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Bodhi

HOTO

Summer, 1978

PRACTICE

The way we are doing is, from beginning, it is very cool way. Not exciting at all, very ordinary. Every day basis of life is basic concern, so it looks like nothing is happening, but invisible . . . like root of trees or grasses.

Kobun Chino, Sensei



*Mike Lane
Lucasville, Ohio*

Spring

Tap dancing on the roof
clear
transparent
thumping drops
of rainfall

Courtney

*

June Again

We dote
on red trunks of madrone,
regret harsh words,
waltz when there's music,
visit our friends,
weep for the dying
and the dead.
It is our life,
as jasmine, unprovoked,
just blooms.

*Angie Boissevain
Los Altos Hills, California*

傾竹玄



the tail of the cat
making the slow decision
to go outside . . . rain.

*Ruth Teeter
Mount Holly, North Carolina*

Sushila Bodhi Dharma

(for Abdallah LeClair)

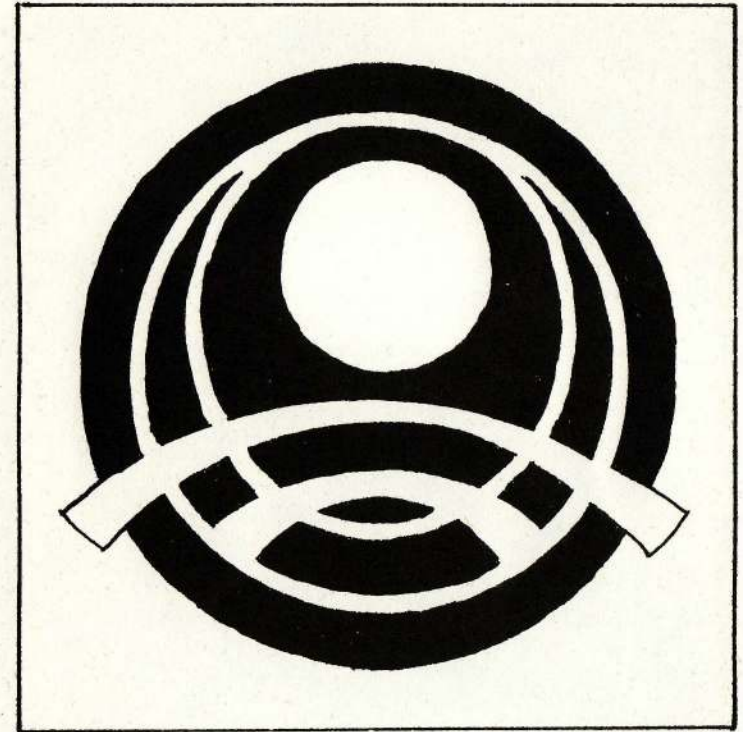
The title of the painting is
"The Annihilation of Jail;"
here it is: the lower third
is the immense green sleeping Buddha
of Rangoon, he's the length of a
football field, asleep, serene,
knowing everything, beyond it all;
he is dreaming: and the upper two
thirds of the painting is what he is dreaming:
wars, swans, 26,733 different kinds of sex,
one-celled animals striving toward Nirvana,
movie cowboys practicing quick-draws,
300 bloody years of one family fighting among
themselves over some small but rich throne,
 $E = mc^2$, the Kali-goddess with her garland
of skulls dancing on a mountain of bones
biting the head off an infant, lotusrainbows
shooting out of her head, and some new Christ
on a mountain in California telling it, "Now
let us all sit down together, and each of us,
all of us, understand one another. Let us be one!"
Buddha is smiling slightly, the shadows of trees
like bars across him.

