

A message from Eido Shimano

Posted by Philip Ryan on 07 Sep 2010 in [Buddhism](#) [Zen](#)

We were sent a copy of the following message from Eido Shimano Roshi. It originally came from the office of the Zen Studies Society and was sent to Sangha members. We confirmed with ZSS that we would post it only with their approval. They gave it, and expressed the hope that it might reach readers who could not be contacted directly.

“ September 7, 2010 Dear Friends, 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. This August marked my 50th anniversary in the United States. During this half-century I have received so much from people the world over. Over time, I took your kindness for granted and arrogance grew in my heart. 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. My mother was the person who encouraged me the most to follow Buddha's path. Tomorrow is her memorial day, as she passed away on September 8, 1986. Hearing her voice, I have decided to observe my 50th anniversary in the United States by stepping down from my position as abbot of the Zen Studies Society on the last day of Rohatsu sesshin in 2010. Even though I carry sadness in my heart, as a Buddhist monk, my vow to practice will not end. In order to preserve the Dharma legacy, ensure the training of future teachers, and to purify my own karma, I must march on. Gassho, Eido Shimano

The 2010 calendar of ZSS activities will not be affected, the Board says in a follow-up email.

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Reply by [Tricycle](#) » [A message from Eido Shimano | Crazy Cloud](#) on September 8, 2010, 1:22 am

[...] [Tricycle](#) » [A message from Eido Shimano](#) Posted on September 8, 2010 by Armin Tricycle » [A message from Eido Shimano](#). [...]

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Reply by [Eido Shimano Roshi Speaks](#) « [Rev. Danny Fisher](#) on September 8, 2010, 1:25 am

[...] of the Zen Studies Society, has broken his silence with regards to the allegations against him. The Tricycle Editors' Blog has the [...]

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Reply by [Eido Shimano Steps Down as Abbot of the Zen Studies Society](#) on September 8, 2010, 4:05 am

[...] has been trying to deal with this issue and what to do with their abbot. The Tricycle blog has just broken the news that Eido Shimano is stepping down as abbot and sent them a letter yesterday concerning this [...]

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Reply by [Anonymous](#) on September 8, 2010, 12:37 pm

This Shimano "message" is not a proper public announcement, it is absurdly unprofessional. Shimano needs to write a letter on ZSS stationary, sign it, put his hankyo (chop to) it and have it notarized. Surely ZSS can scan the document and produce a pdf file of a real affidavit to send out instead of as an email.

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Reply by [Rob Spencer](#) on September 8, 2010, 1:47 pm

Interesting how the "remorse" only appears after the evidence of mis-deeds and abuse becomes public! This is all v sad. Sad for the victims of the abuse, sad for the sincere students who mistakenly believe this is authentic Zen (it is NOT), sad for those ignorant enough to hurt others so.

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Reply by [Anonymous](#) on September 8, 2010, 6:58 pm

Dear Tricycle,

I read the introduction with great dismay "We confirmed with ZSS that we would post it only with their approval."

It seems to me and others that the editors of Tricycle have know about the Shimano problem for years and sat on the story; the introduction essentially confirms your approach.

I am now convinced that the editors of Tricycle contributed to Shimano's longevity as a teacher for possibly 30 of his 50 years.

Shame on Tricycle!

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Reply by [Anonymous](#) on September 8, 2010, 10:32 pm

I appreciated this letter of apology.

I never met anyone from ZSS, but I have been reading about this issue here and in other places.

What Eido Shimano Roshi did caused a lot of suffering to many people directly involved with him or ZSS, and it is also very bad for the Dharma, damaging the faith and pure vision of practitioners.

In any case, the apology was straight-forward, human and apparently sincere. He said: "I have received so much from people the world over. Over time, I took your kindness for granted and arrogance grew in my heart". He also acknowledges he should purify his own karma.

This is an apology.

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Reply by [Anonymous](#) on September 9, 2010, 7:02 am

Take it from someone who has known Eido Shimano for over thirty years, this is anything but a sincere apology. It is the same tired routine he has repeated each time he has been "caught with his robe open" for three decades. His "apology" is the product of a committee, superficially it might pass for an apology — for say, being the cause of a minor fender-bender. But if you read the entire shimanoarchive.com site you will begin to grasp the depth and breath of his transgressions.

This text email is being perceived by the ZSS sangha in exile as another F*** you to the American people. He goes on about "my 50th anniversary," "My mother," "my 50th anniversary," and most unbelievably - "my vow."

He states "I have decided..." What an incredibly arrogant assertion! After all the suffering this man has inflicted on countless women, men and children, he is hardly in a position to be "deciding." He needs to be REMOVED from his position of authority over others IMMEDIATELY - not tomorrow, not in 2012, not "on the last day of Rohatsu sesshin."

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Reply by [Anonymous](#) on September 9, 2010, 6:41 pm

This letter from Eido Shimano not only fails to respond to the genuine concerns of those hurt by his actions, it actually perpetuates his abuse.

Others have commented on Shimano's weaselly language about his mother and his vow.

Much more offensive, however, is this language:

"Over time, I took your kindness for granted and arrogance grew in my heart. As a result, my sensitivity to feel the pain of others decreased."

This passage, in effect, says that his actions were brought about by the actions of others.

By saying this, Shimano makes clear that his intention is to blame the victims for his own predations.

Further, he asserts that his "arrogance" and "decreased" sensitivity occurred over time, whereas the record makes it clear that Shimano engaged in sexual predation from the moment he began teaching in America.

The man is a sham and his organization continues to shelter him.

Shame.

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Reply by [Barry Briggs](#) on September 9, 2010, 7:51 pm

Eido Shimano like an alcoholic who says that he's going to stop drinking on New Year's Day.

If Shimano was serious about putting an end to his addiction, he would resign effective today.

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Reply by [Clark Strand](#) on September 10, 2010, 1:09 am

In response to the Anonymous post #6 above, it was I who sent the email from Eido Shimano to Tricycle. I am a contributing editor at the magazine and a former senior editor.

Just to clear up any potential confusion, readers should note that Tricycle does not publish private correspondence without verifying its accuracy with the source and obtaining permission to do so. Correspondence is treated as private unless it is sent as a press release or otherwise flagged as an open letter (as, for instance, with Letters to the Editor). I suggested as much to the web editor Phil Ryan. But being a pro, he would have done this anyway as a matter of course.

Moreover, it appears that the ZSS board was happy to get the word out more broadly since they must now commit themselves to addressing this issue forthrightly if the Zen Studies Society is to remain a viable dharma institution on the American Buddhist scene. The question of whether it is right to retain Eido Shimano as Abbot of the Zen Studies Society until December is, of course, an open question, as some here have already suggested.

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Reply by [krishna sherchan](#) on September 10, 2010, 1:17 am

How about, instead of the deep compassionate lens of Dharma, through which Eido has all too often been assessed (with pre-stamped minimizing and "forgiveness"), he be screened thusly:

http://www.dshs.state.tx.us/csot/csot_behaviors.shtm

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Reply by [Has Eido Shimano Really Resigned? : Open Buddha](#) on September 11, 2010, 4:18 am

[...] community about whether Eido Shimano has really resigned from his position, as the letter posted by Tricycle claims, or not (which I posted about the other day or if it is all just a kind of verbal bait and switch [...])

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Reply by [Katy Butler](#) on September 11, 2010, 5:22 pm

I, too, am curious about the meaning of the letter, specifically: "In order to preserve the Dharma legacy, ***ensure the training of future teachers, *** and to purify my own karma, I must march on."

Does this mean he will practice as a simple monk? Or that Eido will resign as abbot (an administrative post), but continue to train future teachers? I remember the fear at my own Zen Center years ago that if the teacher was "dethroned," "the transmission" or the lineage would be "lost." I don't think the dharma is that fragile: understanding arose for the Buddha through independent inquiry -- no finger pointed from the heavens. The Buddha also warned against superstitious practices. The good Eido taught will live on, and the bad, too, with or without formal transmission, just as it does for us all.

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Reply by [\(Rev.\) Jiro Andy Afile](#) on September 13, 2010, 10:20 pm

"Has Eido Shimano Really Resigned?"

An online petition that calls for his immediate dismissal or withdrawal from The Zen Studies Society gives a clear answer to this question that has not been disputed by the Directors of The Zen Studies Society. I quote from www.sanghaconvergence.com:

Someone has raised an important question: "What is the point of this Petition if Eido Shimano has already resigned as Abbot?"

In fact, Eido Shimano has not resigned as Abbot. He has neither tendered his resignation to the Zen Studies Society Board of Directors nor has the Board of Directors accepted his resignation. Nor have the Directors dismissed him. There has been no "public" statement of the Abbot's resignation, no press release; just a brief email to the current members of the Zen Studies Society mailing list and a curious notice on the ZSS website.

No, Eido Shimano has not resigned from his administrative and spiritual "duties" at The Zen

Studies Society.

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Reply by [Genjo Marinello](#) on September 17, 2010, 8:26 pm

As I sit on the board of the Zen Studies Society (ZSS), I should know if Eido Shimano's resignation letter has been tendered and accepted. It has. Soon the ZSS home page will reflect this. In today's world, Roshi's email to the entire ZSS Sangha is sufficient and binding.

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Reply by [Anonymous](#) on September 18, 2010, 4:27 am

As one who sits on the Board you should have known a lot of things Genjo. You didn't, and you belittled those who tried to bring the situation to your attention. Excuse those of us who doubt your credibility, your track record in knowing your last two teachers is not so hot.

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Reply by [Reb Mendell](#) on September 18, 2010, 7:43 am

Mr. Marinello,

Katy Butler writes above:

"I, too, am curious about the meaning of the [resignation] letter, specifically: " In order to preserve the Dharma legacy, ***ensure the training of future teachers, *** and to purify my own karma, I must march on." Does this mean [Eido] will practice as a simple monk? Or that Eido will resign as abbot (an administrative post), but continue to train future teachers?"

It seems that not a few people are puzzled by this statement in the resignation "letter" and what really is going to happen come December 8th.

By your post yesterday, you seem to be representing that Eido's resignation "letter" has been accepted and ratified by the ZSS Board with all the corporate formalities necessary to make it irrevocable and binding. Assuming that's true, then why not disclose to the public what the real terms of Eido's departure (or non-departure) will be?

Really now, Mr. Marinello, Eido and Yasuko together are probably receiving nearly \$200,000 in total compensation from ZSS. Will this compensation be immediately terminated as of December 8th? Have their pensions been renegotiated? What about the parsonage apartment (which apparently is in Shimano's name personally but is actually a ZSS asset - has it been properly returned to the Society)? Has the ZSS Board resolved to permit the Shimanos to continue to live there on the Sangha's dime? Is Yasuko continuing to run New York Zendo as its Director? And back to Ms. Butler's question, what exactly is going to be the relationship between Eido and the ZSS as of December 8th? You say he has resigned as Abbot but will he be staying on in some other capacity?

We all deserve to know.

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Reply by [Sobame](#) on September 18, 2010, 10:57 am

It seems very odd that ES, a man who makes such a big deal about "Formal" documents, has this big chop collection, should submit a mere text email as his "quasi - resignation."

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Reply by [Genjo Marinello](#) on September 18, 2010, 7:12 pm

"why not disclose to the public what the real terms of Eido's departure... will be?"

Indeed the ZSS Board will do just that once we have made up our own mind. However, let me review some of the steps that have been taken so far...

I don't know how to put it more plainly, but please be assured that Eido Shimano Roshi and his wife Aiho-san did resign from the Board of Directors of the Zen Studies Society on July 4th, 2010. Their resignations were formally accepted by the Board, and we meet regularly by conference call, and when we are able in person, without their presence or undue influence. In all previous cycles of complaints, Roshi and Aiho-san have remained on the Board and this did indeed create circumstances that hindered the proper processing of similar complaints.

After this date the board has gone on to:

Engage the FaithTrust Institute to help us process ethics complaints and consult with us on how to best achieve a positive future for our Society.

We have instigated a complete rewrite of the ZSS bylaws that will be membership based, with a much more democratic structure, which we hope to have in place by late January, 2011.

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.

After completing the first phase of our ethics investigation, we concluded that a sincere letter of apology was needed, along with a much earlier retirement date for Roshi. The board made this known to Roshi at our Labor Day weekend meeting with him.

The Board meets face to face with the New York Sangha Labor Day weekend and everyone is heard.

Eido Roshi writes his letter of apology that announces his retirement as Abbot at the close of this training season 12/8/10. Roshi's retirement is officially accepted and acknowledged by the Board.

Aiho-san is scheduled to step down as the director of Shobo-Ji, New York City Zendo, by the first of the year. A new director(s) is being selected and will be in place by January 1st, 2011.

Shinge Roko Sherry Chayat Roshi will be installed as the new Abbot of the Zen Studies Society on January 2nd, 2011.

At every turn we have tried to respond promptly and with an open heart to every correspondence we have directly received to the Board or Ethics Committee.

As to Eido Roshi's relationship with the Zen Studies Society after 12/8/10, this is currently a matter of much discussion by the Board. I cannot go into details on this because we are in the middle of our own discernment.

Finally, as I stated in my own newsletter, as "women come forward who are having trouble coping with the ramifications from these inappropriate relationships, the ZSS Board and I personally will do our best to be helpful..."

There are no Buddhas; if I meet one on the road of life, I have found a fraud. It is a delusion to believe that we are either Buddhas or bumpkins. Everyone should know that you will never find one without the other. The good news of Buddhism is that we are not just naked apes but also Buddhas.

I have been asked how could a "Roshi" be so blind? We all have blind spots; unfortunately, Eido Roshi's have proven to be repeatedly dangerous to the very Followers of the Way he has otherwise given his life to. Very tragic for him, the Sangha and most of all those he has wounded."

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Reply by [Anonymous](#) on September 18, 2010, 8:17 pm

How about addressing this Mr. Marinello:

http://www.shimanoarchive.com/PDF's/20100609_Marinello_AZTA.pdf

and anything from your buddy Nonin about some of the stuff he said?

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Reply by [Anonymous](#) on September 18, 2010, 8:17 pm

http://www.shimanoarchive.com/PDF's/20100609_Marinello_AZTA.pdf

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Reply by [\(Rev.\) Jiro Andy Atable](#) on September 18, 2010, 11:02 pm

An online petition that calls on The Board of Directors of the Zen Studies Society takes the position that Eido Shimano has not really resigned. See (<http://sanghaconvergence.org/>)

It's fairly easy to establish clarity about when someone resigns or quits an organization.

When the time came for me to leave the Zen Studies Society as the vice-abbot of Dai Bosatsu Zendo, I didn't simply declare that "I was leaving".

It was the Abbot, Eido Shimano, who asked his lawyer to prepare a "separation agreement" by his lawyer. It specified the date when my employment ended (as vice-abbot of Dai Bosatsu) and the conditions of my separation from the Zen Studies Society. I modified the prepared agreement and it went back to the abbot's lawyer. Finally, we came to an agreement that was recognized by the Board as final.

Eido Shimano is very fastidious about procedural things.

It is this kind of clear, legally binding agreement that we are waiting for from the Board of The Zen Studies Society and the Abbot to make public. It will specify the time when the abbot is no longer an employee of The Society, and it will specify the conditions of separation.

The Board of Directors of Zen Studies Society has acknowledged that there are women who have suffered under the tenure of Eido Shimano. It would be an insult to the women if the Board came to an accommodation with Eido Shimano that lets him retain a presence in the Zen Studies

Society that will give him administrative and spiritual authority into the future. No healing or reconciliation is possible if Eido Shimano "resigns" and yet continues to have any spiritual or administrative presence or influence with The Zen Studies Society.

The last thing anybody wants is for Eido Shimano to have de facto power, spiritual and administrative, over the Zen Studies Society past the date of his resignation or stepping down.

Therefore the "separation agreement" or "resignation agreement" will make clear that Eido Shimano, on relinquishing his position as Abbot, is truly resigning from the abbacy and any and all spiritual and administrative authority from The Zen Studies Society.

This will satisfy the concerns of the online petitioners, and it seems like a fairly simple task for the Board of Directors to accomplish.

For the sake of clarifying communications between The Zen Studies Society and all interested parties, I request that Soun Joe Dowling, the President of The Board of Directors of Zen Studies Society, communicate directly with Tricycle and the general public.

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Reply by [adam](#) on September 19, 2010, 11:35 am

The Rev. Andy Afable's description of his own separation from Zen Studies Society seems to offer a wonderful template for Mr. Shimano as well. It is clear and specific and simple, however bruising the realities may have been. Moreover, the process described removes ersatz 'spirituality' from the mix. It sounds like a process Mr. Shimano might use without surrendering too much of his self-esteem.

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Reply by [\(Rev.\) Jiro Andy Afable](#) on September 19, 2010, 11:04 pm

Judged by the standards of civil society, Buddhist law, clergy ethics, or any other standard applicable to the conduct of human affairs, Eido Shimano's conduct has been a disgrace. It has been an affront not only to the monks and nuns of Dai Bosatsu Zendo, to the practitioners of New York Zendo Shobo-ji, to the Zen Studies Society Sangha, but to sincere Buddhist practitioners everywhere.

The repeated refusal of successive Boards of Directors of the Zen Studies Society, and now the current Directors as well, to apply minimal professional standards to their Abbot violates our sense of decency.

Given the undisputed record, nothing justifies The Zen Studies Society's Board of Directors delaying even one more day in acting decisively to remove Eido Shimano.

**

Yet The Board of Directors, speaking through Genjo Marinello, says: "As to Eido Roshi's relationship with the Zen Studies Society after 12/8/10, this is currently a matter of much discussion by the Board. I cannot go into details on this because we are in the middle of our own discernment."

I understand that at the Sept 4 meeting attended by the Board, some Sangha, and the Faith Trust Institute, the Institute made the recommendation that Eido Shimano be removed from The Zen Studies Society as soon as possible.

It is quite clear that the Board is trying to finesse a face-saving exit for Eido Shimano, which would give him a presence in the organization after he "retires". This despite the fact that the Directors recognize that there are "women... who are having trouble coping with the ramifications from inappropriate relationships" (with the abbot). If Eido Shimano's resignation is not a complete relinquishing of his spiritual and administrative presence in The Zen Studies Society, all the women who were victims will feel that the organization sanctions the abbot's behavior and even rewards him for it.

Later, in his concluding paragraph, Genjo Marinello writes:

"We all have blind spots; unfortunately, Eido Roshi's have proven to be repeatedly dangerous to the very Followers of the Way he has otherwise given his life to. Very tragic for him, the Sangha and most of all those he has wounded."

Even recognizing that the Abbot has been "repeatedly dangerous to the Followers of the Way" the Board fails to act decisively on the resignation or removal of Eido Shimano. How very irresponsible and unprofessional.

**

If we are still trying to sort out what Genjo calls "our discernment" perhaps it is time to return to something simple and without obfuscation. What follows is Robert Aitken Roshi's summons to Eido Shimano in May this year:

"There are many reports of your abuse of women published on the web which indicate that you have been involved in breaking the precepts over a period of more than 40 years. I would like to urge you to come forth and make a statement in response to these accusations."

Sincerely yours,

Robert Aitken

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Reply by [Anonymous](#) on September 20, 2010, 1:49 am

"As to Eido Roshi's relationship with the Zen Studies Society after 12/8/10, this is currently a matter of much discussion by the Board. I cannot go into details on this because we are in the middle of our own discernment."

Discernment? OK. Strange word, but it sounds like an attempt at due diligence; and I trust that the diligence is in service of the Dharma and the Sangha and not loyalty to Shimano.

As part of the compassionate forensic audit, you probably should get copies of at least the last few years of the Shimanos' tax returns and investigate all of their income including investments income before giving or promising a penny more of the Zen Studies Society assets which were never intended by Mrs. Carlson to support him especially after 1984. You should carefully read the correspondence from Mrs. Carlson. In particular review

http://www.shimanoarchive.com/PDFs/19840208_Carlson_Bankier.pdf

and

http://www.shimanoarchive.com/PDFs/19840306_Carlson_Busch.pdf

The current board members need to realize that the Shimano Problem hasn't just been about sexual misconduct but about essentially unethical manipulation of finances as well. Verify everything that they claim; they will abuse any trust you give them.

Yes, of course prior board members naively or willingly agreed to whatever schemes the Shimano's hatched. But what will the current members the board do?

