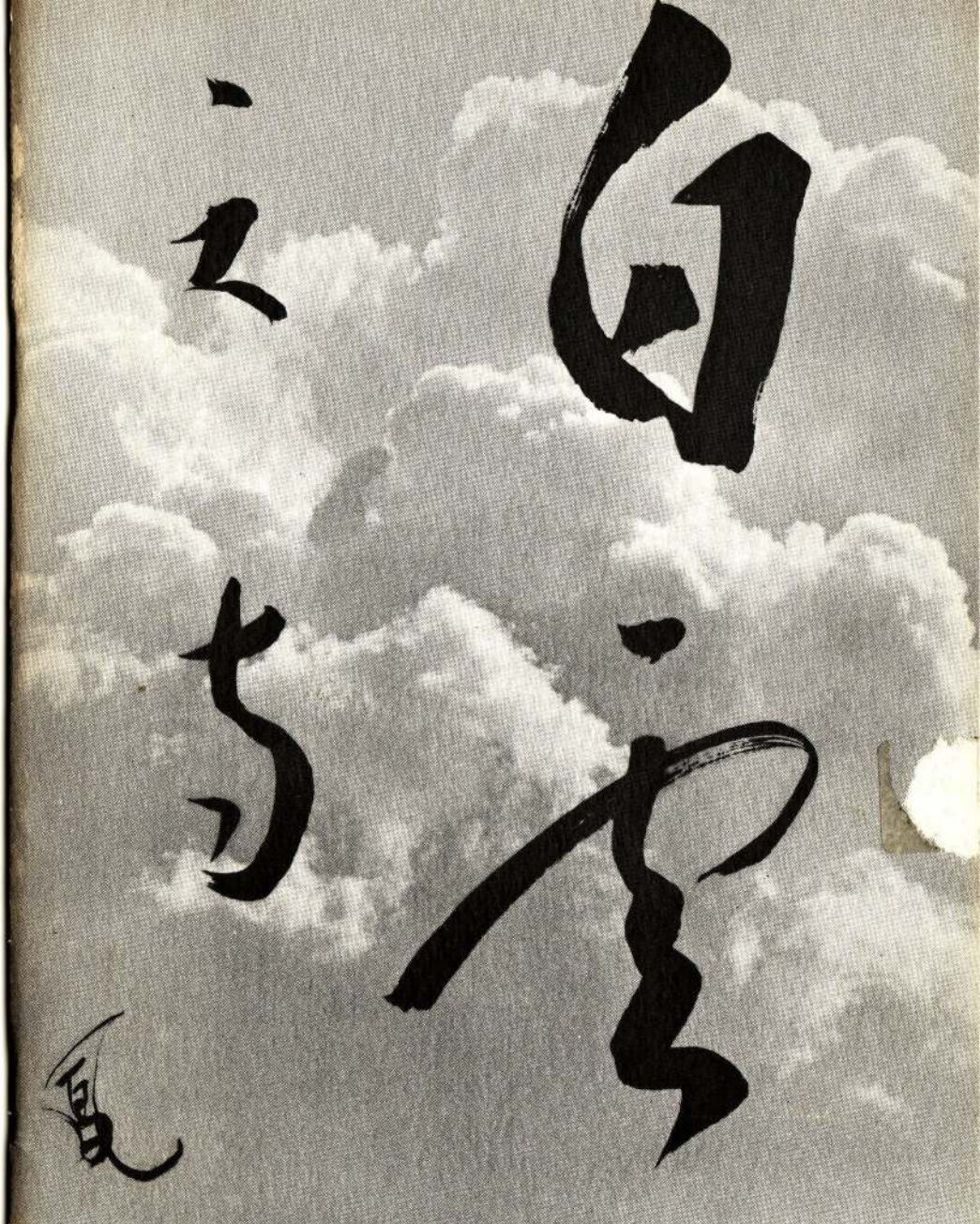


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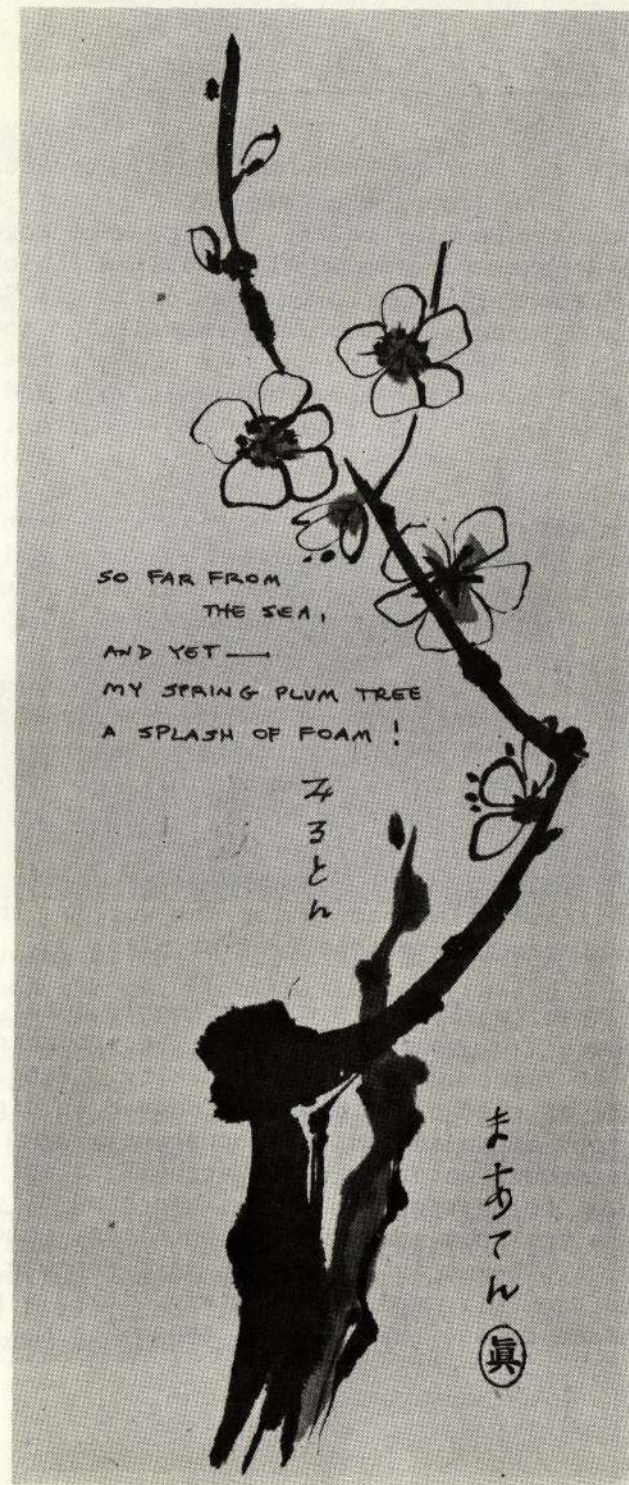


Ho To

Summer 1977

*I Like to Make
Some Oasis,
Some Kind of Oasis
Where People Feel Truly
Rest.*

Kobun Chino Otogawa



A TEMPLE SPACE

Early in February the Board of Directors of Bodhi agreed to accept the Palo Alto Friends' offer to purchase the Pentler estate, and to meet together with the Sangha to decide whether to sign the option to buy. Accordingly, the Board sent out to all Sangha members and interested people a newsletter and announcement of the date and purpose of this meeting. On February 16 we met at the Zendo to discuss and confirm this proposal. Here we had the opportunity to air our concerns about such problems as land use, building repair, taxes, improvements, and to ask questions about the proposed fund raising campaign. Then Kobun Chino, Sensei, spoke to us about this opportunity. After telling us that his firm feeling was that we should purchase this property, he said:

"I confess I am here to make a quiet revolution. You have this chance. I would like to intensify our continuous meeting and introduce many historical materials... More important thing is practicing with you no matter whether you are ordained or not, monk or nun, or not. I do not want to discriminate this process of learning. I want to make a great effort to make qualified, fine people for the world. This is my basic intention to this Pentler plan.

"I have to say: this kind of cool, quiet, familiar space for your life has to be produced many places, at least one place in each city. People who take care of that place have the chance to dig into the history of humankind, and constantly spring up the underground water which is actually a very public thing to everyone. . . . This kind of space, where you can come sometimes to be alone, sometimes to be with others, is for that. . . . Because it is close to the city and the mountain, it is a pretty ideal place to set this kind of space."