Dan Propper
Ramona, California

*

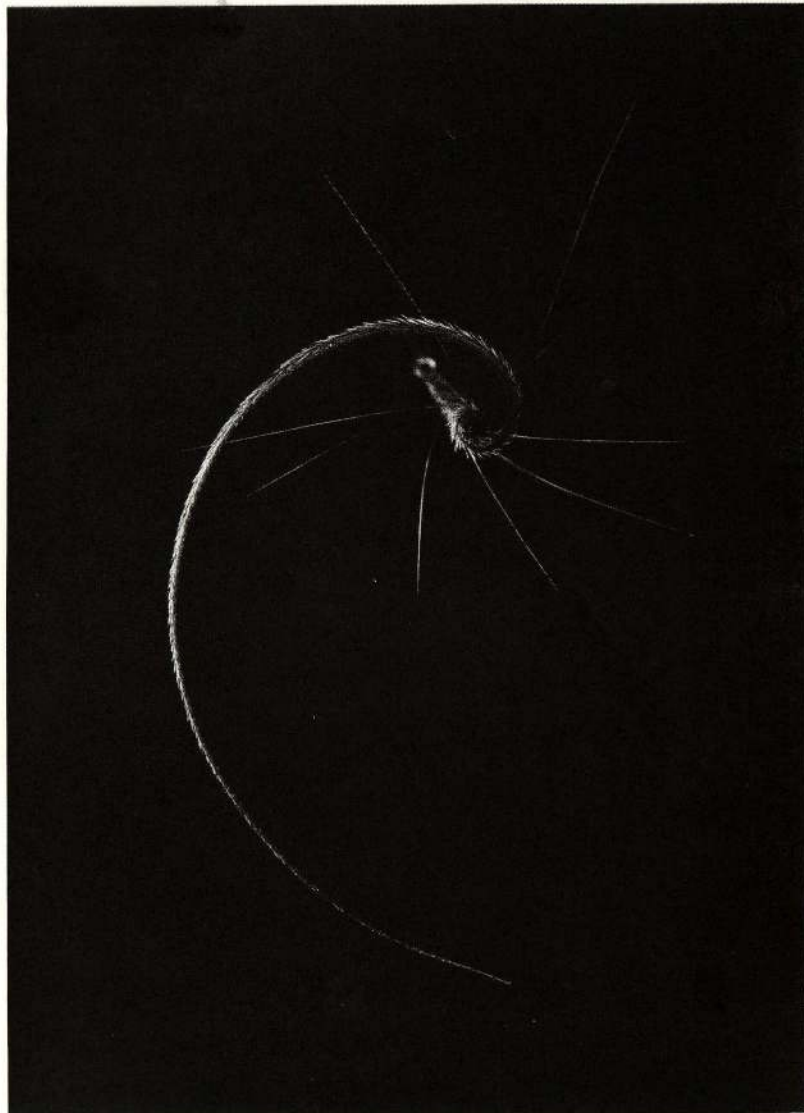
at the pond
quoting Jesus and Buddha—
the honking geese

Alan Gettis
Hackensack, New Jersey



Anatta
Menlo Park, California

Throughout HoTo appear drawings offered as possible
insignia for Bodhi. This is one of them. Sometime soon an
insignia will be chosen as the official symbol of Bodhi. If you
have a design you wish to have considered, please send it to
Bodhi, Box 638, Los Altos, California 94022.



Filaree Seed

*Chris Bennion
Seattle, Washington*

In Memory . . .

*Josephine Duveneck
Teacher of children
Steward of the wilderness
Bridge between races and creeds
Shelter for the weary
Pioneer
Founder
Teacher to all men
Died on the summer solstice.*

*Josephine
opened Hidden Villa for our sesshins,
her home for our gatherings;
gave her utmost to our effort
to work with the Quakers on the purchase
of the Pentler Estate.*

*Josephine:
A deep gassho to your Spirit.*

Ellen Warburton
Los Altos Hills, California

Pentler Estate Update

Bodhi's effort to obtain the Pentler Estate for our meditation center has been suspended for the present. The following report explains why.

By January first of this year, Bodhi had raised \$300,000 in cash, loans and pledges for the purchase of the Pentler Estate, but it became clear we would not be able to raise the full amount of \$360,000 by the close of escrow on January 18. An effort was made to work out an extension with the Quakers, but their suggestion that we pay \$10,000 for a one-month extension, \$15,000 for a second month, and \$20,000 for a third-month extension appeared to be more than we were prepared to handle, and so the purchase was not completed.

A week later Bodhi's Board of Directors decided to offer the Friends' General Business Meeting the \$300,000 we had raised, with a promise to pay \$70,000 more by the end of five years; but the Quakers advised us that our appearance at their monthly meeting would be an intrusion, and so the offer was not made.

