable of seeing his behavior in the same light as most of us do, as Genjo has pointed out. Therefore he is to be pitied, or something. At his advanced age, he might soon pass away, and 'problem solved'.

Third thought: ZSS might be gutless/toothless in dealing with the charismatic character.

These ideas are purely speculative.

It is, however, imo, never a bad idea to offer someone compassion and forgiveness, even when forgiveness has to be tempered. That offer is strictly dependent on the life development of the individual offering it.

November 29, 2011 11:22 AM

Moderno said...

It seems that some here think that I support the person who holds the notion I attempted to describe. I do not. I failed to find much reasonableness and I sensed emotional turmoil.

As for "proportional responsibility," it is not an unusual idea. When I was in a car accident, the insurance company pretty much imposed proportional responsibility.

In my accident the person who actually caused the accident got off free and clear: the bicyclist who zoomed around cars and fell off his bike in front of my car causing me to stop short and get rear ended. That pissed me off!

November 29, 2011 2:02 PM

Was Hammurabi Right? said...

genkaku said...

Ran across the following quote attributed to Vimalakirti ... I liked it:

The companions of passion are the progenitors of the Tathagatas. I fear that people will destroy the worldly aspect to seek the real aspect. ... It is like the high plateau not producing lotus flowers; it is the mud of the low-lying marshlands that produces these flowers.

The problem with such pronouncement is that they are pretty much useless in everyday life. Sure, a serial rapist might one day become a sage, but should the rapist pay the consequences or be allowed to blossom in a wise lotus "one day"? Perhaps it is paying the consequences of jail time that form the opportunity basis of sagacity.

Also -- How many would really want to study with a known serial rapist regardless of his self-professed repentance and purported sagacity?

--You can substitute many, many other crimes against society for serial rapist to the same effect.

November 29, 2011 2:16 PM

KL said...

I will toil in the mud, but don't expect any lotus flowers ...

November 29, 2011 6:53 PM

KL said...

Dear moderno,

so sorry you had an accident. hope no one was hurt

November 29, 2011 6:55 PM

Shodo said...

Was Hammurabi Right? said:

genkaku said...

Ran across the following quote attributed to Vimalakirti ... I liked it:

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The problem with such pronouncement is that they are pretty much useless in everyday life. Sure, a serial rapist might one day become a sage, but should the rapist pay the consequences or be allowed to blossom in a wise lotus "one day"? Perhaps it is paying the consequences of jail time that form the opportunity basis of sagacity.

Hmmm... I understand this a bit differently.
To me this speaks of the dangers of becoming stuck in emptiness.
The lotus cannot bloom on the high peaks (emptiness)... Lotus flowers bloom only in the pond mud (the relative).

This is awesome for everyday life!
Just my 2 cents...;)

November 29, 2011 9:37 PM

Shodo said...

oh... and i forgot to add...

It also says (i think) that the mud of who we are is the fertilizer that helps the lotus grow, not something to get rid of.
November 29, 2011 9:42 PM

KL said...

Genkaku: I get it (I think).

Thanks
November 30, 2011 10:26 AM

Moderno said...

KL said...
Dear moderno,

so sorry you had an accident. hope no one was hurt

Thanks.

No, no one was injured. Fortunately we were traveling pretty slowly -under 30mph. cyclist got right up and zoomed off. We stopped short and were rear-ended; the guy behind me also just had minor car damage.

November 30, 2011 1:17 PM

genkaku said...

MEMOIR FROM KOBUTSU MALONE POSTED ON THE SHIMANO ARCHIVE

PART I

Time To Leave...

By Kobutsu Malone

This is a memoir from 1980 when I served as the gatekeeper / zomu at Dai Bosatsu Zendo, in the Catskill Mountains at Hardenburgh, New York, and lived in the DBZ Gatehouse with my wife. This account is but one of many experiences that occurred at DBZ during our tenure. In view of Merry White Benezra's and Phil Benezra's recently published accounts of their experiences I am adding this piece to the archive to fill in the down-to-earth experiences that many of us went through up there. I'm refraining from using real names in this essay to offer privacy to the individuals involved.

My wife and I arrived at DBZ as Gatekeepers in May of 1979 under a two-year contract. We were offered residence in the Gatehouse, electricity, telephone, gasoline for our vehicle, a five hundred dollar a month stipend and medical insurance. I was in a unique position for the job as I was an experimental machinist by trade, had worked in industrial maintenance, including electrical, plumbing, heavy equipment maintenance and installation and construction. I was also an avid wood-worker and trained draftsman.

Maintenance at DBZ was always a haphazard affair, there was never an established budget, enough skilled help or any means of "transmission" of the changes made, systems modified or items fixed or in need of repair. The logging operation prior to my time was poorly managed and the monastery lost a lot of income through mismanagement and overall lack of supervision.

One night, around 8:00 PM, I received a phone call at the Gatehouse from a student friend who was living at the monastery asking if I knew what a certain psychoactive drug was or if I had a PDR (Physician's Desk Reference). I responded negative and asked him what was going on. I was told that a woman in the zendo during evening zazen had become comatose. I jumped into my truck and drove up to the monastery.

I arrived at the building to find all the lights on in the office and public areas; this was never done at that time of day with zazen taking place in the zendo. I was directed to the zendo by students and when I entered the room, I found Eido Shimano's wife Aiho and a few students trying to slide an apparently unconscious young woman on a blanket across the zendo floor. I had an older woman, a senior student with a fast car; bring the vehicle around to the back of the buildings close to the rear outside door of the zendo. Eido Shimano was nowhere to be seen; I was told he had retreated to his quarters.

I picked up the woman and carried her to the waiting car. I placed her in the back seat of the car and another quite sharp and street-wise student and I sat on each side of her. The ride to the town doctor was exciting; our driver had a tendency to over-drive her headlights and was traveling at a high rate of speed. Her driving gave some concern and I urged her to slow down a number of times after skidding on turns. All of a sudden, after a particularly sharp skid, the "unconscious" woman, stiffened, sat bolt upright between us and blurted out, "You'll kill us all!"

We slowed down considerably and got her to the town doctor who examined the now conscious, animated woman. His final comment was suggesting that she see her psychiatrist in New York City as soon as possible. We brought her back to the monastery. Eido Shimano was informed of the situation and the doctor's recommendation of psychiatric intervention – I went home to bed.
December 2, 2011 11:51 AM

genkaku said...

KOBUTSU MALONE

PART II

The next morning, I was sore, tired and late when I got up. I went directly to the monastery for morning meeting and waited with my coffee cup in hand in the hallway by the meeting room as morning service ended.

Suddenly the outside door to the courtyard burst open and the young woman from the night before came reeling into the building wearing riding boots. She deliberately stomped her boots on the polished Tasmanian Oak floors. My first reaction was to say, "Take those boots off!" She ignored me and clomped down the hallway to her room as the sangha was leaving the zendo. The young woman began shouting and some other students tried to calm her down.

Morning meeting was cancelled and I went into the meeting room with Shimano. I told him it was time for the young women to leave the monastery. He told me I had too little faith in the power of zazen... The woman's shouting continued, becoming quite loud and abusive. Shimano then left the meeting room, entered the dokusan

room next-door and shut the door behind him. After a brief encounter with the head monk, a delightful mid-western farm boy with a fondness for plaid shirts and jeans over robes, I opened the door to the dokusan room and again told Shimano that it was time for the student to go home. He closed his eyes, began to shake his head... at that instant, the distressed young woman yells out at the top of her lungs, "I've got Roshi's cum dripping down my legs!"

Shimano suddenly opens his eyes and immediately said, "You know Kobutsu, I think it's time for her to leave..."

We finally got her belongings together, contacted her family, her psychiatrist and held her still so she didn't go running off before we got the vehicle loaded.

I drove; she sat beside me, the head monk behind her, and another student next to him, both ready to restrain her should the need arise. I took her to the psychiatrist's address and was quite surprised to find it to be directly across the street from the controversial Townhouse donated by Mrs. Dorris Carlson to the ZSS for the use of the Shimanos. Some years later, the Shimanos moved into the building housing the psychiatrist's offices.

She spent some time with her psychiatrist and then I drove her to her parent's house in suburban New Jersey. We trekked back to Dai Bosatsu, an hour and a half trip, and never heard from her again.

December 2, 2011 1:23 PM

Enlightenment Western Style said...

Well, just a primer on the dangers of Buddhist zazen practice, no?

Obviously, Shimano's joriki power never migrated to his upper chakras, stayed stuck down low, creating/enhancing sexual tension.

Students with a history of psychiatric problems trying to do zazen, possibly in lieu of doing their meds, suffer the consequences, act out, become potential dangers to themselves and others (not to mention becoming an easy mark for a 'master marksman').

And just about everybody else? Hypnotized by their own lies.

December 2, 2011 6:37 PM

genkaku said...

The following reflection by Jikyo Bonnie Shoultz was posted at the Shimano Archive today. It relates to a meeting held Aug. 26-28, 2011, at Dai Bosatsu monastery.

PART I

Facilitated Weekend at DBZ:
One Participant's Reflections

By Jikyo Bonnie Shoultz

The weight of what we were doing felt almost unbearably heavy at various points.

Forty

people - mostly long-term students of Eido Roshi and/or Shinge Roshi who've been coming to Dai Bosatsu Zendo for up to 50 years, but some who've studied for just a few

months or who stayed away for many years - coming to the monastery to try to understand and process Zen Studies Society's painful history. I came away from the weekend with an even deeper admiration for Shinge Roshi, and with enormous appreciation for the three facilitators from An Olive Branch. This is my personal reflection on the experience.

I first came to Dai Bosatsu Zendo in 1997, have done kessei twice and have attended many, many sesshins there. For me, Dai Bosatsu Zendo is a place of beauty and liberation, and at the same time this past year has been one of learning about events, accusations, actions, dynamics, and injuries I may not have faced before. For a week before the meeting, I helped to develop a timeline of events in ZSS history for the group to use. This work opened my eyes. Also, we received mail that was very hard to read and deal with. This mail was read at the meeting, so each participant heard it. The preparation weeks were emotional and stressful, as has been the year since Eido Roshi announced his resignation from the ZSS board and the abbacy.

The process brought to us by An Olive Branch was uniquely suited to our situation.

One

piece flowed into another. Kyoki's "severe" opening, where she gave information about

the seriousness of sexual misconduct by spiritual teachers, including Buddhist teachers, was criticized by some and welcomed by others. This led us to serious consideration of the question: What ground rules would we follow?

December 2, 2011 8:54 PM

genkaku said...

Reflections on Aug 26-28 meeting at Dai Bosatsu Zendo by Jikyo Bonnie Shoultz.

PART II

Next, the timeline exercise allowed us to examine and question the critical events of the last 50 years. Not everyone was familiar with the history, so this exercise was critical.

Many people added events or questions to the timeline and shared deep feelings.

This set

the stage for the modified Samoan Circle, a moving exercise that took most of the

afternoon on Saturday. This exercise gave me a greater sense of how others feel and think

about the events and dynamics that have affected us so much. The Consensus Workshop

on Sunday proved to us that regardless of our points of view, we could work together.

Each section was effective in itself, and they flowed in such a way as to increase our understanding and commitment to each other.

The process provided a welcome container for my feelings and thoughts, allowing me to

engage as fully as possible in listening, not responding or reacting. Often, it was only during a break that the "heaviness" of it all came to my awareness. I roomed with

two

young women, and I remember telling them that I wished that they didn't have to know

about or grapple with all that we were hearing. Perhaps the spontaneous wish that others could be shielded (young or not) was my way of acknowledging the pain I

felt. I am fully aware that youth is not synonymous with innocence or with freedom from pain and

suffering, and they let me know that my concern was misplaced. They were just as much

a part of everything as we old ones.

After listening deeply and openly to one Another, the Consensus Workshop on Sunday

allowed us to come together in new ways to frame questions for further consideration.

First, we identified burning issues. Then, in pairs, we pinpointed important questions or

issues. From that came eight overriding questions for the future. The process built trust and commitment among us. My most fervent hope is that we will find ways to involve caring Sangha and others in addressing these questions.

December 2, 2011 8:57 PM

Very Curious said...

People have been going to DBZ for 50 years!!!? The place opened in 1976...

This woman is hopelessly gullible... she uses all the "right" code-words... "deep" - "deeply" - "trust" - "commitment."

What were the important questions or issues?

What are the "eight overriding questions"?

Strikes me as more cult-lingo in the endless halls of ZSS smoke 'n mirrors leading to the unconditional realm no doubt.

December 2, 2011 9:29 PM

EWS said...

Shimano came to America in 1960, you ninny!

This guy is hopelessly cynical ... he uses all the "right" codewords ..."cult" ... "Gullible" ... "Smoke 'n mirrors"

Just another idiot dumping his pile
December 3, 2011 3:48 AM

Phonecia said...

Thanks for yet another Dennis pile...
December 3, 2011 4:53 AM

EWS said...

Ironically, Jikyo et al are doing their version of righteous practice during Rohatsu this very moment at DBZ, while 'Curious' practices being a self-righteous, pile-dumping idiot.
December 3, 2011 5:10 AM

genkaku said...

Christopher Chase: "Interview with Merry Benezra, author of "Special Karma: A Zen Novel of Love and Folly" on Facebook.

December, 2011
PART I

What literary works and writers have most influenced you, in terms of your own writing style?

My favorite novelists are language-focused -- Virginia Woolf, Vladimir Nabokov, Michael Ondaatje, J.M. Coetzee. The first two had some influence on Special Karma, which was initially more experimental in style. Over the years, I have sanded down my more ambitious (precious) flourishes. As time went by, they finally started to set even my teeth on edge. But I love language that is alive, and I hope Special Karma is still full of this kind of language.

Since 2009, I have studied poetry-writing under the amazing auspices of several Stanford University Stegner Fellowship grads -- through Stanford's evening program, tutorials, and a spin-off workshop group. I am grateful for this training, which I most definitely brought to the revision process over the last year.

How long have you been working on this story, how many drafts?

I lived at Dai Bosatsu Zendo from July 1976 to February 1977, and I began writing *Special Karma* in 1981. I worked with Gail Sher as my reader – a friend and amazing poet who had also been a San Francisco Zen Center student and Tassajara resident. We decided on a schedule of completing each chapter before moving on to the next one, as less overwhelming. Because *Special Karma* is a novelized memoir, the shape of the book was never an issue that needed to be worked out. I think I delivered new writing and revisions to Gail every two weeks – which is why *Special Karma* is gratefully dedicated to her! The overall timing turned out to be about six months per chapter, and so the book took over four years initially.

It then turned out to be impossible to find a publisher for a novelized memoir on a controversial subject aimed at a niche audience. (To my great surprise and bitter disappointment.) So it went onto a shelf while I devoted my energies to holding down my job as an immigration paralegal and raising my son in a single-parent household.

Once I decided to self-publish *Special Karma*, I devoted what has turned out to be a year of evenings and weekends intensively revising the manuscript. I'm very glad it was not published in 1986 after all, because it is a much better book now. I'm also glad to have self-published, as it gave me all the time I needed to really pull it together. I now have four boxes full of paper that need to be shredded.

How many drafts: hard to say at this point. 20+.

That's interesting. So you finished the book in 1986 but have revised it over the past year. Did your study of poetry writing influence your revisions in any way?

The revisions I made were mostly in the categories of taking out or at least sanding down the show-off language of my youth, finding better iterations for awkward phrasings, and creating smoother pathways for the reader to navigate themes and character arcs. Poetry writing has trained me to be ruthless as a writer. To interrogate modifiers, to resist overwriting, to suggest without drawing the readers' conclusions for them, to avoid closure. One thing that pleases me about *Special Karma* is how it lays out some themes and issues having to do with Zen practice without necessarily resolving them.

December 3, 2011 7:50 AM

genkaku said...

INTERVIEW WITH MERRY BENEZRA

PART II

Some of the experiences described in the book must have been very traumatic and I assume you know many others who went through this. Were the consequences the same for most, or did everyone react differently?

Yes, everyone's experience and reaction is different. I did not have the full-out sexual encounter with Eido that many women had, so my experiences are different right away, from that perspective. I cannot really speak for anyone but myself.

I went to DBZ with a refuge-taking mind. I was 28 and unmarried. I had concluded a sexually driven affair with an older married man, and, following that fiasco, I became engaged to an available man my age who changed his mind three days before our wedding. The whole sex/marriage thing did not seem to be working for me, did not seem to be my karma, and I assumed that by living in a Zen monastery I would be putting all of that behind me. Having an affair with the teacher wasn't in any way part of my agenda. I didn't know about Eido's reputation until after I had arrived – when I had already, in my mind, burned my bridges back to the material world. I assumed that this was a problem I could handle with one word: No.

I found Eido's advances to be disrespectful and corrosive to my journey as a Zen student. My first two sesshins were marred by this, and I very nearly went lost my emotional and psychological bearings during the second sesshin. This was when he told me I had a 'special karma,' and I gradually came to the realization that this special karma of mine had nothing to do with the possibility of grounding myself and my life in Dharma – the only thing I really wanted.

Someone defending Eido (as I tried to do for a while) could say that he found my Achilles heel – my spiritual greed – and attacked me there, in order to help my practice in the long run. But my clear sense of him is that he had no such intention. He wanted sex, as he told me, simply because it could be 'quite enjoyable.' And he chose incredibly inopportune times to suggest this; e.g., during sesshin.

Facing the idea of leaving DBZ and then finally doing so was difficult for me, because I had considered this to be my last stop in life and didn't have any other options in mind. But in fact, once I left I quickly remembered there were other Zen centers, and so I soon moved to San Francisco where I happily lived as a more peripheral than engaged member of the SFZC community for a few years.

I can certainly say that Eido's advances took the heart out of my motivation as a Zen student, and I have been wary of Zen teachers and I suppose the power structure of Zen practice centers ever since. My understanding of Dharma, however, has never wavered.

And then I have to add that DBZ and SFZC were where I found my tribe. As disturbing as Eido's approaches were, discovering community for the first time in my life was extraordinarily healing. My experience was definitely in shades of grey.