Pruning at the Pentler Estate was such a neat experience for me. Looking at the trees for the first time really closely, I was shocked at how old they were and how much chaos there seemed to be in each one. I felt hopeless.

Discussing the principles of pruning seemed useless; where would I start? how could I possibly be clear about this much chaos?

Then as people fanned out and began pruning, the chaos faded, and the hopeless feeling, as clarity and interesting shapes emerged little by little.

The trees stood renewed, I stood amazed.

Thanks for the teaching.

Dharma Connections

When entering the Pentler house, one's eye is drawn toward a small Buddhist altar in the main room. We are beginning to learn a little of the connection of Mr. and Mrs. Pentler, this house and land, and Soto Zen Buddhist practice.

Mrs. Fumiko Pentler and her family were students of Nyogen Senszaki. He and Dr. D. T. Suzuki, who introduced so many Americans to Buddhism through his books, were students of Soyen Shaku. Soyen Shaku, the first Zen priest to come to this country, attended the World Parliament of Religions in Chicago in 1893 and encouraged his students to study western culture.

Nyogen Senszaki came to America in 1905 and, following the advice of Soyen Shaku, did not teach for 20 years, but worked as a domestic servant, cook, and language instructor. After 20 years he began lecturing and holding meditation classes in San Francisco. He was interred in Wyoming during W.W. II and later moved to Los Angeles, but continued to hold sesshin in San Francisco and visit his students. It was probably during this time that Fumiko Pentler, her parents, and her sister became his students.

Nyogen Senszaki became acquainted with Soen Nakagawa, a young monk living in seclusion in Japan, through reading his poetry, and invited him to come to this country. Soen Nakagawa came after W.W. II and stayed with Nyogen Senszaki for some months. Through him, Soen Nakagawa came to know Fumiko Pentler and her family. Nyogen Senszaki passed away in 1958, having asked Soen Nakagawa (then abbot of Ryutakuji) to take care of everything. His last words were:

"Friends in dharma, be satisfied with your own heads. Do not put on any false heads above your own. Then minute after minute watch your steps closely. Always keep your head cold and your feet warm. These are my last words to you."

Since that time, Soen Nakagawa has come frequently to this country to lecture, conduct sesshin, and to help his student, Eido Shimano, establish the New York Zendo (Zen Studies Society), and International Dai Bosatsu Zendo in the Catskill Mountains.

After Fumiko Pentler's marriage to Charles Pentler, a Quaker, Soen Nakagawa continued to visit her and her husband in their home.

In January, 1976, Soen Nakagawa visited Kobun Chino and invited him to attend the opening sesshin and ceremony of International Dai Bosatsu Zendo. He showed a beautiful gold brocade robe (okesa) that had belonged to Soyen Shaku. When he was told of our interest in the Pentler property, we were amazed to learn of his long association with Mr. and Mrs. Pentler. Soen Nakagawa's warm encouragement and help in our efforts to continue the Buddhist tradition of this land are very much appreciated.

He told of an ancient Noh mask, a national treasure, that Mr. and Mrs. Pentler gave to him for Dai Bosatsu Zendo. He said that when he told Mrs. Pentler of his intention to establish this new zendo she was very happy, more than happy - elated - and danced around the room.

Soen Roshi's student, Eido Shimano, had visited Mr. and Mrs. Pentler with him and had seen this mask. In May, 1977, Kobun Chino visited Eido Shimano at the New York Zendo. He described the appearance of the mask as being of dark blue complexion with golden fiery eyes, scarlet lips and snow white teeth. A long curved horn extends on either side of the head and the mouth is split from ear to ear. This mask is called Hann Ya, and is meant to signify wisdom.

Eido Shimano and some students from the New York Zendo are planning to visit us in July.

We are very grateful for this connection through Soyen Shaku, Nyogen Senszaki, Soen Nakagawa, and Eido Shimano with Mr. and Mrs. Pentler and their house and land.

Glenna Houle



Buff Bradley wrote the temple fund-raising brochure with Luke Lutomski. It was presented to the entire sangha and several times to the board for revision before being printed.

Dick Westgaard co-ordinated many hours of mailing work: obtaining lists, sorting, typing labels. Folding contribution envelopes into the 29,000 brochures (pictured) has been the focus of many gatherings.



Bodhi Exhibition

"An Encounter with Oriental Art" will be held at Tresidder Union, Stanford University, on July 21, 22, and 23. The festival will be opened with a concert of shakuhachi flute and koto music the evening of July 21.