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Reply by [Carol Spooner](#) on September 22, 2010, 3:46 pm

Dear Genjo,

Thank you for your public statements. It cannot be easy to be in your position -- of having believed this was all old dried shit and being proved wrong, of loving your teacher while acknowledging that he has lied to you and many others, of coming to grips with the great harm Eido Shimano has done while still knowing he has done good for you and others, too. It is tragic, as you say.

Some thoughts: I hope that Eido Roshi will not be invited to give teisho at ZSS for a very long time ... a very long time during which he contemplates the great harm he has done and recognizes that he cannot sit in an honored place as a teacher unless and until he sits in humility and purification and disgrace for as long as it takes, and then some, perhaps for the rest of his life. Staying away would show proper respect and remorse and would, in itself, be the best teaching he has to give at this point.

I'm glad you are revising the bylaws. It is a dangerous thing for zen centers to give so much power to the abbot/head teacher. The board must be independent and be able to act to protect the sangha without interference from the abbot/head teacher, who should not sit on the board or appoint members to the board.

I'm also glad that you are undertaking a forensic audit. It is important to straighten all this out. There are many questions about the apartment and also Eido Roshi's retirement pension package. From what I've read in the Shimano Archive, ZSS may be bound by a contract for a certain dollar amount in retirement pension for him. Such contracts are difficult to break. However, I hope the board has engaged a good independent lawyer to advise you if there is a possibility of renegotiating. Likewise with the apartment. In addition to the spiritual harm Eido Roshi did to all those whose trust he violated, he has done grievous financial harm to ZSS. I'm sure your fundraising activities are crippled and have been for a long time as a result of his conduct and bad reputation. Taking a reduced pension and/or moving out of the apartment so that it can be sold would be ways for him to demonstrate his remorse and concern for the future of ZSS and all who come to train there.

While some people in their pain and anger do sound spiteful and vengeful, these are not spiteful suggestions ... but reasonable steps to set things right, make amends, as far as possible. So, I hope you will not be pushed into a polarized view or position in response to the anger that is being directed at you. Yours is not an easy position. I admire your courage and forthrightness, and wish you and ZSS and everyone concerned the wisdom and compassion necessary to walk this difficult path.

Also, I hope many people will sign Andy Afable's petition. I think it is important for people, especially zen teachers, to go on record by name that Eido Roshi's conduct is not acceptable in American zen centers, and also to give comfort and support to those who were harmed and ignored or disregarded for so long -- and I hope you will take it in that spirit.

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Reply by [anonymous](#) on September 22, 2010, 8:51 pm

Yesterday I had a conversation with a PhD Jungian who was the director of a large organization in NYC. Her comment was "to those of us watching this from the outside, it's stunning. It's stunning to imagine that this man (Eido Shimano) continues as Abbot even for one day. It's shameless and has all the markings one expects to find in an unhealthy hierarchical cult. It's certainly not about liberation".

I apologize for having to remain anonymous, but I am a woman who became involved in a student/teacher sexual relationship with Eido Shimano (absolutely not initiated by me). I'm not willing to be more traumatized by this organization than has already happened. However, that relationship is documented but clearly without effect. I am willing to make this post here and hope that it may move others to directly oppose the actions of the ZSS Board.

Some of you believe that the solution for this can only come from legal action taken by the women who have been abused. It would create pressure, but it will not create the long term change needed if the ZSS Board is determined to go forward with Eido Shimano in tow along with all the deception and biased discernments required to accomplish that. (Discernment is a Quaker word used to describe the process of reaching a collective/unified decision in which the concerns of all members are included.)

One example - a spiritual leader of the Himalayan Institute (Swami Rama) was sued for 1 million dollars for sexual and emotional abuse of an adult woman student. Today, his pictures remain throughout the building and the organization has whitewashed his image. Occasionally a dedicated student discovers this, is upset and confused by it, and then leaves.

The organizations that truly turned around had strong pressure from inside and supportive peers on the outside. The end result was a clear separation, and not one that has to continually defend itself or, for example, write letters asking AZTA members to disregard a petition that included views other than their own - not to mention documented facts. (this would not fly as discernment)

The example of Swami Rama occurred in the 70's. It was easier to whitewash at that time. ZSS and Eido Shimano have stepped over plenty of people and basic ethical standards in the past. It's stunning to think that it could happen again.

I continue to practice, and clear untwisted zazen is a beautiful practice - even when life is difficult - maybe especially when it's difficult. It was not potentially liberating as long as I remained hooked in any way to Eido Shimano. He's a very sick man. I don't feel vengeance toward him, but I do know him well and he is not anything close to what I would now choose as guide and mentor toward a process of "liberation". It's impossible if the tools are twisted beyond recognition. It's impossible for minds that twist and turn to right so many wrongs. I know. I was initially willing to lie about my own involvement - having been asked by Eido Shimano to do so.

Now I try to keep energy and time with untwisted (or at least untwisting) people and tools, and a simple regular practice. My deep apologies to the maha-sangha for my mistakes. "No more" is a fine phrase.

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Reply by [Kobutsu Malone](#) on September 23, 2010, 7:16 am

Dear "anonymous - September 22, 2010" (Yesterday I had a conversation with a PhD Jungian)

Your post is truly outstanding, cutting to the heart of the matter with stunning clarity.

Please contact me (in complete confidence), my contact information can be found at the bottom of the www.shimanoarchive.com site

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Reply by [Senjo Andrew Lagomarsino](#) on September 24, 2010, 12:33 am

Shinge Roshi as new abbot of The Zen Studies Society is a very poor choice. Throughout the latest sex scandal, she completely took Eido Roshi's side, contemptuously talked down to the other board members, acted pettily on numerous occasions, and actively tried to undermine the board's efforts to hold him accountable. Her actions have been extremely self-serving and not befitting a potential abbot. All this despite the possibility of having a two-fold conflict of interest: 1) as Dharma heir, and 2) allegedly having had past sexual relations with Eido Roshi, something she hasn't denied. Her installation will precede the completion of the structural changes in the board. I and a number of people are greatly disappointed in Roko's conduct and are concerned about her lack of spiritual authority and genuine leadership qualities.

Senjo Andrew Lagomarsino

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Reply by [Senjo Andrew Lagomarsino](#) on September 24, 2010, 12:42 am

I would like to add that Roko's recent lies and manipulative behavior are not unlike the some of the past maneuverings of Eido Roshi himself.

Senjo

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Reply by [Carol Spooner](#) on September 24, 2010, 3:51 am

Those are strong charges about Shinge Roshi. I don't know her and I don't know you and I wasn't there. But I have a strong aversion to people making such damning charges about someone without backing them up with (1) how you know them to be true and (2) specific details. To call someone a liar without saying what they said that was false and what the truth is (from your perspective, at least), is just flapping your lips maliciously.

Also, to infer that something is true simply because someone does not stoop to denying rumors is the worst kind of malicious gossip. It is beneath contempt (even if it is true).

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Reply by [EM Tom](#) on September 24, 2010, 4:03 pm

Thank you , thank you Mr. Lagomarsino for speaking up.

The Zen Studies Society has managed to funnel its "change is coming" line of rubbish through Mr. Genjo Joe Marinello, and it is very important that other voices be heard.

No change is coming. It is irrelevant that Mr. Shimano is leaving the administrative role of abbot. Is he leaving the property of the organization and taking Ms. Chyatt, Mr. Marinello and trustee Richard Rudin with him, that's what we want to know.

The shimano-dharma is a poisoned dharma. Manipulative, destructive, dishonest, disreputable.

The window of opportunity for the Board to remove Ms. Chyatt, Mr. Marinello and Mr. Rudin from the Board is rapidly closing. They still have enough votes, within the 60 day window of the three resignations by Seigan Ed Glasing, etc., to vote them off the board.

And, once Ms. Chyatt becomes abbot, a UNANIMOUS vote from the board is required to get rid of her. The bylaws are the bylaws of a cult.

The Zen Studies Society should rid itself of the shimano-dharma and hire a teacher from OUTSIDE the organization, as previous boards have considered. An outside expert can offer them some advise in choosing a new teacher; David Loy, for example, seems to have a good head on his shoulders.

Ms. Chyatt or Mr. Marinello can then adopt Mr. Shimano into their own zendos, if they think so highly of him. The Zen Studies Society deserves a clean start, instead of operating like the incest family it has become.

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Reply by [Anonymous](#) on September 25, 2010, 12:56 am

There is more than one precept involved here -- not just sexual misconduct. We also take up the precept not to spread malicious gossip. Think about the malice and ill-will that causes you to repeat rumors about Roko that you do not personally know to be true.

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Reply by [REDdirt](#) on September 25, 2010, 11:21 am

Is it possible the buddha we meet on the road is what we find of our self out in what ever comes along?

ZSS, ES, you, me are concerns, fallen leaves floating down onto the surface of a lake which just sits endlessly rises and falls wave after wave after wave. Finally leaves just floating on a surface.

IT is not that we disregard concerns. It is how we keep them in context that matters.

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Reply by [Daniel Kaplan](#) on September 25, 2010, 5:45 pm

This long history of Eido Tai Shimano Roshi's misdeeds, and abuse of sangha members seems headed for some closure. I Want to echo what Ms Spooner writes above about the 'strong charges' made without evidence of even alluding to what was said that was false etc. I have to say for my part, my immediate anger had me thinking "Why wait until Rohatsu? If he's in the wrong, resign effective immediately." I still sort of feel that way but do understand that the ZSS board is proceeding in a manor that seems deliberate and measured , with complete attention. It also seems, as one might expect, many many hurts among the ZSS sangha and the wider maha sangha. Genjo Marinello's statements listed above made me pause and see around the anger I

feel at repeated, ongoing misdeeds to this day. As is so often the case, it may not even be what was done, but the 'cover up' or denial of what was done, that causes the most damage and hurt. Reminds me that ages ago, when Maezumi roshi was confronted by senior students about his drinking and womanizing, his response was, "You're right. I need help. Please help me." NO ONE is without flaw; it's how we relate to them and what we do with them that makes the difference.

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Reply by [Olivia](#) on September 25, 2010, 8:09 pm

Daniel,

I'm working my way around the dissapointment I feel on reading your post! I do, however, agree with you completely on taking issue with anyone giving strong charges without strong verification. This is even in spite of the fact that the statements made by Senjo are in fact more on the believable side than not - at least for me. But I also find it hard to read.

Please keep in mind that none of these more aggressive comments would be here to be made if Eido Shimano had been a reasonably decent Abbot (Abba=Father). He has created chaos and intense conflictual feelings, and he has been doing it periodically for over 40 years. That is part of his lineage. Given all the ways this energy could, past and present, could be focused in the world and on Sangha students and their potentials (rather than damaging lives and potentials), it's very angering to me that he does little to cool it in the way your describe Maezumi Roshi was humble enough to do. The two are not comparable.

Perhaps the most important issue is keeping ES away from students - not just new students. ZSS has acknowledged that ES is "repeatedly dangerous to students of the way". While I see some moves toward separation, I see more toward a comfortable retirement (note word change from "resignation"), future invitations to present Teisho, and a fairly long period of time being present to help Roko in her position as Abbot.

I find the duplicity of relationships and Shimano's continued involvement within ZSS irresponsible and inexcusable. It does not speak well to me of the leadership of Roko or Genjo or Richard Rudin. As someone said above "it's stunning to watch".

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Reply by [Spike](#) on September 25, 2010, 9:23 pm

The ZSS Board is fighting on at least two fronts. First, the immorality issue of the Abbot. Everybody agrees: separation should occur at the soonest. For many people, it can't be soon enough. But second, there is also the survival of the organization and its Sangha, and the threat of having to drastically downsize as the result of Mr. Shimano's pension plan.

There are several scenarios on how to deal with this latter problem. Ignore it, because the immorality issue overrides all. Accept it, and wind up knee-capped financially. Fight it, drag it out, spend a lot of money on lawyers, and hope for the best. Or try to reason with the Roshi, all the while maintaining a cordial, if strained, relationship, in the interest of providing for the organization and Sangha, and that may include trying to retain at least either Shobo-ji or Kongo-ji.

In this mess, I believe the Sangha has the best chance for a good outcome, even if each member has to adapt on his or her own, because if they are sincere, they will find a way. But ZSS likely will never be the same.

Oh, and the persons who drew up the Shimano pension plan? Mr. Fernando Afable and a lawyer (shimanoarchive, #316, page 3, near the top).

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Reply by [Spike](#) on September 25, 2010, 9:28 pm

Sorry, reference is shimanoarchive 314, not 316. Spike is starting to geeze.

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Reply by [Anonymous](#) on September 26, 2010, 4:01 pm

Thanks Spike. Yes, the board is in a very difficult position. They have the duty to protect the sangha from Eido Roshi's misconduct and to preserve the financial viability of ZSS if they can. Without Eido Roshi's cooperation, their 2nd duty will be much more difficult if not impossible. The Shimano's have contracts entitling them to 70% of their salaries, with 4% annual cost of living increases, plus occupancy in the apartment with all expenses paid, plus health insurance, for the rest of their lives. (This is spelled out in shimano archive #283, page 3.) I don't know what the Roshi's salary is, but Andy Afable's salary was \$4,000/month at the time of his separation in 2003. Presumably Eido Roshi's salary is somewhat larger than that, so this is a very large sum of money. It would cost probably somewhere between \$700k-\$1million to buy such an annuity today. If ZSS doesn't pay it, then the Shimanos can sue. Litigation is expensive, and since Eido Roshi's misconduct was known at the time the retirement agreement was made, it's not likely a court

would set aside the agreement based on Eido Roshi's misconduct.

So, the board needs both Eido Roshi's and his wife's cooperation and agreement in order to modify their retirement pensions. Probably property will have to be sold to meet these obligations. These are cold hard facts.

While all the anger around this is understandable, it's very sad that it has spread out to character assassination against the very people who appear to have finally taken this matter seriously and have taken steps to remove Eido Roshi, bring in outside experts to assist and advise, and to bring as much discernment (I believe this is a quaker term that means open inquiry, considering all viewpoints) as possible to healing and moving forward. Others have walked away, time and again. Genjo and Roko have stayed in this heartbreaking situation, exposing themselves to calumny and malice, in order to salvage what is possible in the way of a Zen training institution.

You're right, Spike, ZSS can never be the same. It may be that it will have to be closed. Certainly it will be greatly reduced in size and capacity. Some may see that as a good thing. For others it may be a great loss. But, as you say, even if each member has to adapt on their own, if they are sincere, they'll find a way.

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Reply by [Kobutsu Malone](#) on September 26, 2010, 8:56 pm

The archive index numbers are subject to change. It is better to refer to the date and specific file name.

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Reply by [Anonymous](#) on September 27, 2010, 2:00 am

Dear Anonymous - September 26, 2010

Your analysis on the whole seems reasonable; however, your overt and implicit praise for Genjo and Roko does not.

On at least one other blog Genjo has been accused of being behind the attempt to whitewash Shimano's Bio on Wikipedia. If this is true, this has caused some to have legitimate concern that he is insincere, perhaps more concerned for the legitimacy of his supposed transmission than for sangha.

Roko's silence should not be mistaken for something it is not.

Her reputation, her actions, and most importantly her inaction must be taken into account. E. i. How many of the female victims has she helped in the 1970's, the 1980's, the 1990's? Who has she spoken out for? What does she proposed to do as Vice Abbot -- an appointment position she must agree to?

Here's one opinion about her posted on to counter balance you praise for her:

[The Genkaku Blog Eido Tai Shimano entry](#)

Anonymous said...

Roko is a "place holder" for Shimano. She will serve her master to hold the abbcy until the master manipulator makes a choice of a younger, (probably Japanese), monk to fill the slot. He will never relinquish control and will con the Board just the same as he's conned all the prior Boards....

September 26, 2010 10:40 PM

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Reply by [Anonymous](#) on September 27, 2010, 11:36 am

Dear Anonymous, above,

There are lots of opinions and accusations out there, aren't there? I guess that's just "normal" when people are upset and fearful. But I hope the ZSS sangha can rise above it. We don't have to believe everything we think, much less everything we hear, do we? Isn't that what our Zen practice has taught us? Whatever may have been the case in the past, there is an opportunity NOW to make changes. The bylaws are being revised to make ZSS a membership society, so the members well elect the board, at the instigation of Genjo and Roko. So, they just can't be all that bad. I'm looking at their responses now, in this situation, and I see reasonable people doing reasonable things in a very difficult situation. I admire what they are trying to do, and am saddened by the slurs, innuendoes, etc., directed against them that make their jobs that much harder, I'm sure.

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Reply by [Anonymous](#) on September 27, 2010, 12:21 pm

You claim reasonable changes have been proposed. But... Are they really sufficient?

So far it seems that Roko and Genjo are not going to fight the outrageous severance pay Shimano wants and they certainly are not going to be send Shimano packing. Instead they'll do as he want and elevate him to Abbot Emeritus and he will still be calling the shots behind the scenes or as he wrote "ensure the training of future teachers." Does this not refer to Roko and Genjo?

Old time students who have been bestowed the mantle are said to share the same eyebrows with their teacher. Does that not mean the same values as well? In a case such as this it's seems clear to everyone except those who are very much part of the organization to see that they've become too comfortable with each other. So much so there's whitewashing going on even now even as the information about Shimano is virtually irrefutable.

Will all of a sudden the environment at the temples change? Or will the environment change in name only?

Someone on the Genkaku Blog wrote something that folks need to consider:

"If anyone doubts that Shinge Roshi Roko Sherry Chayat's actions have been and continue to be self-serving and enabling of Shimano tyranny, read the Shimano Archive and judge for yourself. Do the work. There were so many opportunities to do the right thing and to take a stand (with teeth), that were passed up. Why?"

She has been fully aware of the problems with Shimano, for example see [1993 Women's Workshop](#)

When has she taken a real stance? Or has her goal simply been not to antagonize the master so she can get her credential from this man who continually has disgraced himself as a teacher for 46 years and who has shamed American Zen Buddhism? In the end such a credential is worse than useless.

The problem is truly beyond internal rectification. And that's really a problem.

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Reply by [Anonymous](#) on September 27, 2010, 12:54 pm

"I admire what they are trying to do, and am saddened by the slurs, innuendoes, etc., directed against them that make their jobs that much harder, I'm sure."

Are you kidding? Have you seen how long this process has taken? Have you seen how Marinello and Chayat attempted to silence and cut down anyone who brought these accusations to light? How people are pandering to their image of what Zen is and what it should be, and how this image is preventing people from seeing what is RIGHT IN FRONT OF THEIR FACES? I will spell it out for you. Marinello and Chayat, as well as the board, will do anything in their power to save face and protect their reputation, image, and institution. This is not a slur; this is something supported by concrete emails and historical documents posted all over the internet, which they have both admitted to producing. They have only acted because the pressure has grown too intense to pretend as if nothing has happened. They don't care about the victimized women of this travesty. They care about their institutional power and propagating an image of Zen and the "roshi." They care about holding on to power for themselves. Has anyone noticed how the people who are in charge at this moment are the people who have done everything they can to prevent action from being taken against Shimano?

To all you people who sympathize with Marinello, Chayat, and the board: You aren't Zen practitioners. If you truly practiced, you would be able to see the bull**** that's been thrown at you throughout this whole insane and cultish escapade. Zen practitioners use their reason and look at what's in front of your faces. Throw away that image of the clean-cut, compassionate priest. Shimano has a criminal mind (exact quote from Robert Aitken, though anyone can see this if you look at the evidence), and by defending him, Marinello and Chayat are just as bad because they enabled, and encouraged through inaction, his behavior. They need to find a real teacher, sit zazen, and examine themselves without their institutional **** getting in the way. And in the meantime, they shouldn't have anything to do with Zen as an institution. Anywhere.

Non-zen practitioners who know the severity of this scandal (i.e. the details of the cases of victimized women) and the gross inaction on the part of sangha members and leadership think we're a bunch of idiots pandering to a cult of personality. You might say that "they don't get it" because they don't understand the nuances of what's going on, or the institution, or Zen. Actually, no, in this case, we don't get it, because if we did, Shimano would have been on a plane back to Japan in the late 60s and never allowed in this country again.

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Reply by [REDdirt](#) on September 27, 2010, 2:15 pm

This "shimanoarchive" is not someone busy dusting the mirror?

