

Re: Teacher Sexual misconduct -Eido Tai Shimano, ZSS, and ot

□ by genkaku on Tue Feb 07, 2012 2:46 am

Hi partofit -- Your questions are very reasonable. But before I make some lame attempt to answer them, I would like to point out that the very reasonableness of the questions and the fact that they are hard to answer have provided an elegant smokescreen and escape hatch for a demonstrable sociopath (see the [Shimano Archive](#)).

With occasional eruptions into public places, Mr. Shimano has 1. Hurt individual sangha members; 2. lied about his involvement; 3. used the Zen Studies Society that supported his efforts 'on behalf of Zen Buddhism' as his private piggy bank; 4. Maintained that boorish Americans -- the ones who made a city and country zendo possible -- were impossible to understand and could never have an appreciation that rivaled his own or that of any other Japanese person.

So what sort of remorse might be appropriate, assuming there were a snowball's chance in hell that it might actually be offered?

First, I think it would be appropriate to make apologies to all those who have been wounded ... personal, direct apologies without the slip-sliding innuendo that deflects responsibility from his doorstep. Second, I think there might be some admission that his own lies -- the ones that deflected responsibility from himself -- were not worthy of the high esteem in which he holds himself. Third, I think he might apologize to the corrupting influence he inflicted on Zen Studies Society: What might have been a Buddhist organization that flourished and nourished has been left bereft of credibility because of his machinations. Fourth, I think he might stop inciting devotees to write letters like the one from Hoen above ... people who will raise his banner while he stands behind the curtain and awaits the income ... or, if need be, for which he can claim some Mafia-like plausible deniability.

Remorse? A little forthright transparency would be welcome (and astounding).

I was always taught and firmly believe that "Buddha, Dharma and Sangha" are really a treasure. Sangha is not something to warrant disdain -- Japanese or any other. And any Buddha I've ever heard of did not manipulate his or her constituency, encouraging them to call him a "living Buddha" or some other nonsensical honorific.

Perhaps remorse is a bit like the Supreme Court justice's appreciation of pornography: "I may not know what it is, but I know it when I see it." An honest and forthright and specific and verbalized regret ... that may not be remorse, but it'll do for a start.

The whole Shimano affair is winding down. People are tired of pushing the rock up the hill, tired of suggesting that human behavior, in its basic forms, is unaffected by culture or any other excuse. Kindness is kindness. Unkindness is unkindness. Mistakes are human. But so is corrective action. Some may suggest that corrective action is not necessary for someone dwelling in the "unconditioned realm." This is utter bullshit ... but I can imagine that there are those convinced by the suggestion... and I too am tired of the uphill battle against this sort of mediocrity that tries to pass itself off as "true understanding" or "deeeep meaning" or "a Rinzaï Zen student."

For those who wish to believe, be my guest. Just don't come whining to me when the dime drops and anything resembling honest Buddhism is no where in sight. I feel some remorse and regret that I am unwilling to reprise (*again*) the years and years of abuse and manipulation that so many have been forced to endure.

Sorry for so many useless words.