On Friday, July 22, and on Saturday the 23rd, from 10 A.M. to 10 P.M., there will be continuous exhibits and demonstrations by top professional artists and craftspeople of carpentry, calligraphy, sumie, flower arrangement, Bonsai, tea ceremony, kendo, judo, karate, and aikido. There will be discussions and films on Zen Buddhism and an introduction to meditation. In addition, space will be provided for Bodhi members to display their art work.

Bodhi has been given a wonderful opportunity here to introduce itself to a large community, and at the same time the festival will be a warm gift to the Stanford public. We hope many people will be able to come and enjoy this event. Benefits from this festival will be donated to the Bodhi building fund.

Hideo Korematsu

~

"I trust myself that I cannot know anything. Which makes sense, because constantly something teaches me. People teach me. And that teaching doesn't stick on me."

Kobun Chino, Sensei



Around the time that our fund-raising drive began in earnest, I heard that Virginia Scharfman of East-West Books wished to donate a valuable statue to Bodhi. In connection with a money contribution from the store, I visited it with Hideo Korematsu.

Virginia brought out the statue: a cast-brass, Nepalese Vajrasattva image of Buddha, a radiant human holding a thunderbolt and sacred bell. It sat 15" high from the feet of its lotus throne to the top of its head.

The three of us talked about the statue: its dollar value, its spiritual significance, how to apply it to our fund-raising effort. Virginia energetically suggested a raffle, and Hideo and I left the store discussing tickets and flyers. We would ask Ann Korematsu to look into tickets while we attended the forthcoming April sesshin.

When Chris Boissevain saw the statue in the store, he noticed that its finish was scratched and took it home to finely polish it. From there he would bring it for display following the closing ceremony of sesshin, which was also the celebration of Buddha's birthday.

In the midst of our chanting the Heart Sutra, Sensei asked Chris to bring the statue into our sesshin zendo and place it on the altar, amidst flowers and incense. Eye to eye with the Vajrasattva, chanting, Sensei traced characters in the air with the lighted tip of an incense stick.

After the ceremony, as we sat in a circle drinking tea, Ann appeared with the raffle tickets and announced that this was the beginning of their sale. Chino Sensei objected, saying that the statue's "eyes had been opened" by the ceremony, that an individual or family could not possess it, that it was now part of the temple world. Ann insisted that it was a fund-raising item which was for sale. The conflict that arose in this discussion was not to be resolved for several weeks.

Sesshin people who witnessed the discussion bought several dozen tickets from Ann. It seemed possible to exist at the same time in the worlds of money and sharing, and I accordingly designed, with Sensei's suggestions and Chris' help, a flyer explaining the situation and offering for sale tickets to a raffle which would place the statue in a "temple or shrine-room".

None of us felt much enthusiasm for strong selling. When several of us visited Virginia she expressed disappointment at our lack of effort, and Ann felt motivated to ask several bookstores to sell our tickets. Meanwhile, I had sent the flyers to forty dharma centers.

At about the time that people were beginning to respond to the flyers, Sensei met with Virginia at her store and expressed his feeling that the raffle should not continue. Virginia then removed the Vajrasattva from display and produced a statue of Sakyamuni Buddha, which she gave on behalf of the store as a direct offering to our future zendo. The money from raffle ticket sales was returned to the purchasers.

Sensei did not stop the raffle because the character of the statue had been affected by the chanting and ritual; he halted it because many ticket purchasers would feel disappointment at seeing the statue taken away by someone else.

TREASURER'S REPORT

Bodhi General Fund

Chino Sensei's salary, office rent, zendo expenses.

Contributions	\$ 4,311.32	(Jan. - Apr.,
Expenses	\$ 4,785.71	1977)
Net (Deficit)	\$ 474.39	
Savings Account	\$ 1,667.40	(Apr. 30, 1977)

Bodhi Building Fund

Pentler Purchase

We have had some extensive expenses in preparing to buy the Pentler Estate and in developing our fund raising campaign, the majority of which went to our brochure, approximately \$ 7,500.