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Reply by [Harold Weisberg alias Rodo-San](#) on September 27, 2010, 5:00 pm

It was the fall of 1975, Eido Roshi was mysteriously missing and Soen Roshi was giving, Teisho, Dokusan and Sesshin (- see Larry Shainberg's book "Ambivalent Zen"). It was a most important time in my spiritual practice and the New York's zendo's soul. It culminated in the Rohatsu of Dec. 1975. Jinta and me sat every night competing on how long and how great our samadhi was, or how we were both crazy. The morning of the last night, (Buddha's enlightenment against MARA), Eido Roshi takes the high seat and to our amazement disbanded the New York Zendo sangha and retreated to the DEEP mountains of the Catskills, called Daibosatsu mountain. During the Christmas/New Year break, there was lots of speculation, nevertheless the ZSS schedule had a winter Rohatsu at Daibosatsu. Since I was in the Zen Zone of zen practice, I signed up. After all it was a sesshin with both Soen Roshi and Eido Roshi. It was not a disappointing sesshin as the zendo was full but not overcrowded. There was a blizzard on the second day. Eido Roshi and Soen Roshi were battling over the translation of "on opening "the" dharma or "this" dharma... We can now see "it" or "this". I think Soen Roshi won this argument. " On opening this Dharma". Suddenly a stomach flu hit, and almost the entire participants were in the bathroom and not the zendo. On the last morning, the wind stopped, the flu left and the sun came out. The sky was blue and somehow there was some kind of purification or understanding of the dharmakaya.

The upheaval in the sangha, left me homeless as Nensho, whose apartment I was subletting returned to the city, and took back his apartment that I was subletting. Since there was a vacancy at the the New York Zendo I applied for residency. Eido Roshi objected, as he wanted Roy, but somehow the Board gave me the residency. After awhile Eido Roshi admitted that I was the best resident director up to that time.

All I wanted to do was, chant the Heart Sutra, scream Kanzeon, and make my 4 Great Vows and Zazen, Zazen and more Zazen. Somehow this was infectious to other people and New York Zendo began filling up with new aspirants.

One day Eido Roshi called me to Daibusatsu in order to discuss the schedule. What was planned for Nirvana day, Gempo's memorial and Buddha's birthday. I had no idea. So I invited him to New York, for a one day sitting, an evening memorial and a weekend Sesshin. I knew I couldn't conduct services but maybe he should? It could be said, that I was the most influential person in the Rebirth of the New York sangha in 1976! I have no regrets and was always honest with every new student. After all, following morning service, a breakfast special at Kasey's reveals all, Eido Roshi was the teacher and I was the student. After two years I decided to leave New York Zendo and head toward Jerusalem and participate with the Dead Sea Sangha and study with Kyudo Roshi. Eido Roshi was furious but in the end wished me the best. After all i

Think all Buddhist are jealous of Jews and viceversa. It just might be respect. I met Kyudo Roshi, a disciple of Soen, and wanted to study with him on the Mt. Of Olives. He is the exact opposite of Eido . How could two zen masters from the same teacher be so different? One is into power and attachment and the other has no corners and no attachments? It's all in Larry Shainberg's book.

So here I'm writing a defense of Eido Roshi and don' t mention his teachings. He is my Zen Teacher. He gave me Zen practice and turned it into exquisite Zazen. He taught me life and death!

32 years later, I have a wife, two kids grown up and I still practice every morning, more or less, the 4 great vows. Thank you Eido Roshi, as "what more do we seek as the truth is reveaveales" .I hope you retire in peace and give great lectures. I hope you command the same fees as Bill Clinton a great president that is being reevaluated forhis great works!

Rodo San

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Reply by [Anon](#) on September 27, 2010, 7:58 pm

" To all you people who sympathize with Marinello, Chayat, and the board: You aren't Zen practitioners."

This buddha must demure. This bumpkin does not seek sympathy in the mud on his shoes. This Zen practice you find so worthy? Show it to me.

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Reply by [Anonymous](#) on September 27, 2010, 10:45 pm

From Aitken Roshi's final interview:
as posted in the Shimano Archive:

JW = Joel Whitney, a freelance reporter for Tricycle Magazine
RA = Robert Aitken

"JW – Is there anything you would like to say to the people for instance in his [Shimano's] circle, in his orbit who have maybe helped foster his behavior or enabled it?"

"RA – They are a part of the problem."

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Reply by [Olivia](#) on September 28, 2010, 4:50 am

t

To Rodo-San, Harold Weisberg,

How sad that your message speaks more kin to the human nature and mentality of your teacher Eido Shimano than Kyudo Roshi. And who are you apart from them as you clearly relate to us the great differences between the two men? They both sat the same practice. They both had the same teacher. Who have you become? A man whose look into this past history is how wonderful you were? A man who mockingly exults Bill Clinton and Eido Shimano on the backs of the multiple damage to the lives of many women students?

I pray you have no daughters. Would you have sent them to study with your teacher, Eido Shimano? But no matter for you if he tenderly seduced, and in Shimano Dharmakaya later allowed them to be ravaged under his directorship, because... "He gave me Zen practice and turned it into exquisite Zazen". Interesting. So far your exquisite zazen stinks and has no shine. But maybe you enjoy the smell.

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Reply by [Anonymous](#) on September 28, 2010, 11:18 am

t

Rodo!

I thought you were a straight shooter, and, back in the day, you probably were -- some of the time.

But, now by your own description you seem to have spent much time doing gung-ho zazen but, perhaps, too little time feeling and thinking about the sanghas you have been part of.

Consider this one line from what you wrote above:


"After all, following morning service, a breakfast special at Kasey's reveals all, Eido Roshi was the teacher and I was the student.

(Note to readers: Kasey's Corner was a diner down the block from the city temple of Zen Studies. There some students practicing at the temple met before and / or after zazen and chatted. The chatting lead to the sharing of information, including what we learned about Soen, Shimano and the practice, and more. Not a few friendship were born there.)

Yes, the information about Shimano was shared among those going to Kasey's, but different conclusions were drawn regarding what to make of it all. Clearly the majority opinion was to leave Zen Studies and Shimano's perversion of the buddhadharma.

It seems, in your case, as in others', that meditation instruction and creating an earthily elegant space in accordance with Japanese Zen Aesthetics is enough. To some, perhaps including you, it seems that so-called teachers who teach "do Zazen then do what you please" are as good as teachers who teach meditation and something closer to Mahayana Buddhism including compassion, keeping the precepts, and keeping one's vows.

To many it became clear that it was just about "sexual misconduct," but that Eido's teachings turned into something that were not Buddha's, Bodhidharma's, Rinzai's or Soen's. Your time with Kyduo in Jerusalem should have clued you in that something may have been amiss with Shimano.

Rodo, one day, when you have the time, review all the files in [ShimanoArchive.com](#). In the meantime please review this particular file: [10/27 Letter from Zournas to Shimano](#) 

Please reconsider.

Be well.

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Reply by [Spike](#) on September 28, 2010, 11:42 am

--"If anyone doubts that Shinge Roshi Roko Sherry Chayat's actions have been and continue to be self-serving and enabling of Shimano tyranny, read the Shimano Archive and judge for yourself. Do the work. There were so many opportunities to do the right thing and to take a stand (with teeth), that were passed up. Why?"

She has been fully aware of the problems with Shimano, for example see 1993 Women's Workshop

http://www.shimanoarchive.com/PDFs/19931022R_Womans_Workshop.pdf

When has she taken a real stance?"--

Wait a minute: Ms. Chayat signed and helped draft this document! If you read it, how can you have this take on it? The idea of having women-only sessions in Beecher House, establishing Big Sister-type relationships, etc. ... really, to me this is very poignant, specific, and "real".

Some people on this and other blogs have harshly criticized the behavior and perceived intentions of Ms. Chayat. Some apparently seem to think that they understand them quite well. If it is true that Mr. Shimano had sex with Ms. Chayat, as some claim, then by FTI's and many other's definition, Ms. Chayat is a de facto victim of sex abuse. Victims of sex abuse may suffer a lifetime from pain, guilt, confusion, clinical trauma, clinical depression, etc. Some may see their marriages dissolve as a direct result. So my question is this: if Ms. Chayat is a victim of sex abuse, where does your critical abuse of her come from? (Not a koan). How could you (dare you!) engage in attacks that are presumptuous, speculative, and possibly very re-hurtful? And then also, is there not an irony in the realization that a victim of Mr. Shimano's alleged abuse is now poised to assume leadership of his former organization?

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Reply by [Cliff Startup \(Jinta\)](#) on September 28, 2010, 12:47 pm

There aint no easy way out of this situation. But as always, It is important to stick to the point. We all agree upon the preciousness of zazen and the traditions of Zen practice leading us to a wonderful life. We want to somehow preserve this, cultivate it and pass it on.

These transgressions the Roshi has committed are inexcusable in themselves and also present a major obstruction to the continuation of Zen practice.

Eido Roshi always had the passion and dynamism to inspire and motivate the sangha. He was charismatic and charming. This is a necessary quality for a person in his position. Naturally with fire comes its danger. No one was there to warn the innocent and so many severe casualties resulted.

It seems to me that The Zen Studies Society has been in this bind for the last 50 years: Who can do what Eido Roshi can do?

Who else can bring to life the mystery and excitement of the Zen mind? On the other hand, so many really sincere women were hurt and their sense of trust destroyed. Without this inner trust real practice is impossible. Then the infectious epidemic of disharmony within the sangha went off like a fragmentary bomb, killing those who were nearest.

The rewards of Zen practice are truly boundless but they are only attained through great risk and peril. As these things are personal, it is up to us to be introspective. We always knew Eido Roshi very well. Those who didnt should have been told. Was Ryokan any different? Anyway: Isn't the bell tied to the cat now? Roshi wont change. Why cant we change and be more mature about this and stop this useless acrimony?

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Reply by [Anonymous](#) on September 28, 2010, 1:47 pm

"Why cant we change and be more mature about this and stop this useless acrimony?"

Is it really useless? Perhaps to one who is reconciled himself with high flawed individuals promoting false, if exciting, dharmas.

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Reply by [Mike](#) on September 28, 2010, 1:55 pm

All Beings without number, we VOW to cherish.
Blind passion endlessly rising, we VOW to uproot.
Dharma gates beyond measure, we VOW to penetrate.
The Great Way of Buddha, we VOW to walk.

" You aren't Zen practitioners."

"RA – They are a part of the problem."

" Interesting. So far your exquisite zazen stinks and has no shine. But maybe you enjoy the smell."

" each member has to adapt on their own, if they are sincere, they'll find a way."

There are many ways. To be the Great One, each one must cleave to these four vows. There is no teacher but these vows. I am not a Buddhist but I do understand the value of taking these four vows as the goal and the bottom line of each day.

We all fall short of this grace. So what? Get up and keep walking. Be mindful of, resolved to, and renewed by this purpose.

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Reply by [Harold Weisberg alias Rodo-San](#) on September 28, 2010, 1:58 pm

It's all about LOVE.

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Reply by [Anonymous](#) on September 28, 2010, 2:37 pm

"Why can't we change and be more mature about this and stop this useless acrimony?"

Because his behavior is pathological (includes always seeing the blame as outside) and the results are criminal. Mature and Compassionate adults also do what they can to bring this to light and try to stop it - certainly they don't just smooth the way. When it becomes public after years of failed attempts to resolve the problem internally we get the full range of responses. But, I really do appreciate your sentiment but have to respectfully disagree.

From the book "Ambivalent Zen", by Lawrence Shainberg - pg 164

"At first, they don't want to explain their departure - "You two are just beginning this practice," Claudia says, "you don't need to hear this" - but their restraint is short-lived. Within minutes after sitting down, they've told us everything. Several women have accused Eido Roshi of sexual misconduct, and one of them, a reporter for the Village Voice, claims to have proof of his advances on a tape made with a hidden microphone. Now she is threatening to expose him in print. "But none of this is new!" says Sam. "He's been doing this for years! He doesn't care what age they are or what their condition is. I've seen him come on with middle-aged women and eighteen-year-olds, borderline psychotics and spaced-out acid heads. The whole parade of hopeless, frightened creatures who come to a zendo - they're all fair game for him. He does it at sesshin! Even in dokusan!"

More than sixty students, about 50 percent of the membership, have resigned from the sangha. A petition is circulating that demands the roshi's dismissal by the Board of Directors. In response to the uproar, Eido has firmly denied all allegations. The women who've charged him, he claims, are acting out their own fantasies, and those circulating the petition are expressing disappointment not with him but with themselves, their lack of sincerity and courage, their lack of commitment. Finally, seizing the initiative, he has dissolved the membership and closed the zendo and the monastery for thirty days. When this period ends, he says, those he wants back will be invited to return, and the rest can go somewhere else."

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Reply by [ANQN](#) on September 28, 2010, 3:56 pm

" When this period ends, he says, those he wants back will be invited to return, and the rest can go somewhere else."

This "go somewhere else" sounds like good advice and not just for those Eido did not want back. If people had taken this advice to heart he would now be abbot history. If they do so today they are making history.

The world is full of fools and more are born every second. That nothing can be done about this but to stay away from those you know as such is a worthy contribution and perhaps the best fix now possible.

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Reply by [Anonymous](#) on September 28, 2010, 6:33 pm

To 56. Anon from 55. Anon.

May we inscribe your post in a gate outside DBZ and then walk away? Just one more effort? :))

Thank you

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Reply by [ANON](#) on September 28, 2010, 7:52 pm

Go right ahead. As gate markers go, there is a much better one to be found now on Google by typing in Eido Shimano and hitting the search key.

I do not advocate walking away from this or letting up/go on the pressure being applied to the board. We live in interesting times and good comes of such when the responsible act. So far action is has produced good results.

The Board has clearly said they will do, and when it comes to pass, it may well be as good as it's going to get.

It might all be moot at this point. ZSS is an island under extreme pressure to adapt and that can, in itself, be the seed which destroys it entirely. Reference second sentence above.

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Reply by [Anonymous](#) on September 28, 2010, 10:00 pm

57 Anon to 58 Anon

Having already walked away I felt in a better place to act without adding to "hisory" - including my own. A thin line at times and much space required.

About ongoing pressure to the board, the silence of AZTA members is puzzling. What are the chances of a significant number of AZTA members writing a clear statement both in support of the boards efforts of moving toward complete sepatation from Shimano and in recognition of positive efforts such as the petition, the archives, several intelligent and insightful articles such as "sex and the sangha", the NY Times article, and blogs that created online "gate markers"?

The accumulated positive effort is historic in itself. Mind boggling actually.

But so also seems the present silence of the AZTA. I know that AZTA members received letters from the board asking for single focused support for themselves, and undermining other positive efforts. Arms around the whole maha-sangha, please, as teachers to so many.

Gently and respectfully

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Reply by [ANON](#) on September 28, 2010, 10:08 pm

When a spark is struck, it is not known you can control the fire.

The internet changes everything and no one really controls it. A blessing and a curse.

If I am a student in this time and place, looking for information, I head for the internet. Finding what is now there, will I go to ZSS or DBZ or Shobo ji?

Not very likely at all.

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Reply by [anonymous](#) on September 29, 2010, 12:21 am

" About ongoing pressure to the board, the silence of AZTA members is puzzling."

Not really. There is little incentive, if a member, for doing this.

" What are the chances of a significant number of AZTA members writing a clear statement both in support of the boards efforts of moving toward complete sepatation from Shimano and in recognition of positive efforts ..."

Zip, nada chance. AZTA deliberately has no formal powers and likes it so. It is properly seen as and to be considered a peer support group. Once in, you have bought the concept.

Do you kick out a friend? Dis respect a peer?

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Reply by [an' on an' on](#) on September 29, 2010, 1:32 am

Really important to stick to the point. Attempted character assassinations are the type of acrimony which is useless, labeling something as 'pathological' is really no different than saying that it is a 50 year old inexcusable consistent problem.

If RA said that they are part of the problem then he was partly right:

They didn't get rid of him because they needed him. In order to find faith you have to start with belief and for that you need credibility, mystery. The anonymous are angry because the god which they created, fed with their fears and desperations has become a monster. Even Eido Roshi and Soen Roshi have both said that they will surely go to hell. There is no blame here. If you need a

crazy job done you hire a lunatic, trot him out like a monkey and he entertains.

He is a man who is stuck with incredible understanding and must teach no-thought to people who are desperately afraid of themselves. He has really sacrificed his own practice for others. The student must trust him to find trust in himself. Eventually the student matures enough to be able to see the teacher's place in the drama.

I certainly don't want to make apologies for conduct that everyone instinctively knows is fowl, but he should maybe be considered a victim as well as Sherry et al. So many people put all of their faith and trust in one person and expect him to be a saint to bear that burden. Do you still expect him to be a god or do you take him for what he can really offer you?

Anyway, so you bite his wings off and throw him out of the hive:

You've done what's right and just...now what? If you have really outgrown him you're OK.

Otherwise it must be understood that there is no easy resolution of this problem. It can't be whitewashed or disposed of neatly. He is useful but he presents a genuine deadly hazard not unlike fire. It's Ikkyu, not Ryokan, another lunatic.

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Reply by [anonymous](#) on September 29, 2010, 12:08 pm

"If you have really outgrown him you're OK."

What is a Dharma heir who chooses to stick around?

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Reply by [mike](#) on September 29, 2010, 12:27 pm

"The student must trust him to find trust in himself."

What an extraordinary statement. Even if it is true, it points directly at the problem Eido Shimano faces. It is the responsibility of the teacher to foster such trust when it is necessary. Trust is not a blind spot to be exploited at will.

I would shy clear of such trust. Just slip slide quietly away.

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Reply by [Anonymous](#) on September 29, 2010, 12:27 pm

anonymous - September 29, 2010

"If you have really outgrown him you're OK."

"What is a Dharma heir who chooses to stick around?"

Good question.

Here's the answer:

"If you need a crazy job done you hire a lunatic, trot him out like a monkey and he entertains."

So the short answer is... a Lunatic Monkey!

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Reply by [Anonymous](#) on September 29, 2010, 1:52 pm

"It's Ikkyu, not Ryokan, another lunatic.

Anon 62. an' on an' on - September 29, 2010, your whole piece was a long-winded way of justifying the position you and others take as enablers.

Forget about details such as Ikkyu went to brothels, but Shimano uses the Dokusan room for his sexual advances, and that Ikkyu wrote poetry but all Eido can do is decorate using other people's money.

Note instead that Ikkyu was condemned by the Rinzaï Zen Buddhist establishment of the time. But, yes, some folks were impressed with the brothel visiting monk poet who entertained by speaking of "The Mysterious Dharma," and claimed sex with him was a "spiritual experience," just as Eido has adherents that clearly like his "precepts are for the little people" attitude.

As for "He has really sacrificed his own practice for others."

Balderdash!

He ignored the advice he got to continue to work on his character, to "purify" himself.

He ignored the example set by others to take off time and to do retreats (alone, in Ryutaku-ji, or where ever) and all he had to do was to consider what his own teacher did over the years.

It not so much about staying involved while outgrowing him but about 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."

The statement issues after the meeting in Dharmasala, India in March of 1993 by His Holiness The Fourteenth Dalai Lama, Tibetan 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.

At the very least the board member(s) of ZSS should be clear enough to stop whitewashing Shimano Wikipedia biography!

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Reply by [anon](#) on September 29, 2010, 2:16 pm

slip sliding away, slip sliding away

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Reply by [Anonymous](#) on September 29, 2010, 2:42 pm

an. and on 59 to an. and on 62

sorry you are getting such a bashing. It's not you, it's the delusions and deceptions that need to be taken down. And an. and on and an. and on we will go for a way that is clear for future students who are sincere in their search for great understanding and how that can manifest life-giving relationship. Life-giving while we have it....another sort of lunatic zen perhaps.

You advised that students not project all sorts of qualities onto Shimano. You can apply that to those you think "bite his wings off and throw him out of the hive". I have no such power. There is no gang casting him out. His own actions are catching up to him and is happening in the light of this time.

Quite likely it's probable that Shimano will move to a comfortable retirement. It's likely he's working on how to protect his financial assets this very week. What is not likely is that he is concerned for the future of his longer term students and heirs who are spending enormous time and energy to help him. Sad. This aspect of Shimano has a contemporary name - pathological. It's hard to imagine this kind of mentality for most of us ordinary and often thoughtful bumpkins.

One more thing - on bringing down the gods. I've heard it said from 2 women involved with Shimano - "He wasn't that great". Ahhh...is there no end to delusion?

Please be well, an. 62

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Reply by [Anon](#) on September 29, 2010, 7:23 pm

an. 62 writes

".... from 2 women involved with Shimano - "He wasn't that great". Ahhh...is there no end to delusion?"