That same night a friend of Bodhi offered to sign for a loan of any amount, but efforts to convey this to the Friends were rebuffed because, they said, they were certain the value of the property had greatly increased over the last year. The Friends decided to give Bodhi forty days to negotiate a new purchase agreement, after each group had completed a new appraisal of the property.

The next day it was announced in the newspapers that Santa Clara County would be rezoning all unincorporated land to twenty acres per building site, with a slope density formula which would reduce the forty-three acre Pentler Estate to one unsubdividable site, thus reducing its value considerably. The rezoning ordinance was passed on March 6.

On March 11 members of Bodhi met, as planned, with the Friends' negotiating committee, ready to make a formal offer, in contract form, of \$285,000, based on their appraiser's value of \$300,000 and ours of \$220,000. Since the appraisals were so at variance with the amount of money they'd been expecting to talk about, the Friends' committee refused to negotiate until they had consulted with their General Business Meeting.

At that meeting a week later, Bodhi's offer of \$285,000 was read, but the Quakers agreed among themselves that the property was worth a great deal more, and decided to put it "discreetly" on the market.

A few weeks later, Bodhi, after consulting again with our appraiser and receiving additional justification for his \$220,000 figure, revised our offer downward to \$240,000. This offer is now in the hands of the Friends. Because of our responsibility to our many contributors, it was felt that we could not, in good conscience, offer more than fair market value for the property.

The Quakers have rented the Pentler house for six months, and are discussing among themselves the ultimate disposal of the property. Their wish to realize as much money as possible from the sale of the estate reflects their desire to benefit as many worthy projects as they can. Among these are the John Woolman School and Amnesty International.

Bodhi has raised \$200,000 in cash, to date, and has been offered as much more in loans. It is our hope that sometime in the next few months a meeting of minds between Bodhi and the Quakers will occur, and that the Pentler Estate saga will continue with a new and encouraging chapter.

Angie Boissevain



*Beth Larraux
Los Altos Hills, California*

A Retrospective Reflection—The Bodhi Buddy

The Sangha turns for advice on affairs and the Law,
Represented by a sure individual
Who reports the facts, "just the facts,"
With empathetic wit and skillful humorous clarity,
I react by sketching a framework,
An exoskeleton, of legal rules,
And, somehow, it is infused
With the glowing spirit and flowing concepts
Of the Dharmic aura surrounding
My new friend, my Bodhi buddy.

*William E. Parker
Counsel for Bodhi
San Jose, California*

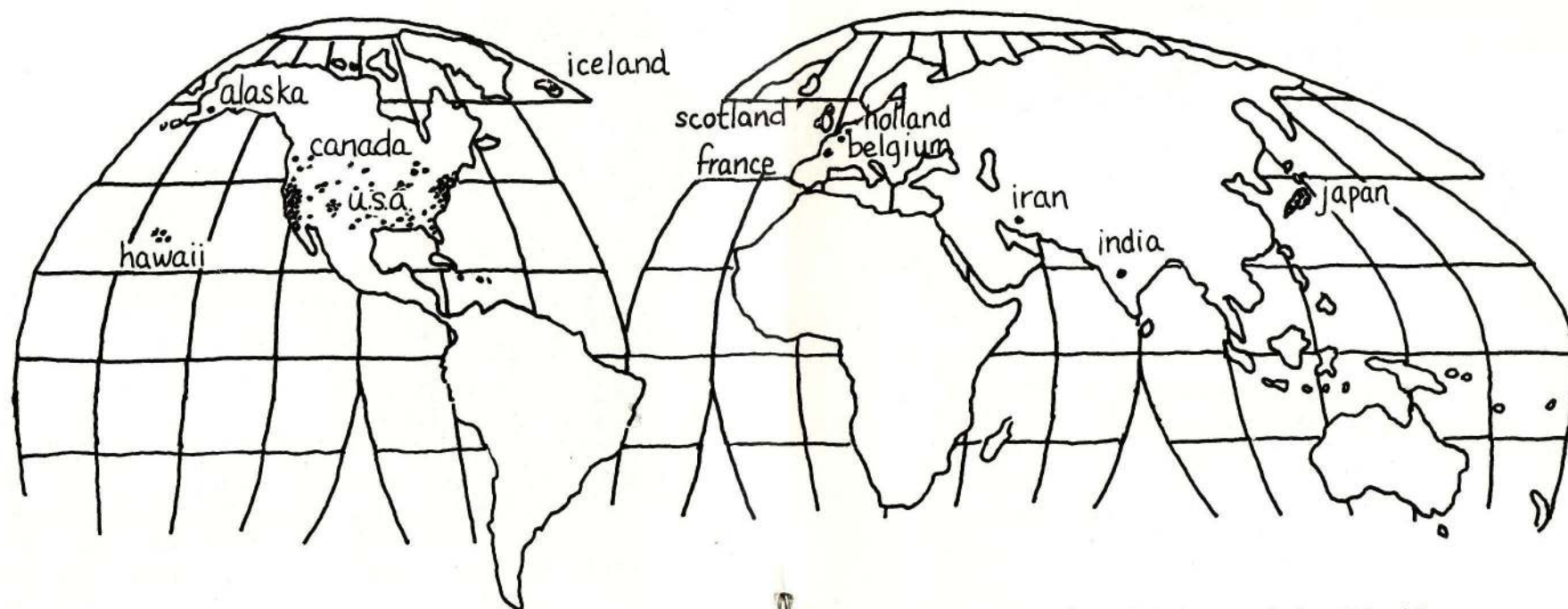
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Knowing Others