People are responding to our fund raising efforts. We have received many contributions from people locally and in different parts of the country. Since the start of our fund raising drive we have received approximately \$ 7,000 in contributions. As of May 20, 1977, Bodhi Building Fund's financial status is as follows:

Savings Account	\$ 9,002.73
Checking Account	\$ 552.60
Stocks (Approx.)	\$ 42,500.00
Net Worth	\$ 52,055.33

Stephen Field, Treasurer



"I'm pretty sure - when one sit about 10 or 15 years on and off, without exception all become very intuitive and judgement of things are very correct. But social communication is very poor. Good example is here. Sociality is almost zero. Don't know how to please people by word. Always make people mad when I speak. If I sit with you maybe 5 or 10 more years you will disappointed with me that I had nothing. And finally I may sit alone. No-one come along. That feels my way and my fate. That's alright. Sociality is very very bad. I'm not talking just myself. Most of you are like that, too. . . . I hear from many different people that people around are very nice people and kind, although most of them are very strange, everyone carry very crazy part."

Kobun Chino, Sensei



empty yourself

cast away
everything
you want
to keep:

poems from beneath your skin,
paintings filled with love cries,
songs crystalline as visions,
truths shimmering
 behind your understanding,
wild-flower blue imaginings,
love true as breathing--

empty yourself.

enter

cool

lakes.

Eddie Norton

WE

eyes of a cow
robbed, year after year, of your sons.
cool rump to the weather
silent lips to the earth
even the freeway running away
cannot speed your graze.

some think you dumb.
slow-stepping belly strapped
between bone posts.
lowly birth pot.
brand her, breed her, milk her, make her
into a rug, a handbag
wear her
on
your feet.

ah,
but who has seen you
in the full moon
tail swirling, hooves clicking,
drinking darkness
suddenly
swallowing
the moon.

no one is sleeping. your singing
broke open every heart.
cry, having nowhere to hide,
comes home, naked
and you welcome him,
quietly
letting him swim
with the moon
in your belly.
winking virgin
dancing with the ghosts of your sons.
morning finds you
exactly as you are.

eyes of a cow
we are not fooled.

Hathaway

THE MAN WHO DOESN'T CHANGE

The wind abides nowhere
Or it isn't the wind
It is the motion of the mind through pine boughs
into absolute zero

Dan Gerber

Dharma Gate

Prophecy had brought me to the gate
And as I placed my sandals made of straw
Beside the footpath on the polished slate
A vesper sparrow sang without a flaw
To mar his message. No person came to greet
Or ease the feeling of the lonely way
Etched and stretched beyond conception's sweet
Capacity. Behind me darkness lay.

I called and heard the echo of my voice
Break across the emptiness of time,
IS THERE NOT A SWORD OF TRUTH WITHIN?

Waiting, Waiting now as if a choice
Were yet to be, the awesome silence climbs
Deeper, deeper eliciting begin.

Fran O'Connell

Still and slow, the brown
hawk rises in a shadow of our eye,
sails out: fabulous
empty dreamer upheld
by translucence,
and glides.

Angie Boissevain

On the mountain
typhoon rain trampling lilly flowers and
plastering people, like dirt, against the walls
coming in waves—like the drum this morning—
smelling it two days ago, feeling a pressure in
my head, seeing it in yesterday's red dawn
and last night's swollen moon, and today
the iron leaf is on fire
a pilgrim sits in peace—still on the earth
hands lying palm up, the left in the right, thumbs
holding gentleness, the cup of the universe
blessed one, well gone, unsurpassed, light of the world
as like the sun in space to hang, and by now on
hearing the Name suffering is gradually destroyed
like the darkness before the sun, in every direction:
excellent and great
deep in the nakedness finding he has ceased to
be himself, finding him in It—being the true
meaning of yielding in love
sacred and pure
roaring and leaping up from the furor, from the floor,
from the universe—in dim light morning—
raking in the Ocean of Truth there is no
living and dying
rising from the mountain lake to the top of 216
stone steps shouting to the No one:
"Maitta! Maitta!" "You've got me! You've got me!"
casting off body and mind and the bodies and minds of
others as well
leaving goat tracks in the snow to melt in the
spring to be continued on and on endlessly
like the pathless way among the stars
like the cedar forest moaning in the wind
the long thin maple branches—like gulls—rising
in sudden arches above the pool at the end of the
eaves

Jim Goodhue

Births

Jeffrey Sesho, a son, born December 7, 1976, to Tina and Eric Remington.