Let's get this straight. These two experienced gals say to you, "He wasn't that great." and you say, " Ahhh...is there no end to delusion?"

So then, 62?

In your, Ahhh ... opinion, was Eido great or not?

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Reply by [Anonymous](#) on September 29, 2010, 10:52 pm

The "is there no end to delusion" was in reference to the post before mine regarding Ikku"claimed sex with him was a spiritual experience".

I thought my comment at the moment, by referencing the statements of the 2 women and applying them to Shimano was satirical by way of demoting god-dome, but it was over the line in confidentiality, even without their names, and generally in bad taste. There's nothing humorous about sexual abuse. Apologies.

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Reply by [Anonymous](#) on September 30, 2010, 11:05 am

Anon 62,

You seem to be saying that those who oppose a predator such as Shimano are "desperately afraid of themselves"?

Perhaps. In some cases. At some point in time. But, on the whole, your whole piece is way too complicated. Yes, while the "Great Way" "contains" both the "good" and the "evil," there is a much simpler and clearer path than you suggest for the practitioner and, perhaps, yourself:

Do not commit evil;

Do good devotedly;

Purify your mind.

This is the essential teaching of all Buddhas.

- Dharmapada Verse 183

Unethical Conduct is "evil."

Side lining a person exhibiting various forms of Unethical Conduct is "good."

Continuing on our Way is "purifying the mind."

Peace. Clarity. Real Wisdom.

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Reply by [Anonymous](#) on September 30, 2010, 12:34 pm

t

By some standards, everyone who stayed and studied with Eido Roshi was an enabler who should now leave. Who will then be left? By those standards, Aitken Roshi was an enabler because he attended the opening of Dai Bosatsu monastery and sat on the platform with Eido Roshi putting his "stamp of approval" on him while knowing of his sexual misconduct.

Picking up the pieces means picking everyone up who wants to continue studying/training/teaching at ZSS, if possible, and helping them to realize their delusion -- everyone helping everyone else. Except, obviously, Eido Roshi must leave, it's true. He cannot continue because he has proved too dangerous to others. Sadly, he had many opportunities to recognize his delusion and change his ways, and chose not to do so.

That's what "Continuing on our Way and purifying the mind" means -- and it could be a great teaching for all concerned, one in humility, recognition, realization. Otherwise, I believe, ZSS will just have one delusion replaced by another, as is often the case when reformers come in and overthrow the old regime and set themselves up as the new righteousness and purity.

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Reply by [Anon](#) on September 30, 2010, 2:00 pm

t

" By some standards, everyone who stayed and studied with Eido Roshi was an enabler who should now leave. Who will then be left?"

No one. Not one lousy soul.

" Picking up the pieces means picking everyone up who wants to continue studying/training/teaching at ZSS, if possible, and helping them to realize their delusion — everyone helping everyone else. Except, obviously, Eido Roshi must leave, it's true. ..."

Let's cut to the chase on this one.

As we all enable this to some degree. We are also all "in pieces" in this and need some "picking up" no one is excluded from this profile.

If you cut out anyone from this "picking up the pieces" us you must cut us out of it. No one is left.

YOU dislike Eido Shimano's behavior and I well may not like YOURS.

So, skreech, holler. Pose this as you will. Dust that Buddha well.

If you want much good to come of it, play with the full deck.

Us.

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Reply by [Anonymous](#) on September 30, 2010, 3:28 pm

t

73 Anon

"YOU dislike Eido Shimano's behavior and I well may not like YOURS."

An entrenched enabler who claims a bizarro universalist compassion as he stubbornly remains among a the remaining handful of likeminded cultists swimming in the odoriferous sewerage of Zen Studies.

Om Mani Padme Hum!

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Reply by [Anonymous](#) on September 30, 2010, 3:43 pm

t

Anon 73. Your point is well taken. However, what would YOU do about Eido Roshi?

He has "repented" and "apologized" before, but remained unchanged in his conduct. I believe he

must be removed from active participation in ZSS because he has demonstrated several times that he cannot learn the lesson he needs to learn while remaining in a position of honor and power, to which he is apparently clinging. Removing him would give him the opportunity to learn what he very much needs to learn. How do you see it differently?

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Reply by [Anon](#) on October 1, 2010, 11:14 am

I do not see it differently at all.

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Reply by [Anon](#) on October 2, 2010, 5:26 pm

Anonymous 75,

" Removing him would give him the opportunity to learn what he very much needs to learn."

Here is another way to see this.

Leaving him where is he is, if where he is, excludes abbot and no students at all for a set period of time is still an opportunity to learn. If Eido Shimano wants to learn something from this he will do so whether at ZSS or elsewhere. If he does not where ever he is makes no difference.

Perhaps it is better to know where he is and what he is up to than not to know either of these.

A tether to ZSS in this sense might be useful and appropriate.

The question then becomes; who holds the tether, watching?

This has always come down to trust no matter how it is wrapped. ES has clearly demonstrated he no longer deserves trust so

I choose to trust his chosen heirs and a reconstituted board of ZSS to do this. He stays so as to be watched.

And I choose to pay some attention to how it goes.

I am moving on. Stuff needs doing.

w palms together.

REDdirt

Anonymous

Mike

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Reply by [Anonymous](#) on October 3, 2010, 5:31 am

Others choose not to trust any choices made by a man with a half-century track record of making poor choices that have caused harm to so many of our sisters and brothers.

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Reply by [Anonymous](#) on October 3, 2010, 9:25 am

And others also choose not to trust a board of directors, including dharma heirs on that board, who continue in any way to support a man with a half-century track record of making poor choices that have caused harm to so many of our brothers and sisters.

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Reply by [Spike](#) on October 3, 2010, 2:34 pm

What specific actions taken by the current ZSS Board don't you trust?

Should the current ZSS Board not support the pension contract written, in part, by Mr. Fernando Afile, and instead abrogate it?

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Reply by [Genjo](#) on October 3, 2010, 6:08 pm

No, I'm not Genjo Marinello.... the nick is just to make a point.

The primary action of the current ZSS Board that people question is its mode of communication through public blogs. The public has yet to see a single official document from the ZSS concerning anything at all. Is it so difficult for the Board to release official information on ZSS letterhead bearing the signature of an officer and post it on the ZSS website?

The public finds the text email "Message from Eido Shimano" lacking in content and completely lacking in credibility, it isn't on ZSS stationary, it has no signature. Despite assurances from "legal experts" in the blogosphere, "in this day and age" - such documents are not considered legally acceptable. A judge being presented with such a piece of paper would dismiss it with disdain. Just

go through the archives and examine some of the resignation letters submitted by so many people to the ZSS board. They have signatures, they are acknowledged on ZSS stationary and signed by officers.

The "Message from Eido Shimano" is disrespectful to the sangha and contemptuous on the part of Eido Shimano and the people on the ZSS Board who were so woefully ignorant of courteous procedures, or themselves contemptuous, so as to allow an emailed text message pass for courteous communication on such a weighty issue.

That's for starts...

What happened to "The Ethics Committee"? What happened to The Faith Trust Institute? Was the sangha invited to "the sangha" meeting on Labor Day or was it just a "representative" handful of "reliable" sangha members? Where is an official communication from Sherry Chayat? What happened to the idea of transparency? Who is the ZSS attorney at present? Who is representing Eido Shimano? It just goes on and on... People need verifiable information not comments by Genjo on some random public blog somewhere.

As for the Shimano "pension contract" prepared (but most certainly under the personal direction of Eido Shimano) by Mr. Afafe, how does anyone know if it has not been renegotiated since? Just examine the numbers of pension related negotiations, deals and schemes in the archives and you begin to grasp the notion of the machinations involved with the Shimano's in these matters. Consider how much the sangha would know about these matters were it not for the forced transparency brought about by the shimanoarchive. Would the sangha still be happily going along paying "membership dues" to support the Shimano retirement schemes to a non-membership corporation? Would the current Board members even be aware of some of the ZSS history but not for the archives?

So, yes, there are a lot of unanswered questions. There is a lot that requires communication and sangha verification before the organization Board can be trusted.

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Reply by [Spike](#) on October 3, 2010, 6:59 pm

Your questions are better directed to the ZSS Board and the Ethics Committee. If you do not want the answers, the best thing to do is not to ask either entity, and keep on speculating in (cyber)space.

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Reply by [Anonyjo](#) on October 3, 2010, 8:00 pm

You asked Spike.... I answered. Now you're trying to deflect as if I don't know the answers. YOU ask the Board you trust so much.....

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Reply by [Spike](#) on October 3, 2010, 8:42 pm

Sorry but, no, your questions are NOT answers.

The message from Mr. Shimano was authenticated on blog by (the real) Mr. Marinello, I believe. Yes, there should also be a formal letter from Mr. Shimano in blood seal with lab-tested DNA verification.

All other substantive (non-whiny) questions you have asked in 10/03/10, #81: well, of course, each one of us is personally entitled to know all those answers, and right now.

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Reply by [Anonyjo](#) on October 3, 2010, 9:22 pm

Good luck with your practice son.

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Reply by [anon](#) on October 7, 2010, 5:38 pm

Anyone going to hear what Eido has to say tonite at Shoboji?

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Reply by [Anonyjo](#) on October 8, 2010, 1:38 am

I wonder if he will speak about his trail of "survivors" stretching back 46 years? Will he offer words of compassion for all the people he has hurt? Will he tell us of one single act of compassion he has performed out of his "remorse"?

I doubt it... Shame of the ZSS Board for harboring this man and providing him with a venue of honor.

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Reply by [Anonymous](#) on October 8, 2010, 9:14 am

"Shame of the ZSS Board for harboring this man and providing him with a venue of honor."

And I thought the Baker Roshi incident bad enough. This is off the charts.

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Reply by [Anonymous](#) on October 8, 2010, 9:00 pm

"And I thought the Baker Roshi incident bad enough."

Of course, this is a bit more than an "incident."

It's nearly 50 years of predatory behavior - in the bedroom, interview room, board room and every other room he enters.

Why won't the board eject him from every room under their control? Or do they not have control?

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Reply by [Anonymous](#) on October 8, 2010, 10:23 pm

"Why won't the board eject him from every room under their control? Or do they not have control?"

Seems that Shimano usually managed to pick each member for his / her loyalty | love | dedication | devotion to him and not necessarily for their decency, basic morality or common sense, much less for the Buddha, Dharma and Sangha. These people evidently are very, very attached to him, and / or the idea of they think he has to offer them. Examine the [Shimanoarchive.com](#) and you will see that very, very few have turned against him in all this time. Those few who have wanted change in the organization beginning with his admission of wrong doing and some form of repentance and / or getting some kind of psychiatric help become marginalized and being in the minority have departed ZSS or keep such a low profile as to be ineffective in securing change

Some have called this cult behavior; but regardless of what it is labeled it is what we can see -- they will not or cannot remove Shimano. Thus far he will remain in the organization as Abbot Emeritus meaning that he will still be an influential advisor. Further, he will evidently attempt to enforce contractual agreements meaning the organization will maintain him and his wife for the rest of their lives in a very comfortable lifestyle suitable to the Upper East Side of New York, and regardless of any new directions the leaders take in the future the Shimano's will be a major financial burden that may consume a major portion of the organization's assets and that alone may be it's undoing.

There is much the Maha Sangha can learn from studying many aspects of this group.

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Reply by [Anonymous](#) on October 8, 2010, 11:03 pm

There's a petition asking for Shimano to step down immediately. Why aren't more people signing this - at least as a historic document of the many people ZSS ignored.

www.sanghaconvergence.com 

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Reply by [Anonymous](#) on October 9, 2010, 6:41 am

The Faith Trust Institute was hired by ZSS to advise, educate, and serve as an alternate source of contact for women who were sexually exploited by Shimano. After gathering information and hearing from women whose stories were credible, the Faith Trust Institute strongly advised that Shimano step down immediately, not waiting until the end of Rohatsu in honor of the Buddha's enlightenment. They continue to disagree with ZSS decision to have Shimano continue in his role.

ZSS did not follow the advice of the organization they hired. Part of the reason, as I understand it, is that there are legal problems regarding Shimano's total retirement package, and his legal position as director of the board although he has stepped down from being present at meetings. Can someone please explain why even these factors have anything to do with not having Shimano removed from any and all teaching positions and asked to leave the grounds of DBZ and the NY Zendo. If any established students wish to continue with him certainly they can at another location. Instead, the plan appears to allow Shimano to mentor Roko for her first several months as Abbot including already likely offers to Shimano to return for Teishos and to be available for consultation.

On top of this the word RESIGNATION has changed to RETIREMENT and allegations of misconduct have been edited out of Wikipedia.

Please explain these actions.

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Reply by [Anon](#) on October 9, 2010, 12:51 pm

t

"Can someone please explain why even these factors have anything to do with not having Shimano removed from any and all teaching positions and asked to leave the grounds of DBZ and the NY Zendo."

--Sounds like the ZSS Board of Directors, based on current bylaws, does not have the power to do this.

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Reply by [Anonyio](#) on October 9, 2010, 12:58 pm

t

The involvement of the FTI was the equivalent of the suggestion put forward in the "Zen teacher's letter" of August 1995 that stated, "The most obvious solution to the problem would be Shimano Roshi's resignation. There may be another option in the form of a program designed to help him with his harmful predilections, although of course the mere completion of such a program does not guarantee a cure." These suggestions completely ignore the reality that the person being dealt with is a full-blown psychopath who has no empathy for any being and cannot even acknowledge that he has done anything wrong other than "getting caught." Are American Zen leaders so inculcated into "psycho-politically-correctness" that they don't get that Eido Shimano is a very sick and vicious man who has trampled over "well intentioned," "reasonable," "fair-minded" people all his life? This man cannot be dealt with using "simple compassion."

There is a very dangerous individual in control at ZSS and he is surrounded by people who are incapable of seeing the truth and responding in an independent manner. All those who have raised the issue of Mr. Shimano "entering a program," "engaging in counseling," or "entering into therapy" cannot recognize one simple fact: Eido Shimano is not interested in facing his harmful predilections, he doesn't even see the damage and suffering he has left in his wake. He doesn't WANT to change, he looks forward to his next "sex-rush" in conquest of the next vulnerable woman who crosses his path. This is the truth not a lie....

In failing to remove Mr. Shimano immediately from power as strongly suggested by The Faith Trust Institute and many, many others, the ZSS Board has painfully failed in exercising their fiduciary responsibility to the sangha. The people on the Board were selected for specific qualities by Shimano and are holding true to his expectations. As it stands now, the Board is lost in a morass of problems and issues they are woefully unprepared to deal with.

The ZSS has lost a lot of their most intelligent and insightful members through this, and many other éclat's over the years. ZSS is left, by a process of elimination, with an even more concentrated group of "true-believers" who are unable or unwilling to see the truth before their own eyes. ZSS has shrunk considerably and turned into an even more isolated "Japanophilic personality cult" than it was before. And the man who, is graciously honored by his Dharma heir when he declared, "his responsibility for these actions is 80% or more, but not all his." is slowly, quietly, but ever-so deliberately, "morphed" into "the revered, elder abbot emeritus."

Love poems will be written about this metamorphosis...

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Reply by [Anon](#) on October 9, 2010, 1:27 pm

t

'There is a very dangerous individual in control at ZSS and he is surrounded by people who are incapable of seeing the truth and responding in an independent manner..'

OK- what makes this individual dangerous? It is the alleged damaged he has done to other, living, real, individual--right? In this alleged, religious, environment none of his followers want to remove him for whatever reasons: their own ecclesiastical ambitions, weak-willed, or they don't feel he should 'get off the property'. Therefore,--the only way to remove him is through a legal course of action. And for this to happen, the alleged 'damaged individuals' MUST collectively, perhaps with some financial support of the anti-shimano camp, come forward and SUE ZSS--for sexual abuse by its Head Priest. The only way. All the bitter vitriol directed to the Board, Shimano is a waste of time. Put your \$\$\$\$ where your pain is, and put a case together. This is America, for christsakes.

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Reply by [Anon](#) on October 9, 2010, 1:32 pm

t

His abuse has been admitted... it is not "alleged."

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Reply by [Anon](#) on October 9, 2010, 3:10 pm

t

"This man cannot be dealt with using "simple compassion."

Absolutely correct. A better model would be very tough love beginning with cutting off, separation from his present duties and concerns wherever they come in contact with others.

Not going to happen.

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Reply by [Anon](#) on October 9, 2010, 3:36 pm

Take note Zen teachers: AZTA members... You are witnessing a cover-up that is being propagated in public right in front of your noses by people you might consider your friends and colleagues. Take note Zen students: have your teachers stood idly by, keeping their mouths shut, practicing "noble silence," "not getting involved," not "violating the precepts" while this nonsense is promulgated?

Zen Buddhism in America is in for even harder times so long as this charade continues. Please sign the petition, at least go on the record as having opposed the wrong being done.

<http://www.sanghaconvergence.org/>

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Reply by [Anon](#) on October 9, 2010, 7:16 pm

Anonyjo wrote:

"These suggestions completely ignore the reality that the person being dealt with is a full-blown psychopath who has no empathy for any being and cannot even acknowledge that he has done anything wrong other than "getting caught."

Anonyjo: I don't believe for a second that you have a professional credential, or for that matter even a psychological textbook on your bookshelf, that would enable you to even hint at a psychological diagnosis, as you have done. Pure smear/wishful thinking on your part.

Take a look in the shimanoarchive, March, 1993, Section V (last version of the by-laws that I could find), spelling out the so-called terms of resignation for a ZSS abbot. They are amorphous to the point of being non-existent. ZSS may be completely over a barrel legally, in my unprofessional (not a lawyer) opinion, with regards to trying to remove Mr. Shimano. The December date announced by Mr. Shimano, unfortunately, may be the best they can manage.

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Reply by [Anon](#) on October 9, 2010, 7:59 pm

One does not need a veterinary degree to say, "That is a horse."

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Reply by [Anonymous](#) on October 10, 2010, 2:23 am

I thought the subject was rats.

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Reply by [Anon](#) on October 10, 2010, 8:52 am

Psychopath is right on. Lying, sexually exploitive, selfish, remorseless, without compassion for anyone. Sick, right?

"Dear Friends,

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"

Try to help a sick person? Why?

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Reply by [Anon](#) on October 10, 2010, 11:33 am

The help he needs is to be taken away from students and his position of authority. It is these things that keep him mired in his pattern of behavior. In not completely removing him the Board and leaders of the ZSS are actually empowering and enabling his antisocial behavior...

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Reply by [Anonymous](#) on October 10, 2010, 8:54 pm

The latest mass mail email from ZSS (DBZ):

To commemorate his 50th anniversary living in the United States, Eido Roshi is going to conduct a Jukai

Ceremony at Dai Bosatsu Zendo Kongo-ji on the closing day of Harvest Sesshin, Saturday, November 6.

If you would like to make a formal commitment to the practice of Buddha-Dharma at either Dai Bosatsu Zendo

Kongo-ji or New York Zendo Shobo-ji, you are welcome to apply. The following condition must be met: you must

have attended one or more seven-day sesshins at DBZ or at least three weekend sesshins at Shobo-ji.

If you are interested, please write a letter of application briefly describing your motivation to make this

commitment at this time. Include your full name, date of birth (year is optional), and information regarding any

previous Zen practice, if applicable. Mail to Dai Bosatsu Zendo, attn: Eido Roshi. You will receive a reply with

more details. Applicants should plan to attend Harvest Sesshin (beginning Saturday, October 30) at DBZ in its

entirety.

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Reply by [Anonymous](#) on October 11, 2010, 4:26 pm

Re: Accelerated Fiftieth Anniversary Jukai from Shimano

Is even one AZTA member but especially those who have been contacted by Chayatt and / or Marinello in any way concerned about the apparent falsehood of their claims that they are handling Shimano?

One wonders those close and loyal "dharma heirs" Chayatt and Marinello aren't now crying out for help asking for the Zen Calvary to rush in.

May everyone is waiting for ZSS Board to proclaim that Shimano is not only "Ever at home in the unconditional realm" but in fact He is Supremely Enlightened, the first of the 21st Century's Living Buddhas.

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Reply by [Anonymous](#) on October 12, 2010, 1:37 pm

No. Why, should they? Who cares if they do?

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Reply by [anon](#) on October 13, 2010, 1:09 am

Perhaps ZSS should be dissolved? Why the rush to have Roko be named abbot? Does ZSS need an abbot at all? Before the latest scandal, most ZSS members either didn't know anything about her or were kind of lukewarm about her. Roko has been extremely underhanded in this whole affair, from what several board members have told me. Maybe Genjo would be a better choice? Who knows. Why the rush to install Roko?