Seems that purpose of knowing others appear after knowing others, the something which comes after knowing. Separate means two. In another word, unity of being one, being recognition of two as one thing, is the place to be two. At this point the knowing is not guess. It's a clear reality. Discrimination is freedom. Literally, it is work of liberation. Discrimination is, today is different from yesterday. You liberate today from yesterday. That's how really knowing is. So to see is to liberate something, and to *know* others is to free others from yourself and from everything. In that sense, to be known means to be freed. So 'knowing others works both ways, to free others and to free yourself.

Kobun Chino, Sensei

This edition of HoTo is dedicated to the many new friends of Bodhi, who have joined us in our effort to establish a new meditation center. We especially wish to acknowledge those people who, though they live geographically far from the Los Altos center, have expressed their feeling of connection with the Sangha. Some of them appear here in HoTo through their writing and drawing; many more have contributed financially and spiritually to Bodhi. We are grateful for their friendship.



Friends of Bodhi Around the World.

Letter to a Friend

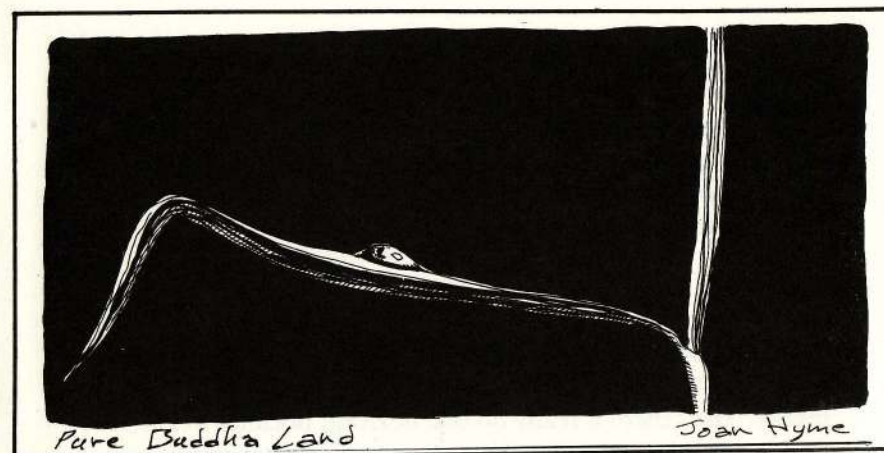
Chino, Sensei sent a copy of *HoTo*. I just finished reading it again. The night is very quiet. I am alone in the room where we sleep and study. The kerosene stove is lit. Tomorrow the Dai Kan (Great Cold) ends, they say. Today is February 2. It is six minutes to eight. It has snowed most of the day. Thousands of pilgrims climbed the mountain to the house of Doryosan. He rides through eternity on the back of a fox. People come here to pray. We say the Maka Han Nya Ha Ra Mita in 50 seconds and the wolves howl in the mountains every night. . . .