Kai (Ocean), born January 22, 1977, to Hathaway and Michael Barry, a son.

Elan, a boy, born the 24th of January, 1977, to Sarah and Bruce Ho.

Ordinations



Edie Norton (Feb. 27
Shun Ko, Myo Kuo
(Spring Light, Wonderful Emptiness))

Joyce Sebert (Mar.
Kishin, Hokyo
(Joyful Mind, Jewel Mirror))



NEWS from the SANGHAS

So - Getsu - In

So-Getsu-In, Twin-Moon Zendo, was dedicated in July of 1976 by Kobun Chino Sensei. It is a room in the basement of our home, formerly occupied by a pool table. The room opens onto a stone terrace in the forest where we do kin-hin during the warm months. The Zendo has regular sitting places for 14 people, though could accomodate 20 for a sesshin. Morning and evening Zazen, held daily, is currently attended by anywhere from 1 to 5 people, and the Zendo is available for sitting at anytime of day. Sesshins occur when people assemble for them and Chino Sensei comes to visit, though soon we will be having a one-day sesshin each month.

The terrace outside the Zendo overlooks Thousand Moon Lake. In the summer the hall is filled with the sounds of frogs and birds, and in the winter there is silence and a cold so deep that one member of our sangha affectionately refers to it as Twin Moon Igloo.

Any of Kobun's students traveling in this part of the country are most welcome to visit.

Dan Gerber Fremont, Michigan

Spring Mountain

Spring has arrived on the farm. The early crops are in, the grass is high, flowers blooming, and the warm breezes are replacing the winter's chill.

There have been many changes on the farm: the Caruso family has moved into Ukiah, and two new residents have recently joined us - Carol Porter from Los Altos and John Chiarito from Santa Cruz. There are still spaces available on the farm for persons interested in short-term visits or residency.

Our finances have been a matter of concern recent-

ly. Irrigation and land taxes amounting to over \$900 are due, while income is barely meeting the basic needs. We have distributed a flier asking for contributions, hoping this will help to alleviate the problem.

April 16 and 17 a work weekend was held on the farm. Even with a small number of people, a surprising amount of work was accomplished. During the weekend we installed a 6-foot deer fence covering approximately $\frac{1}{2}$ acre.

On May 14 and 15 we held a two-day sesshin. We are planning a sesshin with Chino Sensei July 8-15, and two weekend sesshins June 10-12 and Sept. 9-11.

Almost a year has passed since Spring Mountain Sangha moved to this farm. Many changes have occurred, with certainly more to come; but our practice and the enjoyment of our life here cannot be altered.

Thank you all for your support.

Larry Cornman

Santa Cruz

We've just finished a very successful annual fund raising effort - selling sandwiches at the Santa Cruz Spring Faire. Thanks due to Jim and many others.

Tom Tucker will be leaving us to move to Mats-Mats Washington (near Port Townsend). He's been an excellent president and friend - we'll all miss him. We will choose a new president in June.

Charles, Joy, and friends have bought their land at the end of Mystery Spot Road. They hope to make it available as a meditation/retreat center. Members of the Sangha are invited to drop in.

Jim and Elaine are moving to Paradise. Come up and sit sometime.

Balin is moving. Elaine will take his room for a month or so, then probably Mike Booth will move back in.

Dick retired from his toy-business. He and Mike

Booth are soon to be ordained.

Our seven-day sesshin at Camp Krem was cancelled because of a bridge being built, so we had a four-day sesshin here at home. Dick and Balin served up the home-style soul food.

We hold our business and general meeting at Santa Cruz every second Thursday of the month.

Elaine Vickery

Quaker - Bodhi

Several members of Bodhi and of the Palo Alto Friends Meeting have been coming together once a month throughout the winter in order to talk about our practice, and to sit together. These encounters have been very fruitful, creating a stronger understanding of how much the two groups share in common, as well as of some interesting differences in our practice. The Friends have become aware of the depth of the meditative silence experienced in zazen, and Bodhi members have been much interested in the social action of the Friends and the procedure for reaching consensus in their meetings. Several Bodhi members have attended Quaker Meeting on Sunday in Palo Alto, and some Quakers have begun to sit at home.

Angie Boissevain - Ellen Warburton - Carol Safer

~

"We discover two legs and a pair of hips existed for sitting; not only walking or running, pushing pedals, sometimes kicking others. We didn't know legs and hips existed for sitting."