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Reply by [Anon](#) on October 13, 2010, 4:49 am

Roko is Shimano's trusted puppet, she will hold the abbacy in his place, doing his bidding. This whole affair is an oft' repeated coverup that keeps Shimano in power and disguises the truth from the sangha and the greater Buddhist community including AZT teachers. Roko and the other Board members deliberately ignored the strongest recommendation made by the Faith Trust Institute, that Eido Shimano be immediately removed from authority.

What a truly sad affair for the ZSS Sangha, American Zen teachers and the Maha-Sangha who have all been purposefully misled, chiefly by Roko with her pathological devotion to her master.

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Reply by [Anon](#) on October 13, 2010, 10:25 am

Since ZSS has ignored FTI recommendation to remove Shimano immediately and, presuming they made this recommendation based on their findings through testimony of victims of sexual abuse, shouldn't this information be followed up by someone? I mean, doesn't FTI have an obligation to refer their findings to other (legal) parties, especially when possible illegal activities are/have occurred for so long?

They just walk away after learning what they did--place the file under S, or Z, in their offices?

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Reply by [Spike](#) on October 13, 2010, 11:44 am

The short-handed ZSS Board needs to look into replacing the directors who have resigned. In particular, they need to make sure they have a diverse membership to balance the Board's perspective. Ideally, this would include at least one 'outsider' director, someone not affiliated in any way with ZSS.

The ZSS Board should consider publishing the status and outcome of the FTI's involvement: what FTI's recommendations were, how they were acted on or why they were not acted on, and the relevant rationale. Many people understood FTI's invited involvement to be a sign of the good intentions of the current board, vs. the failures of past boards. Now it is time to see whether those intentions were read correctly or not.

So far there has not been a single public utterance by prospective Abbess Shinge Roko Sherry Chayat. Her silence on her intentions as to how she will lead ZSS, especially as regards the status of her own teacher, is causing even some of the still hopeful ZSS Sangha and others to wonder if their expectations for change are valid. Mr. Marinello has been gracious in the past to communicate publicly, but now it is the readiness of time for Ms. Chayat to speak.

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Reply by [Anonymous](#) on October 13, 2010, 8:30 pm

What's happening with the announced complete revision of the By-Laws?

One would like that some of the proposals would be "floated" to the sangha to get some informal feedback.

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Reply by [anon](#) on October 13, 2010, 9:05 pm

With the Internet has come greater transparency that is bringing down Eido Roshi. But what of ZSS's future? The current board has swandered its opportunity to conduct itself with sufficient transparency. How they handle the interim will greatly impact on the perceived legitimacy of any successor, be it Roko or Genjo. So far, they have done a pathetic job. Roko is managing things behind the scenes and has been afforded way too much leeway due to her 'successor' status. Scandal after scandal, Eido Roshi survived each exodus of students because remaining student enabled him and new students weren't sufficiently aware of his past transgressions. Unless things somehow turn around, what will Roko be abbot of? Perhaps a few remaining students who would have stayed even if Eido Roshi had screwed their mothers. Once Roko's aggrievous conduct is made public, who will be her disciples? When that hits the Internet how will ZSS survive? Maybe the point is moot, because Eido Roshi is about to have a huge Pay Day, one easily dwarfing the one Jiro got when he left the organization.

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Reply by [Olivia](#) on October 13, 2010, 9:21 pm

ZSS Board Statements and outcomes:

1. Contracting with Faith Trust for advice. Advice given on Sept 4 was for Shimano to step down immediately.

Outcome - Advice not taken and Faith Trust continues to not agree with ZSS decision.

"Resignation" (reality is retirement) delayed to Dec 8, and the NY Zendo Schedule shows Shimano will be giving a Teisho 3 days after "resignation" on Dec 11, and again in January. This is a likely monthly event.....from ZSS Website.

"DEC 1-8 We-We Rohatsu Week - one sit added each evening

Dec 11 Sa Fall Training Period Ends,

Teisho by Eido Roshi

JAN 6 Th Spring Training, Opening Teisho by Eido Roshi"

2. Strong statement made by ZSS That Shimano would NOT be allowed to take new students.

Outcome: The Harvest Sesshin as announced on ZSS website states:

"Harvest Jukai Sesshin, Oct. 30–Nov. 7 To commemorate his 50th anniversary living in the United States, Eido Roshi is going to conduct a Jukai Ceremony at Dai Bosatsu Zendo Kongo-ji on the closing day of Harvest Sesshin, Saturday, November 6.

If you would like to make a formal commitment to the practice of Buddha-Dharma at either Dai Bosatsu Zendo Kongo-ji or New York Zendo Shobo-ji, you are welcome to apply. The following condition must be met: you must have attended one or more 7-day sesshins at DBZ or at least three weekend sesshins at Shobo-ji."

Also included in the ZSS website:

"Shoken

Students who are sitting sesshin for the first time at Dai Bosatsu Zendo participate in the traditional ceremony of shoken, where they formally begin a teacher-student relationship with Eido Roshi. To celebrate and honor the significance of this first meeting, shoken students make a \$25 incense donation to the monastery. Over the course of the year, all the shoken donations are pooled together and used to purchase ceremonial incense.

The Shoken ceremony occurs on the first day of sesshin. From that point forward, first-time participants are considered to be Eido Roshi's students, and as such they are admitted into dokusan – formal, one-to-one meetings with the abbot."

More?

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Reply by [anon](#) on October 13, 2010, 9:56 pm

From a legal point of view, the board of directors are The ZSS. However, Eido has arranged certain financial obligations that the board must contractually honor.

"Dissolve" ZSS and he'll sue for its assets. Remove him and he'll have his big "Day Day." Make him "Abbot Emeritus" and he'll still be in power and keep collecting though it won't cripple ZSS financially.

I agree the PR has been "pathetic." ZSS won't recover from this mess. The only students who will stay no matter who is abbot--as the preceding writer so aptly put--are "students who would have stayed even if Eido Roshi had screwed their mothers." The kind of students who Eido has relied on to rebuild and resurrect himself.

"There's a hole in the bucket, dear Liza, dear Liza." -Anders (from Battlestar Galactica)

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Reply by [Olivia](#) on October 13, 2010, 10:19 pm

"Dissolve" ZSS and he'll sue for its assets."

How? He lied about the most recent affair with a student. Presumably his past history was known and he was allowed to stay, but not the recent history. He broke the ethics code which I think was written in 1995-96. From then on is the "recent history" during which time he stated that he had no further sexual contact with students. He was ready to announce that a few months ago until the most recent victim announced the truth.

On such grounds of ethical violations what does he have to stand on? I would think the board could sue him - not the other way around!

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Reply by [anon](#) on October 13, 2010, 10:51 pm

Prediction time. The dysfunction will morph only a bit; however, Shinge Roshi will be abbess, Eido Roshi will be abbot emeritus, and the ZSS sangha will not entirely vanish.

Shinge Roshi will try her best to appear abbess-like and enlightened by posing as a concerned voice of reason to the remaining flock, gently assuaging the angst of the few students.

She'll try to garner sympathy for the difficult position that she's in. She'll argue that she did the very best that she could. That everything that she's done for over twenty years has been done for the Dharma, etc. That she had no choice. She just had to become abbess for the sake of the Dharma, etc.

I don't know what previous posts refer to when they talk about Shinge Roshi's maneuvering stuff behind the scenes. Will someone on the board please explain that? I just think that she's a fake, but not the evil woman some people make her out to be.

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Reply by [anon](#) on October 13, 2010, 10:57 pm

Good point Olivia. Hopefully you're right. Yet morality and legality are often two very different things.

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Reply by [anon](#) on October 14, 2010, 12:23 am

Zen, Inc.

Eido Roshi has certainly taught Sherry Chayat well.

No matter how big the scandal, just keep delaying. And delaying.

All board members who quit out of disgust can be replaced with loyal yes man and women. The sangha members who quit out of disgust can be replaced. There's always plenty of members who secretly covet officer positions like jisha, jikijitsu, ino, etc to take the places of those who quit.

It's all about spiritual materialism. And financial materialism.

Someone above mentioned the internet and transparency. What a load of crap! Eido Roshi and Sherry Chayat know that the need for practice is great and people are naive. They know people have short memories. Information on the internet gets crowded out, lost over time. They'll survive. Count on it.

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Reply by [Anonymous](#) on October 14, 2010, 11:36 am

"They'll survive. Count on it."

I think you are right in this. For awhile anyway. Nothing lasts but This.

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Reply by [Anon](#) on October 14, 2010, 12:26 pm

They will survive until the money runs out.... then? How are donations doing? Any more Dorniers in the wings? A Carlson or two? Anything coming in from the Social Register set?

The last thing on earth Shimano would stand for is being deposed and being cross examined in an open American court room. A sharp attorney would make mince-meat of him!

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Reply by [Anonymous](#) on October 14, 2010, 4:09 pm

From everything I've read of Shimano, his conduct has been unethical, greedy, manipulative, and antisocial -- but not illegal (not rape or sex with a minor). There is a statute of limitations on claims, as well. So, unless someone he had sex in the last couple of years with someone who wants to sue for "intentional infliction of emotional distress", there probably isn't any court case available. Emotional distress claims are also greatly disliked by the courts, and not permitted in some states, unless there was actual physical harm as well.

So looking to the courts for a solution is probably a pipe dream.

From the latest -- announcement of jukai ceremony & teishos -- it looks like Eido is out of control. Unless his board can get him under control, I think they should resign. From what I've read, they've done everything within their power, but if Eido doesn't want to cooperate then their power is limited by their bylaws.

It's heartbreaking in many ways. I wish Genjo and Roko well -- but from what can be seen by an outsider, it looks like it is time for them to cut their losses and no longer be identified with "enabling" Eido Roshi. Perhaps they should give it until his Dec 8th retirement date ... but he REALLY needs to retire as of that date (if not sooner) -- no students, no teishos, no physical presence at ZSS zendo/monastery at all. And it doesn't look hopeful that he gets it enough to accept that.

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Reply by [Anonymous](#) on October 15, 2010, 5:18 pm

If you can't keep all of this, and what is yet to come, in mind and also maintain an inner spiritual balance best to back off for awhile or walk away.

Otherwise, unless you're careful or quite mature it can/will eat you up.

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Reply by [Anonymous](#) on October 15, 2010, 7:15 pm

"It's heartbreaking in many ways. I wish Genjo and Roko well — but from what can be seen by an outsider, it looks like it is time for them to cut their losses and no longer be identified with "enabling" Eido Roshi."

I goes beyond the two dharma heirs; in the past even when there were no heirs, the majority kept enabling him. Now it would be instructive if the ZSS Board would be transparent and post the minutes of each and every meeting on the internet and give the the individual yays and nays of each vote. Not that I think they'll do this; but unless they do, the local and maha-sangha may never know for sure who his real enablers are now.

" ... but he REALLY needs to retire as of that date (if not sooner) — no students, no teishos, no physical presence at ZSS zendo/monastery at all. And it doesn't look hopeful that he gets it enough to accept that."

I wish folks would rethink their outcries for resignation/retirement. History shows that in addition to his many antisocial behaviors, Shimano is not a quitter. Folks need impress upon the board there through petition or other means that Shimano NEEDS TO BE REMOVED, and in hoping that he will have an epiphany and leave on his own volition.

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Reply by [Anonymous](#) on October 15, 2010, 7:23 pm

"If you can't keep all of this, and what is yet to come, in mind and also maintain an inner spiritual balance best to back off for awhile or walk away."

Good advice. The by product of this is that the fewer people remaining at and supporting the temples the stronger the message will be to the diehard enablers on the board.

I also think that the diehard enablers have been getting on pass on this blog. I think that if it is a matter of only one or two people on the board who refuse to terminate Shimano (the vote to oust him would need to be unanimous due to the nature of the By Laws) then the local and mahasangha have a right and a need to know this. These they be held accountable to the entire community both local and maha.

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Reply by [Anon](#) on October 15, 2010, 11:32 pm

Another passing thought... this "retirement" announcement comes to us in the form of a text email, not a signed document. One thing about Shimano is that if he fools you once, he always comes back again, and keeps coming back.

Ye shall know them by their fruits.

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Reply by [sharon](#) on October 17, 2010, 9:11 am

"From everything I've read of Shimano, his conduct has been unethical, greedy, manipulative, and antisocial — but not illegal (not rape or sex with a minor)."

He had sex with two mentally incompetent, psychiatric patients in 1964. Well past any statute of limitations, perhaps, but illegal nevertheless.

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Reply by [craig](#) on October 17, 2010, 9:13 am

"There's a hole in the bucket, dear Liza, dear Liza." -Anders (from Battlestar Galactica)

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Reply by [Anonymous](#) on October 17, 2010, 8:29 pm

"He had sex with two mentally incompetent, psychiatric patients in 1964. Well past any statute of limitations, perhaps, but illegal nevertheless."

Not illegal based on the circumstances I've read. At the time of the sex they were not hospitalized, and were "simply" Zen students. Unethical ... with repercussions that were extreme due to the mental fragility of the women ... but not illegal.

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Reply by [Olivia](#) on October 18, 2010, 9:39 am

I guess I'm the next writer here, but it's not in response in the most recent posts, respectfully.

I've been reflecting on what can happen next regarding the facts that clearly show the ZSS board has no intention of keeping to their statements of having Shimano Step Down, Resign (which has become retire with ongoing guidance to the organization and presence in the Zendo), and not take on new students as will be happening during Harvest Sesshin. Not a single important statement made by Genjo for the ZSS Board on these blogs is holding up.

Zen teachers who received letters from Genjo and Roko asking them not to sign Jiro's petition could take note of this outcome. It includes Faith Trust's continued disagreement with the ZSS board decision to not have Shimano resign immediately (as of Sept 4 meeting).

The quickly created ethics committee to provide something other than an apology to women sexually exploited has no plan in place. Imagine the potential trauma for a woman to present her story to such a committee.

There are also many men and women who gave time, talent and energy to the organization who left because of the unethical practices of Shimano. These were not light or occasional happenings. It includes the time around another scandal when Shimano closed down the Zendo and invited back who he wanted. Such power to a man who is both Abbott and Director of the Board.

Granted there are people who have tried over the years such as the group of Zen Teachers in 1995, and Adam's letter in 1982. This year such letters and appeals don't end up in a filing cabinet or waste baskets. Both the appeals and the process of how Shimano and the ZSS board respond are public.

Thinking....Listening....

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Reply by [Anon](#) on October 20, 2010, 10:09 am

This must be new. It shows just how inept the ZSS Board is at handling things:

http://www.shimanoarchive.com/PDFs/20100912R_Xxxxx_ZSS.pdf

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Reply by [anonymous](#) on October 21, 2010, 6:27 am

The intention and directness of 20100912R_Xxxxx_ZSS is astounding!

I was stunned that she was asked, on Eido Roshi's request, to have a face to face meeting with him - with 3rd parties present. Her responses were perfect and focused....

"I want to make it clear to you that I came forward because I believe that it is best that Eido Shimano resign immediately. My intention was to provide to you what I know to support this opinion,"

"I don't think Roshi has true remorse and I think it would be sad to be an audience to more lies."

The response to this from the new President of the Board was ...

"Thank you for your reply. The Board is doing everything it can to make the transition to the future a smooth one considering the current turmoil. We and especially I wish you and your family good health and contentment."

This is the result of unveiling one's soul and experience with Eido Shimano. Pretty pathetic.

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Reply by [Anonymous](#) on October 21, 2010, 9:52 am

Robert Aitken Roshi in response to the question "Is there anything else you would like to say or to the woman who come forward?"

Robert Aitken: "I'm awed by their courage. I want to give them all the possible encouragement I can."

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Reply by [Anonymous](#) on October 21, 2010, 3:45 pm

Re: http://www.shimanoarchive.com/PDFs/20100912R_Xxxxx_ZSS.pdf

"The culture and spirit of senior students of the monastery, is that you (Shimano) are a regular guy with the right to approach woman under any circumstance. Furthermore, I was made to believe by others that I am perfectly capable of protecting myself in your presence and that I should grow up."

Even if Shimano follows through and steps aside on December 8th, what are we to make of his loyal students -- the heirs and board and senior sangha -- who have allowed him even now to continue? Will the relinquishing of the abbot position yet still being permitted his handpicked successor be enough? Do these people have anywhere near enough integrity, self understanding and insight to create a safe and healthy place to train? How could they possibly?

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Reply by [tonia](#) on October 21, 2010, 7:23 pm

How can the Buddhist community bring greater pressure to bear on the ZSS board to do the right thing? A boycott? Picket New York Zendo during their teishos and weekend retreats?

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Reply by [Anonymous](#) on October 21, 2010, 7:56 pm

All good choices. Take away the \$\$\$\$ necessary to eat and Eido Shimano support, what is left of it, will fade away.

The best single idea I have heard was to occupy the grounds of DBZ and let the press know when it is happening. Block the road into DBZ just as a sesshin is set to begin and stick to it. Plan for chosen individuals to be arrested.

Perhaps Adam Fisher and Kobustu Malonecan lead the way?

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Reply by [Ryunen Brian B.](#) on October 21, 2010, 8:30 pm

I don't know Junpo, but of the later four dharma heirs, only Jiro would be at this point to succeed Eido Roshi. Better yet, put an end to The Zen Studies abomination forever.

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Reply by [amon](#) on October 21, 2010, 8:33 pm

Enough of the idle comments. How can the board be toppled? Some boycott might just work. Any ideas anyone?

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Reply by [Anonymous](#) on October 21, 2010, 9:46 pm

There has been little but "idle" comments for months now.

If you want him out, publicly remove his ability to function by denying him access to his lair.

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Reply by [Anonymous](#) on October 21, 2010, 10:29 pm

I have better ideas. Why not put advertisement in NYT and other major news papers (also in Buddhist magazine) denouncing Shimano and revealing the danger of ZSS under current abbacy. The material is already there (the sangha convergence petition), the leaders (Kobutsu, Genkau, and Jiro) are also there, the petition signers (even the ZSS members) are there. Preliminary story was published already in NYT. So why not? Need coordinator for expense donation.

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Reply by [Anonymous](#) on October 22, 2010, 7:16 am

I'm afraid that advertising would not do much other than create a lot of gossip, besides, the cost of such advertising is prohibitive, and also, the likelihood of a publication accepting such an ad would be slim.

At this juncture, with the evidence of the ineptitude of the ZSS Board out in the open, there is little hope that the Board will exercise its fiduciary responsibility to remove Eido Shimano immediately for the sake of all beings. The Board as a whole is complicit and co-conspiratorial

with Eido Shimano's grasp on power. They will not be able to muster a unanimous vote to depose Shimano as abbot without serious "mind-changing" which is unlikely in view of the ego-investment of Shimano's "Dharma heirs" who sit in power..

There are a few actions that can dethrone the abbot now; the actions of the New York State Attorney General, the actions of the US Attorney General in cooperation with the FBI, the actions of the IRS, and financially crippling individual and class-action civil lawsuits.

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Reply by [Olivia](#) on October 22, 2010, 9:44 am

There's no reason why not to try the ideas of 140 in the form of submitting articles to major journals/newsletters/newspapers. Even picketing is not bad. Whatever brings more public awareness that is grounded in fact is useful. But, 140 would reach a large audience. I say let's try this avenue along with whatever legal actions other people may be taking on their own.

So how do we organize this? What journals/magazines? Who can write a solid updated article?

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Reply by [anon140](#) on October 22, 2010, 11:50 am

From 140:

I think Jiro, Genkaku, Kobutsu or Olivia can work together (with current internet, teleconference and communication is much easier than in 1970's).

Let me formalize what we can do.

- 1) Need a (web)site where dana/donation can be sent to. I suggest Jiro, Genkaku or Kobutsu (note: I am NOT a student of them, neither do I know them). The purpose of this site is to post accountability. Say, the site is SanghaConvergence.org one can send money to this site (I will donate) and Jiro has to post the accountability.
- 2) Pick media that have high impacts. One is Tricycle and NYTimes (the later even read in Japanese Buddhist Community). Note: I do NOT work for these media. Also necessary to send the copy to Zen and Buddhist centers all over the world (translated to other languages if necessary, particularly Japanese)
- 3) Language should be persuasive. We can learn from the ad-style of lobbyist in NY-Times.
- 4) The contents: First the background that these scandals have occurred for more than 40 years - (see reference University Hawaii Archive - I checked with a librarian and this person mentions archive is very strong reference, more solid than email as evidence), and currently happened again with new students (not only one). Second, implore public awareness of the danger of practising Zen at ZSS under current abbacy and request. Third, request Zen and Buddhist teachers and practitioners to be aware of the ethical violation occurring persistently at ZSS under current abbacy. Fourth, request to the authority to interfere if necessary to prevent more victims, and fifth require current board and bylaws be reviewed.