How do you view spiritual teachers such as the Roshi in the story, who seduce or abuse their students? Can anything positive come from this?

I view spiritual teachers who seduce or abuse their students as human beings with emotional baggage and a perfect staging area.

In the U.S., doctors, psychologists, lawyers, professors, and ministers belong to professional organizations that proscribe these types of relationships. The idea is that if having a relationship with one's patient/ client/ student/ parishioner is so compelling that it can't be helped, fine, but then one is essentially expelled from one's professional organization. It seems incredibly straightforward to me that this should be a rule implemented in all U.S. Zen practice centers.

December 3, 2011 7:52 AM

genkaku said...

INTERVIEW WITH MERRY BENEZRA

PART III

Anything positive from seductive spiritual teachers: I understand there are women who feel they have not been harmed in their encounters with seductive spiritual teachers, and were perhaps given dharmic and/or emotional benefits. But I don't know any of them personally. So, if you find them, you would need to ask them. I do understand they are out there.

From your own life, and knowledge of others, how do people heal from experiences like this?

Again, I can only speak for myself. Time and community help, of course. And I found writing *Special Karma* to be incredibly healing. I believe that novelizing my story, while an understandably controversial approach, had something to do with this. It allowed me to develop a certain analytical distance from, and then a growing compassion for, my 'characters,' as they (we) went along on their inevitable but foolish tracks.

And certainly I have found that Buddhist practice and philosophy provides a framework in which to process the foibles and karmic underpinnings of everyone on the planet, including myself.

Why have you written this book, why are you telling your story now?

From the day I left Dai Bosatsu, I have wanted to share the story of my friendships and experience at a Zen monastery, and to demonstrate how any level of sexual harassment in a Zen practice center can be corrosive and dangerous.

I was disappointed not to be able to find a publisher or very many supporters within the Zen community when I finished my book in 1986, when I expected to see it in print. The singular exception was Sandy Boucher, the author of *Turning the Wheel: American Women Creating the New Buddhism*. She read my manuscript and brought it to the attention of many people in an effort to get it published. She also wrote a very powerful introductory letter for it, which she has recently and very kindly allowed to use as the book's back-cover blurb.

When I read the New York Times story on Eido in July 2010, I decided it might be a good time to get *Special Karma* off the shelf and out into the world. My story, though 35 years old now, was apparently still current. Self-publishing seemed to have lost some of its stigma, and I had begun to understand the practical reasons why *Special Karma* was a book that mainstream and even niche publishers like Shambhala would hesitate to take on. And, any lingering fears I had of being sued were dissipated by Eido's public loss of reputation.

At that time, I also developed relationships with some of the people involved in the current uproar at Zen Studies Society – people on the outside, pushing for justice – who encouraged me to get my book out.

I have had a sense of self-publishing *Special Karma* to complete the arc and simply 'lodge' it in the canon of books about Zen and Zen practice.

That said, now that it is out, I am also hoping it will find its audience.

December 3, 2011 7:57 AM

genkaku said...

MERRY BENEZRA INTERVIEW

PART IV

Can I ask - were you surprised to learn of the detailed history of Eido Roshi that has come out recently? Have you read the Shimano archives and Aitkin Roshi's materials, and if so, did they influence your revision process or how you view what happened, looking back now?

I was not surprised. In addition to my experience, I know that Eido had a lover when I arrived at DBZ and another one when I returned in January 1978, and still another one in 1979 when I wrote my letter to the Board. During the winter interim period after the first kessei, he drove a vulnerable young woman away from DBZ the morning after she arrived. Despite the scandals and turmoil, the winter before I arrived, which so many students took very seriously, it is clear to me as an insider that he never had the smallest intention of changing his behavior.

Yes, I have been keeping up with the Shimano archives, and I am so grateful to Aitken Rohsi and Kobutsu for stepping forward. The Internet has made an incredible impact, which is so long overdue. Because of the recent uproar at Zen Studies Society and the emerging understanding of Eido's sexual aggression, I was tempted to give the Roshi a larger or at least a heavier role in Iris's story, though it seems to me that his behavior already casts a shadow over the entire book. In the end I added some language to make very clear (I hope) the emotional impact his 'special karma' remark had. But when I tried to do more than that it felt propagandistic to me, and unfair to the story. My book may fall short of some people's hopes. I did not sleep with Eido, my life wasn't ruined by him. But I think my book clearly sketches behavior, on his part, that was unconscionable -- from relentlessly sounding the note of sexual interest to giving me the answers to my koans -- everything he did undermined my ability to effectively undertake Zen practice at Dai Bosatsu, and soured my ability to really engage in Zen practice anywhere else. I do not think it is too much to say that I arrived at DBZ an ardent stream-enterer, and left disheartened and wary.

Do you think more could and should have been done to hinder his ability to function as a Zen Buddhist teacher in America?

Absolutely. I wrote a letter to the Board in 1979. Other people have come forward over the years. I have a hard time understanding what kept the Board from taking action. It is absurd and tragic.

There seemed to be a culture of silence here, where people either looked the other way, actively covered up dysfunctional behavior, or simply felt helpless to do anything. Does that sound accurate to you?

Yes, and I was a participant in this silence when I was at DBZ. When a student who was also a Board member asked me directly if Eido was coming on to me, I denied it. The last thing I wanted to do was leave just because the teacher sometimes took lovers. Then, when it was clear that this was something I wasn't going to be able to cope with, I dug myself in rather than climbing out. I didn't think I had any other options in life, and it made me fearful of speaking out. I have some empathy for anyone who is in this or a similar position. This is why structural change, redundancies, need to be in place. There need to be mentors and caretakers, perhaps, whose job it is to keep an eye out for these issues, and then a structure above the teacher, that the caretakers can report to.

December 3, 2011 7:59 AM

genkaku said...

MARRY BENEZRA INTERVIEW

PART V

What are the most important changes you feel are required, or that you hope to see in Western Zen Buddhism?

A professional code of conduct like the one psychologists have. Possibly this means the Zen practice centers in the United States would need to create an umbrella organization that would handle this. And my caretaker idea above.

I would also love to see Zen practice become a more open culture in every way. New students could be given mentors, and the whole mysterious quality of Zen could be toned down. I strongly believe that human beings perceive Dharma with their physical bodies, and there are techniques to facilitate this in un-special ways. What if koan study was like Bible study, done around a table? A leveling between the ones who 'know' and the ones who don't. Just a thought.

Finally, you talked earlier about finding your tribe with Zen Buddhist communities. Also, that your understanding of the Dharma has never wavered. Can you say more about that?

I am not associated with a Zen community right now, but when I was in my late twenties and early thirties, the students I met at DBZ and San Francisco Zen Center were my true sangha. In all of our quirky variations, we shared this sense of banging our heads against the wall of existence and pain.

My sense of Dharma doesn't waver because it is not its nature to do so, and that is the great thing, isn't it? I think I have had moments of intersecting with reality (I choose to read them as such) and I deeply honor them.

Thank you Merry.
December 3, 2011 8:00 AM

How is it Called? said...

Case 32: Everybody Gets What They Deserve

Case

Issan Dorsey said, "Everybody gets what they deserve, whether they deserve it or not."

Commentary

First you observe it. Then you name it, perhaps karma. If you then see how it measures up to the name you become lost in despair, pride or confusion. But what is acceptance beyond acceptance? What is it that thus comes? Do you deserve it? Do you not deserve it? How is it different if you deserve it or not? Perhaps the law of karma is bigger than your evaluation. The merging of difference and unity is a statement like Issan's. Healthy or ill, Issan met each moment. Perhaps you deserve more than these meager words. Alas!

Verse

Old Basho's "Splash"
Rings in our ears.
Whether you like the poem or not
The frog got wet.

Dairyu MW 49 Fingers
December 3, 2011 8:45 AM

Disappointed said...

Re: Reflections on Aug 26-28 meeting at Dai Bosatsu Zendo by Jikyo Bonnie Shoultz.

Agreed with Very Curious. She sounds like she has all the "right" spiritual keywords, beliefs and is probably right for the monastery's pickings.

These comments unfortunately, maybe will only see the light of day on genkaku's infamous but not famous blog...

Malone's entry - those events were gross.
December 4, 2011 12:23 PM

genkaku said...

I think that in order to be free from demons, there is first a requirement to live open-heartedly among them. It is not quite enough to recognize and dissect them. Ms. Shoultz' words struck me as those of a person willing to sniff the dog shit and recognize its smelly potential... but not yet utilize the Jizo within her.

Just thinking out loud.
December 4, 2011 1:06 PM

Christopher said...

Did I read somewhere in the Archives that Bonnie Shoultz is currently a board member? Can someone confirm this?
December 4, 2011 1:50 PM

genkaku said...

Bonnie Shoultz is a board member.
December 4, 2011 2:01 PM

whatever works said...

How might Eido apologize? Let us count the ways.

The following video link demonstrates various traditional Japanese bowing postures from which an offender may choose, based on the magnitude of the offense. IMO, Eido should at least offer a DOGEZA, if not a DOGE-FUSE or even a full DOGE-UMARI.

http://australiancannonball.com/2011/12/04/japan-sorry-irreplacable-land-contaminated-fukushima-update-12311/?utm_source=rss&utm_medium=rss&utm_campaign=japan-sorry-irreplacable-land-contaminated-fukushima-update-12311
December 4, 2011 3:21 PM

Didymus said...

Any "apology" by Shimano is worthless — less than worthless, its disingenuousness would be insulting. The ZSS Board is the body that needs to offer an apology and that apology must include clear statements for precisely what is being apologized for in plain language. All of the enablers, (especially Ms. Chayat) need to come forward in this action.

Survivors are not interested in hearing empty words like, "I would like to acknowledge the pain and unnecessary suffering you went through in your hearts due to my faults. I have a profound feeling of remorse for my actions." (No doubt penned by Ms. Chayat for her tin god.)

Has the ZSS Board reached out to the injured parties? Have they tried to contact "Olivia," Merry, the Malone family, or the hundreds of others injured by Shimano, his enablers and his poisonous culture?

Methinks not...
December 4, 2011 4:41 PM

whatever works said...

Oh I dunno..groveling face down on dirty ground until given permission to rise sounds like a start...especially if we each had a turn at his apology. Could go on almost as long as the Fukushima cleanup operation.
December 4, 2011 4:51 PM

Let's Talk On&On&On About Shimano and his D*ck said...

Didymouse wrote:

"All of the enablers, (especially Ms. Chayat) need to come forward in this action."

What a complete, total idiot! Chayat is a SURVIVOR, you ninny! She has admitted as much (to other women).

Yes, by all means, let's have a survivor apologize to her abuser!

Jackass! You are beyond perverted!

December 4, 2011 5:47 PM

Itoaoao... said...

lets talk on and on and on ...

December 4, 2011 5:55 PM

F All of U said...

You a**holes really need to lay off Ms. Chayat. Unless you yourself have been abused, you have zero concept of the psychological ramifications and challenges of recovery from abuse (which can involve any number of defense mechanisms).

December 4, 2011 6:04 PM

F All of U x 2 said...

" ... *for* her abuser (as in: "on behalf of")

So pissed off

Can't drink and think

December 4, 2011 6:19 PM

I said...

You're a coward Dennis.

December 4, 2011 6:31 PM

Not Dennis said...

I am not a coward

I am not Dennis

Dennis, however, may well be a coward

December 4, 2011 6:44 PM

DK said...**

Dennis Keegan?

And you are:

?

December 4, 2011 6:46 PM

x 10 said...

Diddlymouse asked:

"Has the ZSS Board reached out to the injured parties? Have they tried to contact "Olivia," Merry, the Malone family, or the hundreds of others injured by Shimano, his enablers and his poisonous culture?"

Well, obviously, YES, by offering AOB@DBZ, you ninny! (*hundreds*??)

The question should be whether Shimano has done such, not the ZSS Board. The current ZSS Board did not cause the injuries suffered by so many. They cannot force the individual who is directly responsible to recognize the harm he has caused, which he apparently is incapable of doing (*as per Genjo). They have only attempted to ameliorate it, a fact that is beyond you. Their honest attempt to reconcile should not have been spit upon, as you have done.

And, of course, the great irony of a Shimano abuse survivor, rising to abess, being spit upon by idiots like you ...

December 6, 2011 9:11 PM

Ninny said...

What's AOB? (AOB@DBZ)

December 6, 2011 10:30 PM

x 10 said...

An Olive Branch at Dai Bosatsu Zendo

the reconciliation meeting

Ninny: that's the spirit!

December 6, 2011 10:47 PM

Disappointed said...

genkaku said "Ms. Shoultz' words struck me as those of a person willing to sniff the dog shit and recognize its smelly potential... but not yet utilize the Jizo within her."

I didn't see that, couldn't deduce it from those words but I've been wrong before.

December 7, 2011 3:29 AM

A Real Buddhist said...

Genkaku would not insult Ms. Shoultz or her words unless he was well acquainted with her and really knew what she was all about, what her thinking was, what kind of person she has been based on past actions, etc. Ethically, Genkaku is above reproach, and not given over to petty and gratuitous cheapshots.

I can't think of a single wrong thing he has done, ever, by his own admission.
December 8, 2011 6:31 PM

Christopher said...

I am reading a book about the Aum Shinrikyo cult in Japan and came across this quote from a former member. I think it is pretty insightful, and also applicable to a certain other pseudo-Buddhist cult:

"Since Aum's teachings haven't changed, there is definitely a risk that similar crimes will happen again - though perhaps not immediately. The people who have stayed with Aum still accept the teachings - despite the sarin gas attack. They apparently do not recognize the inherent risks. They do not want to clearly see that their community committed serious crimes. They only think about the charitable activities and the good things at Aum.

When I think about the victims of the subway attacks or about my colleagues who were directly involved in the crimes, I feel like grabbing the people who still support Aum and shaking them and yelling - asking them what the hell they are thinking. But they probably would just shrink back and become even more defensive. The only thing to do is keep holding up the facts before their eyes and attempting to make them realize through evidence."

December 9, 2011 4:24 AM

hey chris said...

Please be more specific: are you referring to Shinge-led ZSS and her students, Shimano and his students, or both groups?

December 9, 2011 12:02 PM

Christopher said...

Dear friend,

From my perspective, suggesting that there are actually two groups is itself part of the problem, and exactly what the fellow from Aum is talking about in his first paragraph.

December 9, 2011 1:54 PM

Keep It Simple said...

Circles.

One would think that eventually it will become clear that there are people acting individually or in groups that can not or will not admit to doing anything wrong - EVER.

It is due to some psychological pathology.

Personally I have found this fact disturbing, but it is so.

There are other people who have a VERY HARD time accepting this. A subset of these people will not ever be able to accept this.

Personally, I almost agree with Christopher when he wrote "The only thing to do is keep holding up the facts before their eyes and attempting to make them realize through evidence." But one needs to understand the first point, first: -- that there are those who will not or cannot admit to their wrong doing.

However, it is not the only thing to do, nor it is the most important thing to do. Far more important than holding up the facts to the perpetrators' eyes, hoping that one day they will "confess" and "repent," others in the community must be appropriately informed of the problems. This is far more important and, perhaps much more difficult.

So, we are back to appreciating the Eido Roku / Shimano Archive.
December 9, 2011 3:32 PM

Shoko said...

Christopher admits his delusion, for all to see:

Eido is like Shoko Asahara

Shinge = Eido (Shinge/ZSS student is Eido student)

Therefore, Shinge is like Shoko?

Also: Shinge student is Eido student

(Christopher will never be a 'liberal'. He doesn't do 'nuance'.)
December 9, 2011 7:15 PM

AuMShinRik = UmTutSut (Nothing But) said...

Christopher passed on AOB@DBZ:

What did Aum Shinrikyo do that compares with that?

Aum promotes sarin gas

Eido promotes zazen

Shinge promotes forgiveness

The similarities are marked

December 9, 2011 9:31 PM

F A of U x 10 said...

"One would think that eventually it will become clear that there are people acting individually or in groups that can not or will not admit to doing anything wrong - EVER."

Yes: these are the people who equate Shinge with Eido. Their persecution of Shinge (a Shimano victim), and of ZSS students not affiliated with Shimano is perverted.

Christopher is a lead persecutor.

December 9, 2011 9:38 PM

Someone said...

Roko (Shinge), who I knew years ago was and is well aware of the harms caused to others by ES. She CHOSE to enable in many ways over many years, and they are known and recorded. So did did many of us in our own ways. It's understandable and forgivable but the most important issue is to stop the causes that can lead to the usual continuing dysfunction and continuing harm.

To hold a meeting of reconciliation before all the possibilities for continued abuse and dysfunction are clear and the efforts are genuine, it's not time to make public statements for forgiveness. Coming to DBZ for reconciliation while ES's belongings are still in his DBZ rooms is a bit insane. Just a bit. In all great movemens of reconciliation the work of forgiveness follows the hard work of real change.

Individually, people can forgive whenever and however is meaningful for them. There have already been some really moving examples of this between individuals who were initially opposed within the entire Shimano disaster. But, again, a public and corporate working of forgiveness is the result of other work accomplished before that. Without that trust it's not possible corporately.

So far, as much as you may respect Shinge personally for certain qualities and values she may verbalize, the actions just aren't there yet - enough. If she is a victim of Shimano she hasn't made that public - as some of us have.

Another aspect of either individual or corporate forgiveness is that it results in degrees of peace - for individuals and groups. If you represent the teachings of Shinge then your verbal violence is not a great example of her teaching - if you believe what you say about her and you are her student.

At some point maybe it makes sense to just walk away and leave all of this behind. But the problem is that it's still out there, and like it or not it chooses some people here to do the hard work. Thank those of you holding ZSS to task - peace to you in the meantime.

December 10, 2011 7:47 PM

Someone Else said...

Shimano is like an albatross around Shinge's neck that she wears proudly. Go figure.

December 10, 2011 11:50 PM

Violent Verb said...