Kobun Chino Otogawa

SITTING AT MARY KATE'S

A visitor might think it is different to sit at Mary Kate's. We take turns on the bells, at the altar, chanting the ekko. The telephone rings sometimes while sitting. The cat asks to be let out. A crazy bird pecks at the window. Warm greetings are exchanged after zazen. On Fridays, breakfast. Sitting at Mary Kate's is no different from sitting any other place.

Jerry Latter

MOUNTAIN ABOVE, CITY BELOW (About the Pentler Estate)

That site - nestled on a mountain, looking up to the heavens, looking down on a busy metropolis - says to me Meditation/Action - a quiet place, set apart, yet only ten minutes from the freeway and city below. It symbolizes the "still point", the peace and tranquility we are all trying to maintain in the midst of activity.

Victoria Jabez (VJ)

"If octopus sits, it has to be fantastic."

Kobun Chino, Sensei



The stage of purity goes endlessly and so-called it "Nirvana" comes very end of it. Nirvana is literally "death", perfect death is what Nirvana is and we accomplish it before this body reaches to end - before still functioning remains we reach to that end of purity. That's what we are doing.

You may say you are going to sesshin and sit. That's a big lie. If you say to your friend, partner, "I'm going to die", no-one can let you go to sesshin so you say, "I'm going to sit." No wonder it is difficult thing.

Kobun Chino, Sensei

Sitting Opportunities

PENTLER 867 3669

HAIKU ZENDO

746 University Ave., Los Altos - Les Kaye (948-5020)
Zazen: M-Sa 5:30 & 6:20 A.M.; M-F 7:10 & 8:00 P.M.
Lecture by Chino Sensei: Weds. 8:00 P.M.
Zazen Instruction: Weds. 6:30 P.M.

MARY KATE SPENCER'S HOUSE

915 Hermosa Way, Menlo Park (325-5339)
Zazen: M,T,F 6:30 A.M.
Potluck breakfast follows Friday sitting.

EDIE NORTON'S HOUSE

162 Muir Ave., Santa Clara (241-7265)
Zazen: Friday mornings. Call for information.

MONDAY MORNING GROUP

Menlo Park, Palo Alto, Los Altos (325-5339)
Monday 9:45 A.M. Informal sitting & discussion with
Chino Sensei. Held at various people's homes.

SANTA CRUZ ZENDO

113 School St., Santa Cruz (426-0169)
Zazen: M-Sa 5:30 & 6:20 A.M.; M-F 7:10 & 8:10 P.M.
Lecture by Chino Sensei: Tues. 8:00 P.M.
All-day sitting 4th Sunday each month.
Potluck before sitting every third Tues.

SPRING MOUNTAIN

11525 Mid-Mountain Rd., Potter Valley, Ca.
Call for information (707-743-1438)

SO-GETSU-IN

The Amazing X, RR #2, Fremont, Michigan
Dan and Virginia Gerber

FOR INFORMATION ON:

Pentler Project: Les Kaye 948-5020
Quaker-Bodhi Meetings: Ellen Warburton 948-3778
Thursday Breakfast, Work: Rob Weinberg 941-4240
Bodhi Festival: Hideo Korematsu 968-3212

Members and friends of Bodhi provide this publication as a gift to one another. If you can help with the printing and mailing costs of \$250, please send your donation to Bodhi marked "for HoTo". Box 638, Los Altos, Calif. 94022

Three soft-cover books have been published in past years by Haiku Zendo and are available from Bodhi:

Oryoki - a manual for the construction and use, and a history of, the traditional monk's eating bowls. Illustrated, 46 pgs. Contribution: \$2.50

Haiku Zendo - a history of the Sangha and students' memories of founder Suzuki Roshi. 42 pgs., \$2

Poetry Book - collected poems by Sangha members. 28 pgs., \$1.50

Appreciation

Text Editor: Edie Norton
Production, Photography, Typing: Rob Weinberg
Drawing of Vajrasattva Statue: Chris Boissevain
Back Cover: Hathaway Gamble Barry
Front Cover: Calligraphy by Chino Sensei: Haku Un,
"White Cloud", possible name for our new temple.

Kobun Chino Sensei's quotations are from his lectures during the April 1977 sesshin.

Booth

box 638, los altos, ca. 94022



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