*Jim Goodhue
Dai Yu Zan-Sai Jo Ji
Karagawa-Ken, Japan*

*

nose dripping into my hands:
eight years I've been sitting
parks, apartments, roadsides
all to get into this
just-like-the-first-day
throat sore, lonely
the refrigerator empty
we go on walking on water

*Tom Misciagna
Seattle, Washington*



*Joan Hyme
Sausalito, California*

each morn when I go out
and look into the deep liquid eyes of
woman
and stand next to man and feel the force
and hear the probing intellect
and see the children remind us that
we are in the garden
I cannot express my joy in words
but only in the fighting back of my tears.

*Chuck Becker
Santa Clara, California*

How To Sit

Tatsugami Roshi, for many years head of monk's training at Eihei-ji monastery, delivered this impromptu talk to students sitting zazen at Zen Center in San Francisco, on April 19, 1970. Suzuki Roshi translated Tatsugami Roshi's words as he spoke. The written words are from a student's notes made immediately after the talk.

Dogen Zenji states that our ears should hear but turn the sound back out on itself. The same is true of our eyes and seeing. Thus there is really no one hearing, nothing heard; no one seeing, nothing seen. This is the way of Kannon Bosatsu, Avalokitesvara Bodhisattva. It is the secret of our practice of zazen. Without this secret we may practice hard but there will be no success. Thus we should not be mistaken about this point: all senses are open and alert—but there is no hearing beyond just letting our ears remain open, no seeing beyond just keeping our eyes open. This is all. You may hear a truck stop outside. Perhaps someone is loading something on the truck. Is it a large truck or a small one? What are they loading? Do not investigate! Hear the motor running but that is all.

Dogen Zenji in *Fukanzazengi* stresses the importance of keeping our eyes open. Do not close your eyes during zazen! He says this because when we close our eyes usually we are visited by illusions. We close our eyes & there is a movie: "Ah...oh...uh-oh...oh no..." Later on we open our eyes—what time is it? The movie is over. Soon the bell rings ending zazen.

We must strive to keep awake with eyes open. But this does not mean to *see* something. We have our eyes open, our senses alert; this is enough. We are ready for anything, our bodies in full function: this is *shikantaza*.

To keep our body and mind alert, correct posture is essential. First of all we must keep our spine straight—the straight spine is the key to our correct posture. With a straight spine we can then pull our chin in and keep the neck straight in line with the spine. Without a straight spine it is impossible to pull in the chin correctly. With our body erect from the back of the neck (and top of the head) down to the base of the spine we are naturally alert, our senses and mind open without an idea of their objects. With our spine straight, power goes to the stomach and is concentrated there. We place our hands in the correct mudra position against the stomach.

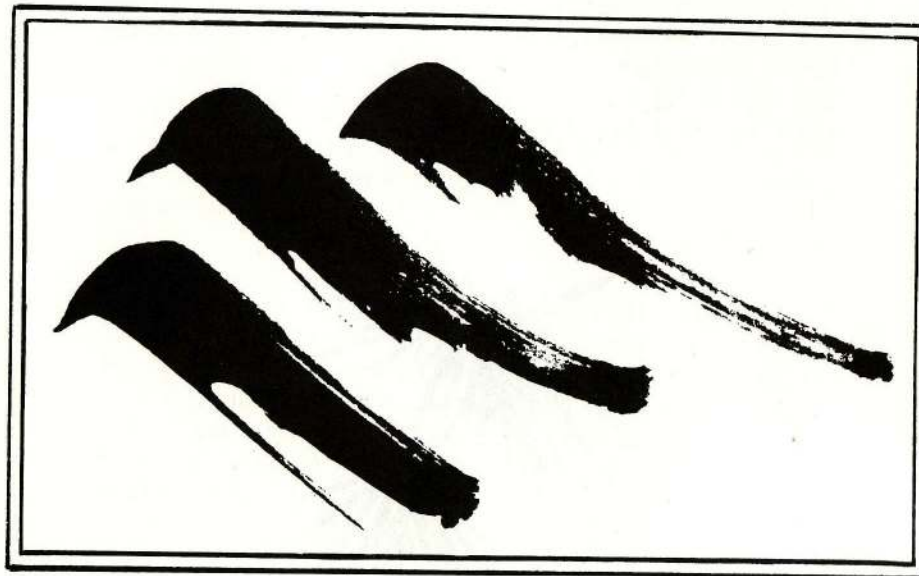
We cannot avoid thinking in certain situations during our daily life, but we should come to zazen without any thoughts. We should bring nothing with us to zazen. Dogen Zenji says it is not we who practice but zazen. Zazen is always returning to the same place, over and over again, like a circle round and round. No matter what happens to us we return to the circle, our mind like an empty screen.