I have never been a Shinge student

I have one thing in common with her, and perhaps with you

Shinge certainly does wear an 'albatross', but not proudly

Firing cheap long distance shots at Shinge is not what I would call 'hard work': showing up and speaking at AOB@DBZ would

December 11, 2011 12:34 AM

V V said...

Someone said:

"The actions just aren't there yet -- enough."

You're no judge of that

One thing is true of most people, just about always: they do the best they can

P.S. Notwithstanding 'Citizens United': corporations are not people!

December 11, 2011 1:37 AM

V V said...

Forgiveness is work

December 11, 2011 1:42 AM

V V said...

Someone said:

"Coming to DBZ for reconciliation while ES's belongings are still in his DBZ rooms is a bit insane"

Actually, they are his *former* rooms ...

December 11, 2011 1:58 AM

Christopher said...

Speaking of "long-distance cheap shots", I'll condescend just a moment here to reply to one, re: my non-attendance at the Olive Branch Meeting. Considering I live in Germany and have no ties whatsoever to Dai Bosatsu Zendo, you'd be amazed at how close I came to actually attending anyway. Since that didn't work out for reasons beyond my control, and even though I was on vacation with my family at the time, I borrowed a computer and sent them a letter stating my views instead.

But that's as far as I'll go in responding to anonymous accusations. I've said it before and I'll say it again: venomous ZSS defenders, especially those who don't even reveal who they are, should be grateful that someone is bothering to hear them out at all.

December 11, 2011 6:27 AM

Someone said...

"have one thing in common with her, and perhaps with you

Shinge certainly does wear an 'albatross', but not proudly"

I'm thinking about this. By "Albatoss", are you mostly implying carrying the "lineage" of a teacher like ES? Or are you meaning the victim of a teacher - in this case, sexual abuse/exploitation. Or both - a kind of double albatross.

December 11, 2011 7:46 AM

V V said...

Someone: good analysis on your part.

Christopher: if you sent a letter to be read during AOB@DBZ, then you did a responsible thing. You could not possibly have attended yourself from out of the country.

But if the letter contained still another diatribe (i.e.: Shinge = Eido) against an abbess who is a victim, say again: victim, of Shimano ... then you're in no position to accuse anyone else of being 'venomous'.

Boy, if you only knew my *real* name: then you could start to get "personal", like you so want to do. That sure seems to eat you up, Christopher!

December 11, 2011 9:35 AM

V said...

"... [you] should be grateful that someone is bothering to hear [you] out at all."

True dat!

Think of it as someone else's 'guilty pleasure', sort of like watching MMA, or deliberately not cleaning up after their dog. Disgusting and cheap fun!

December 11, 2011 9:48 AM

V said...

Oh, wait, now I get it! You meant 'someone' like YOU! Talk about prissy and self-righteous!

Go make some more ham, Prisstopher.

December 11, 2011 10:47 AM

Someone Else said...

Resurrecting a Dead Horse Only to Beat it to Death Again

A few months ago the Japan Society Museum had an exhibit of Hakuin's artwork. Hakuin was quite prolific, to say the least.

One room was dedicated to Dharma Transmission scrolls. Apparently Hakuin was not of the opinion that transmission automatically made one a lineage holder as he gave scrolls to laymen.

I introduce this as reminder to the fact that Mr. Shimano is not listed in either the Ryutaku-ji lineage chart nor the Rinzai lineage chart that Kobutsu was able to acquire for the archive. Further, if I recall correctly, Kobutsu contacted Ryutaku-ji for confirmation that Shimano was indeed a lineage holder and was not given a response in the affirmative.

Also, the archive shows that in the early 1980's Shimano and the board declared ZSS independent of any Japanese organization and to date as far as we know ZSS has not officially reconnected with any reputable Rinzai organization.

So issues regarding Shimano-Shinge-authentic Rinzai Zen should be considered as simple marketing and not as clear truth.

While I can't address mixed emotions, but concede that they are possible, Shinge is, at least in part, clearly proud of her albatross:

Shinge Roshi expresses her gratitude for "Eido Roshi's uncompromising and penetrating Dharma Eye, which reveals directly the luminous power of the unconditioned mind."

-- from her current biographical statement on daibosatsu.org

As to whether she was or was not a victim of Shimano's unwelcomed sexual advances, we may never know with certainty; but perhaps given her leadership position, it is an issue that the sangha should not dance around gingerly as it is material to her and their psychological well being.

So I say again -

Shimano is like an albatross around Shinge's neck that she wear proudly. Go figure.
December 11, 2011 12:57 PM

V said...

Shinge is not Shimano.

I was a Shimano student during the 90's.

I don't care about lineage. I care about good teaching. I am allowed to make that personal, qualitative evaluation for myself. So is Shinge.

I owe Shimano. Similarly, Shinge acknowledges her debt. I know, you want 'black or white' regarding the whole deal. Sorry, that doesn't apply. Want to call the debt a type of albatross? Fine. There are plenty of species of albatross to go around.

Because of his abuse of women, Shimano is an albatross to every past, present, and future (if there is one) ZSS student, including me. Clean out his room? That's a big deal?? He BUILT the f-ing place (npi). He is all over it forever. Might as well torch it and sprinkle salt.

Shimano and Shinge had an intimate relationship. (I believe my source on this is impeccable.) But she is entitled to handle the aftermath in her own way, even if it means maintaining her privacy and confidentiality. Even as leader, she owes no explanation to anyone, period.

December 11, 2011 1:20 PM

Disappointed said...

Even as leader, she owes no explanation to anyone, period.

Hi V

You sound like a true defender indeed. But how sad for others who do not hold your view. A so called leader who is beyond reproach or explanation? "Someone" said it well enough - their so called contrition is not enough. Eido did not build the place, he spent well meant donations and money from people who believed the facade he presented. It was based on fraud and it should be recovered on the basis of fraud, rape and other sexual offences and depravations he is said to have committed. At the very least, he does not deserve one more cent or benefit from the group he benefitted from for so many years.

As to your attacks on this German fellow, Christopher, they are both cowardly and uncalled for. You may choose to target him and others whom you see as opposing your views, but that is pretty petty and as you owe Shimano and Shinge, I hope you can see your debt to the others who care about Zen practice and people still too. Or not of course!!!!

Just another anonymous voice!
December 11, 2011 1:56 PM

V said...

I owe Shinge nothing.

I am a devil's advocate.

"he [Shimano] does not deserve one more cent or benefit from the group he benefitted from for so many years."

Well, yes, obviously. It is up to Shinge to somehow walk back the disastrous and unfair Shimano DCA. (Shimano may not deserve it, but he is legally entitled.) Bet you can advise her how to do that, right? And lead Hoen-ji, right? And lead ZSS, right? And, very personally and importantly, recover from abuse, right?

There is nothing unfair or cowardly about calling a spade a spade, or a ham-handed punk a punk.

"A so called leader who is beyond reproach or explanation?" Good example on your part of generalizing a very limited declaration. 'Explanation' regarding something as personal as abuse? Yes, absolutely! She owes no explanation. You'd have to be pretty heartless to even suggest otherwise. None of your f-ing business! 'Reproach'? (You said that, not me.) She should be reproached for being abused? Really, you are beyond belief.

December 11, 2011 2:21 PM

genkaku said...

"He BUILT the f-ing place"

V -- Right, wrong or indifferent, I suppose it might be fair to say Shimano encouraged the building of Dai Bosatsu.

But if he ever gave one red cent of his own money or pounded a single nail, I would be profoundly surprised. If anyone 'built the f-ing place' I imagine it was the sangha that did so....

Massa in the unconditional realm while the darkies picked the cotton.

December 11, 2011 3:06 PM

V said...

Genkaku said:

"If anyone 'built the f-ing place' I imagine it was the sangha that did so...."

How can you, of all people, be so ignorant? The sangha raised the money?! I'm talking about Shimano as fundraiser, not nail-pounder, you ninny!

December 11, 2011 3:24 PM

Around a While said...

Yes, the sangha raised the money and found the property too at DBZ, NYZ and the parsonage. American money, American sangha, not Japanese.

December 11, 2011 5:00 PM

V said...

They gave to the organization headed by Shimano, and none other.

December 11, 2011 5:08 PM

V said...

The longtime influence over and outright rule of DBZ by ES is indisputable. It has been his place, pure and simple. That is why so many objected to AOB@DBZ.

December 11, 2011 5:43 PM

Someone said...

V,

You have done a beautiful job of describing a cult leadership, and the sentiments of one of it's members. Hear me out. A true leader is essentially interested in the well

being of individuals and the ongoing vitality. They don't hold others hostage through manipulation and deceit. They don't hold their entire organization on the edge of financial ruin. They certainly don't scandalize people (victims) mercilessly in order to clear their own name. They aren't the center of everything.

I understand that you had a positive experience at DBZ and through ES's guidance in sesshin (probably). So have others and it causes confusion and uncertainties for many.

For myself, I listened to other teachers and watched how they lived their life. It occurred to me that being dualistic is also in the realm of what we say versus what we do. A straight path in and out. It's not some place beyond. The experience of zazen is a great teacher in itself - slow, steady, patient - no one else holding your own back straight or staying with your very breath moment by moment. I also learned from other teachers that emptiness is not the end place of a practice. It's the aliveness behind the stillness.....and what to do with it all.

So what to do?

Best to you
December 11, 2011 7:16 PM

Around a While said...

Well said, Someone.
December 11, 2011 7:25 PM

Someone said...

missed part of a sentence - here's the end -

...interested in the well being of individuals and the ongoing vitality of their organization.

December 11, 2011 7:25 PM

Someone Else said...

V said...

"I am a devil's advocate."

To what end?

Simply to write outrageous non-sense and then sit back and delight in the answers and reactions?

But, thanks for outing yourself.
December 12, 2011 2:19 AM

Disappointed said...
Someone

- Thankyou.
December 12, 2011 4:38 AM

Christopher said...

Let's assume, for the sake of Mr. V's argument, that Shinge is indeed a "survivor" - even though she has denied this. I suppose it is theoretically possible for someone to work through, all by herself and without admitting it publicly, the incredibly convoluted and traumatic emotional baggage which that entails, while at the same time successfully guiding the ZSS through the administrative and political morass of Shimano's fifty-year legacy, and yet still have enough personal reserve to actual teach Buddhism to dozens, if not hundreds of students, many of whom I suspect are dealing with exactly the same very painful personal issues.

Let's just say that, given what we have all seen (or not seen) to date, I don't think that Ms. Chayat is up to that superhuman task. On the contrary, I think it would be better for everyone involved for her to simply step down, seek the help that she and all the other victims deserve, and let a neutral, interim third party - at best with an entirely new interim board, as was suggested here more than a year ago - deal with the remains of the ZSS.

If she doesn't want to do that, fair enough. But then she will have to deal with the criticism being leveled at her like any other Zen Master From The Unconditioned Realm.
December 12, 2011 6:46 AM

. said...

" ... V's argument, that Shinge is indeed a "survivor" - even though she has denied this ..."

*That's what I would do, too.
December 12, 2011 10:14 AM

Cosmo Pythagoras said...
Christopher,

IF one ASSUMES the following

1. that "V" really does have an impeccable source regarding the truth of Shimano's liaison with Chayat (confirming other rumors of the same type over the years),
 2. that that liaison resulted in an incredibly convoluted and traumatic emotional baggage (which is highly likely, IMO)
 3. that Chayat's actions to date do not demonstrate any significant level of competent leadership of the type truly appropriate as an abbot or spiritual director
- THEN

It would be better for everyone involved for her to simply step down, seek the help that she and all the other victims deserve, and let a neutral, interim third party - at best with an entirely new interim board, as was suggested here more than a year ago - deal with the remains of the ZSS.

ELSE

She will have to deal with the criticism being leveled at her like any other administrator.

You state your position very well, however there are a number of problems some of which may be unsurmountable:

1. What is the likelihood of Chayat having a real change of heart and developing true integrity and self-insight? IMO - Nil.
2. Even if admits the liaison but says just that "it was ... fun" or "a youthful indiscretion" and was not terribly complicated or troubling even if it was, what then? See #1.
3. By what standards does the board, the sangha or we (now) outsiders judge her competency, much less her ability to inspire? (IMO there are standards and she is already failing. See below)
4. Without the requisite self-insight and integrity she is not going to willingly step down.
5. What is the likelihood of a board that she appointed of sending her packing? Nil!

It is still my contention that the best, most pragmatic, and practical solution is simply allowing the entire organization to continue wither away.

I don't know about others, but it seems enough clear to me that if after 40 years ZSS can only attract some 18 students for a week long sesshin in November, that it is not doing well at all.

C.P.

- Strength of mind rests in sobriety; for this keeps your reason unclouded by passion.

Pythagoras of Samos

December 12, 2011 4:16 PM

*** said...**

F*ck it, I need a drink
December 12, 2011 4:50 PM

. said...

"3. that Chayat's actions to date do not demonstrate any significant level of competent leadership of the type truly appropriate as an abbot or spiritual director"

Led effort to get Eido to resign

Arranged AOB@DBZ

Led sesshins

Recruited Nordstrom and other dharma talkers

Ongoing negotiation w/Eido on DCA

Probably more I don't know about ...

C.P. = BS
December 13, 2011 12:24 PM

Cosmo Pythagoras said...

Re: Chayat's record.

"*", no doubt we have significantly different perspectives on what good leadership entails particularly good leadership of a spiritual organization.

"Led effort to get Eido to resign."

Shimano retired. He did not resign, there was no admission of a problem. Nowhere has either Chayat spoke or written an official ZSS announcement that Shimano resigned. You forget that kerfluffle of one year ago that resulted in letters from some thirty Zen teachers. Yet, Chayat was and evidently is the one who does not want him altogether banned. She was the one who allowed his rooms remain essentially untouched. She still expresses the view that Shimano's predations were simply sexual matters between two equal. Some form of resignation she advocated.

"Arranged AOB@DBZ"

Recall: ZSS had the Faith Institute an organization with a real hisotry of dealing with sex abuse cases. The Faith Institute took a stronger and clearer stance to clean up the organization, but chayat and at least a majority of the board decided to discount that organization's superior advice.

AOB was brought in to put an organization stamp on an intention not to clean up the organization but to simply move forward without cleaning it up or addressing real problems of Shimano and the board. AOB has essentially admitted this.

There were many problems with the AOB event beginning with it's location, and moving forward with it despite immanent Hurricane conditions. Not to mention that the Samoan double circles made it sound like a show, and from its descriptions sounded like a show.

Led sesshins

Yes, what about this?

Recruited Nordstrom and other dharma talkers
This demonstrates what exactly?

Ongoing negotiation w/Eido on DCA

Really? Just what are these lengthy and subtle negotiations except a stalling tactic? All along The Shimano are getting the money and benefits. The ZSS coffers continue to be further depleted. And still Chayat says, she expresses her gratitude for "Eido Roshi's uncompromising and penetrating Dharma Eye, which reveals directly the luminous power of the unconditioned mind." Where is the sense of urgency to protect the organization, the sangha? Can a person who so venerates her mentor negotiate effectively with him?

Probably more I don't know about ...

Sure. When you find out, get back to us.

Let me remind you about the lack of revised, more democratic by-laws. I believe a key issue that ZSS is not a membership organization has not been changed.

Further, what is the status of even an organizational audit (not a forensic audit) normal in the change of leadership?

Let me also remind you that the board is no more independent of her than it was of Shimano. Weren't you surprised to learn that she asked Genjo to resign?

- C. P.

December 13, 2011 2:12 PM

Roko Sherry Chayat said...

"I don't pretend for a moment that I can offer the fathomless insight that Eido Roshi has as a teacher."

From ZSS Spring/Summer 2011 Newsletter
December 13, 2011 3:47 PM

. said...

Completely Putrid said:

"Led sesshins

Yes, what about this?

Recruited Nordstrom and other dharma talkers

This demonstrates what exactly?"

--"3. ... competent leadership of the type truly appropriate as an abbot or spiritual director"

"Shimano retired. He did not resign,"

--You are right. I concede this point. Forced retirement is not resignation. Shimano retired.

"Probably more I don't know about ...

Sure. When you find out, get back to us."

--Kiss my Xmas cookies!

"Let me also remind you that the board is no more independent of her than it was of Shimano."

--Prove it. Give one example of a lack of fairness.

"Weren't you surprised to learn that she asked Genjo to resign?"

--My understanding is that Genjo threatened disaffiliation with ZSS unless specific conditions that he put forth were met. They weren't: he 'left', as far as I know. I love Genjo. To me, he might be a great future ZSS leader. But he has something that Shinge and the board need to reconcile with him, and this includes forgiving him, which I really hope they do. Nobody's perfect. I am not going to say more about that.

"Let me remind you about the lack of revised, more democratic by-laws. I believe a key issue that ZSS is not a membership organization has not been changed."

--I can't wait for them to release the revision so I can shove up your asterisk.

"Can a person who so venerates her mentor negotiate effectively with him?"

--Better than if she tried to cut his d*ck off. She just acknowledges truthfully the personal value to her of his teaching, just as many of the rest of us would do or have done (e.g., me, and Genjo).

"All along The Shimano are getting the money and benefits. The ZSS coffers continue to be further depleted."

--There is no legal alternative. You don't like it, I don't like it, but it is a legal agreement. Ask Andy Afable who helped create it.

--Your gratuitous fantasy description of AOB@DBZ is beneath contempt. You clearly don't know sh*t about sh*t.

--Grow a brain, then "get back to us".
December 13, 2011 5:53 PM

V said...

Roko Sherry Chayat said...

"I don't pretend for a moment that I can offer the fathomless insight that Eido Roshi has as a teacher."

From ZSS Spring/Summer 2011 Newsletter

December 13, 2011 3:47 PM

I don't believe anyone should be allowed to impersonate any other person on this blog. I believe that there is a precedent for this that has already been established, and fairly dealt with. I therefore respectfully request that the post under the name of 'Roko Sherry Chayat' be removed.

December 13, 2011 5:58 PM

V said...

"I don't pretend for a moment that I can offer the fathomless insight that Eido Roshi has as a teacher." (--attributed to Shinge)

Humble beyond anything you'll ever be!