Gassho
ZSS member.

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Reply by [Olivia](#) on October 22, 2010, 1:24 pm

Do we have a concerned Buddhist Geek among us who can help to set up a secure website that is membership only? Survivors of Shimano's sexual abuse could be allowed to use a secondary name (forget what that's officially called). Maybe someone from Bernie Glassman's group - engaged Buddhists - would be interested?

I have not talked to Kobutsu, but my sense is that he may be busy on other related activities and may not have time for this. I'll locate his phone number (have seen it somewhere on blogs) and find out for sure. I also think it's wise to have more than one or two people who keep being identified as central to these concerns. It's really more than these few who keep being noted, although few have put in the time required to take on the archives. Again, I don't know this for sure. Just a guess.

Does this make sense?

One more note (probably most important), I could not deal with such a website if it lacked integrity and basic compassion (not "idiot compassion" - see NellaLou). It would make no sense to become what we oppose, and facets of my human nature are always as much at risk as anyone else. As for writers for journals/magazines, it would be wonderful if Katy Butler, Marnie Froberg (NellaLou) and other writers like them have time/interest to help.

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Reply by [NellaLou](#) on October 30, 2010, 2:33 am

Hello Olivia. I do not possess the technical acumen to set up or configure any such website. Please know though that I stand in complete solidarity with the women who have been so adversely affected by this situation. I am available to assist in any way that is required in that regard. I have both time and interest.

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Reply by [Spike](#) on October 22, 2010, 1:33 pm

"Enough of the idle comments. How can the board be toppled? Some boycott might just work. Any ideas anyone?"

--Election of directors to the ZSS Board, via amended by-laws, will obviate the need for a coup, demonstrations, etc. Before I vote for a candidate, he or she will have to show that they do not support ongoing presence of Mr. Shimano at ZSS, in any way, 100%, for a minimum of one year, and that furthermore they are competent to deal justly and compassionately with women injured by Mr. Shimano, as well as with the ZSS Sangha, many of whom are suffering their own spiritual wounds in this crisis.

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Reply by [Anonymous](#) on October 22, 2010, 8:08 pm

" It would make no sense to become what we oppose,"

Good lord, how can you possibly say this here?

Take the time to actually read this stuff through before you suggest that "you all" are something "other" than Eido Shimano with another face. The concern shown in these parts is that of a lynch mob.

Spike. One year no contact will not fly in the east. Rd

Cheerio all!

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Reply by [Olivia](#) on October 22, 2010, 8:31 pm

Spike,

I hope this can happen.

To Anon 146 - I'm not a "you all". Just one woman well not in favor of lynch mobs.

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Reply by [Anonymous](#) on October 22, 2010, 9:42 pm

Anon 146 says to Olivia,

I apologize and glad to hear you are not "you all " either. :)

It's just an opinion, Olivia, but to seriously propose action now is both too late and premature. It shows little or no faith in the efforts of those who have been working, inside ZSS, to first, make the comprehensive change dreamed of, and second, to make it lasting.

Neither has been accomplished yet I appreciate the efforts made by those who worked hard and will continue to work for such change.

There is NO acknowledgement, let alone expression of appreciative support expressed to these people on blogs like this one.

They much value such expressions.

I will not support "you ALL are wrong" stereotyping and I will continue to resist these thoughtless variations on " off with their unworthy heads" condemnation.

:)

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Reply by [Anonymous](#) on October 22, 2010, 10:10 pm

All of this suggested activity is quite admirable but take a good look at that resignation petition and count the number of signatures in assessing what can be accomplished at this point.

This latest fire has been hot for several months now and to suggest the solution is advertising or boycott in the small world of Zen is ...

naive.

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Reply by [Olivia](#) on October 23, 2010, 1:29 am

"naive"

Yes, I can agree considering that it's not every day that I have a close encounter with 40 decades of sexual exploitation and organizational cover-up. There's no road map for ending this when a board of directors can't create strong boundaries for whatever their reasons, good or bad. Unfortunately what we are mostly seeing is no ending to Shimano's role as a teacher and authority figure. This includes receiving new students during which he will preside over the taking of precepts. This 40 years of duplicity becomes outrageous.

Some other people are feeling this too and throwing out all sorts of ideas including advertising and boycotting. Public awareness has been a powerful ongoing pressure and we are witness to this.

My specific interest is in a secure website for women who have been exploited. I also envisioned it as a useful place for ideas to geminate including a place for responsible writers to work with accurate information. The archives are essential for this, but so are the testimonies of real women and hearing their stories in a contained and safe manner, including anonymous if wished. Additionally, I intuitively feel it important to have a neutral web administrator if it's to include former survivors. This is not meant to exclude anyone in the process of communicatin for reaching mutual goals. It's also not going to exclude anyone who has been an excellent advocate for such woman. It may turn out that such a person would in fact be the best administrator.

Well, this may very well be more naive fog. I'm rather neutral on which ever way my version of a website goes, but to give up is not acceptable. On that I'm not neutral.

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Reply by [Watson](#) on October 23, 2010, 2:43 pm

Here is the site Olivia:

<http://www.bakerstreetzen.com>

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Reply by [Anonymous](#) on October 23, 2010, 4:15 pm

" My specific interest is in a secure website for women who have been exploited. I also envisioned it as a useful place for ideas to geminate including a place for responsible writers to work with accurate information."

Olivia,

This is a caring and an unnaive approach to going forward now. As the ZSS ethics committee response to this latest survivor shows, there is still resistance to a true refocusing on the three treasures within the institution. Good luck and good for you and Watson.

Gassho.

Mike

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Reply by [Anonymous](#) on October 23, 2010, 4:25 pm

And let us all know occasionally how it goes. :)

Mike

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Reply by [Olivia](#) on October 23, 2010, 7:00 pm

Watson,

Will meet you on the website you have proposed. I strongly support that the content and design be created by women and decisions on how we move forward with it be decided by a committee of women. In the meantime, your help with working out the administrative kinks and generally getting this moving is great. Thank you!

Not Sherlock

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Reply by [Anonymous](#) on October 24, 2010, 4:47 pm

The six recommendations made by The Faith Trust Institute to The Zen Studies Society have been posted;

http://www.shimanoarchive.com/PDFs/20101024_Fortune_Malone.pdf

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Reply by [anonymous](#) on October 26, 2010, 12:03 am

At the lowest when love is just lust, physiological, it is an exploitation of the other, it is using the other as a means. Soon it is finished. Once you have exploited the woman or the man you lose interest; the interest was only for the moment. You have used the other human being as a means -- which is ugly, which is immoral. To use another human being as a means is the most immoral act in existence, because each human being is an end unto himself/herself.

To use another human being as a means to fulfill a personal agenda of any kind without regard for the other is no less immoral. Be care-ful in relationship, one to other, in bringing an end to what has lacked dignity and truth.

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Reply by [Anonymous](#) on October 26, 2010, 1:10 pm

To an outsider, a Maha-Sangha member, but not connected to the Zen Studies Society, the email exchange between the student and the ZSS "Ethics Committee" is shocking to say the least. It would appear the committee has no charter, no carefully considered guidelines or standards of ethical conduct for themselves let alone Eido Shimano. That committee has shot itself in both feet in the way the handled the information they received from Xxxxx.

Ideally, an "Ethics Committee" should base itself on a set of rules that regulate what behavior is considered ethical – The Ethical Guidelines. The Committee then conducts investigations into whether the guidelines have been violated. The committee should then make recommendations to the Board of Directors on what action, if any, should be taken as a result of the investigation. The committee should provide advice to the Board before it takes action, so as to avoid uncertainty over ethical culpability.

The way they operated in the instant case, going directly to Eido Shimano with their findings is tantamount to subverting the power of the Board and revealing confidential information to an established, even admitted, sexual predator. I had hopes for Genjo Marinello and Shinge Chayat but now I'm befuddled at how they are on the ZSS Board of Directors and allowed this "Ethics Committee" debacle to take place.

That email exchange revealed to me that the two people I had put faith in to "right" the "wrongs" of Eido Shimano are not at all prepared to do what is ethically mandated. Perhaps it is flaw in their training? Something that Shimano never taught – How could he possibly?

To hear that Eido Shimano would preside over a Jukai ceremony, giving the "precepts" (specifically against sexual misconduct and lying), at this time is a stunning insult to The Buddhadharma. Marinello and Chayat as the two Dharma heirs let this happen with no comment, not a word of objection and no outcry!

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Reply by [anonymous](#) on October 26, 2010, 1:43 pm

Superbly well-stated. Hear! Hear!

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Reply by [Anonymous](#) on October 27, 2010, 2:00 am

Well stated Anonymous 157.

We should not only be questioning the currently loyal heirs; they should all be questioned as it seems that not a one has elected to get further training from a fully sanctioned Roshi. The senior students should be held accountable as well.

Think about each of the people who have maintained a long term student relationship with Shimano. Each one must know about Shimano's questionable ethical history yet everyday they choose to remain connected. Why? And what are the consequences beyond what we now are seeing?

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Reply by [Andy Afable](#) on October 27, 2010, 10:13 am

A well respected Zen teacher, hearing that Eido Shimano was to officiate at a Jukai ceremony later this year, reported "a visceral response that I'd not expected—dismay to the point of outrage. The irony of him giving the precept on sexual misconduct, and the other precepts, was a mockery too much for me to remain silent."

The indignation surrounding events depicted in the Shimano archives continues unabated. I quote the first two out of six recommendations made by The Faith Trust Institute to the Zen Studies Directors. They confirm and reiterate what many have expressed in this Tricycle Blog as well as the other forums since Robert Aitken's summons in May.

1. Eido Shimano must end his tenure as Abbot as soon as possible. As long as he remains in this role or in any other official capacity, the integrity of ZSS is compromised.

2. 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.

As things have gone disastrously wrong for the Zen Studies Society, its Directors have their own internal conflicts to cope with. Three directors have resigned (August, 2010), including Seigan Ed Glassing who was ordained 20 years ago and who was the resident monk of Shoboji until recently. And while the ZSS website reported the resignation of the Abbot from the board, and we were informed weeks ago that he no longer had undue influence in their proceedings, there is outrage at how the board chose to include him in their latest attempt to deal with a recently wounded student (see # 358 in Shimanoarchive.com and # 157 in the Tricycle Blog.)

While Eido Shimano has expressed the intention to continue training students and teachers, we must wonder why, after 40 years of ordaining monks and nuns, and with five dharma heirs, there isn't a single ordained person (or heir) from the Zen Studies Society who will state unequivocally that he, Eido Shimano, is a worthy teacher who not only deserves, but should be encouraged, to continue teaching.

Key to the survival of The Zen Studies Society is the implementation of the first two recommendations of the Faith Trust Institute. The murky situation in ZSS will move towards a refreshing clarity once the board publicly declares they are taking expeditious steps to make sure that Eido Shimano cannot teach students under the sponsorship of ZSS. They will find a groundswell of support, from the ZSS Sangha as well as from other teachers and the maha-Sangha.

It is time for every one, the Abbot included, to accept that Eido Shimano has lost any mandate to continue being the spiritual leader of the Zen Studies Society.

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Reply by [Anonymous](#) on October 27, 2010, 12:06 pm

Fernando Afable wrote:

"And while the ZSS website reported the resignation of the Abbot from the board, and we were informed weeks ago that he no longer had undue influence in their proceedings, there is outrage at how the board chose to include him in their latest attempt to deal with a recently wounded student."

Wrong. Here is, I believe, the salient quote from SA #358:

"His response so far is to ask that you and he have a face to face meeting at DBZ or in New York City which would be monitored by third parties. I am letting you know about this offer with the proviso that this is entirely up to you and with the full expectation that you may not wish to meet with him.

Please be so kind as to let me know of your wishes. The Board and I will respect any decision you make, and we also respect your privacy.

In conclusion, let me make a deep bow of apology for any unwanted behaviors or words that you may have been subject to."

1. Clearly not the Board's offer, but Mr. Shimano's offer.

2. "... with the full expectation that you may not wish to meet with him." Indicates to me, at least, that complainant's preferences were well-known in advance, probably as a result of the ongoing emails, as well as the phone conversations we are not privy to, and that a refusal to meet was 'expected'.

Can't blame this victim one bit. But it would have been great for one courageous victim to confront Mr. Shimano and make him eat his denial of guilt. Victims and others in American courts are routinely compelled to identify and testify against perpetrators. As a former psychotherapist, I have been deposed or had to testify in child abuse cases, and even at that professional remove it is not pleasant (especially when the perpetrator walks). As a victim, it has to be exponentially harder. For me, it was always worth the effort.

Mr. Afable, with your blogposts and petition, you will still never be able to make up for your failure to act responsibly as a Board member, or for the resulting damage to the ZSS Sangha at large, as well as to many individual victims, in particular. As a dharma heir, you were in a unique position as the one person who would have taken ALL NEW STUDENTS at ZSS, thus removing an Abbot, that, after ten years at ZSS, you had to have known was a predator.

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Reply by [Anonymous](#) on October 27, 2010, 12:44 pm

"Three directors have resigned (August, 2010), including Seigan Ed Glassing"

Guess the fight wasn't worth it. Right, Andy?

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Reply by [Anonymous](#) on October 27, 2010, 12:58 pm

The real salient point is why the "Ethics Committee" even brought it to Shimano the perpetrator in the first place, THEY already knew his history.

The student, Xxxxx, was not told ahead of time that what she told the committee would be brought to Shimano BEFORE it was brought to The Board.... Instead she finds that out by being inadvertently copied on committee internal emails. Yuho has to ask her permission to share her telephone number with a fellow committee but fails to ask about going to Shimano.

Later on, Board President Joe Dowling informs her, "In addition, I forwarded your two letters and Yuho's report to Eido Roshi in accordance to our Ethical Guidelines."

We would like to know just what "Ethical Guidelines" Mr. Dowling is referring to that are in accord with giving a victim's information to Shimano prior to being reviewed by the Board and without the complainant's consent?

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Reply by [Anonymous](#) on October 27, 2010, 1:25 pm

Why in the world WOULDNT the Ethics Committee feel a responsibility to confront Mr. Shimano? Letting him 'march on' free of damning accusations would accomplish exactly what?

Re., "giving a victim's information to Shimano prior to being reviewed by the Board and without the complainant's consent?"

"Evidently, even confessions to the sangha has not resulted in an effective change of Eido Roshi's misconduct as demonstrated already over time. Therefore, I will be making public every thing I know of Eido Roshi and his teachings to others ..." (9/12/10)

Complainant clearly intends for others to know. Can/Should this be done behind Eido Roshi's back? Do you mean to ascribe this intent to complainant?

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Reply by [Anonymous](#) on October 27, 2010, 2:01 pm

The "Ethics Committee" answers to the Board, No? Or does it answer to Shimano?

Where is the written procedure for this committee? Should not people approaching this committee know beforehand just what they are stepping into when they reveal their concerns?

"I will be" - "I" meaning HER, not anybody else.... and "will be," meaning "in the future."

People are far better served by taking their concerns to an attorney and having the attorney deal with ZSS and Shimano.

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Reply by [Anonymous](#) on October 27, 2010, 2:59 pm

Anonymous #161 said:

"I have been deposed or had to testify ...As a victim, it has to be exponentially harder. For me, it was always worth the effort."

For you, it was worth what effort? Can you not tell the difference between a court and a cult?

It is perverse and dangerous for the 'ethics committee' to suggest that a sexually abused person be exposed to Mr. Shimano, other than in a court of law where there is an infrastructure, legal representation, a judge, clearly defined rules, specific penalties and transparency.

The Zen Studies Society offers nothing. The committee itself is part of the cult and their only 'solution' is to make themselves feel better is by delivering the victim back into the hands of her abuser.

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Reply by [Olivia](#) on October 27, 2010, 4:06 pm

This is beyond outrageous. It is twisted and ugly.

Xxxx initially asks to speak only to Yuho - "I would prefer to speak with you only". This is based on an expression of willingness to trust Yuho. Overall, she sends them far more affirmation than she receives.

Next she is asked to speak to another ethics board member and being willing to "help", she agrees. In the meantime emails are exchanged between Shimano, the President of the Board - Joe Dowling, Roko, and a senior student.

Finally she receives an email from Joe Dowling in which he relays Shimano's request to meet with her face-to-face on Shimano's grounds and with their appointed "third parties". How nice that he admits that she may not wish such a meeting (!), but Xxxx's response should go down in history. It couldn't be more perfect and to the point!

"I want to make it clear to you that I came forward because I believe that it is best that Eido Shimano resign immediately. My intention was to provide to you what I know to support this opinion,.....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.....I don't think Roshi has true remorse and I think it would be sad to be an audience to more lies."

After this, Joe Dowling again responds with a short organizational sounding email...

Dear Xxxx,

"Thank you for your reply. The Board is doing everything it can to make the transition to the future a smooth one considering the current turmoil. We and especially I wish you and your family good health and contentment."

End of the line for that.

Now we are hearing another burden placed on Xxxx

"Can't blame this victim one bit. But it would have been great for one courageous victim to confront Mr. Shimano and make him eat his denial of guilt."

Courageous?!?!?! This is not COURAGEOUS!!! Give me a break!

It's the responsibility of the ZSS board to "make him eat his denial of guilt". Suggesting that this is possible in a face-to-face meeting between a perpetrator like Shimano and this victim (or likely any victim) is so unrealistic it's pathetic. Thankfully the commenter is a "former psychotherapist" as he/she seems to have little understanding of the dynamics of either Shimano or this woman.

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Reply by [Olivia](#) on October 27, 2010, 4:07 pm

Correction - "This is not COURAGEOUS????!!!!!!"

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Reply by [Spike](#) on October 27, 2010, 4:59 pm

Posted on ZSS website, down the ethics link:

October 27, 2010

Dear Sangha,

This has been a year of many changes for The Zen Studies Society. This letter is intended to update you on the developments that have occurred.

On January 23rd, 2010, at the annual ZSS Board meeting, Eido Shimano Roshi announced his intention to retire. This year marks the 50th anniversary of his arrival in the United States. As his last project, he wanted to build a Sanmon (entrance gate) for DBZ, which had been his original vision when DBZ first opened in 1976. He has raised the funds needed to fulfill his vision, and the project is scheduled to be completed next year.

Also, in February, as part of his retirement plans, Roshi retired from his role as guest professor at Shogen Junior College (of which Yamakawa Sogen Roshi is President) in Gifu Prefecture, Japan, where he has taught for the past 20 years.

On Labor Day Weekend, September 4th, several meetings were held at New York Zendo with Eido Roshi, the Board, and the Faith Trust Institute, who were enlisted to help guide The Zen Studies Society in response to a series of ethical breaches.

The meetings included lengthy discussions during which the FTI issued a series of recommendations (now posted on our website). Additionally, the Board met with a large group of sangha members and heard their input and suggestions. After an in-depth review and serious consideration of all points of view, the Board endorsed the following actions:

After completing the 34th Anniversary Sesshin at DBZ, Eido Roshi resigned from the Board of Directors of The Zen Studies Society.

Eido Roshi wrote and sent an open letter expressing his apology to the Sangha.

Eido Roshi will retire as Abbot on the last day of Rohatsu Sesshin, December 8th, 2010, and will be recognized as the Founding Abbot of New York Zendo and Dai Bosatsu Zendo. In this role he will be

freed from his responsibility presiding over the two zendos. It is his intention to take a brief respite

from his busy lifestyle, and with renewed vigor, work on translating Chinese and Japanese Zen texts.

On January 1, 2011, at 1 p.m., Shinge-shitsu Roko Sherry Chayat Roshi will be installed as the second Abbot of Dai Bosatsu Zendo Kongo-ji.

Shinge Roshi will take responsibility for teaching all new students, and for the spiritual guidance and

direction of DBZ. Along with the Board and residents, she will be responsible for the care and management of the monastery.

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.

After 20 years of dedicated service Aiho-San Shimano will be retiring from her position as Director of

the New York Zendo Shobo-ji on the last day of this training period, Saturday, December 11th, 2010.