Time

Space and Time is kind of useless subject to get into, because it is not human subject. Human can measure things with time or sense of space, but it doesn't belong to man. Like death doesn't belong to life, although death exists in life. So fear of death belongs to life, because death doesn't have any fear.

Kobun Chino, Sensei



*Anatta
Menlo Park, California*

They call me angel
But to reach the light
I will have to take
Step by step
With my legs
Sometimes I fall
Tired from the climbing
May be because of the robe, too
But there are no falling angels
except for the plunge into the abyss
And even in the deepest fall
I met softness, radiance
I remember the perfume
and the sensuous pleasure
Now I am awakened
And will find the ladder
To go up without wings
Step by step
Into my death

—Ma
(trans
Nena

*

no place to leave
no place to reach
no such thing as
a cold fire

Steph
Menlo

Aikido Door

I give
a reading in
my sleep
sit in the audience
and watch a poem beat against a door

I pass
I pass through feeling
how a door
exits and enters me
more or less reluctantly
depending

the hills
open again
to the sea
the forest
closes again to
the hills

I wake to
the breathing plexus
the in and out of
the swinging weight
the press and push of
a silent inviter

the door reaches
enters me opening
opens me entering
yields insists
says yes says yes

*Fran O'Connell
San Jose, California*

Activities at Los Altos . . .

Two highlights this spring for the Los Altos Sangha were Jim Black's Shuso Ceremony in April, and the Zendo's participation in the Los Altos Flea Market in May.

Dharma Exchanges

The following questions and answers were recalled by students who participated in Jim Black (Sen Ko, Kaku Ho)'s Shu-so ceremony, held on April 23, 1978, at Mary Kate Spencer's house in Menlo Park.

STUDENT: In *Bodhi Announcements* it says that the purpose of the *Shu-so* ceremony is to test our head practitioner's understanding. Is there understanding in our practice?

SHU-SO: Yes.

STUDENT: How do we experience this understanding?

SHU-SO: Through practice, step by step.

STUDENT: But who experiences it?

SHU-SO: Take a walk in the river! Do you want more?

STUDENT: Please take it away.

SHU-SO: It's gone.

STUDENT: (claps hands)

SHU-SO: YAH!

*

STUDENT: What do you say when there are no more questions?

SHU-SO: Even when it feels empty inside, there is always another question.

*

STUDENT

(Meg, Jim's wife): Shu-so, what is fear?

SHU-SO: You can't depend on your husband to answer that for you.

*

STUDENT: Shu-so?
 SHU-SO: Hi!
 STUDENT: Death.
 SHU-SO: No.
 STUDENT: Yes.
 SHU-SO: Don't talk!
 STUDENT: You know.
 SHU-SO: Nothing!
 STUDENT: *Say it!*
 SHU-SO: RRRROOOOAAARRR!

*

STUDENT: I'm wondering how we all got to be here.
 SHU-SO: Me too. And I'm wondering how we're all going to get out.

*

STUDENT: Since life seems so full of joy and sorrow,
 where is the emptiness?
 SHU-SO: Life is as full of sunshine as the color of the
 shirt you are wearing. There is no "emptiness"
 here.



Once again this year, the Sangha participated in the Los Altos Flea Market on May 21, raising over \$600 to benefit Bodhi's General Fund. Organized by Sally Jarman, members contributed everything from clothing and pottery to swimming pools and heating systems. Many thanks to all those who donated items, who transported them from the Kaye's house where they had been stored the week prior, and to those who manned the booths at the Flea Market. We're grateful to them for this success.