December 13, 2011 6:02 PM

Someone said...

C.Pythagoras,

Thanks for the sharp summary. My only difference with you is on the Samoan Circle. I rather like the concept - especially for summer camp. But that smug little remark aside, I understand how it could be an effective tool to safely work with strong conflict and highly upsetting material. The problem is that the work of the Faith Trust Institute was not finished (as you pointed out), and maybe some of it not even begun.

ZSS was not at the reconciliation phase when AOB was invited to help students deal with the upsets of the situation. Even Kyoki Roberts says this in an interview...

"The group (AOB) doesn't attempt to reconcile victims with abusers but aims to help congregations and nonprofits prevent or cope with the aftermath of sexual or financial misconduct by their leaders."

"One of her tasks was to make clear that these weren't consensual affairs between equals but involved dangerous abuse of spiritual authority and the crossing of strict ethical boundaries."

Here's the full article..

<http://www.post-gazette.com/pg/11087/1135290-53.stm>

The goal of AOB was not reconciliation with the abuser (ES) or with ZSS which enabled his conduct for years (another form of abuse, especially if you were one who went to them for help over a negative experience with ES). His kinds of abuse affected everyone. That's a lot of victims - a lot of people wearing what V calls the albatross.

V., I'm sorry I got you this name. You're not any more vitriolic than many others on this blog can be. Change your name. Don't ever let someone else push a character description onto you - even when you use it in jest or mockery. And especially if you're hanging around ZSS = which you may not be. I hope.

Anyway, ZSS has just not reached a phase of public reconciliation.

December 13, 2011 9:45 PM

genkaku said...

Here is another review of Merry Benezra's "Special Karma," this one by Myoan Grace Shireson Roshi on Sweeping Zen

(<http://sweepingzen.com/2011/12/13/special-karma/>)

The more I have studied the first-person testimonials, the NYT's article on Shimano and the ZSS, and Shimano's own public apology and the retraction of that apology, the more troubled I have become. I have been appalled by the extent of the damage, the lack of sincere leadership, the corruption of the institution, and the chronic harm wrought by Eido Shimano's untreated addiction— enabled by his community. When I

have personally attempted to intervene in the Zen tragedy known as ZSS, I have learned first-hand that facing reality was (tragically) not the main practice. Protecting the teacher, the “Dharma,” and the opportunity to practice in a monastic and city setting were favored at the cost of the sangha’s (community’s) well-being.

Benezra describes the range of attitudes toward the Roshi’s inappropriate behaviors—including her own. True to Benezra’s description of conversations with monastic members, I have learned from former and current ZSS members that some became convinced that they had an opportunity for enlightenment, and the harm being perpetrated on others was of no consequence. Others were manipulated by their own idealism, unmet needs, sleep deprivation and isolation. The techniques described by Benezra, and also employed by ZSS, bear a startling resemblance to classic cult inductions. Depression and mental instability resulting from ongoing membership, suffered by those who were exposed to this kind of deceptive practice, confirms the potential diagnosis of unwholesome cult-like psychological manipulation. Rather than trying to convince you of this diagnosis, I invite you to study these characteristics as they are outlined on the internet and make up your own mind.

Just as Benezra has enriched the conversation about abusive Zen situations and teachers with her book, a number of Zen teachers have spoken up about the sexually exploitative situation at ZSS. I took the opportunity to write to the ZSS Board of Directors to encourage the organization to remove Eido Shimano from his position and provide authentic healing to all community members harmed by his (apparently) unrelenting sexually predatory behaviors and other unrepentant cruelties. As an empowered Zen teacher of Rinzai koans and Abbess of my own community, I quoted to the ZSS Board of Directors the Japanese expression: “Water drunk by the cow becomes milk; water drunk by the snake becomes venom.” Very much like the Roshi in Special Karma, Eido Shimano is like this metaphorical snake, in effect using ZSS as his breeding grounds and poisoning many well intentioned Zen practitioners with his personal venom—unresolved sexual addiction and predation. Benezra’s book helps us to see just how this happens and helps us to continue a public conversation. I do not believe that keeping this “special karma” a secret has helped Zen in the West. In my opinion, the events, their cover-up, and the continuation of harm at ZSS have tarnished American Zen practice. I congratulate Benezra and her book for bringing more attention to the importance of exposing this kind of harm.

Grace Schireson, Ph.D., Zen Abbess
 Author of *Zen Women: Beyond Tea Ladies, Iron Maidens and Macho Masters*
www.emptynestzendo.org
 December 13, 2011 10:12 PM

Trust said...

i talked with Kyoki Roberts about AOB just before the planned DBZ meeting. I was troubled by an offhanded comment she made to the effect that AOB was formed specifically in response to the Shimano debacle as an organization to address the Shimano / ZSS cesspool. This startled me in that if made sense all of a sudden why Nonin was 'pimping' AOB on ZFI.

I came away feeling far more comfortable with Mare Fortune and her 'Faith Trust Institute' organization and their (largely ignored) suggestions.

December 13, 2011 11:05 PM

Christopher said...

Thanks to Grace Schireson for another analysis of the ZSS that doesn't shy away from using the "C" word.

And speaking of which, I noticed another parallel to the Aum Shinrikyo story. At one point in the book ("Underground" by Haruki Murakami, in case any one is interested), the author interviews a bunch of ex-Aum members and notes how they refer to their former leader. Some never mention him at all, some still call him "the master" or "Shoko Asahara" (his spiritual name), whereas others have started referring to him just as "Mr. Matsumoto", which is apparently his real civilian name.

This is pretty revealing of how far the respective member has come in dealing with the realization that their former leader was in fact a dangerous criminal. The ones who still call him Master clearly haven't let go of the image of the enlightened being, while the others have presumably accepted the reality of the situation and taken a significant symbolic step, especially for Japanese people, and no longer refer to him with any kind of honorific title.

So, though Americans aren't necessarily as strict or even aware of their use of Japanese honorifics, have a look at how the various players at the ZSS still refer to Shimano these days.

December 14, 2011 5:15 AM

v said...

Trust said:

"i talked with Kyoki Roberts about AOB just before the planned DBZ meeting. I was troubled by an offhanded comment she made to the effect that AOB was formed specifically in response to the Shimano debacle as an organization to address the Shimano / ZSS cesspool."

Personal communication from Ms. Roberts 11-14-12:

"As for other mediations we've done, only ZSS has been public in announcing that we have been involved, so we maintain confidentiality with our other clients. It is their story to tell, not ours."

December 14, 2011 3:37 PM

v said...

Grace Schireson was quoted:

"Very much like the Roshi in Special Karma, Eido Shimano is like this metaphorical snake, in effect using ZSS as his breeding grounds and poisoning many well intentioned Zen practitioners with his personal venom—unresolved sexual addiction and predation."

It is wrong to say Eido Shimano is "using ZSS as his breeding grounds". It was announced, and I believe it is true, that he is gone from the premises. I have heard that supervised visitation is permitted, but I seem to have missed hearing about any such visits, although there must have been some. Shinge and the ZSS board have therefore apparently ended Shimano's "unrelenting sexually predatory behaviors and other unrepentant cruelties", at least on ZSS grounds. The use of present vs. past tense by Ms. Schireson in this example is powerfully misleading, and, dare I say, possibly even, "venomous"?

Also note that the term "sexual addiction", used by Ms. Schireson, although not in the current edition of the DSM manual, may well find its way into it in the future, as a recognized mental health diagnosis. All must agree that it is certainly a current mental health concern.

December 14, 2011 3:53 PM

v said...

12-14-11

December 14, 2011 5:00 PM

BA said...

Except for a rigorous, though not rigid, sesshin schedule, I always felt the atmosphere at DBZ was more camp-like than cult-like. Just a lot of good old, mostly American, boys and girls away to Zen camp for a time. And I lived there during the period the events in this book took place. I don't think Ms Schireson's characterization of life at DBZ comes even close to what it was/is. She should sign up for a sesshin and see for herself, now that Shimano is gone.

December 15, 2011 9:31 AM

Someone said...

ES is more than a sex addict. He's a predator and his mind works like that of a predator. He calculates and manipulates victims, boards, and senior students.

He has shown little interest or concern for the damage he causes individuals and only acts when his own security is in question. Even then it's minimal, calculating again how long it will be before the newest wave of upset will blow over.

He must be surprised this time around. Pressures on him are not going away. His greatest refuge is from the ZSS board that protects him in various ways such as turning pressure to resign into retirement, speaking for him when he should speak for himself, and continuing to hold him up as a teacher with a "true dharma eye". Then there's the lack of clergy abuse laws in the NY State that exist in about 11 other States. He knows all this of course.

Pretty horrible statements to make about someone . A sexual addict alone doesn't have these additional moral limits and character traits. ES has it all, and for most of us it's hard to even imagine such a mind in a man who can appear genial, and highly focused. Frightening.

December 15, 2011 9:37 AM

Shodo said...

BA said:

Except for a rigorous, though not rigid, sesshin schedule, I always felt the atmosphere at DBZ was more camp-like than cult-like. Just a lot of good old, mostly American, boys and girls away to Zen camp for a time. And I lived there during the period the events in this book took place. I don't think Ms Shireson's characterization of life at DBZ comes even close to what it was/is. She should sign up for a sesshin and see for herself, now that Shimano is gone.

Her time there was decades ago... it was a more macho place back then I have heard.

December 15, 2011 10:25 AM

v said...

Someone said:

"the ZSS board that protects him in various ways such as turning pressure to resign into retirement, speaking for him when he should speak for himself, and continuing to hold him up as a teacher with a "true dharma eye"."

I don't believe the ZSS Board is protecting Shimano. In fact, they have been trying to renegotiate his DCA. Had he resigned, the DCA might not have been as issu., Once he announced his intention to retire, the DCA came into play.

"speaking for him when he should speak for himself"

--Pretty much EVERYONE in this forum wants ZSS to apologize, including on behalf of the silent Shimano.

"a teacher with a "true dharma eye"."

--Yes, the opinion of so many: Shinge, Genjo, me, no doubt Fujin, certainly other students who acknowledge the benefits they received. Not black-or-white, not black-or-white, all one way only ...
December 15, 2011 10:46 AM

Cosmo Pythagoras said...

v said

[Shimano is] "a teacher with a "true dharma eye"."

V, do would do well reconsider some of the things you are saying. Perhaps at first this seems simply like the insincere position of the individual calling himself / herself a "devils advocate," but now it sounds like someone who is really lost and not just morally.

Reasonable, mature individuals would in no way take all the words and actions of Shimano over the years and then say things like he is a "teacher with a true dharma eye" or spout something like "the fathomless insight that Eido Roshi has as a teacher."

At best words like these is just pandering, self-serving nonsense -- sucking up to the "master" or to an ideal of the "master," at worst it is indicative of a pathological tendency towards cultism.

Rev. Shireson expresses a reasonable reaction and assessment of the entire the situation when she wrote "I have been appalled by the extent of the damage, the lack of sincere leadership, the corruption of the institution, and the chronic harm wrought by Eido Shimano's untreated addiction – enabled by his community.

However, I do not think think for a moment though that Shimano's problem is solely related to a sexual addiction.

Seriously, v, reconsider.

December 15, 2011 1:45 PM

Christopher said...

"Yes, the opinion of so many: Shinge, Genjo, me, no doubt Fujin, certainly other students who acknowledge the benefits they received. "

Well that's quite a representative segment of the population!

Do you not consider it strange that the only people who still maintain that Shimano has the so-called "true dharma eye" are precisely those few stalwarts who kept studying with him for decades, despite all the evidence to the contrary? Isn't it a little ridiculous for them to even use phrases like "true dharma eye" when everything they know about Zen stems from Shimano himself?

What about asking those people like Aitken or Genkaku or Kobutsu (or me - but you know where I stand!) who have actually studied with other teachers and so have a valid point of reference? They all namely say the same thing: Shimano was an outright fraud who just knew how to play the Zen game very well. I would even go so far as to say that "the true dharma eye" itself is just a tool used to elevate egomaniac teachers above their hopelessly inferior students. Hence Shinge, even after all these years of practice, still being able to gush that she is nothing compared to Shimano.

By the way, coming back to Aum Shinrikyo again, Murakami doesn't rule out that even Shoko Asahara probably had some kind of kensho or satori experience, which explained his extraordinary charisma. So I expect some of Asahara's followers thought he had the "true dharma eye" as well...

December 15, 2011 2:10 PM

Youree Dell Harris said...

Dear Christopher,

I was brought in for a consult.

If my understanding of the metaphysics of Yoga and Buddhism is anywhere near correct, charisma is not a product of enlightenment, but a is a natural gift or a possible by product of practices like meditation. Many would say simply that charisma is an activation of the lower chakras. Most sources would not agree that someone's with your priest's behaviors exhibits the signs of real enlightenment much less useful wisdom.

From a metaphysical perspective, one would conclude that his sexual addiction shows an imbalance of his lowest chakra which has not be addressed in all these 40+ years. Also, his greed and lack of remorse would also indicate a heart chakra imbalance.

Many real spiritual practitioners cringe or avoid such speculations as this and for good reason. But I was channel give pause to any notion that Shimano charisma or his one time charisma was an indication of "kensho," "satori," etc. Most of the

literature that addresses siddhis seems to recommend caution when dealing with people with what was called in the West a "magnetic personality."

Peace, love and good fortune in the new year

- "Cleo"

December 15, 2011 3:47 PM

v said...

Cleo/YDH:

Thank you!

Here is someone, finally, who actually 'gets it'

Satori is not necessary to be a great teacher (as per Shunryu Suzuki Roshi)

December 15, 2011 6:15 PM

v said...

Cosmo Pissaloverit said:

"you not consider it strange that the only people who still maintain that Shimano has the so-called "true dharma eye" are precisely those few stalwarts who kept studying with him for decades"

--I only studied with him for a few years

--I think the world of Shinge, Genjo, and Fujin, especially compared to a character like the aptly self-named "Cosmo", i.e.: "Ladies Man"

"Isn't it a little ridiculous for them to even use phrases like "true dharma eye" when everything they know about Zen stems from Shimano himself?"

--CP: you are a dumbass liar. ALL of them, repeat: ALL of them, had other teachers!

"Reasonable, mature individuals would in no way take all the words and actions of Shimano over the years and then say things like he is a "teacher with a true dharma eye" or spout something like "the fathomless insight that Eido Roshi has as a teacher."

--Yes, this is quite true. Only some of the words and actions of this person were wise or helpful to his students, which those students would have to acknowledge.

"However, I do not think think for a moment though that Shimano's problem is solely related to a sexual addiction."

--Well, but then, you are not too bright.

December 15, 2011 6:40 PM

v said...

Cultboy said:

"What about asking those people like Aitken or Genkaku or Kobutsu (or me - but you know where I stand!) who have actually studied with other teachers and so have a valid point of reference?"

OK, I will ask Aitken!

Cultboy, you are really just going to love this: one of my other teachers was Richard Baker!

December 15, 2011 6:47 PM

Cosmo Pythagoras said...

v said...

"Cosmo Pissaloverit said:""you not consider it strange that the only people who still maintain that Shimano has the so-called "true dharma eye" are precisely those few stalwarts who kept studying with him for decades"

FYI:

1. "v," Cosmo did not write what you quoted, Christopher wrote some and I wrote some.

"you are a dumbass liar"

With respect to...?

"self-named "Cosmo", i.e.: "Ladies Man""

FYI

2. Cosmo was chosen along with Pythagoras as representative of the a rather famous Greek mathematician and mystic, Pythagoras of Samos.

At first I was going to call myself Sammy Pythagoras but I decided to use Cosmo instead both because of it's 'cosmic' meaning and because I knew a couple of Greeks who went by "Cosmo" and I thought it was a good Greek name. BTW - I normally do not read Cosmopolitan magazine, nor do I drink Cosmopolitans, and do not consider

myself cosmopolitan but it is not a bad concept to live up to in the sense of "free from local, provincial, or national ideas, prejudices, or attachments; at home all over the world." Where you got Cosmo as being a "ladies man," I have no idea. Perhaps you're thinking of Christopher Walken's character, the Continental, on Saturday Night Live.

An apology for the misquote and the verbal abuse would be in order.

But do I hope that you can one day accept different points of view and respect rather than verbally abuse those who have views you do not agree with or that you believe are incomplete due to some omission or lack of fact.

Fact is you just are coming across as mean spirited, FYI.
December 16, 2011 3:15 AM

Yvonne Rand said...

"There was a Zen Center priests' meeting, and Dick [Baker] went on a diatribe about the teacher at the Zen Studies Society in New York, who has for years been involved sexually with students. Dick ranted about how terrible this guy was, and not having anything to do with him [...]"

From "shoes outside the door" by Michael Downing, p. 242
December 16, 2011 3:53 AM

. said...

As if Yvonne Rand wrote the above 3:53 AM post.
December 16, 2011 12:01 PM

^ said...

C.P. Yes, undoubtedly, you do deserve an apology if you got conflated with Christopher. That is quite the insult.
December 16, 2011 12:07 PM

Someone said...

V. (Verbal Violence)

I guess you are living up to your name after all which you took from one of my comments on you.

And, Cosmo's name in connection with Pythagoras and his "harmony of the spheres" seemed pretty obvious to me.

Why represent some of the worst of your named teachers? What a sinkhole.
December 16, 2011 1:25 PM

↑ **said...**
. said...

"As if Yvonne Rand wrote the above 3:53 AM post."

As if the identity of the poster makes the passage quoted any less true.
December 16, 2011 3:08 PM

↑ **said...**
Someone said ...

"Why represent some of the worst of your named teachers? What a sinkhole."

Would you believe he did so as a form of non-discriminative thinking?
No?
I didn't think so....

↑
December 16, 2011 3:24 PM

↑ **said...**
. said...

"As if Yvonne Rand wrote the above 3:53 AM post."

Why spoof Rand of all people?

Good question.
December 16, 2011 3:27 PM

^ **said...**
She wrote the quote, not the post, silly person.

Sign your own name, or make up a stupid handle like 'v'.
December 16, 2011 6:03 PM

v said...
Someone asked:

Why represent some of the worst of your named teachers? What a sinkhole."