She will be recognized as Honorary Director, and as such will no longer be responsible for the direction and management of the temple. She has expressed her interest in continuing to serve the

community by occasionally making flower arrangements for the altars and offering her knowledge and

experience in selecting scrolls for display.

As Interim Directors, Rev. Zuiho Myodo Matthew Perez & Board Vice-President Shoteki Chris Phelan

will be sharing responsibility for Shobo-ji.

In order to sustain the traditional and authentic Zen atmosphere at DBZ and NYZ, Eido Roshi is generously allowing both temples to use his personal collection of scrolls, sculptures, and ceremonial

objects on a provisional basis until a more permanent resolution may be established.

Four members of the ZSS Board have resigned for various reasons since July. As of Monday, October 18th, the Board nominated and approved two new members, Rev. Shinkon Peter Glynn, who

completed his three years of training at DBZ, and Rev. Jikyo Bonnie Shoultz, shika (head monastic)

at Hoen-ji.

The Board is currently reviewing the organizational bylaws to best serve the members and mission of

The Zen Studies Society.

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.

The Board is continuing to examine additional ways to ensure an open, trusting, and healthy practice

for all students.

Shinge Roshi and Genjo Osho have consulted with trusted colleagues in the American Zen Teachers

Association.

We want to acknowledge our Dharma legacy, from Hakuin Zenji to Gempo Roshi, Soen Roshi, and Eido Roshi,

as well as through such pioneers of Zen in America as Soyen Shaku Roshi, Nyogen Senzaki, and Dr. D.T.

Suzuki. All of their efforts are manifested in our Dai Bosatsu Mandala. The Zen Studies Society's unique role in

bridging East and West was affirmed by the recent Golden Wind Sesshin at DBZ, joined and in part led by

Sogen Yamakawa Roshi of Shogen-ji.

When we think back to the early days, before Shobo-ji there was just a garage; before Dai Bosatsu Zendo,

there was just a hunting lodge on a mountain. It is through the incomparable dedication of Eido Roshi and Aiho-

San that we have these temples for authentic Rinzaï Zen practice.

We will be sending out an update at the end of this year. The 2011 schedule will be posted online by the end of

this month. In closing, we want to affirm that we will continue to build on our rich heritage, and to provide a

strong vision for a healthy Zen community where we can deepen our commitment to the Bodhisattva Way.

Please understand that everything we are working toward takes time. Thank you for your encouragement, open

communication, and continued support.

With Palms Together,

Board of The Zen Studies Society

Board of Directors October 18th, 2010

Soun Joe Dowling – President

Shoteki Chris Phelan – Vice President

Shinge Roko Sherry Chayat Roshi

Genjo Marinello

Zenshin Richard Rudin

Newly Appointed Board Members (October 18th, 2010)

Jikyo Bonnie Shultz

Shinkon Peter Glynn

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Reply by [Spike](#) on October 27, 2010, 5:38 pm

Initial reaction: what in particular don't I like about this material? Mr. Shimano is still 'in the house.'

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Reply by [Anonymous](#) on October 27, 2010, 5:55 pm

Matthew Perez very recently resigned from unsui training to get married. He is now a father.

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Reply by [Anonymous](#) on October 27, 2010, 6:23 pm

"It's the responsibility of the ZSS board to "make him eat his denial of guilt". Suggesting that this is possible in a face-to-face meeting between a perpetrator like Shimano and this victim (or likely any victim) is so unrealistic it's pathetic. Thankfully the commenter is a "former psychotherapist" as he/she seems to have little understanding of the dynamics of either Shimano or this woman."

You're right, Olivia. Every time I saw a victim deposed or testify it was, quite literally, pathetic. I'm talking about kids 14 and under. They had no control of the situation, unlike an adult victim of the Roshi, healed enough and, yes, courageous enough, to have the meeting set up precisely the way she wanted for her own benefit.

I don't think it should be a ZSS Board responsibility to play trial court prosecutor. They have a hard enough time just being the Board. Though my clients could not convey the depth of their hurt because of their young ages, quite a few of their mothers did in court, for themselves and their children. And let me tell you, the Roshi has nothing on those perpetrators, not even close. And yes, it was worth the effort.

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Reply by [Mimi](#) on October 27, 2010, 7:40 pm

"Initial reaction: what in particular don't I like about this material? Mr. Shimano is still 'in the house.' "

Yes, and at least one new Board member, student of Shimano for decades.

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Reply by [Spike](#) on October 27, 2010, 7:59 pm

From 10/27 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 clarifies that Mr. Shimano is not taking new students, as implied when he conducted Jukai. Only non-new students who had already been in dokusan with Mr. Shimano were allowed to receive Jukai.

This information is ZSS Board-confirmed.

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Reply by [Anonymous](#) on October 27, 2010, 8:16 pm

Anonymous said...

"And let me tell you, the Roshi has nothing on those perpetrators, not even close."

I would urge you to remove yourself from Mr. Shimano's influence. Now.

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Reply by [Anonymous](#) on October 27, 2010, 8:34 pm

Anonymous said...

"And let me tell you, the Roshi has nothing on those perpetrators, not even close."

I don't think one can judge relative harm who has not gone through such mistreatment themselves. There are so many kinds of harm that can result, depending on each person's vulnerabilities. One relatively "strong" victim severely abused one time who has resources such as

a good job, a supportive family and therapist may do better than one very vulnerable previously abused person who is has no resources is all alone and comes to ZSS for refuge, only to be sexually manipulated by the one with whom she placed her last hope for help.

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Reply by [Anonymous](#) on October 27, 2010, 8:45 pm

"I don't think one can judge relative harm who has not gone through such mistreatment themselves."

By your own words, I can judge.

The aftermath was what led me to become a psychotherapist.

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Reply by [Olivia](#) on October 27, 2010, 8:50 pm

"They had no control of the situation, unlike an adult victim of the Roshi, healed enough and, yes, courageous enough, to have the meeting set up precisely the way she wanted for her own benefit."

To Anonymous who wrote these words,

I have spoken with a woman who was exactly one of these victims you have so described as a child. It is indeed heart-rending. As a young adult she became Shimano's student. He was going to "cure her" and initiated a relationship with her. The result, when it became known, was to ask her to lie for his sake and when she eventually didn't, the result was far from the kindly "curative" teacher she initially trusted. She could not initially respond to such seduction with self-protective "adult" boundaries. It is grossly ignorant to assume that adult women in a sexual relationship with Shimano are without wounds, sometimes quite serious. Don't trivialize any of this and don't compare it to anything in order to white-wash the harms done by Eido Shimano.

As for your comment, "I don't think it should be a ZSS Board responsibility to play trial court prosecutor." I never suggested any such role. But, you are right, they are having "enough trouble being a board".

One thing is quite clear. They are having significant trouble repositioning power in the midst of overwhelming evidence. And that's what this is essentially about - power and position. There is power that's life-giving. This isn't it and it's hardly about liberation.

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Reply by [Anonymous](#) on October 27, 2010, 9:12 pm

" ' I don't think one can judge relative harm who has not gone through such mistreatment themselves.'

By your own words, I can judge.

The aftermath was what led me to become a psychotherapist."

Then, as a psychotherapist and a survivor, surely you must know that there are all kinds of abuse and all kinds of victims, and one cannot make gross generalizations about which experience is worse than than the other without knowing the all the circumstances of the individual case and the characteristics of the victim...I hope!

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Reply by [anonymous](#) on October 27, 2010, 9:27 pm

Why do we keep having to educate these people? Perhaps it is typical of the chosen lot Eido Shimano. That begins to make sense. Certainly nothing else does.

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Reply by [Anonymous](#) on October 27, 2010, 9:38 pm

"surely you must know ... "

You want me to say that child abuse and adult abuse are on a par. I cannot.

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Reply by [anonymous](#) on October 27, 2010, 9:47 pm

Anonymous 181 - you are not following the stream of this conversation. Your comment has nothing to do with the points being made.

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Reply by [anonymous](#) on October 27, 2010, 10:03 pm

181 - Do they train you on how to use distortions of what others say to you? You're either very good at this or painfully incapable of listening to the realities being expressed here. Pitiful in fact.

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Reply by [Anonymous](#) on October 27, 2010, 10:17 pm

This male child sexual abuse survivor withdraws from this discussion.

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Reply by [REDdirt](#) on October 28, 2010, 4:00 am

This is an appropriate response, doc.

These jackels and screwballs are out for blood and do not care who bleeds. Of course, they would much prefer it be shimano marinello and chayat on the ground but do not really discriminate when the hunt is up.

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Reply by [Olivia](#) on October 28, 2010, 9:39 am

To the male child sexual abuse survivor.

I'm truly sorry for your experience. The example I gave in #178 was of a woman who, like you, was a child sexual abuse survivor who also became a victim of Shimano and the ZSS board.

This example was given to help you (and maybe a few others) to understand that just because a woman is an adult does not mean that she does not carry deep wounds from childhood (as you do) that can be disabling to act as you suggest an adult can/should act. In this case, it's a double wounding along with finding no justice in the immediate external community.

This women's story was reported to Marie Fortune as it had been reported in the past to board members. There isn't a single person who alone can have the power required to bring both real light and end to this history of ugliness that continuously attempts to bury people. It will require public outcry within the maha-sangha and hopefully legal action, but statutes of limitation are barriers for some.

As for any thought of wishing to be the three mentioned by RedDirt -I feel surprisingly neutral about them, but the idea of being one of them does provoke an interesting reaction.

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Reply by [Anonymous](#) on October 28, 2010, 10:37 pm

I am also an adult survivor of childhood sexual abuse. I too, was victimized by Eido Shimano.

Without me having given him any indication at all of my past or my present condition at the time, Shimano told me once in dokusan that I was particularly "sexually open" due to a "rape" in my past.

This 'mysterious' insight did not prevent him from sexually exploiting me.

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Reply by [Olivia](#) on October 29, 2010, 7:27 pm

Anonymous, Oct 28, 10:37

This brought tears to my eyes although it didn't surprise me -sadly. Stay tuned to BakerStreetZen.org where we are working out a few final details for a Womens Only Forum on that site. The tricky part is identifying valid requests for membership. I hope this may be of some service and support to you in the future.

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Reply by [Chisho](#) on November 5, 2010, 7:11 pm

In addition to petitioning the Zen Studies Society Board of Directors to remove Mr. Shimano from the premises, it would also be appropriate to petition the New York State Legislature to strengthen the criminal statutes concerning clergy sexual abuse.

Is there a lawyer out there in the blogosphere who knows how to go about doing a petition of this sort?

Although I personally have no interest in seeing Mr. Shimano put in prison or even to receive a big \$fine, I do feel that it would be useful to force Mr. Shimano to sit in a courtroom with normal people (instead of just ZSS cult members) and answer to a judge and criminal prosecutor.

Although I am grateful for the attention that the blogs have paid to this matter and do hope that the information remains on the internet in perpetuity as a warning to prospective students, I would prefer to have the notice of a criminal conviction in the public record.

Sexual abuse by the clergy is a criminal offense in a number of states. Here are a couple of sample statutes. Any legislators out there?

...

609.344, Minnesota Statutes 2007

609.344 CRIMINAL SEXUAL CONDUCT IN THE THIRD DEGREE.

(1) the actor is or purports to be a member of the clergy,
the complainant is not married to the actor, and:

(i) the sexual penetration occurred during the course of a meeting in which the complainant sought or received religious or spiritual advice, aid, or comfort from the actor in private; or

(ii) the sexual penetration occurred during a period of time in which the complainant was meeting on an ongoing basis with the actor to seek or receive religious or spiritual advice, aid, or comfort in private. Consent by the complainant is not a defense;

...

Ark. Code Ann. § 5-14-126. Sexual assault in the third degree

(a) A person commits sexual assault in the third degree if the person:

(1) Engages in sexual intercourse or deviate sexual activity with another person who is not the actor's spouse, and the actor is:

(A) Employed with the Department of Correction, Department of Community Correction, Department of Health and Human Services, or any city or county jail, and the victim is in the custody of the Department of Correction, Department of Community Correction, Department of Health and Human Services, or any city or county jail; or

(B) A professional under § 12-12-507(b) or a member of the clergy and is in a position of trust or authority over the victim and uses the position of trust or authority to engage in sexual intercourse or deviate sexual activity;

<http://www.justdetention.org/pdf/legalresources/Arkansas%205-14-126.pdf>

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Reply by [tenshin](#) on November 23, 2010, 4:00 am

Originally Posted on the Aitken Blog

[One caveat: In the following, I do not mean to imply that a lynch mob mentality is at work. Rather, I just warn of the slippery slope of anger and how that can lead to blood lust.]

A Rainy, November 21, 2010

I see so many old faces posting here. On one hand it makes me so happy, and on the other it saddens me due to what it has taken to bring everyone together.

First, I want to thank Aitken Roshi and Jiro Osho-Roshi for taking the steps they have taken. Why? Not because I believe in a good lynching (and I say this as a warning to us all), but because they are (I believe) acting out of, at its root, great compassion. It is compassion for the victims, but also compassion for Eido Roshi. To use a Christian metaphor, there are souls here to be saved. Aitken, Jiro, and others like Kobutsu take difficult action for the first time I have seen around this debacle in the 30+ years I have been involved with ZSS/Shobo-ji/Kongo-ji.

I raise this point because I myself am a victim of abuse by a family member, a person whom I trusted and who should have protected me, and I understand some of the nuances of the power play that is involved in this behavior.

What I want folks to remember is that in most cases the abusers were themselves victims, and they are hopelessly caught trying to unravel the karmic tentacles of the abuse. While I in no way condone what has gone on, I will not give into a lynch mob mentality to deal with this and I will not give up my compassion for any of the victims or for Eidoshi.

I sadly know who some of the victims are. I also know of one married Nordic woman who most of the ordained male residents at DBZ slept with during her Kessei – this was during a difficult period in her life, which is what led her to DBZ. I also remember clearly that Genjo Marinello and some of his Sangha attended Sesshin while this woman cried her way through the entire week. She left a blasted hulk.

How Genjo can state that he had no clue that anything was remiss after having his pores opened by a week-long sit, yet be clear enough to be a teacher is an incongruity I will leave everyone to noodle with privately on their own. In the least, I think it makes his position on the ZSS Board untenable.

To be clear, I am not implying that Eido Roshi had anything to do with this woman, but clearly there was a weak atmosphere at DBZ where monks had no difficulty reconciling their precepts with using a woman as a receptacle for their spunk. This was Fuck Follies Part IV or V – I've lost count.

Second, [the development of a] lynch mob mentality, and the anger, the hurt, must be let go. What is at stake is not just the future of the Zen Studies Society, but also the future of the Dharma in North America.

I do agree that ZSS has to ABSOLUTELY clean house, and should take Jiro up on his offer to help. Jiro has probably done more for DBZ than anyone except the Carlsons and Bill Johnstone, and I have always had great admiration for his integrity, his actions, and capabilities. I also will do whatever I can do to help.

In the vein of cleaning house, I also seriously question whether Shinge Sherry Chayat, who is woven into this sad tale from almost the very beginning, is really an appropriate choice to lead the 1,400 acres into the future. By virtue of association, the appearance of squeaky clean is not there. Perhaps Denko, Jiro, Zenshin, Zenrin – all human beings with their individual quirks – would be cleaner choices to move forward – of course, that is assuming any of them would be willing to play Act II. Another option is returning to the source, and asking Ryutaku-Ji and Kyudo Roshi for help. This latter point might be the best approach in the long-term, given Kyudo's vast experience in the West.

This brings me to the following.

The Board, while taking decisive action, needs to move mindfully through this minefield, and not risk doing something stupidly and in haste. Soon, this means you. There are a number of moves I think the Board needs to take to come out of this on both the moral and legal high ground, to restore credibility to the institution and to develop a culture of transparency. Put another way, as Jiro mentioned in one of his letters, to remove your heads from the sand.

First, I recommend that the Board be seated with individuals who have not been under the spell of Eidosho or Aiho-san. In other words, the Board must be squeaky clean..

Second, I recommend expanding the size of the Board to include outside Directors from other institutions.

Third, the bylaws need to be changed so that the Abbot (and Former Abbot, if ever reappointed) have either non-voting positions on the board or in the least can never be Director, Treasurer, or any other position of power. The Abbot should be entirely focused on the practice and his/her students.

Fourth, a suggestion I made to the Board in 1996 that fell on deaf ears at the time, ZSS/DBZ/SBJ should annually publish their financials like any other good non-profit – Hozo-san is an expert in this area, and can help the Board through the not-for-profit territory and requirements.

Why all of this? Transparency and credibility need to be re-established. I have donated to ZSS for the past fifteen years and, I, for one, would like to know where my donations are going.

A comment to a former ZSS Board member who commented, sarcastically, that no rape had occurred here. Sorry to bust your bubble, but if a victim is not in a mental state from which to grant consent (e.g., intoxication, in a subordinated power relationship with the abuser, unconscious, etc.), then it is assault.

I say this, in addition to my suggestions to the Board, because those 1,400 acres, plus East 67th Street are going to look mighty attractive to attorneys looking for damages.

This is where I come back to the fact that the aim of clearing up this whole mess should be to protect the Dharma in North America and, as a subset of that, to protect ZSS, Kongo-ji, and Shobo-ji. And this is where I ask that all of you looking for blood to quench your anger, to stop and think how you can very easily alter and possibly destroy this very fragile transmission from Rinzai and Dogen to our continent.

This is a sad state of affairs. My teacher has been impeached, and more importantly, the North American Sangha is in great discord.

There are many victims here – in fact, everyone is a victim. Besides the damage of the assaults, there is an even bigger damage that the Board can help partially heal. All these denials have the impact of making victims feel crazy or wrong because people are telling them either it didn't happen, or they asked for it, or other forms of mind manipulation. This is the ongoing emotional damage that victims carry for their lives.

If Zen Studies Society came entirely clean, took the recommendations of some of the more astute people in this forum, this alone would help the healing process for the victims. The feeling of being "crazy," would then have a way to reconcile itself with the true reality of the situation.

If the Board does not do this, then it is just twisting the knife once again in each of these victim's hearts, and by this action, the Board becomes an enabler and extender of the pain felt by everyone in this situation.

So, do the right thing. Be adults. Let us all look for reconciliation and drop the lynch mob mentality, so that these teachings may root more deeply in our soil.

Finally, let us feel gratitude for all those who have come before us. While it is the name of a song, this Unbroken Chain must continue – particularly due to the shape the world is in today.

With Heart,

Tenshin D.S Hill

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Reply by [Kuya Minoque](#) on December 2, 2010, 8:41 am

Oh dear,

I've just learned about this, yet another violation of trust and ethics by, yet another so-called realized Buddhist teacher. I remember when I first learned that Osel Tensin whose photograph much to my dismay still hangs at Gampo Abbey, had sex with students (male and female) even after learning he was HIV positive. In Canada, others who have done this have been found guilty of manslaughter. I've met a woman whose son contracted HIV from Tensin and who died from AIDS in the mid nineties. Tensin was a close student of Trungpa.

But it was in the late eighties when we arrived at the Dharma Rain Zen Centre in Portland, Oregon for weekly practice and found press releases about the Tensin travesty sitting on top of zafus arranged in a council-type circle. We were so shocked and wounded by Tensin's (and Trungpa's) action/inaction. Much of our talk concerned either painful personal responses or a fear that the news from Boulder would cast a shadow on all Buddhist Centres in North America. When a teacher violates and wounds one student, he or she, (Are there any women who have done this kind of harm?) violates us all. We have also gone through this with Baker, Maezumi, Katagiri and I don't know who else, and each time it has harmed the whole sangha - not just the individuals who are direct victims. These teachers have harmed Buddhism in America and created schisms in their sanghas.

I've read all the comments here and, as an outsider, agree with those who say that Eido Sharni's letter is not sufficiently sincere to undo ANY harm, or even to loosen the grip that his actions must hold on the minds of his direct victims. The exchange of opinions on this blog sight (I'm so glad Aiken Roshi commented before he died.) shows me that finally, the suffering has gone beyond the secret stage and has begun to fester as an open wound. It sounds like the sickness in the ZSS was more like a hidden infection that devastated core health before it poured it's infectious puss into the world. But, I can see that the fighting is on, blaming is plentiful. I just hope that in the in-fighting, no one forgets that these sexual abuse of power incidents harm even me, a lay teacher in a small British Columbia community. I worry that this level of anyalsis will be lost in the fray.