News from Spring Mountain Sangha . . .

This has been a busy spring, with flowers blooming, the Bullock's orioles back, grass growing high and Nora's birth on May 4th.

The March Sesshin led by Kobun with 42 participants was a wonderful experience for us. In April, we celebrated Buddha's birthday by carrying the Buddha statue up the hill, decorating it with flowers, bathing it in sweet tea, and chanting. After the ceremony, we shared a Buddha birthday cake. As of this writing we are looking forward to our next weekend sesshin, June 9—11, and to our June 30—July 3 Seminar with Kobun.

The garden is almost in, the new watering system a welcome addition, and we're enjoying fresh greens with our meals. We have temporarily discontinued Wednesday night study group, in which we were reading *The Blue Cliff Record*, and have substituted two evenings of work to get the spring work finished.

John Chiarito is moving to a farm in North Carolina, and we have an opening for one or two residents. We are also hoping to see many Sangha friends as visitors this summer to join us in our practice (and our picnics by the river). We would like to offer work scholarships to visitors who cannot afford the full rate.

Tea Ceremony

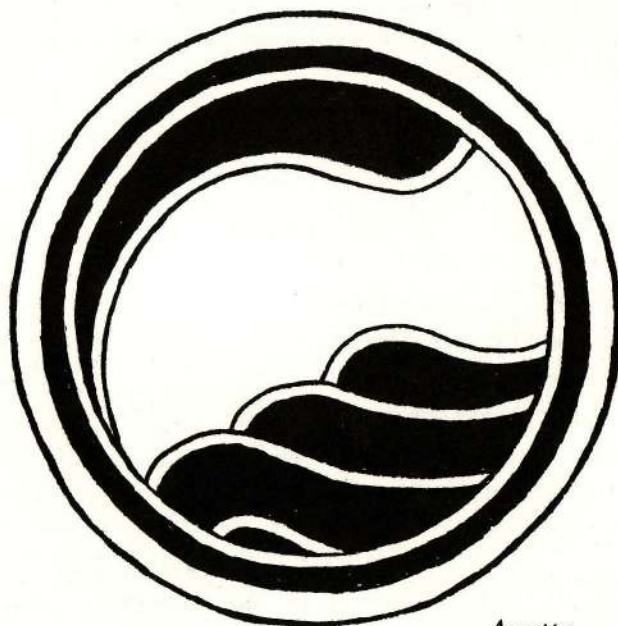
No
 one moves on no one's knees
 with no one's hands caressing each
 thing in its time,
 and no one drinks the emerald froth,
 or falls
 into the beautiful cup in the hand,
 and no one bows.

*Angie Boissevain
 Los Altos Hills, California*

The Self

The self is from beginning filled up completely. I wish you can *feel* that. Like wherever you go, when you see the moving into something, it is always new birth for you. Like, we took a particular path to be human through mother's body, and it has a long, long process, and we are on this earth. To just think *that* being is the self, then lots of problems occur. Simply, when you feel that, "I am a time, I am a time to experience everything for fifty years or seventy years," entire thing is entirely given to you. So when you go outside, and whatever comes, *whatever* is with you, is yourself, there is no twisting. So practice at this point in movement is not *changing* things, but to really listen to them, see them, what they are. You don't need to insist on your opinion, because you have no opinion at the beginning. So, ability is just listening, and you sense how *this* being, *this* man live, exactly as you are. *Or not.*

Kobun Chino, Sensei



*Anatta
Menlo Park, California*

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

SITTING OPPORTUNITIES

Haiku Zendo

746 University Avenue, Los Altos

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-F, 6:30 A.M. Service on M & F

Potluck breakfast follows Friday sitting.

Edie Norton's House

162 Muir Avenue, Santa Clara (241-7265)

Zazen: Friday mornings, 6:00 A.M.

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 Sangha

11545 Mid-Mountain Rd., Potter Valley, Ca.

Call for information (707-743-1438)

So Getsu-In

The Amazing X, Box 39, Fremont, Michigan
Dan Gerber

APPRECIATION

Editorial Committee: Edie Norton, Phil Olsen, Les Kaye, John Pohlman

Quotations from Kobun Chino, Sensei, are from his lectures.

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