Hey, I may be a sinkhole/a**hole, but at least I am an honest one!

Oh, you mean: Richard Baker was a bad teacher? Please say more about that (if you know it). Not that many people are old enough to have experience or even knowledge of what/how Richard Baker taught.

While you do that, I will chant, "Here comes the judge!"

Or: let's just acknowledge that most of the stuff still being hashed over endlessly on this blog, especially Shimano and his famous d*ck, are a gratuitous and ineffectual waste of time: doesn't help survivors/victims, doesn't get Shimano where he needs to be to own up, doesn't help ZSS in any way, is unconstructive in both call and response, etc., etc.

The only good thing, I might guess, is that some who are lonely find shelter here.
December 16, 2011 6:29 PM

Someone said...

What I said;

"Why represent some of the worst of your named teachers?" does not equal

What you said;

"Oh, you mean: Richard Baker was a bad teacher?"

What is famous about Shimano is not his "d#ck". I can tell you first hand that there's nothing famous about it. With that probably foolishly said here, it nevertheless interests me that many people still seem to think the problem is about sex. It's not about sex.

What's famous about Shimano is the tremendous split between the man who practiced intense zazen and the man who is so disconnected from himself, his actions, and their impact on people. What's famous and deeply sad is his lack of empathy and compassion. What's famous about him is his craftiness and ability to calculate and manipulate and deceive.

As for loneliness, I've just come from two wonderful events this evening. One included sitting with a balanced and gifted Zen teacher. The Sangha enjoyed seeing each other. There was genuine warmth and trust. The practice of zazen is truly beautiful. The core of compassion is beyond anything any of us could deliberately activate.

Best to you
December 16, 2011 10:23 PM

Shodo said...

Someone said:

"As for loneliness, I've just come from two wonderful events this evening. One included sitting with a balanced and gifted Zen teacher. The Sangha enjoyed seeing each other. There was genuine warmth and trust. The practice of zazen is truly beautiful. The core of compassion is beyond anything any of us could deliberately activate."

This may be too much to ask, but I was wondering if you would like to share what group you have started sitting with, or if not for privacy reasons, what lineage.:

(its always good imo to highlight the healthy places of practice as well as warn against the unhealthy places...)

December 17, 2011 1:07 PM

CMi said...

yes-- where are those warm and fuzzy zen centers where folks can sit around a fire drinking tea in sweet sangha togetherness? and these other places where students sit long hours, sleep-deprived in a cold zendo and having to deflect the constant come-ons from their horny teacher and his enabling students who also are on the make half the time. ah the good old days!! Where have they gone?

I'll still take them over the warm and fuzzy zen centers one finds these days.

zazen is hard, disciplined work, and warm and fuzzy is too lacking in passion for enlightenment.

December 17, 2011 3:32 PM

^ said...

What he said

December 17, 2011 4:00 PM

Shodo said...

CMi said...

I'll still take them over the warm and fuzzy zen centers one finds these days.

Yeah, I am sure you would actually.

You ever wonder what that bib is supposed to mean that Zen Buddhists wear?
What do you think it means to the principal dick waver of the ZSS?

If you want "enlightenment" without any inkling of ethics and morality, I am sure you will find more than enough of that silliness at ZSS...
December 17, 2011 6:11 PM

^ said...

No true student of zen 'wants' enlightenment.
December 17, 2011 7:16 PM

^ said...

Shodo: for intimating that you think Shinge, a Shimano abuse victim, is without any inkling of ethics or morality, and that ZSS students are similarly depraved, you earn the 'd*ck of the year' distinction (awarded the last several decades to Eido Shimano).
December 17, 2011 7:22 PM

^ said...

Shodo: Shimano is no longer the 'principal dick waver of the ZSS', you lying, reality-denying scumbag! (I was going to say '...lying... d*ckwad', but I know how sensitive you are).

Shimano has left the building. Get used to it.
December 17, 2011 7:41 PM

Someone said...

Shodo,

I would love to answer your question, and if I had a way of contacting you I would. You've been great all along. But this blog is simply not a safe enough place to answer your question.

What I will say is that it's a Rinzai tradition. There are four 7 day sesshins a year. They start at 4:30am and go to 9:30pm. Last night's event was a public talk and the respect and genuine warmth among each other is still rather awesome to me having come from the other side.

It's a mentally healthy center which is what a Zen Center should be. CMi sounds ruined by ZZS - whether he loves the place or hates it. Not sure what he thinks being a human being is about.

But all that aside, if it weren't for some of the men here none of this would be happening. So I send them a warm and fuzzy thanks.

December 17, 2011 9:54 PM

Shodo said...

^ said:

"Shodo: for intimating that you think Shinge, a Shimano abuse victim, is without any inkling of ethics or morality, and that ZSS students are similarly depraved, you earn the 'd*ck of the year' distinction (awarded the last several decades to Eido Shimano.)"

I never mentioned Shinge at all actually... but now that you mention it... It's interesting that you would bring her up as a "abuse victim"... has she ever admitted this?

Nonin Chowany (from the Windy Prairies) says that Shinge denies this unequivocally - perhaps you would like to point to some proof of this?

I am sure Kobutsu is hoping that you do post some proof - the archives would love the addition

(of course you'd be proving Shinge a liar.... sort of a bullet to the foot for the whole "ethical" argument before the marathon begins if you know what I mean...)

Also... Genjo has called her out numerous times for being just as duplicitous in her dealings with the board and defending Eido...

But honestly, what is more interesting is that you totally changed the subject...

You agreed with CMi when he said that he would choose a dysfunctional place with a shit for brains teacher who couldn't keep his dick to himself - but kept up the samurai veneer of austerity over a place that was healthy and had a functional and functioning...

(oh what was that called again? I know I used to hear that word all the time... what ever could it be...? let's see, there's Buddha... and then there's the teachings... Dharma I think is what the pro's call it... whats that last one...? OH I REMEMBER!)

SANGHA!

Yeah well I have seen DBZ's daily schedule and it's actually less strict than some I have seen.

I have seem MUCH more austere places of practice THAT ALSO HAD wonderful sanghas because those places were more than just outside appearances of austerity. They were mature places of honest practice, and it shows in the way folks treat each other.

I agree with Someone...

"CMi sounds ruined by ZZS" - whether he loves the place or hates it. Not sure what he thinks being a human being is about."

... and so do you ^.

(To Someone - I am beyond happy that you have found a healthy place to practice, and I wish you nothing but the best!^^)

December 17, 2011 10:36 PM

Stopping By said...

I'll be in the city for a few weeks and would like to find a place to sit. Any idea if Eido Roshi is likely to be at the pubic sittings? How "retired" is he at this point?

Thanks

December 17, 2011 11:44 PM

Shodo said...

Supposedly Eido is only allowed on the premises with an escort.

As far as places to sit in the Big Apple - check the back of Tricycle, they have a huge listing of city temples... I'd wager that you might be able to sit in a different place every day your entire two weeks.

I am hesitant to recommend ZSS's city temple however...

If ^ and CMi are a accurate sampling, I would wager that ZSS is still getting things backwards...

December 18, 2011 12:15 AM

> said...

"You agreed with CMi when he said that he would choose a dysfunctional place"

No: one that was challenging vs. one that was warm and fuzzy: one that is cold, hard, sleep-deprived, and faces all the same shit as on the outside

One that has a great sangha, like ZSS

(has a great teacher who is morally superior to what I have done)

Re.: Shinge--my source is impeccable. But, like Shinge, I would lie, and in fact have lied, about suffering personal sexual abuse

To me, CMi's comments sound 'battle-hardened'
December 18, 2011 9:52 AM

Shodo said...

> said:

"No: one that was challenging vs. one that was warm and fuzzy"

No... that is not what you agreed with - CMi did not phrase it any where close to how you put it.

CMi said:

"where are those warm and fuzzy zen centers where folks can sit around a fire drinking tea in sweet sangha togetherness? and these other places where students sit long hours, sleep-deprived in a cold zendo and having to deflect the constant come-ons from their horny teacher and his enabling students who also are on the make half the time. ah the good old days!! Where have they gone?"

That is what you agreed with.
December 18, 2011 10:09 AM

Shodo said...

"Mr. Shodo: one of the tests of intelligence is understanding irony (and sarcasm). You don't get CMi's comment at all."

There was nothing there to indicate irony or sarcasm - it's a interesting form of backpedaling since what CMi said was completely stupid if he/she was serious...

is that ^'s excuse too...? Since he agreed with CMi's statement?

What was the original intent of CMi's comment, if that was not what he actually meant...?

December 18, 2011 10:49 AM

genkaku said...

Just a reminder ... AGAIN

Posts whose authors are "ANONYMOUS" will, as they have been in the past, deleted.

The object of this small ruling is to allow others responding to the post to have a clear reference point.

December 18, 2011 11:03 AM

> said...

Shodo, you are a dim bulb, and that's no lie.

But I still like you!

December 18, 2011 11:48 AM

Shodo said...

> said:

"Shodo, you are a dim bulb, and that's no lie. But I still like you!"

Aw well aint you just a sweetie....:3

Guess you don't want to explain... ah well.

December 18, 2011 12:03 PM

Stopping By said...

CMi said:

"where are those warm and fuzzy zen centers where folks can sit around a fire drinking tea in sweet sangha togetherness? and these other places where students sit long hours, sleep-deprived in a cold zendo and having to deflect the constant come-ons from their horny teacher and his enabling students who also are on the make half the time. ah the good old days!! Where have they gone?"

"I'll still take them over the warm and fuzzy zen centers one finds these days."

Yea, CMi - Let's see more women raped and demeaned. Lot's of fun.

Adam's forward to his letter to Eido Roshi reads...

"The reason for posting a letter of so many years ago is not to open the old wounds that bled freely in their time".....

"I am posting it as a reminder that the past is or can be very much the present and further that the 'scandals' that have occurred involved very real and particular people and that those people suffered in ways that are contrary to Zen Buddhist teaching."

What the hell is it with this blog? You think it's useful? Not sure if I would want to be further away from Shobo-ji or this blog. Are there any women on this thing or did you turn them totally off.

Don't bother to answer. I'm finished here anyway.

Shodo, thanks for the info. I'll try Village Zendo this week.

December 18, 2011 6:58 PM

Interested Reader said...

Mr. Genkaku: you deleted a text about 'intelligence tests', etc. I see it referenced in subsequent posts.

Why deleted?

December 18, 2011 8:45 PM

Shodo said...

Interested Reader said...

"Why deleted?"

Because they posted it Anonymously.

Genkaku explained why he deleted it, just scroll up:.)

December 18, 2011 8:50 PM

genkaku said...

Interested Reader -- The only thing I deleted was a post by "anonymous" for the reasons stated above. Honestly, I don't know what the topic was but if it was "intelligence tests" then the writer is free to repost using whatever name other than "anonymous" s/he might choose.

If the "intelligence tests" post was under any other moniker, I did not delete it.

December 18, 2011 8:52 PM

Interested Reader said...

Oh? Thank you very much, Shodo. It is a little hard to keep up with the back-and-forth when there are holes in the continuum.

Was there anything else of interest involved, or just more bitter crap?

December 18, 2011 8:58 PM

Shodo said...

Interested Reader said:

"Was there anything else of interest involved, or just more bitter crap?"

Mmmm... best thing about the discussion was that the person that goes by the handle Someone had found a healthy place to practice.

Everything else was pretty much bitter crap.:)
December 18, 2011 10:26 PM

Shodo said...

Everything *after* rather...:)
December 18, 2011 10:29 PM

A former ZSS student said...

December 17, 2011 11:44 PM Stopping By said...
I'll be in the city for a few weeks and would like to find a place to sit. Any idea if Eido Roshi is likely to be at the pubic sittings? How "retired" is he at this point?

Thanks

Dear Stopping By,

No idea about Shimano's whereabouts, but I put this together list of centers within the five boroughs of New York some time ago. I edited it a bit removing a couple of dead or including updated links. I think all the links are working now. Let me know. Hope it helps.

Brooklyn Zen Center
Teah Strozer
<http://www.brooklynzen.org/>
Brooklyn, NY

Chan Meditation Center
Guo-xing, Abbot
<http://chancenter.org/>
Corona, Queens, NY

Chogye International Zen Center
Zen Korean Chogye Order Affiliated to: Kwan Um School of Zen
Wu Kwang, (Richard Shrobe)
<http://www.chogyezencenter.org/>
New York, NY

Chi Gye Sa Zen Temple of New York
Myo Ji Sunim, Abbess
<http://www.nychogyesa.org/>
New York, NY

The Ordinary Mind Zendo

Barry Magid
<http://www.ordinarymind.com>
 New York, NY

Patriarchal Zen Society
 Pohwa Sunim
<http://www.worldzen.org/patriarchal.php>
 New York, NY

Still Mind Zendo
 Sensei Janet Jiryu Abels
<http://www.stillmindzendo.org>
 New York, NY

Village Zendo
 Pat Enkyo O'Hara, Roshi
<http://www.villagezendo.org/>
 New York, NY

Zen Buddhist Temple NYC
 [CURRENTLY CLOSED FOR RENOVATION]
 Buddhist Society for Compassionate Wisdom
 Samu Sunim
<http://www.zenbuddhisttemple.org/>
 New York, NY

Fire Lotus Temple
 Zen Mountain Monastery
 Geoffry Arnold Shugen, Sensei
<http://mro.org/firelotus/>
 Brooklyn, NY

See also

The American Zen Teachers Association Listing:
<http://www.americanzenteachers.org/practice.cfm>

The Soto Zen Buddhist Association Listing: <http://szba.org/affiliated-centers/>

The Buddhist Directory: <http://buddhist-directory.org/>

Fellow posters: Please add other New York City Zen centers or directory listings.

Note: I cannot vouch that there are no serious problems with any of the above groups; however I am unaware of any serious problems with them.

I have read an article by Stuart Lachs that the late founder of the Chan Center used some pretty outrageous auto-hagiography and suggest you find it and read it and decide if Shen Yeng's use of auto-hagiography is serious enough to avoid the group that grew up around him, it certainly gave me pause and I do not practice with them but not due to any of Lach's writings.

Most of Lach's essays on Zen can be found here See
http://www.thezensite.com/MainPages/critical_zen.html
 December 19, 2011 11:26 PM

Fox Roshi said...

<http://www.centralparkzoo.com/>
 December 19, 2011 11:59 PM

NOTE:

The blog format changes from this point forward.

SJ Goer

Dec 20, 2011 07:38 AM

New York Zendo Shobo-ji

Year of the Dragon All-Day Sit, with Dharma Talk by Hokuto Daniel Diffin, Saturday, January 7, 8am-5pm

Please join us to celebrate the New Year with a day of zazen and chanting. In the Chinese zodiac, the dragon is the mightiest of the signs. A creature of mythical strength, the dragon is a symbol of good fortune. Sit with us and strengthen your practice as we go forward together in the rebirth that the New Year brings.

We are located at:

223 East 67th Street between 2nd and 3rd Avenues.

Public Transportation:

F train stop — Lexington Avenue and 63rd Street.

6 train stop — 68 Street Hunter College

Please call (212) 861-3333 for reservations and information.

Hokuto has been with ZSS 30+ years, leads a group in RI, is an M.D., and has studied with ER & Shinge. Reply

DisappointedDec 20, 2011 08:04 AM Yes, I can attest that genkaku deleted my post posted under Anonymous. No save, just delete. :) Reply

DisappointedDec 20, 2011 08:05 AM v said:

"Not that many people are old enough to have experience or even knowledge of what/how Richard Baker taught."

Is he 100? If not then perhaps you can recant that assumption.

Disappointed

Dec 20, 2011 08:08 AM

> said Re.: Shinge--my source is impeccable. But, like Shinge, I would lie, and in fact have lied, about suffering personal sexual abuse

If she suffered sexual abuse at Eido's hands and she will not permanently remove him and his earnings/profit from ZSS then she is more warped than I had thought.

Disappointed

Dec 20, 2011 08:10 AM

SJ Goer

Ah it is the Year of the Dragon. Wonderful. Thanks for this information.

You also posted: Hokuto has been with ZSS 30+ years, leads a group in RI, is an M.D., and has studied with ER & Shinge.

That's a very good reason NOT to sit with this person. There are plenty of other groups people can go to without this very dubious 'lineage' of ESS.

Don't do it, life is short, and precious.

Gassho.

Reinventing and Doing Make Overs

Dec 20, 2011 09:18 AM

Regarding Richard Baker, it was my understanding that he went back into teaching Zen Buddhism some time ago.

A quick search came up with Dharma Sanga Crestone Mountain Center.
<http://dharma sangha.org/>

from the web site:

"Crestone Mountain Zen Center is a Zen Buddhist monastic practice and retreat center in Colorado. It offers residential training in Zen meditation and practice under the guidance of Abbot and Head Teacher Zentatsu Baker-roshi, Dharma Heir of Shunryu Suzuki-roshi."

...

Teachers

Abbot and Head Teacher

Zentatsu Baker-roshi is Abbot, Head Teacher, and founder of the Dharma Sangha centers in the United States and Europe. He is the Dharma Heir of Shunryu Suzuki-roshi. Currently, Baker-roshi spends about half the year in Crestone and half the year in Europe. Typically, he is in residence at Crestone Mountain Zen Center from late October through mid May.

Resident Teachers

Koyo Welch-roshi is Baker-roshi's Dharma heir and Crestone Mountain Zen Center's Assistant Abbot. He is available for practice instruction year-round. In addition, Koyo-roshi is a professional chef and has developed CMZC's gourmet vegetarian cuisine.

Zenki Christian Dillo is the Director and Assistant Teacher at Crestone Mountain Zen Center. Zenki is available for practice instruction year-round. He also leads several Sangha Seminars each year at the Boulder Zen Center and in Crestone.

v ^ Dec 20, 2011 09:24 AM

"If she suffered sexual abuse at Eido's hands and she will not permanently remove him and his earnings/profit from ZSS then she is more warped than I had thought."