Kuya Minogue
Creston Zen Centre

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Reply by [andyafable](#) on December 18, 2010, 6:41 am

Excerpts from An Open Letter to The Directors of Zen Studies Society.

Posted by Andy Afile at the request of its author, Zogen.

**

Dear Directors of The Zen Studies Society,

I want to add my voice to the on-going discussion of your recent choices and the long history of the abuse of power by the titular leader of Zen Studies Society, Eido Shimano Roshi. This most recent prolonged surge of indignation, and moral revulsion, brings to the fore the decades-long history of suppressed instances of unacceptable behavior by your Teacher and, it reveals an astonishing degree of complacency demonstrated, and continued in evidence, by all of you.

You, and your many predecessors, understandably, were, and are still, reluctant to confront your beloved Teacher, let alone condemn and remove him. No one among us, lay practitioners, can imagine what it might be like to do that. After all, your own most intimate experiences of practice and memories of Dharma teachings, are forever bound with your Roshi. Some of you have more intimate memories, associated with him, and derive your authority from Zen training, ordination and, for some of you, Dharma Transmission received from Eido Shimano Roshi. Existing "official" structures, i.e. statutory and procedural, "lock" you into a "loyalty trap", leaving not much space between acquiescence and withdrawal.

Your position is no less than tragic -- even more so now, when "all" has been exposed on the world-wide web. But, your Teacher's position is no less tragic than yours: Eido Shimano Roshi systematically destroyed everything he wanted, originally, to create and, compromised everything he was entrusted to keep and protect. His reputation, as a practicing Buddhist Teacher and Abbot, is gone; the standing of The Zen Studies Society within the American Buddhist community has been destroyed; all donors, and most of the former supporters-- any possibility of financial support from them is gone. ZSS "membership" is a sham; and, the first Buddhist Monastery, created de novo in America, stands essentially empty.

**

....We are all the "stakeholders" of Zen Studies Society-- Teachers and students, residents and visitors, who come back for more, nuns and monks, ordained and never ordained, Dharma heirs acknowledged or not-- ALL who want to participate in extricating our organization from the autocratic control of one man who has no ounce of legitimacy left.

For the full text of this letter, go to:

http://www.sanghaconvergence.org/DATA/20101216_Zogen_ZSS.pdf

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Reply by [Olivia](#) on December 21, 2010, 1:13 pm

Zogen,

Thank you for your strong letter. I appreciated your sensitive introduction which expresses the complex "loyalty trap" experienced by the directors of the Zen Studies Society Directors while they try to protect a "beloved teacher" from whom they "derive authority from Zen training, ordination, and for some of you, Dharma Transmission from Eido Shimano Roshi".

This is, and historically has been, the "outstanding dilemma" blocking a just resolution to the 40 + years of outrageous abuses to students by Eido Shimano and the ZSS Board's complicity. You wisely and rightly suggest that ALL contributors to ZSS, past and present, should have a voice in the future and renewal of the ZSS.

"We are all "stakeholders" of Zen Studies Society – Teachers and students, residents and visitors, who come back for more, nuns and monks, ordained and never ordained, Dharma heirs acknowledged or not – ALL who want to participate in extricating our organization from the autocratic control of one man who has no ounce of legitimacy left".

As you say, some will want to point out that Eido Shimano and his wife Aiho, have stepped down from the board, have retired (initially worded "resigned") and therefore no longer hold positions of authority. However, there is no question that Eido Shimano continues to be a strong influence on the present board which includes two dharma heirs (one to become the new Abbess) and Genjo Marinello. Eido Shimano will continue to reside at Dai Bosatsu Zendo, and will continue to give teishos there and at Shobo-ji in NYC. His influence and authority is further empowered by edified descriptions on the ZSS website such as "his incomparable Dharma".

In the meantime, there are Sangha that expend energy, and still hope for accountability/renewal and restorative justice, but the wheel stops turning as it meets those few board members left who hold the only active and decisive trustee position for unbiased change and renewal.

Someday, when Eido Shimano Roshi gets past his denial, he can explain what this Dharma is that gets kicked around like a soccer ball and allows for an esteemed teacher to repeatedly commit serious abuses, lies, and slandering of students who try to speak the truth of their experience? I personally was asked by Eido Shimano to lie "for the sake of the Dharma". These are exact words from him. I now know that I am not the only person who has been asked by him to deliberately lie. How many times has he done this? How many in the ZSS have "protected the Dharma" in their silence?

Dharma Heir Genjo Marinello recently related that he has "always done what he thinks is best for the Dharma", and some are genuinely moved by the struggle and difficulty he is having in resolving his own mixed issues. But while Genjo uses this process of introspection to straddle a fence, caught in the "loyalty trap", time passes. We wait. We wait and watched resignation turn to retirement, recommendations from the Faith Trust Institute largely ignored, and plans for his future residence at both DBZ and Shobo-ji .

Years of experience, clear and equally introspective such as yours, Zogen, and that of other former ZSS members who are now disenfranchised, go unheeded and brushed aside.

Somehow, at the end of the day, Genjo, you have to act. By straddling the fence you can keep the convenience of being able to shift to whatever side presents you in the most favorable light. If you can do it long enough all the commotion may pass and nothing too major really has to change. As a fellow Quaker who continues to practice zazen, please return to the fundamental Dharma Teaching:

To do no evil;
To do good;
To save all beings.

"To live in the virtue of that Life and Power that takes away the occasion for all war" "Takes away the occasions for war"..... May we seek through honesty, transparency, and inclusiveness, occasions for Peace.

**

So, Zogen, to sum it up so far, "moral indignation", is where we are stuck. Your vision of including ALL past and present members of ZSS is democratic, healing, and enlivening. The last few sentences in your letter are so beautiful and freeing that I repeat them here...

"Nothing less will begin to restore our hope that ZSS might become, one day, what it was meant to beacome:

a serence place of practice and learning,
an oasis of Buddhist wisdom,
an inspiring example of Right Living,
of Precepts as a living reality."

I hope my letter has correctly reflected yours, and please continue to participate in this greater maha-sangha conversation.

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Reply by [genjo](#) on December 23, 2010, 10:55 pm

I am sorry to report that Eido Roshi has yet to get past his denial. Just yesterday I read a letter dated December 1st, 2010, directed to the editor of the New York Times signed by Eido Shimano Roshi. I can only say that I was shocked, disturbed, and offended by what I read. In this letter he claimed that the New York Times article that appeared August 21st was not factual and said that, "I have not resigned because of these false accusations." In my mind, this statement makes a mockery of Eido Roshi's public apology of September 7th. This letter to the NYT is a clear attempt to rewrite history and is a pure and simple example of denial.

Accordingly, I have written Eido Roshi (who, as of Dec. 8th, resigned as Abbot) and my colleagues on the ZSS Board that this denial undermines the spirit of the retirement agreement that is currently being negotiated. In addition, I mentioned that our willingness to allow Eido Roshi to occasionally see requesting senior students for dokusan (Dharma Interview) on ZSS property is predicated on the idea that he genuinely acknowledges and is remorseful for past actions and understands the damage he has done.

Under the circumstances, I have asked the full board to revisit our previous deliberations. I ask this with the belief and determination that the work of the ZSS Board can, to paraphrase what others have said in previous posts, help this organization actualize its potential to become a sincere place of practice and learning, an oasis of Buddhist wisdom, and an inspiring example of Right Living.

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Reply by [Rob_](#) on December 29, 2010, 2:03 pm

I commend Genjo for his post, but do have one nagging disagreement. It's his use of the word "denial". Perhaps since this is a public forum and due to Genjo's relationship to these issues, judicious language is more appropriate. However, I would use more simple and direct language, and call Eido Shimano a liar.

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Reply by [andyafable](#) on December 30, 2010, 1:05 am

An Open Letter from Zogen

December 29, 2010

Dear members of the Board of Directors of ZSS & members of ZSS Sangha,

This most recent revelation of Eido Shimano Roshi's attitude towards the meaning of his conduct, as reported, and his position, as expressed in his letter (to The New York Times), --all, go well beyond a mere "denial". It is a familiar (see his past expression of regret & other published communications from ZSS) set of distortions, omissions & manipulations.

I believe that Eido Shimano Roshi is incapable of seeing the true nature of his conduct, its consequences to people involved, and its broader meaning. His "reality" is so self-serving & apparently so fundamental to his view of the world & himself that he is unable to respond to other people's perception of the same facts with any degree of compassion.

He is like a machinist who brought the train to a wreck but who continues to stand on top of the ruins, clutching controls for his dear life.

The ZSS Board will make a tragic mistake if they continue to define their actions by the way it might affect Eido Shimano Roshi. His "distance" from the administration of ZSS changes absolutely nothing. These maneuvers continue to revolve around the same recalcitrant position of the Board: ZSS can derive its legitimacy & practice authority ONLY from association with Eido Shimano Roshi. For as long as that remains so, nothing will change in our stricken organization.

The Board had been appointed & received its delegated authority from their Teacher & has no other claim at legitimacy.

What was that meeting with Sangha members, referred to in the Board's documentation? How many people were present? How were they selected? Was this meeting announced in advance & how was it publicized? Why can't we have an unexpurgated list of supporters & other interested people -- who are prepared to make or renew commitment to ZSS - and poll them on fundamental questions of ZSS survival? In any mainstream non-profit organization, Boards represent the avowed mission & will of its members. Members of the Board are entrusted with a fiduciary obligation to carry out this will on behalf of all the members & in a spirit of the organization's core mission.

Whose will does ZSS Board of Directors carry out? Whom do they represent, at this point? Do we have to wait for a joint legal action by people aggrieved by Eido Shimano Roshi? Should we wait for an injunction from the Court to put a stop to the unseemly maneuvers to grant Eido Shimano Roshi the spiritual status and position he clearly has forfeited? Remember Jack Welsh & the GM Board. Why do we have to live with this never-ending scandal?

I trust that we still have more than a handful of Sangha members who continue to believe in ZSS future & who have not been driven into despair of any possibility of change in our Zendo. Eido Shimano Roshi's decisive removal from power & influence, is only a necessary, but not sufficient, prerequisite for change.

The house empty of Right Practice can not stand! We should re-enter our Zendo with full & courageous heart & fill it with Good Effort. Taking a position on these painful matters is the beginning of such effort.

Gassho,

Zogen

http://www.sanghaconvergence.org/DATA/20101216_Zogen_ZSS.pdf

I have asked Andy Atable to post this letter on the web.—Zogen

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Reply by [Mumon](#) on December 30, 2010, 1:59 pm

My response is here:

<http://mumonno.blogspot.com/2010/12/eido-shimano-please-go-away.html>

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Reply by [Tenshin](#) on January 3, 2011, 9:27 pm

Reposted from Genkaku's blog, January 2, 2011 8:46 PM

After reading the eleven new postings (post-Ford) on the Archive, I'm astonished at how few (except for 2 or 3 of those letters) have to do w/ the actual problem at ZSS, but instead are Genjo and Roko puff-pieces concealed in the context of dealing with the problem. I mean, wake the frack up, folks!

Is the American Sangha so fracking naive as to take these, which are essentially form letters, as compassionate support from "teachers" to correct a wrong? (Kensei Koji hit it on the mark in his letter.)

First, where were these wise folks months or years ago? Kobutsu, Genkaku, and a few others have been beating this drum for quite a while, yet those who drafted these form letters on the eve of an abbot's installation could not raise their concerns earlier?

Second, it's all the same delusional, self-promotional crap that got ZSS into the mess it finds itself. You "teachers" dressed in your finest, parade around talking about "it." You are just bags of bones playing out the night of a thousand knives.

An old friend who is a student of Pema's recently told me not to worry, that Buddhism is not dead. You know what? She's right. Chodran teaches, and literally thousands of people listen. Her practice is alive and is also not devoid of a human or moral center.

Again, I am drawn back to Ikyu's Skeletons. Over-and-over, through the past few months it keeps pulling me back.

Except for a very few gems, institutionalized Zen in North America is showing itself to be lame or just plain dead. Now I know why my cushion sits alone.

Oy,

-Tenshin-

January 2, 2011 8:46 PM

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Reply by [Andrea R](#) on January 6, 2011, 9:28 pm

It is clear, based on broad public response alone what is appropriate action by the Zen Studies Society: to remove Eido Shimano from any activity and connection within the ZSS immediately and permanently.

What the Zen Buddhist community must ask themselves is why action to remove Shimano was not taken months ago, as was appropriate?

Fully knowing that Shimano is a sexual predator and has been a sexual predator for over his 40 year career in the United States, even after this public confession, Chayat and Genjo arranged for Shimano to continue his normal functioning within the ZSS, contacting new students and running the training program.

Why has it taken no less than a public outcry for this organization to even consider to act appropriately?

Given that the ZSS leadership must be forced into a removal of Shimano, why is the Zen community still commending ZSS leaders such as Genjo and Chayat?

There is an obvious problem with these leaders. Yet the Buddhist community is failing the sangha by not asking fundamental questions about these leaders.

Why are Genjo and Chayat failing to provide adequate protection to the public they are claiming to serve?

Why are we not questioning these leaders for failing to act appropriately on their own accord?

If a leader allows a repeat offender contact with the public, why do you continue to trust let alone commend such a leader?

The Zen Buddhist community must either offer some real help to the Zen Studies Society or suggest a change of leadership. Immediately. Shimano still holds residence within the Zen Studies Society and contact with students.

Andrea Rook

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Reply by [andyafable](#) on January 7, 2011, 6:30 pm

The following is a comment by Zogen, which he has asked me to broadcast on the web.
--Andy Afile.

Please take note that, apart from many moral repudiations & some inevitable attempts at "medicalizing ", by way of diagnostic categorization, this matter, there are very few constructive ideas or discussion of how ZSS is to proceed.

Removal of Eido Shimano Roshi is a fundamental prerequisite but, not a solution.

Institutional reform, beginning with broadening of participation in Board's decision-making; greater transparency in proceedings; credible outside audit authority; and, establishing true membership of ZSS - all these are steps of a dynamic process of resolution of Society's dilemma. Then, a new Board of Directors - appointed in a new way & with a clearly recognized credibility & fully supported mandate & set of goals.

Gassho,

--Zogen

To read Zogen's earlier letter, please go to:

http://www.sanghaconvergence.org/DATA/20101216_Zogen_ZSS.pdf

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Reply by [Chisho](#) on January 9, 2011, 7:42 pm

Reposted from Zen Forum International, a letter from Jundo Cohen:

Dear All,

I will briefly speak as a newer member of this organization, junior to many people here whom I respect whose opinions may differ. For the first time since joining this body, I am ashamed.

This is not a normal case of a teacher who, perchance, had an affair with a student, or a drinking problem, or bought himself a BMW with Sangha funds, or other like personal or minor fault. Nor is it something that happened over the short term or recently.

Instead, this is the story of a teacher who engaged in case upon case of serial sexual abuse for decades, all while his Sangha and students looked the other way and covered it up, all while many here knew yet chose to do nothing. I know that Mr. Shimano is too just a victim of greed and ignorance, the real culprits here.

However, at the same time, a teacher of the Precepts who intentionally acts again and again, over decades, to harm the innocent, showing little if any remorse in case after case, repeating the harm over decades with no self-reflection ... is a kind of monster in our midst. Shame on us for not decrying this in the strongest terms, allowing any kind of "honorable exit".

Thus the calls of "give them more time to work it out" are about 10 years too late. They have had years, and chance upon chance. To "give them more time" and allow a "graceful exit" for Mr. Shimano is not the right answer here. He must be condemned by all of us in the strongest and most unambiguous terms, we must deny him any respect (his years of service do not outweigh the damage done here), the members of this organization must denounce the years of cover up, we should publicly admit our own role in not doing enough. Moreover, we must now publicly turn our backs on Mr. Shimano. Furthermore, we must turn our backs on the ZSS ... treat them as persona non grata ... unless and until they exhibit real reforms.

If it were a case in which such events had happened but once or twice, or nobody in the organization knew, or there had not been cover up after cover up for YEARS then my opinion would be different. However, this is our moral equivalent of the child abuse scandals plaguing the Catholic Church. If we allow Mr. Shimano to make a graceful exit, if we allow things to be papered over again ...our own shame is compounded.

Our students are watching. Right now, opinion I am hearing among people observing is that the "teachers of the Precepts" look like a bunch of hypocrites trying to protect their own.

Shame on all of us.

Gassho, Jundo

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Reply by [andyafable](#) on January 16, 2011, 11:30 am

I have requested Andy Afable to make the following letter available on the internet. -- Zogen

January 16, 2010

An open letter to The Directors of Zen Studies Society.

From : Zogen

Dear Directors of The Zen Studies Society,

There has been a noticeable increase in comments on still-secret deliberations of the Board of Directors of Zen Studies Society. Reported comments, from a concerned maha-Sangha, and a lack of constructive action or proposals, suggest that the Board continues to be "stuck" in its tragically ambivalent & timid position. Meanwhile, public comment & outcry continue to grow & spread. The "price" to ZSS reputation & impact on its future continue to mount. The Board,

however, ignores this discrepancy, in a sense of urgency, & drifts further & further away from growing consensus among Teachers & practitioners. One can easily imagine the hurt & anger of those whose life & practice of Dharma had been affected by Eido Shimano Roshi's conduct & complacency of ZSS Board of Directors.

The following are some of the immediate risks facing the Board, and the former & current Abbot of ZSS:

1) Legal liabilities -

- Individual or group appeal, for relief & redress, to NYS Court system.

This will be a public filing (no minors were ever involved) & that will extend the reach of this growing scandal. Because of jurisdictional requirements, Dai Bosatsu Zendo' neighbors in Sullivan County, NY will become part of the audience. Most likely, damages will be sought & may be levied on ZSS.

- A similar, in content, Complaint may be filed within NYC Court system.

This will result in the same consequences as above. ZSS resources are inadequate to confront even one, let alone two, legal challenges.

- Responders to these claims will be named in public documents & will include Eido Shimano Roshi & members of ZSS Board of Directors (past & present). Even an attempted filing will generate another wave of unfavorable publicity.

- A Complaint (non-criminal) may be filed with the Office of Secretary of State of the State of New York, Internal Revenue Service & Probate Court (all bequests to ZSS can be examined in the light of this Complaint). This Complaint will challenge the former Abbot & the Board on their failure to carry out their fiduciary responsibility to founders & former supporters.

- All such initiatives will bring about one, or another, form of injunction & will interfere with ZSS activities. In particular, Eido Shimano Roshi's "retirement package" will be blocked or revoked & will be examined by relevant authorities. These, quite likely & possible consequences will further jeopardize (morally, legally & financially) Zen Studies Society & its future.

2) Other looming liabilities -

- Some of the Board members are ordained Teachers & Dharma heirs. Can we imagine that this scandal will leave their personal reputations & teaching authority intact? What will be the reaction of their students to their protracted inaction?

- Major Japanese newspapers & TV and cable networks have representative offices in NYC & Washington, DC. Many Japanese practitioners follow our Buddhist blogs & foreign Rinzai community is monitoring our torment & turmoil. Should we risk facing ostracism not only in the US but abroad too? Should we risk compromising these connections, which are quite tenuous to begin with (former Abbot controlled them entirely for his own benefit)?

- And, finally, what is the rate of "attrition", how many potential & former Sangha members have we lost already, because of this conduct of the Board of Directors of ZSS?

Please consider this "risk assessment" as a plea to a considered discussion & a determined action.

Gassho,

Zogen

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Reply by [andyafable](#) on January 28, 2011, 9:11 am

I have asked Andy Afable to post the following comment on the current situation of ZSS.-- Zogen. The following is from Zogen:

**

Do you believe that, once Eido Roshi is separated "definitively" from ZSS, the Board will undertake any systemic reform? Where will they get any credibility?

Whatever they do, now, will be perceived as a reluctant action under pressure, not to their credit. Their silence shows they are stuck, and have not come to a point of clarity. Internal squabbling will lead to a dissipation of effort and loss of focus.

What role are other Zen Organizations prepared to play in helping them (beyond writing letters)?

My fear is that a very small group will close ranks with the Board & everything will remain the same. Perhaps only for a while, then -- they will crumble.

Economically, "demographically" & in terms of standing in a wider Buddhist community, ZSS position is unsustainable. There is nothing worse than a "leaderless group" with assets. I've seen a slew of them during dot.com era, in the 90s, & among start-up hedge funds. Communality of purpose was not a saving grace.

Let us all hope for reassuring news.

Gassho,

Zogen

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