--Stupid comment. 1. He is removed from the premises. 2. ZSS is trying to renegotiate the Shimano DCA, a legal agreement. Both 1 & 2 have been established, and discussed on this blog over and over and over. Not possible for her to steal his 'earnings/profit' back.

"That's a very good reason NOT to sit with this person. There are plenty of other groups people can go to without this very dubious 'lineage' of ESS."

--The reason to go is to prove you wrong. You don't know doodley-squat about Hokuto. Hokuto is not Shimano. Genjo is not Shimano. Others who have studied with Shimano, e.g., Kobutsu, Genkaku, me, et., etc., are not Shimano, do not represent or embody Shimano, or any of Shimano's 'warp' (at least I hope not). Prejudice, prejudice, prejudice. Reply

Reinventing and Doing Make Overs
Dec 20, 2011 09:37 AM Opps! Missed this relevant detail in response to the v's remark, "Oh, you mean: Richard Baker was a bad teacher? Please say more about that (if you know it). Not that many people are old enough to have experience or even knowledge of what/how Richard Baker taught. "

CMZC was founded in 1988 by Zentatsu Baker

Which is why v's referenced remark made me blurt out "Huh?! What is he talking about??"

Wikipedia might have some correct and useful information:

Following his departure from the San Francisco Zen Center in 1984, Baker relocated to Santa Fe, New Mexico where he founded a new community known as Dharma Sangha. One student who followed him to his new community was the priest Philip Whalen (ordained by Baker as a priest in 1973), who became tanto (head monk) of the new center. In July 1987 Baker gave Dharma transmission to Whalen; Whalen later became abbot of the Hartford Street Zen Center (following the tenure of Issan Dorsey) in the Castro district of San Francisco. After the founding of Dharma Sangha in New Mexico, Baker then moved on to Crestone, Colorado and Germany to found other practice sites for Dharma Sangha. Baker also gives seminars at Boulder Zen Center in Boulder, Colorado twice each year, typically on the last weekends of January and April.

And, evidently, unlike Shimano, Baker eventually got a bit of self insight: Baker, for his part, is quoted as having said in a 1994 interview with Sugata Schneider:

"I don't think that the gossip or official versions of what happened are right, but I feel definitely that if I were back in the situation again as the person I am now, it wouldn't have happened. Which means it's basically my fault. I had a kind of insecurity and self-importance, which I didn't see for a long time, that was a bad dynamic in the community."

genkaku

Dec 20, 2011 09:41 AM

v ^ said: "Others who have studied with Shimano, e.g., Kobutsu, Genkaku, me, et., etc., are not Shimano, do not represent or embody Shimano, or any of Shimano's 'warp' (at least I hope not)."

I cannot speak for others and I will not do some mea-maxima-culpa about it, but I would have to admit that my thoughts, actions, and words do, in fact, represent, in part, an effect of Shimano's "warp." I'm not sure how it could be otherwise. It is true, however, that besides finding many of Shimano's machinations despicable, I also think that they were and remain mistaken.

And since I have learned to some degree what NOT to do, I must admit I owe Shimano's 'warp' a tip of the hat.

I reserve the right -- even if I too can be a nitwit -- to call out nitwit-dom where I see it.

Just noodling.

Disappointed

Dec 20, 2011 10:08 AM

v^ " --The reason to go is to prove you wrong. You don't know doodley-squat about Hokuto. Hokuto is not Shimano. Genjo is not Shimano. Others who have studied with Shimano, e.g., Kobutsu, Genkaku, me, et., etc., are not Shimano, do not represent or embody Shimano, or any of Shimano's 'warp' (at least I hope not). Prejudice, prejudice, prejudice. "

Actually, for people who are interested in Dharma or Zen practice, they need not go to a student who has followed, and continues to endear himself to a fake teacher, and it is said, a sexual predator.

genkaku et al have made their position clear as far as I see - dissonance and distance.

Whereas it appears the only credentials this fellow has is 30+ years of ZSS membership and studied with WHOAH WHO ?? Eido and Shinge (the person who supports said man)

As I said, life is short. Don't waste it on these people whom probably have very little real insight or actualisation of the practice. Oh and I don't mean Eido's practices, I mean Buddhist Dharma practice - yes, exactly as the Buddha intended.

By the way, trying to prove me wrong as a reason for going? That's got to be another stupid one.

Sorry about the trouble.

Disappointed

Dec 20, 2011 10:12 AM

Reinventing and Doing Make Overs -

I read a bit of Shoes at the Door. That type of flagrant abuse of situation, money, sex, superiority etc. well - sure we can make mistakes and we do all the time maybe, but I would pass personally.

That said, I believe there will always be someone who follows anyone.

The Shinge/Eido/v example is just one. There will ALWAYS be followers - of cults, of crazy people, of the Pope, of the Buddha/s etc.

Best we can do if we wanna is just state our own case and viewpoint. People will make up their own minds. And if people want to persist in realms that are unkind, then they (and we I guess) will have to pay for it eventually.

Just another opine..

Disappointed

Dec 20, 2011 10:16 AM

v said "--Stupid comment. 1. He is removed from the premises. 2. ZSS is trying to renegotiate the Shimano DCA, a legal agreement. Both 1 & 2 have been established, and discussed on this blog over and over and over. Not possible for her to steal his 'earnings/profit' back."

OK. If it is as you say, and she really does not have any authority and ability to

- a) stop this man entering the premises again
- b) to remove his belongings and allocated space,
- c) to immediately or as soon as possible (without practicable delay) cease without remain any benefits he is still receiving from the ZSS

then I accept my comment was misbased. If not then my comment stands. Thanks for clarifying.

Ciao.

^v Dec 20, 2011 10:19 AM "continues to endear himself to a fake teacher"

--you just made that up

"Whereas it appears the only credentials this fellow has is 30+ years of ZSS membership ..."

--it appears you know everything

"Shinge (the person who supports said man) [shimano]"

--helped force him to retire. keeps him off the premises

Lies, lies, lies

disappointing, not 'disappointed'

Disappointed

Dec 20, 2011 10:22 AM

Reinventing: And, evidently, unlike Shimano, Baker eventually got a bit of self insight:

Baker, for his part, is quoted as having said in a 1994 interview with Sugata Schneider:

"I don't think that the gossipy or official versions of what happened are right, but I feel definitely that if I were back in the situation again as the person I am now, it wouldn't have happened. Which means it's basically my fault. I had a kind of insecurity and self-importance, which I didn't see for a long time, that was a bad dynamic in the community."

Just re-read it. First of all, the accounts seemed to point to events and conduct he committed. I am not sure if he can just dismiss it as gossipy.

Second, if what he did, flagrantly abuse position, money and harm his best friend by openly flashing his affair with his wife is just a bit of "insecurity and self-importance, which I didn't see for a long time", it seems that he is worse than I thought.

But still, he sounds like a good salesman and pitcher, and fortunately for him, he is out of the spotlight.

I hear from friends that he is very popular in Europe. There you go. Does misconduct matter?

And will we ever know if that type of regret and "change of heart" is genuine? No, I don't think we will.

laughs-Who judges this world and who wins in the end? Well in the world of Dharma, it is the heart that judges itself, and in the world of men and women, it seems to be an unending game.

I heard a stellar joke the other day. Someone said if you want to know what God thinks about money, just look who he gives it to.

Just a shake of the head. And a hope that rascals, scoundrels and deadbeat crooks are reduced to very minute in future - or less. Ha, yeah right, right.

Disappointed

Dec 20, 2011 10:25 AM

v said lies lies

To the extent that my assumptions are wrong, please clarify. To the extent that they are right, please embellish :)

To the extent that I am saying it is probably better to look elsewhere for teachers and an environment - I stand by it completely.

See ya, v.

Reinventing and Doing Make Overs

Dec 20, 2011 11:03 AM

Disappointed said...
Reinventing and Doing Make Overs -

I read a bit of Shoes at the Door. That type of flagrant abuse of situation, money, sex, superiority etc. well - sure we can make mistakes and we do all the time maybe, but I would pass personally.

"Disappointed," I did not provide Baker's current information as a direct or indirect endorsement. I did so mainly because "v" was writing about the 75 year old Baker as if he never taught again after leaving SFZC. I would also pass on studying with him.

Did you see this: "Thich Nhat Hanh wrote of Baker, "To me, he embodies very much the future of Buddhism in the West with his creative intelligence and his aliveness." This endorsement make me wonder....

Shodo Dec 20, 2011 01:04 PM

^v said:
""continues to endear himself to a fake teacher"

--you just made that up."

What do you you mean by this statement?

Impossible Dreamer Dec 20, 2011 01:29 PM

Shodo said...

"What do you you mean by this statement?

Poor Shodo, so compassionate, he continues to encourage rationality from the irrational. Much like diving for pearls in a polluted lake.

Helpful even without the hope of success.

Shodo Dec 20, 2011 03:32 PM

Just answer the question - you can determine if I am compassionate after I respond to your answer.

Were you saying that Disappointed was wrong in his assessment of Eido as a fake teacher?

V V Dec 20, 2011 04:15 PM

Shodo asked:

"What do you you mean by this statement?:

""continues to endear himself to a fake teacher"

--you just made that up.""

To my knowledge, Eido is not teaching anyone, i.e., he does not "continue to endear himself as a fake teacher.", at least under the auspices of ZSS. Therefore, 'Disappointed' is a complete, total, 100%, demonstrable liar.

As the teacher of me, Eido Shimano was brilliant, and better than I deserved.

But since he was a sexual abuser, my sincere feeling is it would have been better if Eido Shimano had never taught at all, (better if I or any other student had never been 'taught' by him), if it would have prevented the abuse he perpetrated.

Sort of like Clinton was a brilliant president, but he sexually abused an intern, (sans the 'priestly' context). Talk about a 'power differential'!

Shodo Dec 20, 2011 05:24 PM

V V said:

"To my knowledge, Eido is not teaching anyone, i.e., he does not "continue to endear himself as a fake teacher.", at least under the auspices of ZSS. Therefore, 'Disappointed' is a complete, total, 100%, demonstrable liar."

You have misunderstood Disappointed then, because they said this:

"Actually, for people who are interested in Dharma or Zen practice, they need not go to a student who has followed, and continues to endear himself to a fake teacher, and it is said, a sexual predator.

Doesn't look like Disappointed was talking about Eido, but rather the heirs of Eido who continue to endear, protect and make excuses for Eido. Even though

Disappointed used the words "endears himself", implying Genjo, I think they meant to refer to Shinge since that is exactly what she is doing right now, and Genjo is not.

But, as an aside to the above... Eido IS a false teacher, Soen gave the inka informally and then revoked it. Eido is on no lineage chart at his home temples in Japan, and by extension, neither are Eido's heirs.

There is no connection to "authentic" Rinzai Zen in Japan coming from Eido...

V V Dec 20, 2011 05:36 PM

inka dinka bottle of ink ...

why would anyone care about such crap?

Every student needs to be totally responsible for his or her side of the teacher/student process, accurately self-evaluating all throughout.

Shunryu Suzuki Roshi said he never experienced enlightenment. Does this mean he is an unworthy teacher?

Re. 'Disappointed': you must be right--I have misunderstood her. Her arguments are so obtuse and confused that I can't get through reading them, they are so painful to my brain.

Shodo Dec 20, 2011 05:46 PM

HA!
Hi Spike:)

Still trolling under a million different names i see... Reply
ShodoDec 20, 2011 05:54 PM why would anyone care about such crap?

Because it ultimately shows what Soen thought of Eido uncompromising dharma eye.

Troll Dec 20, 2011 05:56 PM

Soen was not a student of Eido.

Shodo Dec 20, 2011 05:59 PM

Soen was not a student of Eido.

Duh - where did I say that he was...?

. Dec 20, 2011 06:07 PM

not accusing

Someone Dec 20, 2011 07:00 PM

The spring 2011 issue of ZSS includes a transcribed teisho by Eido Shimano and an article that edifies Shimano's accomplishments. The writer says, "I have come to love him and understand the affection that the residents of DBZ have for him.

These are inclusions of a TEACHER and about a TEACHER, active or not.

In this newsletter, Eido Shimano's retirement talk includes this from him,

"In any rate, thank you – for your friendship, your support, and your cooperation – these past 46 years in New York. And now I am 80 years old, so allow me to be emancipated from the heavy responsibilities."

Following this statement, Shimano wrote a letter to the ZSS board on Oct 7, 2011, (just a few months ago) giving reasons to be allowed to continue teaching. Having known Shimano, I can just see him thinking through the exact meaning of the phrase "heavy responsibilities" and finding the loopholes to what he could debate as "light responsibilities". Here are a few paragraphs from this letter.

"By my doing zazen meetings (no dokosan no teisho) rather than formal sesshins, my intention is to sit together and study the zen classics in a classroom format. Thus, everyone will have the opportunity to share the enthusiasm while I am still able to teach. And when the time comes, I will [sic] send them to DBZ and they will start (like Freshman) their zazen training. Even Harvard university would disappear in ten years if there were no freshmen students. [sic] No one in our sangha wishes THIS for the future of DBZ and Shoboji.

What we all need to do is to nurture the next generation. Shoboji's Public Meetings on Thursday Night used to be the entrance gate. We seriously need to think the reactivation of Thursday Nights.

With the cooperation of the ZSS board, what i can do is start sowing the seeds of the plant for the next season."

Was there a response to this letter? I couldn't find it in the archives?

If the response was to discourage this request he still continues to be held up as "teacher". That honorific term doesn't limit one to past, present or future tense. An honored teacher is a living part of oneself. Otherwise, why even have lineage which gives at the least (and maybe at best) a sense of history and style and place. On the ZSS site, Shimano is a living and honored teacher.

Someone Else

Dec 20, 2011 08:49 PM

And the worrisome part of Someone's comment is the possibility that at some time in the future Shimano will have become carefully whitewashed and reassembled.

That reminds me of Seigen's powerful letter asking for ways to not forget what happened because of the impact on Sangha and individual students. Wonder what he's doing and what happened to Sangha Stepping Forth. Think it was called that. Reply

Just something not all that different to share
Dec 20, 2011 09:24 PM For some reason read the last several messages I am reminded of a pack of cigarettes.

Outside one the wrapper are clear warnings such as

SURGEON GENERAL'S WARNING: Smoking Causes Lung Cancer, Heart Disease, Emphysema, And May Complicate Pregnancy

and

SURGEON GENERAL'S WARNING: Smoking By Pregnant Women May Result in Fetal Injury, Premature Birth, And Low Birth Weight. (1985-)

Yet inside the package are what? Cigarettes. Crazy! Right!?

And, besides the future health costs, they aren't cheap.

Be warned!

Carry on!

Disappointed

Dec 21, 2011 01:35 AM

VV

You nimwit, you misunderstood and then misquoted me.

"To my knowledge, Eido is not teaching anyone, i.e., he does not "continue to endear himself as a fake teacher.", at least under the auspices of ZSS."

It doesn't matter though, it's interesting you think he was a good teacher. What did he do? Did he enlighten you? And 'at least under the auspices of ZSS' - so he is giving some on the side perhaps? Oh deary! How unimaginative.

As to Suzuki, that quote of his was meant to be a bit tongue in cheek, interesting how people use this as 'evidence' he didn't know what he was talking about. Reply

Disappointed Dec 21, 2011 01:37 AM Doesn't look like Disappointed was talking about Eido, but rather the heirs of Eido who continue to endear, protect and make excuses for Eido.

Shodo - You got it.

In the context I spoke, I meant Hokuto Daniel Diffin but of course Shinge and V/V are included. Not Genjo as far as I can see. Reply

Name Dec 21, 2011 01:45 AM Avid comment readers:

<http://robertaitken.blogspot.com/2010/05/eido-tai-shimano-roshi.html>

<http://www.tricycle.com/p/2271?page=4>

Obviously the same arguments have been rehashed ad infinitum and we are still circling Ground Zero. Stupid or what?

Disappointed

Dec 21, 2011 01:47 AM

Reinventing and Doing Make Overs said...

Yah gotcha, no problems, I was just commenting on the guy's words. Thanks. As to TNH, who knows, I don't know enough about the matter and where he is now so will pass on any thoughts on it. :)

Disappointed

Dec 21, 2011 01:50 AM

V said - Re. 'Disappointed': you must be right--I have misunderstood her. Her arguments are so obtuse and confused that I can't get through reading them, they are so painful to my brain.

Not being capable of comprehension or responding to facts, you resort to ad-hominem. So this is the Eido effect you have learnt and are grateful for!

Wow, how inspiring. Everyone, please stay away from that camp. The behavior shows!

Get over it though won't you, VV.

Christopher Dec 21, 2011 02:41 AM

Some comments on random snippets from the last couple of days:

"I hear from friends that he is very popular in Europe."

Richard Baker still runs a centre called "Johannishof" in the Black Forest - a good friend of mine goes there for sesshin all the time. Incidentally, my impression is that Shimano also remains more popular here than in America. I haven't seen any open criticism of him here, anyway.

"Still trolling under a million different names i see..."

My impression is that there is actually only one person behind all the posts playing devil's advocate on this blog. The fact that he can give the impression that there are actually two sides to the Shimano debate is, I think, an example of the same phenomenon that allowed the ZSS to survive after so many mass exoduses. All an egomaniac teacher apparently needs is just a couple of devoted followers who will stick by despite everything. Given enough time, the ranks will always fill back up - it's the same story with every cult, Aum Shinrikyo, Heaven's Gate, etc.

"Thich Nhat Hanh wrote of Baker, 'To me, he embodies very much the future of Buddhism in the West with his creative intelligence and his aliveness.'"

And Shimano met the Pope and the Dalai Lama. Endorsements by extremely popular public figures are clearly no guarantee of quality.

"Was there a response to this letter? I couldn't find it in the archives?"

I believe the letter you are referring to was actually written on July 5, 2011: http://www.shimanoarchive.com/PDFs/20110705_Shimano_Dowling.pdf, and my understanding is that the board simply ignored the request.

"That reminds me of Seigan's powerful letter asking for ways to not forget what happened because of the impact on Sangha and individual students."

I think the ZSS would be well served by instituting a commemorative day (god knows they love those) in honour of Shimano's victims and all those former members like Kobutsu who quit in disgust, only to keep fighting for retribution from

the outside. I actually suggested this to Genjo and he said that he'd "keep it in mind if he ever lived long enough to see the place recover sufficiently..."

Jim Dec 21, 2011 05:39 AM

" Given enough time, the ranks will always fill back up - it's the same story with every cult, Aum Shinrikyo, Heaven's Gate, etc."

I didn't realized that Aum Shinrikyo and Heaven's Gate are still active with their ranks "filled back up". Amazing, how even mass murder and suicide aren't enough to keep some people away. Geez, but if mass murder and suicide doesn't keep em away, why would you suspect someone with sexual predation to? Your info's off bit I bet. Otherwise, what devotion to death!

Christopher Dec 21, 2011 08:30 AM

Dear Jim,

Though I assume you were being sarcastic and this is totally besides the point: Aum Shinrikyo at least is in fact still active (though they now call themselves Aleph); several current members were interviewed in the Murakami book.

But anyways, since you brought it up, just out of curiosity I looked at their website today and came across a comprehensive apology for the various sarin attacks which strikes me, amazingly, as going much further than what the ZSS has done so far vis-a-vis Shimano. For example, compare Shinge's "I can't apologize for what others have done or not done" with this from a Mr. Fumihori Joyu of Aum:

"Not exactly as a person responsible for the present organization, but as a board member of the former religious organization, I thought it is my responsibility to make an apology and to explain what we are going to do about the incidents. [...]"

Read the rest at <http://english.aleph.to>.

Genkaku Dec 21, 2011 08:41 AM

"I think the ZSS would be well served by instituting a commemorative day (god knows they love those) in honour of Shimano's victims...."

Good suggestion, Christopher ... for any number of reasons.

Glenn Cocteau Dec 21, 2011 09:28 AM

Jim said:

"but if mass murder and suicide doesn't keep em away, why would you suspect someone with sexual predation to?"

What active ZSS member might you be referring to?

Disappointing/ed Dec 21, 2011 10:17 AM

'Some comments on random snippets from the last couple of days:'

Thanks, C.

Chuck Dec 21, 2011 04:37 PM

"I think the ZSS would be well served by instituting a commemorative day (god knows they love those) in honour of Shimano's victims...."

Fact is over time former practitioners have scattered into the ten directions; still, an annual memorial service could be done separate and apart from the current ZSS leadership. I wonder how many remain in the general New York city region and of those how many would attend.

Chuck Dec 21, 2011 04:43 PM

Does anyone know anything about the real founder of the Zen Studies Society, Cornelius Crane? All I know about is from Wikipedia which says that "the Zen Studies Society was established in 1956 by Cornelius Crane to help assist the scholar Daisetz Teitaro Suzuki in his work..."

During my stint at ZSS Shimano never mentioned him even once, nor did anyone else (at least to my recollection). I don't think I ever heard / read about him until the wiki article on ZSS.

Glenn Cocteau Dec 21, 2011 05:05 PM

genkaku said...

"I think the ZSS would be well served by instituting a commemorative day (god knows they love those) in honour of Shimano's victims...."

Good suggestion, Christopher ... for any number of reasons.

December 21, 2011 11:41 AM

Why not institute a commemorative day on this blog, for all the effort that its creator and participants have contributed on behalf of "the honour of Shimano's victims"?

Exactly NOTHING. Literally not willing to even SHOW UP.

Just love a good 'commemoration'!

Chuck Dec 21, 2011 08:13 PM

Glenn Cocteau said....

"Why not institute a commemorative day on this blog, for all the effort that its creator and participants have contributed on behalf of "the honour of Shimano's victims"?

"Exactly NOTHING."

Why such negativity and bitterness, "Glenn Cocteau"?

From my perhaps poorly informed perspective it was the primarily the efforts of Rev. Kobutsu Malone, and Robert Aitken, Roshi along with a few others like Stuart Lachs, and Genkaku Adam Fisher and to some extent Jiro Andy Afable that really got the balling rolling to take Shimano as far out of the picture as he seems to be today. Yet I've have repeatedly seen some credit given to Ms. Chayat for this, but without that initial pressure, I truly doubt that Chayat would have done anything and have always seen her as one of Shimano's chief enablers (and not just of Shimano predations but of the reverential fawning and overprotective attitude toward that man).

So while this blog (thread) might not directly address the "honour" of Shimano victims, it certainly acknowledges the abuse and together with the main effort (e. g. archive, & sanghaconvergence) helps to mitigate if not completely eliminate the possibility of future victims. For all it's twistings and repetition this blog is one place where a number of more or less concerned people help each other and possibly the mahasangha remain vigilant.

Other than serving as a reminder, and serving as a pointer to the shimanoarchive, what can those who are no longer part of the organization do? Well, Kobutsu still has an offer of help available on the shimanoarchive.org. BTW - It is located on the last page of the archive. Further I have seen that for quite some time now that at least Genjo Marinello Osho has proposed (first as a board member and now as an ex-

board member) among other things that ZSS make some real form of psychological assistance available to the victims whenever he writes about ZSS.

Glenn, if you have some specific suggestion why not make it. I doubt there is significant money amongst the lot of us to really do something for the victims but some ideas really need little or no money.

So again, a memorial day for Shimano's victims is in order. In some sense we all are victims if not of his predations then of his manipulations, half truths, outright lies, and, essentially, the perversion of what we might have at first glimpse considered an inspiring manifestation of "True Dharma."

Olivia Dec 21, 2011 09:16 PM

Genkaku and Christopher said,

"I think the ZSS would be well served by instituting a commemorative day (god knows they love those) in honour of Shimano's victims...."

Good suggestion, Christopher ... for any number of reasons."

Quick thoughts here...my first reaction was No Way! But after getting past that, it seemed like a very good idea if the definition of "victim" was broad, and it was not held and organized by ZSS - until the year arrives when they can offer it themselves with genuine remorse and on top of strong and effective changes.

How would you define "victim"? I would include at least some of the Shimano heirs - Genjo, Jiro. Genjo actually became a "witness" for us to see what it's like for someone to speak out against Shimano and try to work sanely with the board. His honest reporting allowed us to watch him go through major revelations about the depth of Shimano's predations and watch the historic denials and resistances he received from the board. I know little about Shimano's other heirs and how they've been affected - not including Roko.

A good date might be the day Shimano retired (actually a bit of a downer compared to the hoped for resignation) or the day that Aiken Roshi posted his call out to Shimano on his blog. That would honor Aitken who did much and struggled much about Shimano. His work of keeping letters at the U. of Hawaii and turning them over to Kobutsu could include a thanks to Kobutsu and to others who have sacrificed a lot to keeping ZSS and Shimano from slipping away into the land of denial and outright lies.

Where to hold it? Lots of places on the internet and possibly as a street demonstration in front of Shobo-ji. I did that once and am willing to consider it again.

Perhaps Grace Schireson and Joan Halifax Roshi would be willing to work with Sweeping Zen or the Buddhist Channel to make an announcement that would remember the enormous amount of deep suffering and all kinds of distress as a result of Shimano and 40 years of enabling boards - and with the hope that no other Buddhist organization make the same disastrous mistakes. Such a commemoration could include a brief summary of what has changed within ZSS and what hasn't - as the time nears the date. Of course there would be a range of expectations on changes asked for, but it wouldn't be too difficult to state that range of opinion and still give a summary of changes and forms of restitution offered to victims - or not. (hope that's clear - going fast here)

What do you think? As genkaku would say, just noodling around - at high speed and several memorable inclusions into such a commemoration. I like the summary idea - of the numbers of Zen teachers who wrote letters, Jiro's petition, the archive of course, etc, and then the summary of changes and offers of restitution made by ZSS. Something like that.

Olivia Dec 21, 2011 09:56 PM

Just a note to DBZ students. This is not against you. Having been a resident at DBZ I know what it's like to love and be attached to the place itself, and to the vision of what it reasonably could be. Several other victims have expressed the same sentiment to me as part of their painful experience in having no choice but to leave - and with minus zero support.

"Our victory is not about putting the right kind of people in power, it's about putting the right kind power in people".

from an oratory given by Pancho Ramos-Stierle that I discovered on Shodo Spring's blog/website. (not our Shodo here)

Here's a link to the full oratory in which you may find some cross-overs to our own "revolution in values"

<http://www.indybay.org/newsitems/2010/04/07/18643943.php> Reply

DevDec 22, 2011 02:03 AM Glenn Cocteau said:

"What active ZSS member might you be referring to?"

no active (one) member of ZSS:

If people are still attracted to "cults" and these cults are still "active" as Christopher implied-- whose former members were involved in conspiracy to murder & terrorist acts, in Aum Sh.'s case, with HEaveN's GaTe=mass suicide, than why not to a measly sex predator like ES --why would you expect people not to be attracted to his

lineage? -- that was the point. I am a cult member. Please don't feel sorry for me. Everyone has their own level of how much wrongness about someone's behavior=sins against humanity, they can live with and accept, and which doesn't necessarily negate what that person stood for. ES=Zen practice=zazen. And that is what needs to be passed on, to which Shinge maintains an obligation. There is no doubt in my mind the Hakuin to Gempo-Soen-Eido line is THE ONE TRUE WAY (the name I feel ZSS should currently adapt:). Having experienced different lineages in America, imo, none compared--we owe these Masters a great debt Followers of the Way.

I have been brain-washed!

NA MU Only Go Forward DAI BO SA!!

Christopher Dec 22, 2011 02:06 AM

Thank you, Olivia. I actually didn't even consider how any survivors would take the suggestion. I just thought it would be a good way to have the ZSS put their money where their mouth is, so to speak, and it would in any case be more reality-based than their current slew of "parinirvana" and "mandala" days, hommages to people like Carlson and Soen who actually disavowed Shimano, etc.

Glenn Cocteau Dec 22, 2011 01:36 PM

Olivia said:

"Several other victims have expressed the same sentiment to me as part of their painful experience in having no choice but to leave - and with minus zero support."

Please say more about that, if you would be so kind, thank you.

How do you think we might help? What support can we offer? What should ZSS do specifically at this point, that we can lobby them to do?

(Did you or others you know attend the Olive Branch meeting at DBZ, and is there an opinion of that experience?)

GC Dec 23, 2011 04:48 PM

If the previous post continues to go unanswered, deliberately or otherwise, it is completely okay with me, I get it (maybe. Shouldn't be presumptuous).

Chuck Dec 23, 2011 05:16 PM

GC said...

If the previous post continues to go unanswered, deliberately or otherwise, it is completely okay with me, I get it (maybe. Shouldn't be presumptuous).

G. C., Don't expect to get an answer so quickly especially this time of year. This blog often goes into lulls. It may be nothing personal, people may be involved in other things. However, your earlier tone didn't wasn't exactly endearing, in fact it was outright hostile and disrespectful, so you may not be taken seriously; you know, karma ,and payback's a bitch, and all that....

Have a good day.

gc Dec 23, 2011 05:45 PM

Soo sorry, chuckie. Truth hurts, huh?

Olivia Dec 23, 2011 07:36 PM

There are 2 kinds (levels) of answers to your questions.....

"How do you think we might help? What support can we offer? What should ZSS do specifically at this point, that we can lobby them to do?"

The first is how they would apply to me specifically as at least one "victim" willing to answer. However, I wouldn't explore such a personal question on this blog with someone I don't know, or pretend to answer for other women.

The second level is how to answer them with the goal of preventing the abuse of power, sexual exploitation and victimization from happening again in the ways that have been recorded for over 40 years. It's a function of this blog (whatever criticisms people have of it) and of the archives. Otherwise, what's the point in the long run? There's been an unprecedented and ongoing opportunity for ZSS to take this information, the letters from Zen teachers, and the Faith Trust Institute to explore how such abuse happens, the culture that creates it, and the impact it's had on victims and Sangha. I would ask you to lobby for this in the form of conferences held at DBZ, and how to implement such information for the health of the ZSS community – or any Sangha community. I would ask ZSS to lobby for laws pertaining to clergy sexual abuse in the State of NY. But, there's still much more to fall out of the cracks for the ZSS leadership who can't separate themselves from Shimano, lineage and understandable loyalties. Personally I have questions about "true dharma eye". I find it incomprehensible that a True Dharma Teacher can get

up off their cushion and repeatedly and with perfect calculated self-awareness know that they are causing harm to students – and not care.

So, personally I can't separate these two levels. I tried. I tried to answer the question – what do I, "Olivia", want? What do I want from ZSS?

The answer is, quite honestly, that I first need to know that all potential levels for abuse re-emerging within ZSS have been understood and stopped - to the best of their ability. I need to know that the facts of what happened will not be whitewashed at some time in the future. Imperfect I can take, but half-measured attempts will not work into the future. 40 plus years of anguish to individuals and distress to entire Sangha's makes it worth the trouble. I would not expect ZSS leadership to do this alone.

Some of the harms of being a victim didn't stop because I walked away – and looked at my own parts in it all. There are also negative and painful domino effects that spread out to ones family and friends. Being rendered powerless is not for the weak, and Shimano counted on victims being powerless. Ugly to say, but true. This is a commonality among victims because – and this is really important – because the culture that created, allowed, and enabled abuse has not made the kinds of changes that release and support a victim in the ways you would wish. All you can do is change what still needs changing within ZSS. That would be enormously important and a real support.

And yes, I know the freedom of a good sitting - a real refuge. But I also have to get up off my cushion and wonder what to do next. I think that the real koans choose us. Perhaps it's chosen you too. Your questions are important and I assume are in good spirit. Thank you. Perhaps someday I can say – OK – what do I want?

Gc Dec 23, 2011 07:58 PM

I will copy Olivia's response and send it to shinge, ZSS board and genjo (someone else can feel free to send it to Kobutsu).

I will carefully consider the contents of olivia's post, certainly one of the most revelatory and workmanlike ever posted here.

Shodo Dec 24, 2011 10:39 PM

Merry Christmas everyone.:)

Li Dec 27, 2011 01:17 PM

This life is mist

Lo Dec 28, 2011 05:51 AM And that life is missed.

Miss T Dec 28, 2011 05:32 PM

Li is z mystic - not mist-akin. Images emerging and receding, coming and going in the ten directions.

Lo is a warrior. Also not mist-akin. What to do with images revealed. Relating and liberating in ten directions.

Miss T is a mystery.

Enough of that. What is with the silence here. Have you ever noticed that almost every time a victim speaks it takes about one week for everyone to recover. This is especially true on ZFI.

Olivia, thanks for the thoughtful reply to whoever it was. I liked the "rally for NY State sex abuse laws". It will be ignored or explained away as outside their calling as a monastic community...if they respond to it at all,,which is unlikely since it's coming out of blogland.

and.....Shodo.....Happy New Year.

Shodo Dec 28, 2011 06:49 PM

What is with the silence here?

Christmas Vacation I figured... Happy New Year to you too!:)

b(^_^d)

From One Gadfly to Another Gadfly Dec 28, 2011 08:40 PM

Miss T said...

"I liked the "rally for NY State sex abuse laws". It will be ignored or explained away as outside their calling as a monastic community...if they respond to it at all,,which is unlikely since it's coming out of blogland."

I suppose it takes a certain amount of time before each of us learns not to rely on the intrinsic morality or goodwill of anyone affiliated with ZSS. For over 40 years that group has been chronically infected with Shimano's emotional dis-ease. The only route to health begins with separation from the group.

As for advocating the New York State legislature to pass clergy (sex) abuse laws, that has to become the passionate activity of one or more individuals. Bear in mind that there may be deep pocket opposition coming from organizations including the Catholic Church.

Start educating yourself about the issue you feel strongly about, then be prepared to write letters, meeting with other also concerned, meet with legislators (who will jerk you around and use you), become prepared to get into the media, etc.

It took an acquaintance of mine nearly three decades to get a handle on advocacy, but he now writes a bi-monthly column about his "issues" in a community newspaper and has become a goto person on local public radio. He has taught and influenced other similarly interested folks and they rose faster and have been quoted in the NY Times, and have appeared on local news, and in one case on CNN. (This woman is in a position to and literally does work on her related issue full time. She recently has started a national network that has yet to get any recognition.)

In all cases advocacy becomes a very time and energy intensive activity. It no doubt has its rewards if one has the wherewithal to overcome each problem and stay the course.

Yet, it's not hard to get started:

How you can advocate for an issue important to you?

You care about an issue -- child abuse, the importance of the arts in the lives of children, dogs and cats in the local animal shelter, trash in the environment, childhood obesity, senior abuse, home gardening, organic farming, bicycle commuting -- and you want to educate people about it, to make a difference, to raise awareness, and maybe even to raise money. But you are just one person and you don't have much money, or any money, to donate to the cause.

How can you be an advocate for an issue that's important to you?

Continued at <http://www.coyotecomunications.com/stuff/promote.shtml>

"You don't need a weatherman to know which way the wind blows."
from Subterranean Homesick Blues by Bob Dylan

First Gadfly Dec 28, 2011 08:41 PM

Oh, a sense of humor and good people skills are mandatory.

Kindred Protest Dec 28, 2011 08:54 PM

While letters and petitions are written to ZSS, another world-wide protest is going on over the Alberta Tar Sands and the Keystone pipeline intended to reach from there to Texas.

Here's my question to all of you. How do you see the commonalities between this and Shimano. Think power, kinds of protest, etc. Very Very Interested. Thank you. Here's a quote from within the activist environmental community on this.

"The pipeline matters (stopping it), because building it invites the acceleration of tar sands extraction. And the process leaves the resulting fuel contributing as much as three times the greenhouse emissions per energy unit as conventional oil. Given the massive size of these deposits, their full exploitation, say NASA's leading climate scientist, James Hansen, would create "game over for the planet." For this reason, twenty of Hansen's most respected climate scientist peers sent a letter to Obama opposing the pipeline, as did Desmond Tutu, eight other Nobel Peace Prize winners, and every major American environmental group, including the most conservative ones.

Given Obama's two month decision window, we need to keep pressure on the White House, from calling and writing to public rallies, perhaps even at Obama campaign offices. The chances of Obama's again rising to the occasion are far greater if there's continued public outcry about the pipeline. But one powerful way to create this is to tie the proposal and the politicians who've backed it to the greed-driven agenda of the oil companies. I'd suggest we invite the Occupy Movement, environmental groups, and anyone appalled at our pay-to-play politics to show up at local Exxon/Mobil stations in whatever nonviolent and creative ways they can, whether through picketing, vigils, guerrilla theater, or civil disobedience. Other oil companies are also involved in the tar sands, like BP, Chevron, Shell and Conoco. Brand-name gas stations sometimes sell fuel from ostensible competitors. But Exxon remains the most powerful symbol, because of all they've done and are continuing to do in promoting blanket denial."

Miss T Dec 28, 2011 09:11 PM

"Li is Mist-akin.

Miss T can't spell Mistaken. That happens to those of us trying to write from the - whatever that realm is - that is oft quoted here.

Of course it could Mist-Atkin - meant as a most honorable image within our mistd.

OK - will give it up!

Naiman Dec 29, 2011 05:26 AM

Yes, by all means, let's talk about *gorillas in the* mist, oil sands (because somebody is very VERY interested), and 'how to become a famous activist/advocate'.

Almost miss 'sordid'.

Kindred Protest Dec 29, 2011 06:27 AM

Naiman,

The purpose is NOT to talk about tar sands and how to become a famous activist. The purpose is to clarify the dynamics of "the culture that creates/allows/enables abuse" - be it of a teacher/priest to ones own students or of things in nature.

The work to stop it is very similar, ie; bringing it to public awareness which eventually brings it to a tipping point where change can happen. That was the reason for the quote. I suspect that the denials are similar, the power imbalances are similar, etc.

If it's too much to ask you to Occupy Your Brain for one minute, or it simply doesn't interest you - fine with me. Just clarifying what it's not about and that we are living in a period of time when these questions are being asked by lots of people.

Naiman Dec 29, 2011 06:45 AM

"The purpose is to clarify the dynamics of "the culture that creates/allows/enables abuse" - be it of a teacher/priest to ones own students or of things in nature."

Your purpose.

"The work to stop it is very similar, ie; bringing it to public awareness which eventually brings it to a tipping point where change can happen."

Vis-a-vis Eido Shimano, the subject and supposed focal point of this blog, this has zero chance of happening.

Sorry, my brain is otherwise occupied.

Forget trying to pass new state laws, forget prosecuting/hounding Shimano, forget ZSS as it tries to go its own crippled way: concentrate on the needs of the survivors (my purpose).

Kindred Protest

Dec 29, 2011 10:42 AM

I get your points - they're probably realistic for this blog. But how do you propose to move forward on this point...??

"Forget trying to pass new state laws, forget prosecuting/hounding Shimano, forget ZSS as it tries to go its own crippled way: concentrate on the needs of the survivors (my purpose)."

December 29, 2011 9:45 AM

Naiman

Dec 29, 2011 11:47 AM

Do like GC: forward the concerns of survivors to Shinge, ZSS, and Genjo. Let them know my own concerns.

Support survivors when they post their concerns or ideas on this blog.

Attend or write letters to be read at events like AOB@DBZ, with the recommendation that survivors' concerns be heard and their requests actualized.

Even though it is Shimano who should redress his predatory behavior, he does not recognize this. ZSS must do so on his behalf, and on its own to reclaim some form of organizational integrity.

Another Woman

Jan 5, 2012 12:02 AM

What kind of organization needs to maintain association with a man who calls himself a Zen Master yet "does not recognize" the need to "redress his predatory behavior?" This is even a man?

This message to ZSS applies to them as well as Eido Shimano - maybe more considering they have the ability to see the harms caused by his flaws. Predatory behavior is about more than sex. Yes, he led a tight sesshin and the setting and building was great. But after that - what? He had nowhere to take it all. Dharma doesn't die when you step out of the zendo. Maybe that's when it really begins. He had nowhere to go and nowhere to lead. That's sadly evident. I don't know if it's too late for ZSS to take the kind of strong stand that could have redeemed them. It

would have been the more compassionate way. This long drawn out marathon around Eido Shimano hasn't helped anyone.

<http://www.youtube.com/watch?v=ELouc2XHQLM&feature=related>

genkaku

Jan 5, 2012 05:16 AM

"This long drawn out marathon around Eido Shimano hasn't helped anyone." --
Another Woman

With respect, I disagree, although I cannot nail down with certainty what precise help it has been.

Maybe, as claimed sometimes-huffily by the proponents of the assault, "it helped to open people's eyes." Maybe so, but it also helped to close them tighter as well.

For every argument and point of view, there seems to be a counter-argument and another point of view. So it goes.

But what this marathon has done, for my money, is to propose that spiritual endeavor that is nothing more than a hug-festival lacks honesty and lacks faith. We all love good news, but there is bad news as well in life and without addressing that less-than-yummy, more-than-sappy-compassion news ... well, spiritual endeavor just devolves into another smarmy religion. Our faith does not rest on good-news or bad-news bears ... it rests on an experience born of effort. And not just some experience, but all of it.

I'm not sure which is more depressing -- those who rely on bad news or those who rely on good. For my money, getting all the news aired out is part of our honest effort. It's not always pretty (if you discount the masters of smarm), but it is honest... messy, stupid, vituperative, carefully or carelessly argued perhaps ... just honest in ways that may suggest a profound dishonesty, but bring each to his or her own deepest honesty.

Is that a help? I don't know, but I think it is.

Just noodling.

Another Woman

Jan 5, 2012 06:53 AM

Genkaku,

My response was to Naiman and his "faith" in ZSS to respond to the needs/concerns/ideas of "survivors". It's that specific history that I was addressing,

not the history and goals of the people who have brought this to light and "honestly" as you say, struggled with what they saw as a result. It's not an attempt to turn irreversible facts into good-news.

The "long drawn out marathon" was a description of ZSS lack of response - slow and incomplete responses which has "not helped" survivors. Indeed, they've likely resulted in more of the same emotional traumas by recycling old avoidance, denial, focusing concerns on the predator while essentially ignoring the "survivors" and the avoidance of naming in honest terms what he did. Instead there are bypasses to honestly naming what is/was, ie; sexual abuse, emotional torment, and harassment - just a few examples of descriptors left out.

About the compassionate bit, don't assume I use the word compassion as "sappy, smarmy, yummy, all the good news" - warm and fuzzy. I've seen it expressed here or in other blogs that a more "compassionate" stance by ZSS to Shimano would have been to totally separate themselves from him. Fire him - even sue him.

But I think you're going to a place of practice in which one doesn't close eyes when the going is hard or unpleasant - including about oneself.

Here I'm not sure I'm following you...just guessing...
 "just honest in ways that may suggest a profound dishonesty, but bring each to his or her own deepest honesty."

Another Woman Jan 5, 2012 07:23 AM

Gengaku,

And about this before my day gets going...

"With respect, I disagree, although I cannot nail down with certainty what precise help it has been."

Actually, the more I think about this, the broader the answer gets. Here's a few....
 It's connected some people in ways that have been highly helpful.

It's allowed many concerned people to speak out and each one was glorious to hear while standing by "surviving" little holes in the ice. I suspect they're bigger from the meltdown.

It's been helpful to witness what others went through in efforts to honestly approach ZSS or Eido Shimano. We watched a replay and we now all now a little more about what a "survivor" went through - male or female and for various levels of abuse.

That's alot of help just off the top of one head.

Thank you

Naiman Jan 5, 2012 10:31 AM

"What kind of organization needs to maintain association with a man who calls himself a Zen Master yet "does not recognize" the need to "redress his predatory behavior?" This is even a man?"

--IMO Shimano is a sick, as in mentally ill, man.

--I am also interested to see just how an association might play out. But still, Shimano has 'left the building'.

"My response was to Naiman and his "faith" in ZSS to respond to the needs/concerns/ideas of "survivors".

--I have no faith in ZSS to do this whatsoever. In fact, my understanding is that Shinge is moving on (away) from the issue.

"a more "compassionate" stance by ZSS to Shimano would have been to totally separate themselves from him. Fire him..."

--what she said

Another Woman Jan 5, 2012 01:13 PM

Naiman,

Thank you for the clarification. Apologies for misunderstanding or assuming where you're coming from.

What do you mean "What she said" following this...

"a more "compassionate" stance by ZSS to Shimano would have been to totally separate themselves from him. Fire him..."

How do you think we should respond to Shinge's "moving on (away) from the issue?" What's she "moving on" from doing?

"We" can be people beyond this blog - the Zen Community in general who have followed this.

Naiman Jan 6, 2012 07:34 AM

what she said = I agree with those exact words

"How do you think we should respond to Shinge's "moving on (away) from the issue?" What's she "moving on" from doing?"

To make things right for survivors, imo, two things need to happen:

1. Appropriate apology (expression of remorse)
2. Survivor's embrace of life after damage

(*I am paraphrasing a recent column by Carolyn Hax)

Apology will not be forthcoming, either from Shimano (EVER), or ZSS (at least for now).

The only good way to view #2 is to see it as a positive opportunity, if not an inevitability, rather than as just another black mark on Shinge or ZSS, as per usual, for leaving survivor's this sole option (i.e., for them to move on, too).

If concerns remain, I believe direct expression to Shinge is the best option, whether it is productive now or not. (Shinge seems to be moving on, after one year of her leadership, from focusing on the Shimano scandals, and most of their related issues.)

"Choose peace over anger"

It is up to each of us to heal her own heart.

Jim Jan 6, 2012 08:40 AM

"Choose peace over anger"

It is up to each of us to heal her own heart."

Right on, Naiman! I'm with you with this lucid expression of the work that needs to be done by the injured ones. Justice is done.

Oliva Jan 6, 2012 04:43 PM

Choose Justice over denial.
Choose Truth over arrogance.

Jim, you have perfectly demonstrated that the culture of ZSS has not changed. There are outstanding issues unresolved by ZSS and it will not go well for the repair of their integrity and reputation.

The level of your arrogance regarding your global assumption of the heart and mind and health of survivors and what they need or want is unbelievably egotistic. You really think someone called a survivor would be waiting 10-20-30 years for ZSS to get it right before "moving on"? You speak out of the usual voice of abuse. It no longer touches me personally. It's yours to heal. What a sad little man you are.

Jim Jan 6, 2012 05:50 PM

I don't know why you're so insulting Olivia. I agree with Naiman: when healing takes place in the heart, then I feel justice is complete. Obviously you feel I'm assuming I know what's best for every victim of abusive behavior. I don't.

It is within the one's own heart the matter is ultimately settled and rests, whether the perp gets slapped on the wrist, goes to jail or ends up on death-row.

BTW, I never been to New York, haven't participated with the groups there.

Second Gadfly Jan 6, 2012 06:14 PM

Huh? When healing takes place in the heart, then (I feel) justice is complete? What on earth does that mean? It is within one's own heart the matter is ultimately settled? What kind of slapshot solipsism is this? It certainly ignores the stainless steel balls you can hear clanging away when the ZSS, after kissing the ass of their rapist-thug teacher for decades and still refusing to admit that his Penetrating Dharma ****censored**** ever made a false move, blithely encourages his various victims to "move on." Move on. Nothing to see here, citizen.

Olivia Jan 6, 2012 06:33 PM

Jim,

A victim can forgive/heal in heart, at any point along the way. It's a personal choice or place of grace.

However, survival of injustice doesn't constitute justice - not at the corporate level.

By corporate I mean larger body or society - as in Sangha or ZSS. Justice is when the potentials for abuse are removed, real and deep apologies follow, admission of what

was done is named and admitted, and offers of restitution are made. At that point reconciliation may or may not happen by a few or by many. Again, along the way, individuals may unburden their hearts at deeply personal levels. At rather extraordinary levels. But again - that does not constitute justice.

What you are saying sounds very lovely. But notice something very very interesting - it leaves it as the responsibility of the abused person. That's a culture that has not changed and has not owned it's responsibility to it's part of justice.

Jim Jan 6, 2012 08:15 PM

"What you are saying sounds very lovely. But notice something very very interesting - it leaves it as the responsibility of the abused person.

"

If you are referring here to the responsibility of the abused to heal oneself, then yes, imo, it is the abused responsibility to heal themselves. The 'culture' to which you refer, I'm assuming can be defined as the 'exploitation of women by men of power', and too, the organizations that harbor them, whether knowingly or not This is changing, new rules are being drawn up as we speak, e.g. new legal definition of rape, for example. Shimano is gone. No further hurt can come from him. I know this alone isn't enough for many, so they may need to pursue other means. But this 'culture' of men with power sexually exploiting women will not change, I'm afraid to say. As to "owning its responsibility" I suspect that will involve legal issues which should be pursued in all cases one feels they could make a stand.

Saturday, January 14, 2012
Eido Tai Shimano (continued) 3

This is a continuation of the Eido Tai Shimano (continued) 2 blog which A. I screwed up by trying to delete several "test" posts and then lamely tried to fix and B. refuses to add posts in ways that are readily available after 2,205 entries. Eido Tai Shimano (continued) was itself a continuation of Eido Tai Shimano, which went haywire after 5,000 posts.

With apologies to those who may feel they have seen it more often than they would wish, I am leading the thread with the letter that began it all, way back when. I am also taking the liberty of copy and pasting three recent posts I consider new news.

Anonymous Jan 14, 2012 11:26 AM

I wonder what the reasoning is behind your repetitive posting about this sex abuse scandle . In noting the frquency of posts on this topic . I at this point would think it fair to assume you were possibly a victim ? Although I do beleave you mentioned

that you were not . Regardless Its your blog to do as you like with . I stopped reading the ones on this topic long ago . Anita

Genkaku Jan 14, 2012 11:41 AM

Here are some to and fro's I took from Shimano2 in an attempt to create space and a return to decent function ... apparently it didn't work.

Kobutsu Jan 11, 2012 06:59 PM

The genkaku-again blog is archived in the Shimanoarchive. The initial letter to the ZFI site appears in the archive here:

www.shimanoarchive.com/PDFs/20100210_Genkaku_Again.pdf

Shodo Jan 12, 2012 10:13 AM

Tumblr said:

"Shodo, It makes little sense to enter into a discussion with a troller since by definition that person is being contrary, argumentative, and hostile; consequently, there is no possibility of a rational, collegial or productive discussion with that person, or at least when that person adopts such a persona."

Well, one usually doesn't know when you are talking to a troller until you have been talking to them for a bit first... and in "Spike's" case, I have a game much like BINGO that I play with "Spike's" many tells... when I make enough matches I say something along the lines of:

HA!

Hi Spike...:)

And to date, when I have called them out, it has not been denied yet.
Maybe I should yell BINGO!:)

I just wish I understood his motives... Is he trying to harass discussion? (especially when it turns to criticism of Genjo)

If so, all he is really doing is keeping the discussion alive and thriving.

Tumblr Jan 13, 2012 04:27 PM

I wonder if he actually understands what his motives are as opposed to what he thinks he is doing.

As for keeping the discussion alive, I disagree. A troller is not really interested in discussing anything, a troller wants any opinion other than his own stifled, shutdown and suppressed.

Also, ignoring the temper tantrums is often the best way to get them to stop. I often want to say "use your big boy words."

As to motivation I guess it's an attempt (intentional or not) to maintain whatever bubble one wishes to live in.

I also think that the personality types that give rise to "trollers" are working out of habit and "intentions" are instead "justifications." The habit may be decades old. I have seen too many people respond to situations with anger and the only thing that makes sense is that in the past acting hostile has served them well in the past, or they believe it has.

...enough of using psycho-babble to explain the psycho-talk of a troller for today.

P.S.

I think the new blog format makes it things both easier and harder. It certainly loads much slower on my ancient 'puter.

Still no emoticons / emoji tho'. :-{

Shodo Jan 12, 2012 02:08 PM

Because that would be odd.... nobody really criticizes Genjo much anymore - I think it's been pretty clear for months now that Genjo is quite clear on Eido. Genjo is hoping for the best, but he is not blinded by that hope.

It's a shame he wasn't made Abbott of DBZ.

Tumblr Jan 13, 2012 01:16 PM

"It's a shame he wasn't made Abbott of DBZ."

Shodo, given the nature of the leaders of ZSS, its culture, and its current by-laws, entertaining any reasonable hopes for that organization is just "foolish talk." Let's get beyond it already.

Genkaku Jan 14, 2012 12:03 PM

Anonymous has left a new comment on your post "Eido Tai Shimano (continued) 3":

I wonder what the reasoning is behind your repetitive posting about this sex abuse scandle . In noting the frquency of posts on this topic . I at this point would think it fair to assume you were possibly a victim ? Although I do beleave you mentioned that you were not . Regardless Its your blog to do as you like with . I stopped reading the ones on this topic long ago . Anita

Genkaku Jan 14, 2012 12:05 PM

Anita -- This topic has a life of its own. I figure it will likewise, at some point in the future, have a death of its own.

In the meantime, since I started the thing, I feel responsible to those who may feel it is still alive.

The ZSS is a Cult Jan 14, 2012 01:34 PM

Very much alive and I'm glad that you continue to maintain the thread.

I am hoping that this new format works out well (of being able to reply to a specific post, immediately following the post).

In terms of navigating to new comments that are attached to a particular post (as Passerby Jan 14, 2012 12:09 PM points out below), perhaps there is a feature in Blogspot that can be turned on that lists "new posts".

I'll look at Blogspot and see. Anyway, thanks for keeping up the blog Genkaku!

Passerby Jan 14, 2012 12:09 PM

I for one am glad you re-posted it as the new blogspot.com format makes it too difficult to navigate to 'newest comments' and more frequent re-posts may be required, depending on audience/comment numbers.

Anita - I don't believe there is any motivation (as I see it) other than allowing this to be a place to air issues and discussions related to the Eido scandal. genkaku played a role in bringing all this out, and helping victims as applicable, and I see him just going along with this (current) responsibility.

Gassho.